

THE SPIRITUAL LAWS



Vicent Guillem

Title: The Spiritual Laws

Original title in Spanish: Las Leyes Espirituales

Author: Vicent Guillem

Translated by Stephanie Roberts Timms in collaboration with Gillian Tiffany.

Intellectual Propriety Registration No. V-796-2009, Valencia, Spain.

Legal Deposit: V-352-2011. Valencia, Spain.

The total or partial reproduction of this work is permitted by all currently available means, with the condition that this is not done for lucrative aims or its content is modified.

Official web page of the book: <http://thespirituallaws.blogspot.com>

Email: thespiritualaws@gmail.com

INDEX	Page
FOREWORD	4
PREFACE	5
INTRODUCTION	6
FIRST CONTACT	11
GOD	23
THE SPIRITUAL LAWS	27
1ST LAW: THE LAW OF EVOLUTION	28
The spiritual world	29
Evolutionary scheme	39
Configuration of the human being	47
Human reincarnation and its role in spiritual evolution	50
Communication with the spiritual world	56
The process of becoming incarnate	67
Life in other worlds	74
2ND LAW: THE LAW OF FREE WILL	87
3RD LAW: THE LAW OF SPIRITUAL JUSTICE	94
4TH LAW: THE LAW OF LOVE	111
Love vs. egoism	114
Personal relationships and the law of love	176
Illness seen in the light of the law of love	187
THE MISSION OF JESUS ON EARTH	201
THE FAREWELL	235

FOREWORD

I am honoured to have had the privilege of translating *The Spiritual Laws*, making it accessible to the entire English speaking community throughout the world. I would like to thank my friend Gillian Tiffany for her collaboration and support with this translation and also to Lucia Gjaltema for her input in the first part.

The Spiritual Laws is a long-awaited spiritual life guide. It is a credible, authentic and reliable source of spiritual knowledge and wisdom, which provides me with constant guidance. The author, Vicent Guillem, combines a profound scientific background with a humble, common-sense approach towards spirituality, full of truth and sentiment. He practises what he preaches, setting a model example by living his personal life according to the laws of love and free will.

We also are challenged to discover the true meaning of unconditional love, by living according to the *Spiritual Laws*. We are encouraged to question and research our existing pillars of self-knowledge and spirituality, which are passed on to us by society, based on past and current world concepts and beliefs.

Vicent's message is simple and straightforward. He invites us to discover and tune into our own inner source of love, truth and feeling. By tapping into universal energy through feeling, we become complete, healthy and autonomous human beings, able to realise our true potential and carry out our spiritual mission and purpose in life. We are not victims, but rather we create, and are responsible for, our own personal destiny if we allow ourselves to live in love and in freedom, respecting our own free will and that of others.

Enjoy your journey.

Stephanie Roberts Timms

PREFACE

The content of this book is a message of love for all humanity. It does not matter how I received this message or where it comes from. The important thing is the content of the message. You are free to do with it whatever you want; you can ignore it, criticise it, censure it or you can apply it to your own life, which is what I did, although prior to this, I went through some of the previous stages as well.

So I leave it up to you to decide whether the character of Isaiah, my speaker and main character in the book, is a literary invention or whether he really exists, whether the dialogue between he and I that you will find on the following pages actually did exist or not and under what circumstances it took place. In any case, what is certain is that this message has been written from the heart for the heart, for your heart.

I hope that it will be as useful to you as it has been to me. That it will help you to get to know yourself, awaken your feelings, eliminate your egoistic part, understand the reason why you are here, and the reason why certain things happen to you. It will give you hope, it will help you understand other people better and to love them some day, it will help you understand the world you live in, so that you can turn the biggest misfortune into something useful for your evolution in love. In short, so that you are your true self, free, conscious to be able to experience true love, unconditional love, so that you are happier.

With all my love, for you.

INTRODUCTION

I have always asked myself many questions, very profound questions. The kind of questions that are called existential questions. I have always wanted to know the reason for my life, the reason for all of our lives. Who am I? Why do I exist? Why do others exist? What are we doing here? Have we come here for anything in particular? Why are we born, why do we die? Where do we come from and where are we going? Is there anything after death?

And it didn't all just stop there. At other times I tried to find the answer to all the injustice I see in this world. Why is life so unfair? Why are there children, who have not hurt anyone, who suffer so much from the day they were born, from hunger, war, extreme poverty, illnesses, abuse, ill treatment because no one loves them, whilst other children are born healthy, in a happy environment and are loved? Why do some people become ill and others not? Why do some people live for a long time and others die almost at birth? Why do suffering and evil exist? Why are there good people and bad people, happy people and unfortunate people? Why was I born into this family and not into any other family? Why do all these unfortunate things happen to me and not to other people? Why does a certain misfortune happen to another person and not to me? What does all this depend on?

At other times they were questions about feelings.

Why am I not happy? Why do I want to be happy? How can I be happy? Will I find a love that will make me happy? What is love, what are feelings? What do I feel? Is it worth loving? Do we suffer more when we love or when we don't love?

I imagine that you have asked yourself the same questions at some point in your life and that you still ask yourself certain questions occasionally. But we are so busy in our day to day life, that we hardly ever ask ourselves these questions consciously and we dedicate very little time to trying to resolve these questions. We have a lot of obligations and many distractions. As we don't seem to find the answers and looking for the answers makes us feel uneasy, we prefer to let them rest somewhere inside us, maybe thinking that we will suffer less this way.

Are there answers to all of these questions? I don't want just any kind of answer, I want a true answer. Does truth exist? What is the truth? Where do I look for the truth? How do I recognise the truth?

I have always been a sceptical person, incredulous, but at the same time open to enquiry. I always wanted to verify things for myself. I can assure you that I have been looking for a long time for an answer to what we have been taught since we were little: Religion, Philosophy and Science. They each showed different cosmogonies, different ways of understanding the world. However there always seemed to be a limit to explaining reality the way I saw it, both in religion as well in science. I always found incomplete answers, they were always inconsistent with one another, far from reality and they still did not answer my questions satisfactorily. As much as I tried to go deeper, in the end there was always an insurmountable wall, the final answer which hindered my desire to investigate further.

The final answer I obtained from religion was more or less: "It is God's will. Only He knows. We cannot understand these things. We cannot understand why some people are born in more or less favourable circumstances, why some people get ill and others don't, why some people die early and others later. We cannot understand what happens after death, why you were born into a certain family and not into another, why in this world and why God allows all this injustice to happen in the world etc., etc."

The final answer I obtained from science was more or less this: There is a physical explanation for everything, but on a philosophical level the answers to almost every question are: "It's a coincidence" or "it cannot be proved scientifically whether such a thing exists or not". In other words, there is no particular reason why you exist, there is no particular reason for living. It is a question of chance whether you are born under more or less favourable circumstances. Whether you are born healthy or unhealthy, into a particular family or another, whether you die early or later, is all a question of chance. It cannot be proved scientifically whether there is life before birth or life after death. It cannot be proved whether God exists or not, etc., etc."

Most people cling to the answers that they have learnt and when you want to talk to somebody about these issues, those who believe in religion will reply to you more or less in these terms: "It is God's will. Only He knows the answers. We cannot understand these things." And those who are scientists or believe in science, and think they know more than those in the first group, say: "It's a coincidence" or "it can't be proved scientifically".

There was a third group that answered me: "Look, I don't know. I don't know the answer to your questions and I am not interested in either asking or answering them."

And I would say to all of them: "I am sorry, but none of these answers will do, because they don't answer my questions".

The people from the first group tell me: "It's through lack of faith. When you have faith, you won't need to know anything else". The second group tells me: "It's because you lack education. Science will give you the answer and you will see that it is as I am telling you: that it's scientifically proven that it can't be proven scientifically". The third group tells me: "I've got a mortgage to pay, a family to maintain, a car to be paid for, a weekend trip to go on. Don't bother me with these issues because I am busy enough as it is".

I will tell the first group that I am not willing to give up looking for answers to my questions. The only way to give up would be to renounce my free will and I am not prepared to do that.

To the second group, I will say that it's not through lack of education. I have had that education. I am a Doctor in Chemistry and I have never reached the conclusion that I have to put limits to exploring, that there are fields that I cannot explore, just because I don't have a device to measure it. I've got myself and I will use myself as my device. What I perceive and feel will be just as relevant as any result I get using a sophisticated device and I will assume that other people are also devices themselves. If there is anything that I am not able to detect myself, I'll ask them if they have been able to capture it with their own living devices, to see if it is of any use to me. I won't say anything to the third group, because they won't listen to me.

With all this I don't mean to say that I haven't found anything which has drawn my attention and which has helped me in my search for answers, but that it has been outside the official explanation where I found the clues. Precisely what interested me most were the life experiences of other people. Those were things that allowed you to explore for yourself. If someone else had done this before me, maybe I could also do it. Two things especially drew my attention: astral travel and the life of a certain Jesus of Nazareth. That name rings a bell, doesn't it? I am not talking about what the church says about him. I have done a lot of research, from different sources, official and unofficial, religious and secular sources. They all agree about two

things: that this man really did exist and that what he said and did had a great impact on humanity. What was it that drew my attention? It was his message: "Love your enemy, love everybody". You can't tell me that in a world where people and nations were in constant conflict for almost any reason (almost like now), where gods from all religions were used to justify any intention of conquest and war, the fact that someone should appear with such a revolutionary message against all current tendencies would not draw attention. Not only that, but that he also followed his own example. In other words, it was not just all talk, as we are accustomed to with our politicians, who promise you the earth and then do exactly the opposite to what they say. But so much has been written about him afterwards, by other people who were not him and who didn't even live alongside him! How can we find out what really happened?

What exactly did he say and what didn't he say? That intrigued me.

I'll put the issue of Jesus aside for now, as you will see it will come up again later on, and I will talk about astral travel now. I read about it in several books by several authors. These books affirmed that you can separate yourself from your own body, using certain relaxation techniques. That is astral travel, separating yourself from your body. Incredible, isn't it?

Being able to separate yourself from your body was not the only fact that attracted my attention. People who had done this also affirmed that, in that state, they were able to do amazing things, such as being able to pass through objects or travel almost instantly to wherever their thoughts wanted to go. And not only that. They found themselves in an expanded state of consciousness in which they understood perfectly the purpose of life and what we are doing in this world. This last point really interested me, it interests me a lot. Maybe that could be the key to finding answers to my questions. I didn't have much to lose. I thought: "The worst thing that could happen is that nothing happens". So I went for it. Every night, before going to sleep, I did the relaxation exercise. I did it for a month and nothing happened, that is, I wasn't able to separate myself from my body. But that doesn't mean that I didn't feel anything during the relaxation. I liked it. What I usually felt was a vibration in the soles of my feet and then this vibration went up to my legs to the point that I couldn't feel my legs anymore. One day, that vibration moved all the way up my legs to my trunk, neck and head. There came a point when I didn't feel my body any more. Only a very pleasant and intense vibration. And then, it happened. Suddenly, I felt as if I was moving through a tunnel at an incredible

speed. It was an unbelievable feeling. I have no words to describe it. In a matter of seconds, I felt like I had travelled millions of kilometres at enormous speed, but without feeling dizzy or nauseous. Little by little, the speed decreased and I could see where I was. It was an incredible place, like something out of a fairytale. There was a lake surrounded by a very beautiful landscape, which I have no words to describe. Everything, absolutely everything, was rapturous, the colours, the smells, the sounds. I felt it so intensely, as if I were part of it. You could breathe in an indescribable feeling of peace. I was so fascinated by everything that I was living and feeling that I couldn't stop to think. That is when I felt that I was not alone. There was someone sitting on a stone near the water. I wanted to approach him and I don't know how, suddenly I was there beside him. In that state, it seemed that just by wanting and thinking, things would happen. I felt that he was waiting for me and that he wasn't at all surprised to see me. He was an old man, his hair and his beard were long and absolutely white, but he didn't seem to have any of the physical problems that we are used to seeing in old people. He was wearing a kind of white gown tied with a rope around his waist. But that was not what most drew my attention to him. What drew my attention to him was the way he looked at me, such a marvellous look that I don't think I will ever see in this world. So sweet, so penetrating, so clean, which transmitted a feeling of indescribable tranquility and peace. It may seem strange to you, but I felt as if that unknown old man filled me with love with his look, to the point that it made me feel so good that I didn't even think how weird the situation was. From now on, I will try to reproduce the conversation we had, that first time and all the other meetings that I had with that marvellous old man, who responded to the name of Isaiah. Those conversations which have helped me so much and have changed my life so much, so deeply and for the better, so much better that I want to share them with you with as few interruptions as possible. I prefer them to be his own words, without my interpretations or impressions, so that you may reach your own conclusions.

Make yourselves comfortable, the performance is about to begin.

FIRST CONTACT

He spoke to me first. He took my hands and invited me to sit down with him face to face:

Welcome. I was waiting for you.

For me? But I don't know you!

I know you, but that doesn't matter now.

I am... Where am I? How did I get here?

That doesn't matter now either. You'll find out later.

And who are you?

Call me Isaiah. Although you don't remember me right now, we have known each other for a long, long time.

And what relationship have you and I had?

Consider me as your older brother.

I don't remember ever having met you.

That doesn't matter now. Use this time to ask me important things. Didn't you have some questions?

Questions? What questions?

You don't remember now? Those profound questions that you have had for a long time and that you haven't found the answers to.

And how do you know that?

I have already said that I know you. I know your inner nature very well, so ask anything without fear, you are totally free here.

I am bewildered. This place is so wonderful. I feel so good here! It's so different from the normal world! I feel so peaceful, so full of... I don't know how to express it!

So full of love.

I don't know... because I have never felt like this in my life before. But it's wonderful.

That's normal. It's your first time, your first conscious journey here in this life. But please, let's make the most of this time. Reveal your most profound questions.

I don't know where to begin. I often feel empty, lonely and misunderstood. Why does this happen to me?

That's normal and it happens to a lot of people. That's because you live in a world with a great need of love, with your backs to each other. It's true that you can feel lonely in the world, even though you may be surrounded by people, because the feeling of loneliness comes from not feeling loved, from not being understood. Most people in your world have become used to living like that, without feeling, lonely inside and without real love. You all think that you are alone, because you haven't yet realised that you are all brothers and sisters, that you share the same destiny and that you need one another to be able to reach that destiny.

And what is that common destiny that we have to reach?

Real happiness, that you can only achieve through evolution in love. Love is the only thing that can fill that emptiness inside. Is there anything that especially troubles you?

The fundamental question that constantly haunts me is, why do I exist and what for? Why was I born? Have I come here to do something? Because I don't know what I have come to do.

You have come to evolve.

What do you mean by evolve? Evolve in what?

The transformation process of egoism into love is what I call evolution. Evolve means learning to love.

You talk about evolution in love. But what I see in the world is not love. Why all the suffering? Why do we live in a world so full of contradictions, from the most beautiful things to the most destructive and atrocious? Hatred, wars, hunger, extreme poverty, suffering. I can't understand what sense all of this has. Does it have any sense, or am I looking for it but there isn't any?

Yes, there is a sense to it all, to evolve. All those disasters that you mention, all have the same origin, lack of love, let's call it egoism. Just as the combined egoism of each person can turn the world into a real hell, as is happening now, when that egoism transforms into love, the combined love of each person will transform the world into a paradise. It's in your will to transform yourself internally from egoism into love and if you achieve this inner change, then the outside, all that surrounds you, the entire world, will change as a logical consequence of this. The physical world in which you live is there to help you experience that

transformation process. It's like clay for the child who wants to learn how to model.

I still don't understand. Evolution for what purpose, towards where? What is the sense in making all that effort if, in the end, it will all end in death.

The evolution of each being towards a greater capacity for loving, feeling and knowing, towards greater levels of happiness, is never ending, otherwise it wouldn't make sense.

What do you mean by this?

That the being never ceases to exist, in other words, it is immortal.

How can you say that, when we see how thousands, millions of human beings are dying every day?

What dies, is only the vehicle that those beings use to manifest themselves on the physical plane, that is their physical bodies. Their essence and their conscience continue to exist.

By this do you mean that there is life after death?

Yes. What I actually mean is that death doesn't exist and what decomposes is only the vehicle that the spirit uses to appear on the physical plane.

And what is the spirit?

The spirit is the being that exists, lives and feels. It is within the spirit where the individual will and conscience reside, which are never destroyed. You are a spirit. All of you, all humans, are spirits. You are just attached to a physical body for some periods of time, which we will call incarnations. You think that you are your physical body, but this is just the garment that you need to be able to act in the material world.

Let's see if I have understood correctly. So you mean that the spirit, or rather us, can exist independently of the body?

Yes, and that is what happens after death. The spirit is completely separated from the body and continues to exist, to live on.

And can't the spirit die?

No, the spirit is immortal. Spirits can evolve, change for the better or stagnate, but they can never be destroyed.

Right, but what proof do we have that there is life after the death of the body? As far as I know, nobody has ever returned to tell us about it.

Excuse me for contradicting you, but that assertion is not totally correct. There are thousands of testimonies of people who were clinically dead and were resuscitated. Many of them remember having lived through some pretty strong, and for them, real experiences during the period in which they were physically dead.

And couldn't these experiences that they describe be hallucinations as a result of the highly critical state they were in?

Well, then it must have been a collective hallucination in which they all agreed to hallucinate the same thing, because all these people are telling the same story.

Well, I sometimes wonder whether my own existence is not a hallucination...

In order to hallucinate you need to exist. There is a saying of one of the thinkers of your world which says: "I think, therefore I exist ". I would add: "I feel, therefore I exist".

You can have doubts about the existence of other people, because it's not your own experience. But you can't have doubts about what you yourself experience, and you live and experience your own existence by yourself. Whoever has lived and felt this experience has no doubt that it is real.

And what is that supposed communal story that they are telling?

The separation from the physical body and the vision of the actual body from outside. The sensation of travelling through a dark tunnel, at the end of which an intense light is perceived. Meeting relatives or friends who have died previously. A dialogue with a being of light. The retrospective vision of life itself, even experiencing the return to the body, with a subsequent change of vital values and a new perception of the phenomenon of death. They are people who are not afraid of dying, because they have already experienced the fact that life goes on and that what is coming next is much better than what they leave behind.

Well, I think that they are impressions that continue to be subjective.

When you analyse them separately and superficially, it is very easy to discredit these testimonies. But when some phenomenon is repeated, with such similar characteristics, no matter which country, which culture or previous beliefs, whether adults or children, I think that at least it warrants serious study. There are very serious and renowned researchers from your world who have dedicated themselves to making a thorough study of these near death experiences and to

collecting testimonies of these people, such as the North American psychiatrist and philosopher Raymond Moody, or the pediatrician and researcher of neurology Melvin Morse, amongst many others, who have worked with children who have had this kind of experiences. I recommend that you read his books "*Life after Life*" and "*Closer to the Light*".

Even so, it seems to me to be a not very consistent basis, almost arbitrary, to be used as proof of the existence of life after death. Proportionately, there are not many cases of clinical death and resuscitation, in relation to those who die and don't come back.

There are many more testimonies, precisely from dying people, who are in the process of definite separation from their bodies, what you call death, because during this process many affirm that they can see and converse with their loved ones who have already died or other beings of light who prepare them for the transition to the other side. In almost all families there is someone who remembers a similar testimony of a deceased relative. But normally people think that they are hallucinating. Again it seems that everybody who is close to death agrees to hallucinate the same thing, in all parts of the world. There have also been many experts who have dedicated themselves to a serious study of this matter, such as the prestigious psychiatrist Elisabeth Kübler-Ross. I suggest that you read her book "*Death: The Final Stage of Growth*".

But all these cases are people who are physically alive, even though they have been close to death.

There are also testimonies of people who have contacted beings who are not incarnate, more often recently deceased loved ones, who say goodbye to them in very vivid dreams or who appear at the foot of their beds. This is also quite common, although it has not been researched so much.

Even so, I think there should be more solid proof, not just limited to the interphase between life and death.

There are mediums (sensitive people) who have a more frequent and lasting contact with the spiritual world.

This seems even harder to believe.

Don't believe anything without prior evidence, but rather study it, analyse the messages received, because the quality of the message will tell you what the author is like.

And how do we know that this is not a fraud, in other words, that the supposed medium is pretending to be the deceased person when it is actually the medium?

Fraud is always possible. But just because some people falsify money, it doesn't mean that all money is false; likewise, just because some people pretend to be mediums, it doesn't mean that all mediums are impostors or opportunists. The best guarantee against fraud is for mediums to be honest in their daily lives and not use their gift for personal gain. There are many more mediums with some kind of innate gift than you think, which has been awakened since childhood. But because of the rejection and lack of understanding they generally receive from their surroundings, they tend to repress it and the few people who are able to develop this gift appropriately and use it for the common good, use it in a very discreet way, so that they won't be the subject of ridicule or disqualification which could be prejudicial to their daily lives.

Why are some people mediums and others not? What does this depend on?

This depends on the evolutionary programme of each spirit. Being a medium is a condition which you choose and know before incarnating, and when used correctly, it helps the gifted person to advance more quickly in their evolution through the help given to other people. It is very related to the acts that the spirit realised in other lives.

So do you mean that we exist as spirits before being born and that we have lived other lives?

That's right. In actual physical life, the circumstances and tests that spirits encounter are closely related to the decisions they made in other past physical lives and during the period of life in between incarnations, when not connected to a physical body.

What proof do we have that past lives actually exist, I mean, that life exists before birth?

There are testimonies of people who have memories of past lives, which can be spontaneous (especially in children) or induced through regressive hypnosis. There is a considerable amount of bibliography about this. Regarding memory in children, I recommend that you read the work of Ian Stevenson, a Canadian psychiatrist, who studies cases of the supposed reincarnation of those young children who "remember" a "past life." He has currently researched more than 2500 cases of possible reincarnation all over the world. He has published

over 20 books and several articles in specialised Psychology and Psychiatry magazines. I recommend that you read his book *“Twenty Cases Suggestive of Reincarnation”*.

Couldn't that be a result of their imagination?

I admit that some cases could be the result of a vivid imagination or of a psychic alteration or for some other reason, but there are many cases in which people remember very specific details of a past life which have been historically confirmed. They remember places, events, names in great detail, many of which occurred in countries where the person has never been in this current life. The most striking cases are those of small children who suddenly start speaking a foreign language which they have never heard in their current life, this being a memory of the language that they spoke in their past life. They are usually children between 2 and 4 years old, who start talking to their parents or siblings about a life they have had in a different place and in a different time. The children are usually strongly attracted to the events of that life and frequently insist that their parents let them go back to the family where they affirm that they used to live.

Well, children have a lot of imagination. It is hard to believe these testimonies.

It is a prodigious imagination then, when whatever they “imagine” is proved to be true. On the other hand, there are many cases of adults who remember past lives when submitted to regressive hypnosis.

Couldn't it be that that supposed recollected life is the result of the imagination, suggested by the hypnosis itself?

I repeat again. Accepting that while there may be cases which could be the result of a vivid imagination or for any other reason, there are many other cases in which people remember very specific details of a past life which have been proved historically. It is also striking that many people who don't accept the existence of reincarnation, because it goes against their religious beliefs, do remember events from past lives when they are subjected to regressive hypnosis. But all that requires serious and exhaustive research, to be able to separate what could be suggestion from what is a possible memory of another life. Many serious researchers have dedicated themselves to exploring the possibility of the existence of previous lives through answers from people submitted to regressive hypnosis, such as the psychologist Helen Wambach, author of the book *“Life before life”*, or the psychiatrist Brian Weiss in his book *“Same Soul, Many Bodies”*, or the already previously mentioned Raymond Moody in his book *“Coming*

Back". All of them have explored the answers to questions put under hypnosis to thousands of people about their possible past lives before they were born and they have recognised a number of common elements in these experiences and have reached similar conclusions.

And what are those conclusions?

That physical life is no more than an instant of real life, which never ends. That the death of the body is not the end, but rather a transition stage towards another less limited existence. That we will all meet up again with loved ones who passed to the other side before us and who we will also meet again in subsequent incarnations. They tell us that a plan really does exist for each one of us, which seeks to help us grow both in wisdom and in love, and that it will be by our own merit, through what we experience on the physical plane, in freedom. That the circumstances that we face in life are not the result of chance, but rather they are the consequence of acts carried out in previous lives. That before we are born, we already know the tests that we are going to face in this life and we prepare ourselves conscientiously to be able to overcome them successfully.

I don't understand how they can reach these conclusions from what was lived in other physical lives, when in those lives we have the same consciousness as in this life, in other words, we are as unaware of the existence of past lives as in this life.

Because many of them not only remember details of past lives, but rather, at the same time, they remember the reason why they had to go through certain lives and tests. In other words, they also remember what happened to them during the periods in between physical lives, when they were not incarnate. There are researchers who have specifically studied those memories of the periods in between incarnations, such as the doctor in psychology Michael Newton. Dr. Newton has specialized in inducing very profound hypnotic states in which people remember the space between one life and another and the decisions which induced them to incarnate precisely at a certain time, in a certain family and under certain circumstances. I recommend his books "*Life between lives*" and "*Destiny of souls*".

And what kind of tests or circumstances do we have to go through in each life and why?

Many of those tests consist of experiencing in ourselves what we have made others go through and facing the consequences of the situations which we ourselves have created, so that we are conscious of the suffering or happiness that these actions have brought upon

others. The tests are very varied, but generally they are tests which intend us to continue to lose our egoism and grow in love.

And is it necessary to die or to have a near death experience in order to experience the consciousness that you are your spirit and not your body?

No. In fact, you all have the capacity to separate yourselves temporarily from your body and that's what happens in an unconscious way in a stage of sleep. But there are people who are able to consciously induce this separation through certain relaxation techniques. Astral travel proves that consciousness is not bound to the body.

What is astral travel?

It is a temporary separation from the body. But why do you ask what you already know? Did you not get here that way?

I was just trying to prove what others have described. One thing is the theory and another thing is the practice. I didn't really expect anything like this to happen!

Well, it does. Your body is not here. It's lying in your bed. But you are here.

Do you mean to say that not only are we able to live without being bound to a body, but that being physically alive we can leave our body and come back without death occurring?

That's right.

What exactly is separated?

The spirit is separated from the physical body which, as I said before, is only a garment that is used in order to be able to act in the physical world. However, this separation is only temporary and there is always a bond between the two which is never broken and which allows you to go back to your physical body without any kind of health problem. It's called the silver cord.

What is the silver cord?

It's the bond of union between the astral and the physical body, like an umbilical cord which provides the physical body with the vital energy it needs to continue living in the absence of the astral body. Clairvoyants usually describe this "cord" as a very elastic kind of silvery thread that can be extended, to the point where, however much the astral body is separated from the physical body, the cord always

stretches as much as it needs. In other words, it lengthens to great distances when the spirit separates and travels far from the physical body.

Where do you go when you separate from your body?

Wherever your thoughts take you, to the astral world, and that is a natural journey which responds to a necessary dynamic of human development. Those nocturnal visits give human beings energy and experiences which will help them later on in their physical life, because there they are assisted by more advanced spiritual entities who advise and help them. If you want to know more, I suggest you read Oliver Fox's book "Astral Projection".

Astral body? Astral world? Spiritual entities? My goodness! Hold on a minute! This is going too fast for me!

I am only trying to answer your questions. But as we are jumping from one thing to another, we can't study anything in depth. If you agree, what we could do is leave it for now, because now it's time for you to return to your body. Now you've got quite a few things to find out about for yourself and reflect upon. Look for the books that I have recommended and try to read them. They will serve as proof so that you can trust that all of this that you have lived through is not a hallucination of your mind, but rather authentic reality.

I don't know whether I'll remember everything...

Don't worry. If you put your mind to it, you will remember everything you need to be able to find them. Keep a record of any new questions that come to you during that time, so that you can ask me them the next time we see each other, that is, if you still want us to continue seeing each other.

When will we meet again?

That depends on you. It depends on whether you want to look in greater depth at the topics that we have just started to tackle superficially or whether you prefer to stay as you are.

As we continue speaking more questions keep coming to mind, regarding evolution, immortality of the spirit and such things.

Keep them until next time. What we could do is deal with the questions by topic, although, as you will see, it is almost impossible to go deeply into any aspect without having to enter into another topic. Also the answers prompt other questions which require further explanation.

But you must understand that, at the moment, I am still very sceptical about what you say.

I understand. I know that you are sincerely looking for answers, and that you are open to listening, otherwise I wouldn't be here. I can tell that you have listened attentively and that you need some time to meditate on what we have discussed. That's sufficient for me. I'll see you, brother.

Goodbye, Isaiah.

And almost without having time to say goodbye, I felt a strong tug. With the same speed as I had been catapulted out, I felt as if I had been thrown in free fall at lightning speed until I was hurled on top of my own body. Returning to my body was very hard. What a contrast to the feeling of lightness of being outside my body and the sweet and serene vibration that I felt in that dream-like place! I felt cold. I felt dizzy and wanting to be sick; and heavy as if I had put on an iron suit that weighed a ton. At the beginning, I couldn't move, I couldn't talk. It was then that I slowly began to be aware of what had actually happened to me. I was shocked. I cried with emotion. It had been the most extraordinary experience of my life. During the following months I tried to get back to normal life. But as much as I tried, I couldn't see things the same way anymore. Almost everything seemed banal. Daily worries, work. I was often absent-minded, without listening, without seeing what was around me, thinking about that experience. I felt like telling people, my family or a friend. But then, my common sense would tell me not to exert myself, as they wouldn't understand, they would only think I was crazy. I felt like a stranger, like an extraterrestrial. I wondered how many people had experienced that. After some time I started having doubts. And what if it had all been a hallucination, a figment of my imagination? Then, in order to try to quell the doubts, I remembered something that Isaiah had told me: "Look for the books that I have recommended and read them. They will serve as proof to verify that all of this that you have lived through is not a hallucination of your mind." I started looking for the books on the Internet. I couldn't remember the names or the titles, but I did remember some words and names from our conversation. I put in Google "reincarnation, past lives, life after death" and the names of authors and titles started to appear and among them, I was able to recognise those that Isaiah had mentioned. I studied them carefully, confirming bit by bit what he had told me. If that had been a hallucination, it was really very real.

I wanted to see Isaiah again, I wanted his tender look to comfort me again, to feel at peace again. The books had helped me to know that there were other people trying to find answers to the same questions as me and that they had followed a path of their own to try to answer them. However, they also made me think of many more questions which I wrote down in a notebook, mentally going over them from time to time, so that I would be able to remember them if I had the opportunity to see Isaiah again. Although it was hard to admit it, I needed Isaiah to continue to explain, to clarify doubts, because that young elderly man had succeeded for the first time in making somebody's answers touch me very deeply. Besides, he made me feel so good, so loved! I was still sceptical but something inside me told me that I was on the right track. So I started doing the relaxation exercises again, hoping to get in touch with Isaiah once more. And I left my body again. This time I didn't have to make such a big effort. After only five sessions I was out there. I experienced the same sensation again, the same journey. And there he was. He was waiting for me again, with a smile on his face and with the same tender look as the first time.

GOD

Hello little brother! It's about time! I've grown old waiting for you! Look how white my hair has turned!

What? But your hair was already white the last time!

Don't be offended! It was only a joke! What did you think, that we don't have a sense of humour up here? Anyway, how did your return to the world go? Did you miss me?

Well, yes I did. I really wanted to see you, to be here again, in peace. I found the books that you mentioned and I read them. They have helped me a lot, but I have many more questions.

I am glad. Go ahead, fire away. Feel free to ask.

I am not saying that I believe it, but from what you tell me about spiritual evolution and from what I have understood from the books, there must be a kind of organized plan which is quite complicated.

That is correct. A plan which includes all beings of Creation and everything that exists. Although a specific plan of evolution also exists for each spirit, because every being of Creation is loved and is destined to be happy. A multitude of beings at different levels of evolution participate in that personal plan of evolution, helping each spirit to follow that path.

What do you mean by this?

That you have a spiritual family. Each and every one of you is loved by a multitude of spiritual beings. Starting with God and continuing with your spiritual guide, who never leaves you, and a great number of other spirits. Many are already deceased friends and relatives from this life and from other lives. Besides that, as if that were not enough, each and every one of you has a soul mate, your other half, a spirit who is perfectly in tune with you, the perfect partner for whom you will begin to feel real love. Some of them may become incarnate at the same time as you and may or may not be part of your blood relatives, or they may simply be friends.

And how come you often feel so lonely when you are so loved?

Because you live disconnected from the spiritual world. You are ignorant about your connection with other beings who are similar to you, both those who are incarnate at the same time as you, as well as those who support you from the spiritual world. You are so busy just seeing what your senses and your mind tell you, so distant from what

you can perceive from feeling, that you are unaware of your mission on Earth. Have one thing clear: although you feel lonely in the physical world, you are never alone in the spiritual world. It is up to each one of you to discover that connection for yourself, discover that subtle door behind which you will find your true life, a door that can only be opened with the key of feeling. Ask for it sincerely and you will receive help to awaken your sensitivity and comfort in your hardships. But you will have to take off the anti-love armour-plating that you are wearing to be able to feel it. Because whoever wants to be alone and isolated from the world, his desire will be respected.

Well, now you have mentioned God, I have serious doubts that a God exists. Has anyone ever seen Him?

Perhaps you have not seen His work? The Universe, life, yourself. God can't be any nearer to you than He already is. But He doesn't force you to recognise Him and open up to Him. You have to want to feel it, to perceive it. But if you expect to see someone like you, of your size, with eyes, a face, legs and arms, then you will never recognise Him, because God is much more than that. It would be like one cell of your body asking: "Where is the body that I belong to, I can't see it"? You are in it, cell, don't you realise? And the cell would say: "But all I see are cells and cells and more cells just like me everywhere!" So study your own nature, how you function and the relationships you establish with other cells and their relationships and how wonderfully they organise themselves to form a unit and observe what forms that unit. Then, cell, you will be able to know and recognise the body that you are part of.

Where can we find proof of the existence of God?

Just like the cell in the example, first in your own existence and then in the existence of everything around you. What might be the origin of so many beings that feel and think, conscious of their own existence? And of a universe so perfectly interlocked? It can't be the void, because the void couldn't create anything so complex and beautiful at the same time. Or do you think that a wonderful symphony can be created by just touching the keys of a piano at random? Well, in the same way, it is impossible that something as simultaneously beautiful and complex as the Universe, Life and the Human Being is the result of chance, rather than causality.

But why does it have to be God who created everything? Doesn't nature have the power to create as well?

It does indeed. But where does the creative power of nature come from? Where do the laws that rule the universe come from? You recognise that in nature, in the universe, there exists a creative power and some laws, the laws of physics, chemistry, and biology which structure it, putting things in order, in such a way that scientists, when they discover some unknown phenomenon, don't ascribe it to the void, but rather they try to find the cause that provoked it. In other words, you admit in your daily life that one of the laws of the Universe is that there is no effect without a cause. But when it comes to answering the question "what is the origin of the Universe, that is to say, the primary cause?", you yourselves, contrary to the law of cause and effect, which you consider valid the rest of the time, have no problem admitting that it was an effect without a cause, in other words, that it appeared out of the void! This is a contradiction! Consequently, there has to be a primary cause of everything, and that is God.

Forgive me for insisting, but why does it necessarily have to be God who has created everything? Aren't we humans able to create beautiful and complex things, as music, or computers?

Certainly, because you also have creative power. But if you have it, where does it come from? In the Universe there are many beings at different stages of evolution, with greater and lesser capacity to create than yours, according to their level of advancement. But we shall have to admit that if they had a beginning, because of the law of cause and effect, they must have been created by some previous process and that, in reality, the creative power of created beings acts upon something already created, following laws already in existence. So we reach a point where we need to find an initial creator who has not been created, but rather has always existed and will always exist, and who has established the laws and principles of everything that exists, and that is God.

Well, let's accept as a mere possibility that God may exist. In the hypothetical case that God exists, I would be curious to know who this supposed God is and what He is like; He is so elusive that He doesn't allow Himself to be seen by the naked eye.

You will know the author through his work. Know yourself and the world around you and you will begin to know God. Since all the potential of the creator is in his creatures, if you imagine all the good human qualities at the most perfect level possible, you will begin to draw a picture of God which, although very imperfect, will be the most

advanced image you can have of Him, given your current capacity. There is a very old and true saying which answers the question "What is God like?", by "Like you when you have reached Him".

What are those qualities?

Love, wisdom, justice, truth, humility, generosity, sincerity, sensitivity, understanding, compassion...

Are there any qualities of God that we can't possess?

Yes. The Creator is immutable, omnipotent, not created and has always existed. The created beings have a beginning, although not an end. They are mutable, as they are in the constant process of improvement and although their ability to progress has no limit, because they are constantly growing, this ability is not infinite.

And if that being is so perfect, why does He allow evil to exist in the world?

He allows His created beings to have experiences at their leisure, so that they learn from their mistakes. The evil in the world does not come from God, but rather from the beings in the process of evolution that, through not knowing the spiritual laws, act against each other.

So you will have to explain to me what these laws are about, because I very much doubt that they can explain the vast number of questions that I have, which I haven't yet found a satisfactory answer to, and explain the things that I don't understand and that seem to me to be extremely unjust in the world in which we live.

I would be delighted. Prepare yourself, because we will have a lot to talk about.

THE SPIRITUAL LAWS

1st Law: Law of Evolution.

- The destiny of spirits is to evolve, in an indefinite way, forever.
- In what do they evolve? In Love and Wisdom.
- Without love there is no evolution. Without love there is no wisdom. Without love there is no happiness.
- Evolution depends upon our own will and effort.

THE SPIRITUAL WORLD

You said at the beginning that the life of a spirit did not start with birth.
That's right.

What is there before birth?

The same as afterwards, LIFE, alternating periods of life without being attached to the physical world with periods when the being returns to the physical world, incarnating as a new-born baby.

So life does not start with birth?

No.

And we have all had other lives before this one?

Yes.

And where are we supposedly before being born?

In the spiritual world.

And what happens after we die?

When you die, you detach yourself from the physical body and return to the spiritual world, where you came from. In other words, you continue your life as a free spirit, without being attached to matter. Put another way and to summarise, all of you are spirits that come from the spiritual world and link yourselves to the physical world, incarnating in new-born babies, spending a period of time physically incarnate, until the death of the body. It is that moment that the spirit detaches from the body and returns to the spiritual world.

This maxim regarding the origin and destiny of the human being was already declared by Jesus in a simple but very meaningful phrase, which has not been totally understood up until now, and is mentioned in the gospel according to Saint John (3:13) : *"No man has ascended up to heaven, but he that came down from heaven"*.

But in what conditions do we return to that spiritual world? I mean, are we awake? Are we conscious of what has happened to us or, as some religions believe, do we remain in a kind of lethargic state until something happens "at the end of time"?

On the contrary, you are much more aware of reality when you are in the spiritual world than when you are incarnate. Don't think that just because you are not incarnate you lose consciousness or enters into a state of perpetual somnolence. On the contrary, whilst admitting that

the spirit may go through a period of confusion, of variable duration, depending on the evolution of the spirit and the circumstances of disincarnation, the spirit is faced with real authentic life and becomes conscious, among other things, of what the objective of incarnations is. Of course, the disincarnate spirit is occupied in interacting with other beings, in a world just as real or even more real than your world, which is a distorted image, merely a reflection, of the spiritual world.

Yes, but where does it go to exactly?

What normally happens is that each spirit, after disincarnating, is placed on the plane in the spiritual world that corresponds to its evolutionary state. And this depends on the spirit's behaviour during its incarnation regarding the law of love. The final destiny of the spirit is to always return to its spiritual home. However, those delinquent spirits, that have carried out serious acts against other beings of creation, will remain trapped in the lowest vibratory level of the inferior astral, due to the burden of their actions. In the opposite extreme, the spirits that have overcome a major part of their egoism and have behaved lovingly, will rise to the highest vibratory bands of the superior astral. In between those two extremes, there are a multitude of intermediate levels in which spirits will be placed according to their level of spiritual elevation and their behaviour regarding the law of love.

Hold on a moment, because I am getting lost. Could you clarify what this "vibratory level" means and what it has to do with the evolutionary state?

The vibratory level refers to the manifestation of the evolutionary state of the spirit on the energy plane. We could say that the manifestation of love on the astral or energy plane is the high frequency vibration. Therefore, the high frequency vibration corresponds to the astral body of the most advanced spirits, that have a greater capacity to love and that are detached from egoism. The low frequency vibration is characteristic of spirits that have not advanced very much and still act with egoism. Within those two extremes there are spirits that are at intermediate levels of evolution and, consequently, with intermediate frequency vibrations. Each one of them, depending on their evolutionary state, after disincarnation, will be placed on the plane corresponding to their vibratory level.

I don't understand anything. You talk to me about the spiritual world, vibratory levels, energy planes, inferior and superior astrals, but they are such ambiguous terms to me that I don't know what they mean exactly or what they refer to. Could you describe to me what that

supposed spiritual world is like, where those energy vibratory levels, or whatever they are called, are exactly, and what inferior and superior astrals mean?

Describing the spiritual world in full detail to someone who is incarnate and cannot in that state appreciate it in its entirety is extremely difficult. It is like trying to explain what colour is to a person who has been blind from birth. Nonetheless, I will try to clarify some aspects regarding this subject, especially concerning those parts of the spiritual world where religious ideas or beliefs have portrayed a mistaken or distorted vision in relation to reality. First of all, I would say to you that the spiritual world is not a diffuse or empty world without forms and where spirits wander around idly, not knowing where to go. It's a real, palpable world which has always existed and will always exist; it is the real home of the spirit because, unlike physical worlds, which have a beginning and an end, it can never be destroyed.

But if it's so real, why can't we see it?

The fact that it is not visible to you, does not mean that it doesn't exist. When you are incarnate, your perceptions are limited to what your physical senses are able to capture. For example, you define light as a set of waves which vibrate at different frequencies. The spectrum of visible light that you are able to see is limited to the seven colours of the rainbow, increasing the vibratory light frequency from red to violet. However, there is light above and below that range of frequencies that you can't see, but which also exists and that you have been able to detect by using devices. Above the violet coloured frequency, are the ultraviolet light, X rays and gamma rays. Below the red frequency, are the infrared waves, microwaves and radio and television waves. Something similar happens with perception regarding the spiritual world. Continuing with the analogy of light waves, you could say that the spiritual world moves within a range of frequencies that your senses are unable to capture and within that range there are frequencies of higher and lower vibration.

But if it exists it must be composed of something. We know that the matter of our world is composed of different kinds of atoms which are joined in different grades and forms and from the combinations of these atoms emerges the matter, from which our world is made, having its own particular physical properties. In the case of the spiritual world, is there some kind of raw material from which all the rest is formed?

Yes, you could call it vital essence or spiritual principle.

And what is its nature?

This is complicated to explain, but I will give you some clues to help understand it. Through the work of Albert Einstein and the subsequent development of Quantum Science, you know that matter is no more than a form of condensed energy, that atoms can decompose into more simple particles and that from this decomposition a part of the matter is transformed into light. Consequently, although light and matter have such different properties, to the point that they look like independent things, the difference between light and matter is not their essence, but rather their structure and level of condensation. If that is hard for you to understand, imagine what happens with water, which shows such different properties in a solid state (ice), liquid and gas (steam), although its composition still remains the same, purely because the mobility or the vibrational state of its molecules varies, these being more static in ice, less static in water and even less in steam. Using this example as a model, we can say that the physical world is the most condensed form of vital essence that exists, manifesting in that state a series of properties and following a series of laws which Physics describes. But there are intermediate levels of condensation between the purely spiritual universe and the physical universe, which could be classified from the most subtle to the densest on a spiritual, mental, astral (or energetic) and material (or physical) level, each one of these having its own properties and laws. These worlds are not separated from each other, but are all perfectly interrelated, because the most condensed forms could not exist apart from the most subtle forms.

So is there a difference between the terms astral world and spiritual world, because I sometimes feel that you use these terms as if they were the same?

Yes, there are differences. As I say, the spiritual world is the plane from which all the rest emerges, and is indestructible, whereas the astral world is the manifestation of the spiritual world on the energetic plane. In other words, it is a matter of a very condensed form of vital essence, although not as condensed as the material world. The astral world is mutable and is subject to periodic processes of generation and degeneration. So when I refer to the spiritual world, I am actually referring to the sum of the three most subtle worlds (spiritual, mental and astral) which are beyond your perception, in contrast to the term physical world, which refers to the world that you know. The use of one term or another will depend on the context or whatever emphasis I wish to put on a certain aspect of it. I will normally use the term spiritual world as a more general and broader term, whereas astral world is a

more concrete term, because it is the part of the subtle world that is closest to the physical world.

I get the idea of what you are saying, but when you talk about the astral world, what are you referring to exactly?

Each physical planet is connected to its corresponding energetic or astral planet, which is superimposed on it but is larger in size than the physical planet, although far more subtle in its nature. Let's say that if the physical planet is the size of a coffee grain, the astral planet could be equivalent to the size of a balloon, but of an energetic nature, the coffee grain being at the centre of the balloon. The physical planet could not exist without the astral planet, because that is what vitalizes it energetically and maintains its structure and functioning. Within this astral world, there are different vibratory levels or layers which differ in density, the denser levels being closer to the surface of the physical planet and the more subtle levels progressively further away from it. Each one of them has its own geological structure and nature. There are valleys, mountains, rivers, flora and fauna, although with differences between them. Nature is more beautiful and perfect in the more subtle layers than in the denser layers. We could say that nature in the physical world is an unfinished reflection of the astral nature and that everything that exists in the physical world has been previously tried out in the astral world.

And is there life on that astral planet?

This astral globe or planet is full of life and is the home of spirits and non-incarnate forms of life which are connected to planet Earth. It is the origin of the majority of beings that are born and the destiny of those that die in your physical world. When previously I have said that when spirits disincarnate, they return to the spiritual world. What normally happens is that the spirits are placed in one of those vibratory levels of the astral planet, that corresponds to their energetic level, which in turn depends on their spiritual level. We are now on one of those levels and the nature that you see around you is specific to this vibratory level.

You say that there are spirits living in the astral world and that they are the ones that incarnate on Earth. I would like to know more about that world and its inhabitants and also what it is that determines whether we are placed on one level or another in the astral world after we die. Oh! And explain to me outright what the superior and inferior astral refers to, because you haven't done that yet!

All right! As I have said previously, since there are spirits living on each one of those vibratory bands of the astral world, they have also created their own civilisation out of the natural elements. As the spirits evolve, in other words, detach themselves from egoism and become more loving, their behaviour in love makes them increase their vibratory frequency, which allows them to ascend to the vibratory planes which match their new evolutionary level. According to this law of vibratory correspondence, the more advanced spirits that have a more subtle nature, live in the more subtle vibratory regions which are further away from the earth's surface, whereas as we descend to progressively denser layers, we will encounter communities of less advanced spirits, whose nature is denser. As a consequence of this, civilisation is more perfect and advanced morally and technically in the more subtle layers than in the denser layers. Although this is a purely arbitrary division, we could group these different vibratory levels into inferior, intermediate, and superior astral, as they increase in vibration or diminish in density. The spirits from the superior astral are now absolutely clear as to the destiny of the spirit and are in the phase of conscious evolution. They focus all their will and effort on advancing spiritually and helping other less evolved spirits to advance, although these are often not conscious of the help they receive. That is basically how they occupy their time.

On the inferior astral, there are less spiritually evolved spirits which may be either still young, in a primitive state of evolution, or having already lived many lives and having developed their intelligence, have still not developed their feelings. On the intermediate astral, you will find spirits with an intermediate level of advancement. This is where most incarnate spirits from Earth end up after incarnating, although to get here many have spent quite a long time in the inferior astral, having been temporarily held back due to acts carried out against the law of love while they were incarnate.

From what you are saying, the inferior astral could rank equally with hell, the superior astral with heaven and the intermediate could represent purgatory, is that right?

Rather, that the concepts of hell, purgatory, and heaven are a completely distorted image of the spiritual reality that I am portraying, to which they bear little resemblance. In effect, all the spirits that have reached the superior astral were previously in the inferior astral and passed through the intermediate astral. And if they got that far, it was because, through their own personal merits, they were spiritually progressing in love, thus increasing their vibratory level, and making themselves worthy of living in the regions that they currently occupy.

And all the spirits from the inferior astral, when they have sufficiently evolved, will one day end up living in superior astral regions, because this forms part of the process of spiritual evolution. Consequently, there are no places especially created to serve as dungeons, neither does the suffering that a human being may experience through being in the inferior astral last eternally.

But according to what you say, it is correct that the “bad ones” end up on an inferior astral and that they suffer there, isn't it?

Yes. But not all of those on the inferior astral are necessarily “bad ” neither does everyone “suffer”. Also the term “bad” is inexact. It would be better to call those spirits stragglers, as they have only made progress in intelligence, but little in love. As I have said previously, primitive spirits live on the inferior astral, in the first stages of spiritual evolution as individualised beings and with free will. These primitive spirits do not mix with the stragglers but rather, being in the same band, group themselves according to their vibratory affinity, living in zones separate from each other. But the primitive spirits are not unfortunate through being on the inferior astral, because it is the habitat that adapts itself to their level. It is the straggler spirits that suffer, because although they don't give love, they are more sensitive to perceiving it than the primitive spirits and suffer on sensing an absence of love. They suffer through living in the company of other beings that are as egoistic as they are. They suffer because they glimpse a better life, and they know that their painful situation is owing to their misuse of their free will, for acting against others.

I find it hard to imagine what you are saying.

So that you can understand the difference between what a straggler spirit and a primitive spirit feels on an inferior astral I will use an example from your world. Imagine the difference between how a primate and a western man feels when abandoned in the jungle. Whilst the primate will live perfectly happily and be integrated in a jungle, a western man, used to the comforts of civilised life, living in the jungle will be a torment and he will have a very bad time.

Why does the inferior astral exist, if it is such a horrible place?

Because in the Universe there is a place for all beings, from the most primitive up to the most advanced, and on each planet at a similar level to yours, the inferior astral is the home of those beings still taking their first steps in learning about feelings. You also need to take into account that it is not a place specifically created for spirits that have acted against the law of love. And if it is so horrible, it is because they

themselves have created the conditions for these places in which they live to be suffocating, because of the joint vibration that they give out from their own spiritual baseness, in the same way as a natural area may be converted into a real rubbish tip when colonists who come to inhabit that region have little respect for the environment.

Now that we are talking about the spirits from the inferior astral, I am curious: does the Demon or the Devil exist?

No entity dedicated to causing evil forever exists and even less with powers of destruction so omnipotent that they are attributed to that supposed Devil. The entities that inhabit the inferior astral are spirits that have advanced very little in feelings. And as I have said, this may be because they are still young spirits or because now having become more or less old, they have advanced little in developing feelings. Although there are spirits in the inferior astral that may be very intelligent and have used this intelligence to hurt other spirits, if they have not yet developed their feelings, they are not wise, because wisdom derives from the knowledge of feeling and they are wretched, because they live in egoism and do not know happiness. The envy of the wisdom and happiness that they sense have been attained by the spirits that have overcome egoism and know love, urges them to impede the spiritual progress of their incarnate brothers and sisters with all their might, so that they will not manage to enjoy the happiness that stems from love either. As the saying goes: "Evil for many is the consolation of fools". So they organise themselves with the aim of obstructing the progress of the disincarnate and bringing supporters into their ranks. But their capacity to act against incarnate beings is quite limited, unless the incarnate beings allow themselves to be influenced by them through their own actions. Their expansion is also limited to the lowest vibratory bands, because in order to reach higher bands, they should love and as they refuse to do this, they confine themselves to that level. Then, they have the problem of being in constant battles between rival factions, because as a result of their egoism, "they all want to be the boss". But sooner or later, these spirits will get tired of being "bad", because they are extremely unhappy and endeavour to get out of this situation. That is when they are rescued by spirits from higher levels that have first-aid posts in areas close to these inhospitable regions.

When we talked about astral travel, you told me that, once you are liberated from your body, as an incarnate spirit, you can travel to wherever your thoughts lead you, almost instantly.

That's right, but only on vibratory levels that are compatible with your own level.

Does a disincarnate spirit also have the freedom to travel through the different bands of the astral world?

The spirits from the superior levels enjoy greater freedom of movement and can go down to inferior levels, although it is as uncomfortable for them as it would be for you to walk through a quagmire. The spirits from the inferior levels cannot rise to superior levels, until they manage to raise their vibratory level. This can only be accomplished when they evolve spiritually. So contact between spirits of different levels is always achieved by the most advanced spirit descending to the less advanced region. The spirits that live in the dense areas of the inferior astral have more difficulty moving around their surroundings, appearing almost to live with the same limitations as an incarnate human, because the vibration of the "astral matter" in this area is so low that it is very similar to physical matter. Conversely, spirits of the superior astral can travel freely, although in order to be able to manifest themselves in the inferior astral and be able to be seen by the inhabitants there, would have to adjust their vibration, and this is as hard for them as it is for you to breathe in a room full of smoke.

Why does this separation between levels exist?

This separation is inherent in the nature of the astral world and stops the less advanced spirits from infiltrating into regions of high vibration, where love reigns, and from causing harm to the inhabitants.

Is there some kind of connection between these vibratory bands or are they completely separate from one another?

The separations are not abrupt but rather gradual. Just as the density of the atmosphere gradually diminishes on moving away from the earth's surface, the same happens with the density of astral matter. The different communities of the astral are connected with one another and there is movement of spirits, but with the limitation that we have previously indicated. In other words, while the advanced spirits can move freely on their level and on inferior levels, the less advanced spirits can only reach superior levels by increasing their vibratory level, through spiritual evolution. The communities from the intermediate astral are helped by the communities from the superior astral, from which they receive spiritual and technical advice in order to organise their communities according to the more advanced spiritual laws. At the same time, missions leave these communities in the intermediate astral to help spirits from the inferior astral that are in a position to leave

that vibratory band through having become conscious of the harm they have caused, because they have shown true repentance and the will to improve, and for having requested genuine help to get out of that situation.

What do these aid missions consist of specifically?

To get an idea, we could say that the communities of more advanced spirits act like a kind of spiritual NGO, that go down to help or rescue spirits suffering rather awkward situations. It is like rescuing civilians wounded from bombardment by the ambush of the combatants, or refugees fleeing from regions that are devastated by war, starvation, or natural catastrophes. With this objective, they build hospitals, shelters and schools in certain regions bordering between the inferior and intermediate astral, in order to take care of and re-educate spirits recently rescued from the low vibratory bands. These spirits will spend all the time they need there for their rehabilitation. Once they have recovered, many of them become actively involved in doing the same kind of aid and rescue work for suffering spirits from the inferior astral that they benefitted from. This makes them feel that they are useful and a little happier, because it is a way of expressing their thanks for what was done for them, because they really want to help their brothers and sisters from the heart, as they understand perfectly what they are going through, since they have just recently suffered this in the flesh. In this way they also help themselves, raising their own vibratory pattern with acts of love that they carry out for others. Once they reach the appropriate vibratory level, and if they so wish, they can return to their spiritual homes.

THE EVOLUTIONARY SCHEME

Going back to the subject of reincarnation. I wonder, if we have lived other lives and birth to physical life is not the beginning, what then is the beginning of the life of a spirit, if there is such a thing?

The spirit is created ignorant. What is in fact created is the spiritual principle, the vital spark. From that moment on, the original vital spark, through a process that lasts millions of years goes on experiencing a process of improvement through the experience of being connected to material forms appropriate to its evolutionary level.

I don't understand what you refer to when you say "being connected to material forms appropriate to its evolutionary level". Could you explain more fully?

I am referring to incarnation. When the primary spiritual principle has evolved sufficiently, and is much more than that, we call it spirit.

The spirit unites with the physical form, which is the body, in order to learn from this experience. In more primitive phases, the primary spiritual principle connects itself to more simple forms, first from the mineral kingdom (first level), then from the plant kingdom (second level), then from the animal kingdom (third level) and then later on as a spirit in the human phase (fourth level) and it learns from each one of those physical experiences. This apprenticeship is retained by the spiritual being forever. So, when the spiritual beings start a new incarnation, they do so with the knowledge obtained from countless previous incarnations.

So are you saying that we were animals in previous lives and if we look back even further, we could even have incarnated in a stone?

More or less, although not exactly, as in those previous stages the individuality of the being is still not so defined as in the human phase. This is attained progressively.

What do you mean by that?

Well, it is not correct to say that your spirit incarnated in a stone, because in that phase the vital spark could not yet be considered an individual spirit, nor does a stone has individuality in the mineral kingdom. What would happen to the vital spark if we were to break the stone into two or three fragments, what would be divided? This is not the case. However, we can say that a "protospirit" incarnates in a dog, because its level of individualisation is now more advanced.

Why do you call it a “protospirit”?

I have used that term here in order to differentiate it from a spirit that is in human phase. It is a previous stage of the spiritual being, in which there is now a fairly high level of individuality, but it doesn't yet have free will, and corresponds to the spiritual beings that incarnate in superior mammals.

What can be achieved by that kind of programme of successive incarnations?

That the spiritual being advances both in knowledge and feeling, growing in wisdom and love.

Until when? In other words, is there some maximum limit that we can reach?

The maximum limit we can reach through progressive evolution is the capacity of God. And as this is infinite, we reach the conclusion that there are no limits. It is a process of constant and infinite evolution. But if you refer to the process of material incarnations, as spirits advance, the incarnations take place with longer intervals and the time that spirits spend without incarnating increases. There comes a point where they no longer need to keep incarnating in the physical world in order to evolve, and then they continue their evolution on the more subtle planes of existence. Then we would enter into the fifth level, there being two more levels above this one. However humans from Earth are still a long way from reaching that point, so there is no point talking about that now.

Although I may be repeating questions, I will ask them again, because I think you could elaborate on certain answers more than at the beginning. So here goes: If spirits have a beginning, do they have an end? In other words, can spirits die?

Spirits cannot die. It would make no sense if, after all the effort made by spirits in order to advance, they ceased to exist after having reached the highest state of their evolution. Be clear about one thing - spirits are immortal. Only the different bodies, in which they incarnate in order to evolve, die.

Yes, but would it be possible for those spirits that became very evolved and close to God, to fuse with God?

On evolving, spirits get very close to God, but they don't fuse with Him, that is to say they do not lose their individuality, because losing their individuality would almost be like dying. But rather, their wills become

more similar to the will of the Creator and they are voluntarily integrated into the divine plan.

Could you give me a general vision or an example so that we can understand the process of spiritual evolution in a global way?

Yes. The individual evolution of spirits is similar to the evolution of the human being in one single life. New born babies uniquely develop their vital functions by themselves in a biologically programmed way, in order to maintain organic life. Babies are unable to make their own decisions and totally depend on their parents to survive. As children grow up, they progressively acquire some autonomy and depend less and less on their parents. Once the stage of adolescence is reached, individuals feel more of a need to experience things for themselves and to feel free and independent to make their own decisions. This often causes confrontation with their parents. Although they try to give advice from the experience that having lived longer has given them, adolescents see this as interfering in their lives. They often make the wrong decisions, in spite of warnings from their parents. But they need to experience it for themselves, despite the fact that this may cause them suffering. As they continue to experience things and learn from the consequences of their own decisions they continue to mature until they reach adulthood, where they become totally independent from their parents.

The process of spiritual evolution is similar to that of a child becoming an adult. Initially, primary spiritual beings are totally dependent on other more advanced spiritual beings that completely guide their evolution. During these stages, incarnation serves to acquire experience and develop certain qualities, such as intelligence and emotions, that will be the base upon which future spirits will develop their own will - just as interaction in the world serves for children to develop, learn to speak and walk, although they are not yet able to make important decisions of their own accord. As spiritual beings evolve, they are allowed to participate in making decisions, that is to say, they acquire some autonomy. Once a certain point is reached, when spiritual beings are mature enough, they will acquire their own free will, which is the capacity to decide their own destiny for themselves. In other words, they acquire their independence and make their own decisions regarding their evolution. At that point, the guiding spirits play a very similar role with their "godchildren, to those parents who give advice to their sons and daughters and warn them about the possible dangers that certain attitudes bring, without forcing their will. The guiding spirits let their spiritual pupils choose their own

path, make mistakes over and over again, learn through their own experience and decide for themselves whether or not to alter the course of their evolution, based on their life experiences.

This clarifies some doubts for me, but I still don't understand those first stages in which you talk about the vital spark and incarnation in the mineral, plant and animal kingdoms. What are beings supposed to learn in these stages, as it appears that the primary spirits, the vital sparks, the protospirits or whatever you wish to call them, are not conscious of what they do?

In the same way as happens with new-born babies, although incarnate spiritual beings are not even conscious of their own existence in the first stages of their evolution, that doesn't stop them from learning, and what they learn remains in their spirit forever, in such a way that, although this happens unconsciously until the spirits are more advanced, when they start a new incarnation, they don't start from scratch, but rather, with all the knowledge obtained from all previous incarnations and the periods between incarnations.

You can understand spiritual evolution in the first stages by referring to the evolution process of the species. You yourselves consider the beginning of life to have occurred millions of years ago, when single-cell beings that became progressively more complex, appeared on earth, which gave rise to the initial differentiation between the animal and plant kingdoms, and each kingdom evolving towards a gradual increase in multiplicity and complexity of life forms from simpler forms. For example, the animal kingdom evolved in a first stage from single-cell beings into pluricellular beings. Later on, vertebrates appeared, among them fish. Amphibians evolved out of fish, reptiles out of amphibians, birds out of reptiles, mammals out of birds, in a process which has lasted millions of years. Later on, hominids arose out of the most advanced mammals, and from then on the successive species of primitive men, who had an increasingly greater cranial capacity than their ancestors, starting from Homo Habilis, passing through the Neanderthal man, the Cro-magnon man until reaching the current Homo Sapiens. In fact, this whole evolutionary process that occurs on a physical level is directed from the spiritual world with the objective that spirits in evolution find sufficient physical support to develop their growing capacities, because for their progression they need to experience physical life in all its manifestations, from the most simple to the most advanced forms. The spiritually advanced entities are those that stimulate the appearance of more evolved species in the physical world, when there is a need to provide spiritual beings with more

suitable physical vehicles, which allows them to continue advancing in their apprenticeship. These new species arise as modifications of the already existing species, so that the transition process of the spirit from one species to another is progressive and not abrupt.

So what you are saying is that the spiritual beings have to incarnate in all species in order to advance?

Not in all species, because many species are on a similar level. But they do have to go through all levels.

Could it not occur that, as spirits advance, there is a lack of protospirits which need to incarnate in the inferior species? What would happen to those species in that case?

The process of spiritual creation never ceases, so there will always be beings of different evolutionary levels that need to incarnate in the physical world in order to learn.

What is certain is that in the creative process there are periods or cycles of greater or lesser creative intensity, so that it sometimes occurs that a large number of spirits or protospirits accumulate in one period, there being fewer in previous or later periods - just as happens with the birthrates in many countries, where periods of population explosion are followed by periods of lower birthrates. But all this has been planned beforehand in the cosmic plan of evolution and do not doubt that the superior spiritual entities, which are in charge of directing this, are perfectly aware of these needs. If there is a large number of beings that are simultaneously making the same evolutionary leap, they can determine the massive extinction of certain species that are not needed at that particular moment, as happened to the dinosaurs, and the appearance and proliferation of new more evolutionarily advanced species.

According to what you are saying, do you mean that the spirits of animals can incarnate into humans?

As I said, as the spiritual advance occurs, spirits also need to incarnate into more advanced material bodies, but not much more than their capacity, as they would be overwhelmed by the situation, just as a student in a pilot school does not begin his training by piloting a plane full of passengers straightaway, but rather he begins his training with a flight simulator, then he pilots small planes and only when he is ready will he begin to pilot large planes. The protospirit that is able to incarnate in a primate, whilst possessing quite a few capacities, both intelligence and feeling, but still without complete free will, can incarnate in a hominid and as it goes on learning will incarnate in

species with a cranial capacity more suited to its evolutionary needs. So the spirit of an animal will eventually end up evolving until it becomes a human spirit, incarnating at any moment in the human species. But this won't happen all of a sudden, in an immediate life, but rather after a process of many incarnations in intermediate species, rather like children who are in the first year of primary school and have passed all subjects, will not go up to secondary school the following academic year, but rather will go into the second year of primary, and as they go on passing the following years, the time will come when they will be ready to study at secondary school.

And vice versa, can human spirits incarnate in animals?

According to what I have previously explained, the incarnation of humans in animals is impossible, because this would be a backward movement in evolution. Spirits can stagnate in their evolution, but they cannot regress or go back to previous phases that they have already gone through, just as students who don't pass the exams of one academic year cannot be sent back to a lower year; they will have to repeat the same course the following year.

But if that is so, if we have all been animals at one point and animals will be like us in the future, this makes me question our behaviour towards them a great deal, especially those that are closer to us in evolution, such as superior mammals. For example breeding animals for meat consumption or for their fur, hunting and all those events that make animals suffer, such as bullfighting, that would be like doing all these things to a human being, as they are so close to us spiritually!

That's right. As they are your brothers, they deserve more consideration and respect. But as most humans don't even respect the lives and rights of their own species, it is even harder to expect that they respect beings that they consider to be little less than nothing. Even so you are progressing with regard to past eras. Cavemen had no problem eating human flesh, but nowadays cannibalism is considered to be revolting and inhuman. And why? Well, because the level of sensitivity towards other human beings has grown compared to that primitive era. The same thing will happen with animals. When the majority are sensitive to their suffering and realise that they really are very close brothers in evolution, both physically and spiritually, they will no longer be enslaved, tortured and killed in order to eat their meat or dress in their furs. In fact, there are already many people in your world who would consider it outrageous to eat their pets and many people who are fighting for animal rights and have given up eating meat, because they have evolved enough to be aware of the close

connection that they have with animals. As humanity advances spiritually, vegetarianism will increase as well as the respect for animal rights. In the more spiritually advanced human civilizations, one step above yours, eating animal meat is just as disgusting to them as eating human flesh is to you and, of course, they don't entertain themselves by putting animals in cages, torturing them and killing them, as in your world.

Yes, but I have always heard that you need to eat everything, including meat, in order to be healthy and that if you don't eat meat, you could become ill because you lack certain essential nutrients. Is there some truth in this?

It is true that when a person who has eaten meat all his life decides to become a vegetarian, it is recommended that this should be done gradually, because his physiology must become accustomed to it. But it is not true that vegetarians have any nutritional deficiency. Pulses are an excellent source of protein, and they do not derive from meat. The exact opposite is true. It is much healthier. As a vegetarian you will avoid lots of diseases that are caused by meat rotting inside your organism, and through the distortion and the decline of the vibratory rate of your astral body due to the consumption of a being that is so similar in evolution to you. For your physiology, an ovo-lacto-vegetarian diet is perfectly healthy and provides your organism with everything it needs.

And on what does it depend that spirits stop incarnating in one species and start to incarnate in another more evolved species?

It depends on the advancement that they have made during that period. Spiritual beings won't be able to incarnate in a species of the next higher evolutionary level until they have learned enough through incarnating in the species of a similar evolutionary level. The beings that advance faster will be the first to incarnate in the species one step above their current level.

And can this happen with humans as well? I mean, what will happen when we evolve over and above the capacity of our species on a physical level?

You still don't use even a quarter of the potential capacity of your organism, so you are still far from being able to argue that your organism has remained obsolete to support your increasing capabilities. Anyway, the human species of your planet has already evolved on the physical plane, slowly but surely, parallel to your

spiritual progress, so you don't need to worry about your body not responding to your evolutionary level.

As I said, the phase of human evolution is in no way the end of spiritual evolution. Not even the level of humanity which you are at is as yet an advanced level, neither spiritually nor physically. In the same way as two steps below you there existed Homo Habilis and one step further down, Neanderthal man, above your level there are four more levels of humanity (from 4.4 to 4.7), which spiritually have a greater capacity for love and wisdom. These beings do need more advanced bodies, more subtle and with a greater capacity than yours in order to be able to develop their full potential.

And where are those supermen, I don't see them anywhere?

There are entire humanities that live on other planets, covering all evolutionary levels and consequently also those levels superior to yours. Actually, a few of those more advanced humans have lived and are living amongst you to help you increase your evolutionary level. But we will talk about this topic later.

And where is our physical evolution heading? I mean, how will our body change?

It will be like changing clothes, like changing from an esparto grass garment into a silk garment after passing through corduroy, wool, and cotton as intermediary stages. It will become more subtle, less dense and therefore will need less aggressive food; it will be more energetic and less material. The brain capacity will continue to increase - which will not only allow a greater development of intellectual capacity but will also serve to support the development of extrasensory perceptions such as telepathy, clairvoyance, telekinesis, which for you are at present only in a latent state, to such an extent that most of you aren't even aware of them and deny their existence. In fact, the few people who have developed these potentials, whether innate or through their own will and effort, are considered to be crazy by the others. In general it will be a body that is not so apt to do strenuous physical work and is more sensitive to feelings and thoughts.

CONFIGURATION OF THE HUMAN BEING.

As we are talking about the physical evolution of the body, I would like to take up again the topic of the configuration of the human being that we mentioned at the beginning, because I need to know rather more. If I understood correctly, the incarnate human being is composed of a body and a spirit, with all the capacities that we usually ascribe to the brain, such as intelligence, capacity to feel, conscience, will, residing in the spirit. Is this correct?

Actually it is a bit more complicated than that.

Could you explain that to me?

Yes. If you recall when we talked about the essence and structure of the Universe, we talked about the existence of four different states of condensation of vital essence or spiritual principle, which constituted the spiritual, mental, astral, and physical Universes. The human being also participates in each one of these essences. In fact an incarnate human being is composed of four interconnected bodies; the physical body, that you all know, the astral (or energetic) body, the mental body, and the spiritual body, being of lesser to greater vibration. Do not think that these bodies through being more subtle do not have a complex structure and organisation.

What is the nature of those bodies?

We can say that each body has its own genetic code from which it is structured, and that the organisation of the thicker bodies depends on that of the more subtle bodies, all these being closely inter-connected, the denser bodies not being able to live apart from the more subtle bodies.

I don't understand what you mean.

Well the physical body is in fact formed upon the mould or pattern determined by the configuration of the astral body, the latter being formed upon the mould that constitutes the mental body, which is in turn configured upon the mould that the spiritual body provides, so that the mental body is a bridge between the spiritual and the astral body, and the astral body is a bridge between the physical body and the other two bodies. When death occurs, what actually happens is that one of those four bodies, the physical body, finally separates from the rest and, on losing its life-giving support, decomposes. But the human being continues to live on with the three more subtle bodies.

And what is the astral body?

The astral body is a body whose appearance is similar to that of the human body, but is of a luminous and semitransparent appearance. It is actually composed of a gasenergetic fluid, which stems from a combination of four pure gases, helium, argon, xenon and krypton energised by the high vibration light that comes from the sun. The astral body in an incarnate human is superimposed onto the physical body and is intimately connected to it, so that it inter-penetrates each and every one of the cells in the organism and provides it with the vital energy that it needs. The function of the pure gases is to be the material carriers of that energy which cannot be directly absorbed by the physical body. In other words, the gaseous molecules capture the vital energy from the sun, increasing its vibration, and then transmit it to the body, reducing its vibratory rate. When a spirit is going to incarnate, the astral body of the spirit binds to the recently fertilised ovum. This astral body constitutes a pattern for the development and the formation of the human body from the zygote to the adult - it will even will transfer a part of the individual genetic charge of the spirit to the zygote.

Well, I thought that 100% of genetic inheritance came from the progenitors, and 50% from each parent.

The parents' inheritance contributes 90% of the genetic charge and the incarnating spirit contributes the remaining 10%, through the genetic configuration of the astral body. This is the main mechanism through which evolution of the species takes place, because in each generation the incarnating spirits embody into the physical body a part of the modifications that they have incorporated into their astral bodies, which are in turn the consequence of the modifications of the mental and spiritual bodies that have been taking place as a result of their evolutionary progress.

Could you explain to me a little more about the structure of the astral body and how its connection to the physical body occurs?

Yes, the astral body is structured into 7 layers, each one vibrating on a different frequency range and that is why each one is associated with a different colour and with different functions of the physical body. Its structure is similar to an electrical network, its objective being to fully provide vital energy to the body and it is composed of countless cables or filaments (called nadis in the east), which group together at certain points in bundles of filaments called meridians, through which the major flows of energy pass. There are 7 main energy centres, which

oriental medicine calls chakras, located along the spinal column. The main chakra is situated in the solar plexus, at the end of the sternum. Its function is to capture and distribute vital energy to the other six main chakras. Each one of them represents the connection of each layer of the astral body with the physical body. For more details of the configuration of the astral body and the connection between layers, chakras and organs, I recommend the book "Man, cosmic cell" from the Atzlan group.

You said that the astral body is luminous and semitransparent in appearance. So can it be seen?

With proper training you can see the energy of the astral body that protrudes from the physical body, which is commonly known as the aura. There are people who have naturally developed this capacity. When the being is detached from the physical body, we can appreciate that, in its entirety, it really does resemble a human body, but is luminous and semitransparent in appearance. This is what is normally seen when people say that they have seen a loved one who has recently died. The aura can also be detected and its oscillations measured by means of certain devices. For further information on this topic I recommend the books by Barbara Ann Brennan, Doctor in atmospheric physics, who worked for NASA as a researcher. She is one of the researchers who began to scientifically prove to your world the existence of the astral body, which she calls the Human Energy Field (HEF).

Is it true that the evolutionary level of a person can be determined by the colours of the aura?

Yes. The more advanced beings have a broader and brighter aura. Beings who act against the law of love have a dull aura, in other words, the colours are opaque and cloudy, each colour being mixed with black. Emotional depression and illness also diminish the brightness of the aura.

And what is the mental body? And the spiritual body?

I won't go into detail regarding the configuration of these bodies now, because it would confuse you. The most important thing is that the mental body is the seat of thought, whereas the spiritual body is the seat of conscience, will and feeling. Later on we will delve deeper into the development of feelings and the relationships established between thoughts and feelings, as they are the key to the process of spiritual evolution.

HUMAN INCARNATION AND ITS ROLE IN SPIRITUAL EVOLUTION.

Although we have already talked about this, could you give me the exact definition of reincarnation?

Reincarnation refers to the multiplicity of physical lives or incarnations, in other words, the same being or spirit that has given life to a body from birth until death can incarnate again in a newborn baby and live a new life in the physical world.

What is the purpose of reincarnation in relation to spiritual evolution?

Spiritual training resembles the training that takes place in school. In school, study periods are alternated between evaluation or exam periods, where the students have to show what they have learned. The same occurs with spiritual training. During the stage when the spirits are disincarnate, they study and prepare themselves spiritually. During the period that they are incarnate, they put into practice what they have learned without any kind of coercion, in other words, through their own free will. Each incarnation is for each spirit an opportunity for evaluation of a particular course. Those spirits that pass the evaluation will go on to study a more advanced course, which will be initiated on the spiritual plane with the learning of new spiritual teachings. When the spirits are prepared and have assimilated the new knowledge, they will incarnate again in order to secure this knowledge internally through practice.

Well, it seems to me that there are people who have to face very severe tests which I don't know that I could pass.

In each incarnation, each spirit has to face tests that are fitting for that particular incarnation. Such tests are in accordance with the capacity of each spirit. Before incarnating, all spirits know what tests they need in order to advance and conscientiously prepare themselves when they are not incarnate in order to be able to successfully pass these tests, just like the sportsman who reaches the finals of a competition does not make it by chance, but rather he has been conscientiously training throughout the whole year, after having previously passed several qualifying tests. Consequently, nobody confronts tests that they cannot pass.

I don't understand the need for reincarnation. Why is it necessary to live many more times in the physical world?

Do the students complete their training in one single course? Although they may have learned a lot in one course, there will always be

something that they haven't yet been able to learn and that requires more time. The spirits in evolution are also students and also need more than one course, in other words, more than one life, to learn everything they need and want to learn.

But couldn't you live here only once and then pass on to another plane of existence and continue evolving there without needing to go back to Earth?

You could, but just as it would be such a waste to throw away a dress after only wearing it once, it would be an under-use of the material world if we were to only use it once, a mere hundred years maximum that one of your physical lives can last, when it has taken thousands of millions of years to form one planet and to develop suitable conditions to sustain life. It is a question of optimising resources. Do you have schools for only one year? In your world, a student spends at least six years in the same school without having to change schools. For example, children will stay at primary school from the age of 5 to 11 years old. Only after finishing primary school education will they change schools to go on to secondary education. It is the same with a spirit in training. Your planet is like a primary school where primary school spirits come to learn. When those spirits have learned everything which that school, or rather that world, can teach them, then they are ready to attend another school where they will receive a higher level education. In other words they will be able to incarnate in another world more in accordance with their evolutionary level and learning needs. In the meantime, they will continue to evolve in that world or in another world of a similar level.

And why, if we have lived previously, don't we remember other lives?

It is a need of the spirit in your current evolutionary state.

Why do we need to forget that supposed past of other lives?

It's necessary for you to concentrate on the objectives of your present life, without your own memories or other people's, which would prevent the spirit from acting with its own free will, so that its conduct is not conditioned by acts from the past.

This seems to contradict the law of progressive evolution, because if the spirit cannot remember the lessons learnt in previous lives, isn't that like having to start again from scratch each time?

Precise memories are forgotten, but not what you have learned spiritually. This is retained in the spiritual memory of the spirit, although not in the physical memory which does start again from scratch in

each incarnation. I will give you an everyday example so that you understand. Imagine a class with some students that are starting their first computer training course. At the beginning of the course, a computer is given to each student, so that they can practise and save all the exercises and documents of the course in the computer memory. By the end of the course the students will have learned a series of aspects of computing. In the next course, they will change class and computer. They will be assigned a new computer with the memory at zero, and with a greater processing capacity and memory so that they can make use of all of this capacity to increase their knowledge. Even though the students were not able to transfer the documents and exercises from the memory of the first computer onto the second computer, they will not forget everything they have learned about computing. With this knowledge, they will be able to configure the new computer however they like, not starting from scratch, but rather making good use of the knowledge acquired in the first course, independently from whatever they did with the first computer and the data created. When the spirit incarnates in a new body, that body is like that new computer with the memory at zero which is given to the student on starting the course, which the student will go on using in order to learn. In time, the body will wear out to the point when the spirit can no longer use it to continue advancing. So this is when it is necessary to "retire" the old computer, in other words, disincarnate. The physical memory, the brain, is decomposed along with the rest of the body, but not the spiritual memory which retains everything that the spirit has learned in that life.

In the disincarnate state, the spirit has access to all the details of previous incarnations, because now the spiritual capacity is no longer restricted to the capacity of the physical body.

So are we able to remember all our previous lives when we have died?

All that you have lived through in the incarnations and the periods in between physical lives is filed for your personal use, although whilst you are still hardly evolved, your capacity to explore within this memory is limited to the most recent lives. Insight into the spiritual memory of previous lives increases as the spirit evolves.

I still don't see the need to forget other lives. How can the memory of other lives harm us? I think it would rather be to the contrary. If we preserve the memory of its past lives, won't we be more conscious of the evolutionary process and make better use of the incarnation to evolve?

Your reasoning is correct for spirits that have already reached a certain evolutionary level, but not for the less advanced spirits, for whom too much information could hinder their development, through not knowing how to use this knowledge properly. As you continue to evolve and exert yourself to discover this knowledge, so then this knowledge will become accessible.

You will have to give me an example so that I can understand what you mean, because I still don't see how the memories of past lives can hinder the evolution of a being.

All right! Imagine that you were a murderer in a past life and you, as well as the other spirits who lived with you, remember your misdeeds. You have now reflected upon the harm that you did and aim to make amends in the new life that you have begun. Imagine you reincarnate amongst the people who lived with you in your past life and who remember what you did. Under those circumstances, you would be marked by your past. You would undoubtedly be constantly treated with contempt by the people who remember that you were a murderer. Most of them would not yet be sufficiently advanced spiritually to understand that we have all made mistakes in the past and that we all need countless opportunities in order to reform. There may be some people who would want to get even with you and take revenge for unsettled matters in the past. Likewise, under the pressure of that environment, you might torture yourself emotionally or even worse, take revenge on those oppressing you and start committing criminal activities again. Therefore, far from achieving an improvement, it would be condemning you to spiritual stagnation.

And how would forgetting about past lives benefit us?

You can consider it as though you had been taken into a witness protection programme. In this programme, the protected witnesses, former criminals that wish to collaborate with the Law, in order to avoid reprisals from their old colleagues, are given a new identity, a new job in a different place, so that they can start a new life away from danger, with the objective of reinstating themselves into society. In this case, this new identity is obtained through reincarnation and forgetting past lives.

And should it always be like that, I mean, will we never be able to remember what we did in past lives while we are incarnate, without having to wait until death?

Never, no. In fact, as I mentioned at the beginning, some people do have sporadic memories of other lives, especially during their

childhood and some are able to remember certain details through regressive hypnosis. In the East, there are many more cases of spontaneous memories of past lives in children than in the West. This is because in these areas people believe in reincarnation, and the parents don't repress their children when they tell them what they remember.

However, conscious memory of past lives will only be possible when for the most part, spirits that have advanced sufficiently in learning about love, incarnate in the world, and won't use the past as an excuse for not loving. You will remember when you fully understand that we are all brothers and sisters and that we have all made mistakes in the past, and that we have all needed innumerable opportunities to reform. That's how it works in more advanced worlds, where remembering one or more previous lives is normal.

Well, now that you have brought up the topic, I don't think that the areas where Eastern religions predominate, that believe in reincarnation, such as Hinduism and Buddhism, are any better than us. Take for example Hinduism, in which the belief in reincarnation is used to justify the inequalities between humans. I am referring to the caste system.

So that you can see an example to show that it is internal evolution and not external knowledge that makes the spirit evolve, as even though they believe that reincarnation exists, they have manipulated its meaning in order to justify their egoism. This is also an example of how, for the less advanced spirits, too much information hinders their evolutionary development, through not knowing how to use this knowledge correctly. Hindus that justify the caste system, even without direct knowledge of the spirit's past, are already assuming that those people that incarnate in the caste of the untouchables must have been spirits that behaved badly in another life, and they use this as an excuse to make their life as difficult as possible, instead of helping them. How pitiful it is to conclude, that out of sheer egoism, having reincarnated into the most favourable caste materialistically, and being in a position to help the unfortunate, they trample on them, so that they have no possibility whatsoever, not even through their own efforts, of getting out of their misery. In this way, those who considered themselves to be superior -through having been born under more fortunate circumstances materialistically - expose themselves to incarnating in a situation of extreme poverty like the untouchables in their next incarnation, so that they feel, in the flesh, what extreme poverty, racism and lack of comprehension are. With this experience, when they are in a situation to change the state of things - for example

when they incarnate again in the dominant caste - perhaps they will remember what they learned internally during their previous life when they were untouchables and will work towards abolishing the caste system. On the contrary, Buddhism, which is of later origin and much more advanced spiritually, whilst maintaining belief in reincarnation, now incorporates the belief in loving your neighbour, no longer looking for reasons for oppressing others. So Buddhists are believers in reincarnation but they are not "castist", in other words, they are against the caste system.

COMMUNICATION WITH THE SPIRITUAL WORLD

Forgive me for insisting, but wouldn't it be better for everyone to have a conscious memory of how the system of successive reincarnations works, so that spirits are able to evolve?

Spiritual evolution is only authentic when it has really been chosen through the spirit's own decision. If spirits were conscious the whole time of the presence of superior beings monitoring their progress, they wouldn't act freely, but would be conditioned by the presence of their guides. The same happens with children, who behave in a certain way in the presence of their parents or teachers, out of fear or respect for them. However, when adults are not there, they behave differently, more like they really are because they feel freer, as the adults are not there to reprimand them when they do something naughty.

During the time that the spirit is disincarnate in the spiritual world, the presence of the superior spirit tutors is more manifest. Incarnation in the physical world under the conditions with which you are faced, without memories or obvious manifestations of superior supervision, aims to ensure that you act in total freedom, without any kind of coercion, so that through your own experiences, you may decide for yourself what you want.

So that means that nobody can be conscious of spiritual reality while incarnate?

It isn't that either. If it were like that, you and I wouldn't be talking about this, seeing as right now you are incarnate. Whoever really wants to delve deeper into spiritual reality will obtain the answers, and also spiritual help when it is needed. Look at the example within yourself. You have begun to genuinely search and ask yourself fundamental questions and you are receiving answers. But the majority prefer to look the other way. The great curiosity that humans have for finding out how the Universe physically works is what drives them to make more and more important scientific discoveries. Spiritually, all of you also need to answer your existential questions in order to feel fulfilled. Through investigating cause and effect relationships, you will discover the spiritual realities that were hidden to the naked eye.

And how is that going to happen? How are we going to get an answer?

You can discover this spiritual reality that appears to be hidden when you look deeply into yourself, because the spiritual laws are written within the spirit. There is something in your spirit that allows you to distinguish truth from falseness when faced with it. That something is the

voice of conscience, the voice of feeling, which becomes clearer the more evolved the spirit becomes. If you stopped to listen to it now and again, you would receive many answers. But it has to be through your own effort and will that you manage to get to know spiritual reality, which is also your own reality. Hence the very old proverb that says: "Know yourself and you will know the Universe."

And in this way, are we not abandoned to our own fate, like small children who are abandoned by their parents?

You are not abandoned. Your spirit guides are always there helping you. They suggest the answers to you in a subtle way, when you have questions that you sincerely don't know how to resolve. But the trouble is that most of you have so many fears and taboos inside you that it becomes very complicated for your brothers and sisters from the spiritual world to help you, because you don't accept answers that don't fit in with your prejudices and archetypes.

What do you mean?

Do you want an example? Take your attitude towards death. Nowadays death is a taboo in western society. Each time a spirit disincarnates, it is a real tragedy for the relatives and loved ones. And why? Because you refuse to see all the evidence that is being given to you about the survival of the spirit after death, simply because you would have to change your current paradigm to explain it. When the spirits that have passed to the other plane try to say goodbye to their loved ones and calm them, manifesting themselves in some way, you always have the tendency not to believe what you are living and perceiving. Simply because you think it is not possible. Because it doesn't fit in with your mental schemes and your mind makes you believe that it is a hallucination caused by your state of shock. On the one hand is the influence of Religion, which offers an explanation about death and what happens afterwards, based on unlikely obtuse dogmas rather than on evidence and real testimonies. Any kind of contact with the spiritual world not supervised by religious leaders is considered to be pure imagination, or, as happened in other eras, "is the work of the devil", causing fear regarding any kind of contact with the beyond. On the other hand there is Materialistic Science that only believes in what can be measured with its instruments. It refuses to research this topic seriously, obstructing to the extreme the work of a few brave researchers who have spent a lot of time with the terminally ill and with patients who have lived through near death experiences and have actually dared to take steps to try and lift the veil. The final result is that the people who are going through that trance and their

loved ones feel utterly helpless emotionally, because they fail to find a credible explanation or any comforting hope.

And what do we have to do to get help from the spiritual world?

It is very easy. All you have to do is ask for it. Try to send a telepathic message to the spiritual world through a thought from the depths of feeling and see what happens. You just have to try to explain what is going on and what you need and ask for help. The spirit guides are there to capture those messages and act accordingly. If you ask for what you want sincerely, from your heart and with the intention of achieving spiritual improvement, have no doubt that you will receive an answer. This is the authentic way of praying, as opposed to repeating a whole load of phrases over and over again praising God, Jesus, or the Virgin that mean nothing to you or to the spiritual world.

And how do we make contact with the spiritual guide or guides? In other words, what is the help that comes from the spiritual world like, as I am not aware of ever having contacted a spirit in any kind of way, verbally or visually.

You mean until you made contact with me, because I am not incarnate at the moment. But I understand what you mean, as this is not the usual form of contact. The fact that the help you receive is not obvious to you is because this help is given in a very subtle way so that it doesn't interfere with your free will and is only given when you need it and are open to receiving it. The spirit guide communicates with you mentally, through the voice of conscience. The other spirits also talk to you mentally and suggest ideas to you depending on the type of concerns that you may have. So within the voice of conscience, there is a part that comes from the spiritual world, both from guides as well as from spiritual brothers. But there is also a part of our own spiritual self that stores the wisdom obtained from countless incarnations. In any event, that voice tries to give you advice and help you solve your problems so that you make the most out of every circumstance in life, whether this be painful or happy, for your spiritual evolution. In this way, you may be helped in the process of eliminating egoism and your learning about what unconditional love is. In order to perceive this help, it is essential to believe that it is possible, to be willing to ask all the questions that you need answering and be willing to heed the answers that you receive from the voice of conscience.

Does this have anything to do with meditation?

Yes. From the spiritual point of view, to meditate is to try to disconnect from day to day problems in order to reach a state of serenity which

allows us to listen to our inner voice. This helps us to improve ourselves, to see our defects and begin to live through feeling. To meditate implies analysing oneself in order to know oneself, to discover when one acts with egoism and when through what one feels. It doesn't matter what method we use to achieve this, whether it is more or less aesthetic, as it is not what one does but rather with what intention it is done. Sometimes, we are left with the appearance but not the depth. I say this because there are many very flexible people who have a great ability to position themselves and remain in a lotus position for hours, who breathe deeply, leaving their mind blank, but who as soon as they have left relaxation carry on with their bad spiritual habits. They convince themselves that they are spiritual, merely because they practise a particular relaxation technique. This is not meditating, but rather pretending.

Yes, but how can we hear the voice of conscience? It seems very difficult to me. How do you distinguish between a thought that comes from our conscience and any other normal thought from our mind? I don't see this as being easy at all.

You have to try to silence the chattering of your mind for a while, liberate it during that time from day to day worries so that you can clearly hear the voice of conscience. Find a moment of tranquility during the day to be with yourselves, to meditate on your wrong doings and your attitude that day, and then if you do this with sincerity you will get help to find the answers that you need and be comforted in order to be able to face your trials with greater strength of mind. The voice of conscience is not complacent, it is not biased, it doesn't lie and it says things that may disturb our egoism. There are people who have a more open spiritual communication channel, because they trust this form of perception and have resolved to improve it. They are able to distinguish between an answer that is the result of their own reflection, or an answer given by the spiritual guides, and are able to establish a conscious dialogue with them.

And is this the only way we can be helped from the spiritual world?

No. You also all receive more direct help during sleep. While the body sleeps, your spirit separates from the physical plane for a few moments and goes up to the spiritual plane. Once there, you meet up with your guides and loved ones who will lend a hand in solving day to day problems and give you strength to continue. In other words, you all make astral journeys during the night, although not consciously. Most people don't remember very clearly this contact with the spiritual world during their sleep. Their dreams only appear as vague images

and memories, which contain within them encrypted spiritual aids that help to see more clearly things that are so hard to see when in a state of vigilance. That is why it is so important to sleep well in order to be able to continue in high spirits, because when you don't sleep, you are prevented from having direct contact with the spiritual world and receiving the help and encouragement that you need to face the trials of the physical world.

So dreams are memories of astral travel?

Not always. Most of them are mental worries. But some of them are vague memories of astral travel, many of them in symbolic code.

So dreams can be interpreted?

The ones that are a help from the spiritual world can be interpreted. There are some common symbols for all of them. Normally in the actual symbol itself lies the key for interpreting the dream. Bulls represent material tests or temptations. Children represent feeling. Water represents sensitivity. If it is clean, the sensitivity is also clean. If the water is dirty it means that there is something dark within that sensitivity. It could represent egoistic intentions. A house represents the spiritual interior. If someone enters a house through a window and not through the door, it means that they are not sincere, they are hiding something or are trying to be manipulative. Walking along paths with more or less difficulty, whether on foot or using a vehicle, normally represents the spiritual road, and the obstacles on that road represent the trials that you will come across. Ice cream can represent complacency. Falling down represents feeling down emotionally, depression.

Yes, but what if you don't know the meaning of each symbol?

You can learn to interpret them. Normally the key to interpretation appears in the dream itself and you can sense whether the dream is important or not and whether you have something to do with it. If you don't know how to interpret it, the spiritual world will give you the clues that you need to do so. But first you need to have the willpower to look deeply into yourself and in dreams you are given the willpower to help you in that process.

Why is help given in code form and not directly?

So as not to interfere with your free will. You have to work on your own evolution by yourself. Good mathematics teachers know that if they really want their students to learn, they shouldn't give them the answers to the mathematical problems that they set straightaway, but instead should help their students so that they solve them themselves,

only giving them exactly the right clues when it becomes impossible for them to proceed through their own ability. The same applies to spirits in evolution. If they were given the answer straightaway, they wouldn't make the effort to solve their own spiritual problems by themselves and wouldn't advance. They would become comfortable, waiting for their guides to solve their problems. Neither would it be right to tell someone the decision they need to make because that would interfere with their free will. All of you have to decide for yourselves. The clues that are given are necessary, because there are certain important details that you don't notice and you need to know these to be able to solve the problem by yourselves. When you are totally aware of your problem and have the ability to solve it alone, but decide not to out of your own free will, you won't receive any help, because you don't need it. That would be as useless as distributing food to people in a rich neighbourhood who have the means to get the food that is supplied to them.

And why are we not conscious of that separation experienced when we sleep?

Some people are capable of separating themselves from their bodies at will and are completely conscious of what is experienced during astral travel.

Can all humans make astral journeys?

You all travel unconsciously during a phase of sleep. Some unintentionally separate themselves from their bodies and are conscious of this separation. But only a few are able to separate themselves in a conscious way. With constant and steadfast practice many of you could consciously make astral journeys. But as most of you don't believe that this is possible and you don't even try to achieve it, consequently it never happens. In advanced worlds, people are taught as children to make astral journeys consciously as another tool that they must use for their own personal evolution; so that everybody is capable of making them.

And what does it depend on as to whether it is easy or not for someone to make astral journeys?

This depends on the spiritual capacity of incarnate spirits, on their will to improve spiritually, on their consciousness regarding spirituality and on what they chose to do before they were born. There are also people who are born with the innate capacity to contact the spiritual world in an even more direct way, without needing to separate completely from their bodies. Such people are normally called mediums.

And could you explain what a medium is according to you?

Medium means channel. A medium is somebody who has a more direct and evident contact with the spiritual world than the rest, as if they had a fast Broadband (ADSL) Internet connection, whereas the rest have a normal phone connection. For the majority, the existence of the spiritual world beyond the physical world is not at all obvious, because they hardly perceive what surrounds them and what their physical senses are able to capture. But mediums have an additional sensitivity, like a powerful aerial, which allows them to tune in to radio stations that transmit at a different range of frequencies, which other people cannot tune in to with their normal aerials.

But as I understand not all mediums are the same or have the same capacities. Does that mean that there are different kinds of mediums?

Yes. You could classify them according to their manifestation or the kind of contact they usually have with the spiritual world. In accordance with this form of classification, we will find clairvoyant mediums who can see spirits or the clairaudient medium who can hear spirits. A transcribing medium receives messages from spirits through writing, being conscious or not of what is written. An intuitive medium is one who receives the messages directly in the mind, inspired by spirits. Incorporating mediums allow their bodies and senses to be used by disincarnate spirits, totally or partially, in order to be able to manifest themselves on the physical plane, and recover control of their bodies afterwards. A therapeutic medium channels energy from elevated spirits with the intention of improving the vital state of an incarnate spirit. A sensitive medium can perceive the spirits' presence, their mood and their messages but not through any of the physical senses. A seer is a medium can perceive future or past events, etc., etc.

So mediums are privileged people compared to the rest of us, as they have the advantage of being able to contact their guides more easily.

The innate gift of being a medium from birth is given to spirits that need it under certain circumstances, so that they can use it to evolve faster, as an instrument that must be used to help others, incarnate and disincarnate. However most people, once they are incarnate, either prefer not to have this capacity, because other people who don't have it don't understand them, or else they use it for personal financial gain. The ability to make contact is not exclusive to contacting spiritual guides, but the spiritual world in general, and in this world not all of them are good, just like in your world. There are spirits with different grades of evolution and the channel is open to everyone, so that we can receive positive and negative influences. Depending on how the

medium wants to use that channel, the influence of more or less advanced spirits will be attracted.

So inferior spirits can also influence us?

Yes they can. Every incarnate being receives influences and suggestions from spirits, whether they are mediums or not, and also from inferior spirits. But just as with superior spirits, they can only do that if you let them. As they are beings with a low vibration, they can only be on the same wavelength as you when you lower your vibration. They use spiritual weakness and defects to get in. Harmful feelings, acts against the law of love are their way of entry.

But do less advanced spirits always approach in order to annoy a medium, for example.

No. Sometimes, some spirits may try to get close because they need help to get out of a painful circumstance. Other spirits could cling very strongly to material life. Due to the state of turmoil that those spirits are in, they are not aware of the help that is being offered directly from the spiritual world. In that case, the medium is like a lighthouse in the middle of the fog that acts as an intermediary in order to give those spirits the help that they need to lead them towards their destiny in the spiritual world.

Well, mediums don't have a very good reputation in this world.

Right. That is usually the case in worlds of your evolutionary level.

For what reason?

There are several reasons. One of the reasons is the bad example of those that used their contact with the spiritual world with dark and egoistic intentions, attracting the influence of lower spirits, or those that turned it all into a fraud, trying to get rich at all costs. They have also been persecuted and run down in every possible way, because the powerful people on Earth considered that mediumnity was a threat to their interests, since the knowledge obtained directly from the spiritual world might make humanity wake up and become aware of the spiritual reality, of the real purpose of life. Consequently, people may try to free themselves from the chains that stop them from evolving and people in power would lose all their influence to manipulate and mislead them and couldn't go on exploiting them for their own gain.

But what sense is there in some people having this special connection to be mediators with the spiritual world for others, if we all have our own connection?

If all human beings had their channel with the spiritual world open, it wouldn't be so necessary for spirits to incarnate with the objective of being a channel from the spiritual world for others. However, as so many beings have great difficulties activating their own connection, whether this be through lack of willpower, through lack of knowledge, or through fear, they don't directly receive the help that they need. Therefore, the spiritual world uses certain spirits that come with the specific mission to act as spokesmen to transmit the messages that incarnate spirits need for their evolution. Be clear about one thing, there will always be contact between the spiritual world and the world of incarnate beings, because incarnate spirits need to receive spiritual help in order to progress, no matter how or in what way this contact is established.

But, if I have understood correctly, just as in the spiritual world there are well-intentioned spirits that intend to help you, there are also spirits that try to do everything possible to stop you from advancing and they can also get in contact with you. How does one know which the interlocutor from the other side is and what intentions a spirit has?

The quality of the message is the best way to find out the capability of the author. If it is a good and useful message that you feel in your heart and that helps you to advance in love, then you can be sure that it is a message from good spirits. If the message tries to stimulate your egoism in some of its manifestations, you can be sure that these are impostors with bad intentions, even though they identify themselves under a famous name, such as Jesus, or the Virgin or Saint Theresa. As Jesus said: "You will know them by their fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

And on what does it depend whether we have contact with certain spirits or others?

Contact through a medium is very similar to the contact you can have with someone through the Internet, because in both cases you cannot physically see your interlocutor. In both cases we can contact people from faraway places and as we don't know them, there may be people with good intentions or with bad intentions who try to deceive us. Depending on the interest that we have, we will make contact with a certain type of person or another. If we are attracted to a certain topic, we will look for a chat or a forum about that topic and will be in touch with people who also have the same interest. For example, if we are looking to participate in an NGO in order to help others, we will look for web pages and forums on that topic. In these forums it is more difficult to encounter people with bad intentions, as this is not the type

of topic that interests those people who do not have good intentions. But if you enter forums that promise that you will get rich effortlessly or to find a partner chosen from a catalogue, you can be sure that nothing good will come of it. Likewise, whether you are a medium or not, you will attract the influence of more or less elevated spirits through the affinity of your thoughts and interactions with them. In other words, a person who likes gambling and betting will attract the influence of gambling spirits who have not been able to give up get their addiction after dying and they will encourage the person's addiction to gambling to satisfy their own expectations. On the other hand, if you wish to help other people, you will attract the influence of beneficent spirits that will help you to achieve your objectives. Consequently, the best guarantee for making contact with elevated or well-intentioned spirits is the sincere will to use these communications for the spiritual improvement of ourselves and others. The elevation of feeling and thought generates in the medium an elevated vibratory level which impedes the interference of spirits with low vibrations that do not have good intentions.

But is it not possible that some people, whether they are mediums or not, could fall victim to the influence of negative spirits and although they want to change, they are not able to get back on the right track because of that influence?

No. It depends on us to follow one path or another. It may be difficult to free ourselves from villainous old companions who will try to maintain their influence so that they don't lose their victim, but they can do no more than our own free will will allow, because otherwise that would be an infringement of the law of free will of everyone. Besides, as I have said before, we all have a personal spirit guide, a highly evolved being that is our spiritual tutor and protector. Religion calls it "the guardian angel". This being alone has more power than all the inferior spirits put together, and is always at our disposal to orientate us and to stimulate us to follow the right path. This being could easily remove the less advanced spirits that bother us out of our way at the stroke of a feather. But very often most people don't want this help, and out of respect for their free will, the "guardian angels" step aside expectantly, allowing their pupils to seek the company they want, and wait for the moment when they are willing to listen again. There are also other beings that stay with us to help us, although they are not so evolved, such as loved ones, or relatives and friends who have already died or other beneficent spirits that, although unknown to us, dedicate themselves to helping whoever needs it. But once again, if the person

doesn't want to listen to them or receive their help, they have no alternative but to wait for a more opportune moment.

And how can we free ourselves from these negative spirits?

By the attitude that we take. The more we live feeling, thinking and acting according to the law of love, the more we will attract the influence of superior spirits and inferior spirits will have fewer opportunities to bother us.

THE PROCESS OF BECOMING INCARNATE.

At the beginning we talked about what happens after death or disincarnation, but I would like to know in greater detail what happens before being born. How do we incarnate? In other words, if our spirit already exists before birth, I understand that there must be a point when our relationship with the body into which we are going to incarnate starts. How and when is the spirit incorporated into the body of the baby?

In general, the spirit that is going to incarnate usually starts visiting the future family even before conception to stimulate the mother's and father's desire to have children.

From the moment of conception, the spirit is connected to the recently fertilised ovum and during gestation participates in the growth and correct development. This connection between the body and the spirit is not broken until the moment disincarnation occurs. During pregnancy there is a progressive link-up between the astral body of the incarnating spirit and the physical body of the baby in gestation. The incarnating spirit starts to perceive everything that is done to the foetus as well as whatever the mother senses and perceives. Although connected to the body, the spirit still has quite a lot of freedom of movement and still maintains contact with friends and guides from the spiritual world. It is a transition period during which the spirit constantly comes and goes from the spiritual to the physical world and vice versa. During this time, the spirits that are going to incarnate prepare themselves for birth, getting to know those who will be their future parents and relatives in the physical world and saying goodbye to their spiritual family. However, the incorporation of the spirit into the body of the baby generally takes place at the moment of birth.

But there are many couples who don't want to have children and an incarnation takes place anyway. How does this happen?

By stimulating the sexual appetite of the parents and trying to make them careless if they take contraceptive measures.

On the other hand, there are couples who do want to have children and no matter how hard they try, no incarnation takes place.

Do you think that you control the incarnating process? Well, you are mistaken. I have already told you that incarnation depends on the pre-incarnation agreements between spirits. Sometimes people want to have children and they can't, although there is no physical impediment. However, on other occasions, when not trying for it, conception takes place unintentionally. This is because the decision to

incarnate in the physical world is taken in the spiritual world. Therefore, although you could temporally prevent or delay the arrival of a spirit into the world, you cannot force a spirit to come if the spiritual world hasn't planned it or doesn't consider it right according to spiritual criteria.

On the other hand, you should be much more sensitive regarding the way you treat a baby during pregnancy, because a spirit that perceives and feels everything, both the good and the bad, is now connected to the foetus. How glad and happy incarnating spirits feel when they sense that they are going to be received with love! But how they suffer when they notice that they are not welcome or that they are going to be hurt - such as when people try to abort the pregnancy!

But there are people who are in favour of aborting the pregnancy because they consider that it is better for babies not to be born when the parents don't want them, or because they can't raise them as they should do, or because they will be born with some kind of malformation. They think that, in those cases, these children would be brought into the world to suffer.

So if babies are born and parents don't want to take care of them, for these same reasons, would they think it lawful to abandon them or kill them?

No, of course not. It would be a crime, an inhuman act, to abandon or kill a newborn baby.

So why is it considered a crime to do so after the baby has come out of the womb and not when the baby is still inside the womb?

Well, I presume they are referring to abortion before the baby has been formed, during the first months of pregnancy, when the foetus has still not been formed.

So from what you are saying, the key to the question is deciding when to draw the line between considering life in creation to be a group of cells or a child. So do you mean that as long as it is considered a group of cells it is lawful to abort and when the group of cells is considered to be a child, you would have to seriously consider starting to respect that life?

I assume that it is something like that.

So according to this train of thought, when is the limit crossed between considering the embryo to be a group of cells or a child? After ten days, one month, three months, five months?

Well I don't know. I suppose that people will have their own ideas as to when to consider it a child or not. Maybe before three months no and after yes.

In fact those who are in favour of abortion follow the principle that human life starts with birth and ends with death, and they are not sure as to when to begin considering the being in formation as a human being. That is why these same people are also in favour of euthanasia in cases of people suffering from terminal illness or in cases of serious incapacities, of not being able to move, etc. This occurs because they have a materialistic concept of life. In other words, they only admit the existence of physical life and identify human beings with the body that they use to manifest themselves on the physical plane. For this reason, from that point of view, during the first phases of pregnancy, when the cells of the embryo are still not distinguished sufficiently to have acquired the form of a baby, they don't consider it as a human being and therefore have no objection to aborting the pregnancy. But from the spiritual point of view, a body, whether it is a foetus, a child, or an adult, without the spirit there is no life, because without the spiritual principle life is not possible. Life is the life of the spirit and not of the body within which the spirit incarnates. It is not the development of the body that you should be focusing on, but rather on the moment when the spirit is connected to the development of the embryo. That is when it starts to have life which, as I have said, is from the moment of conception. So from the moment that the spirit is connected to the body, abortion is a violation of the liberty of the spirit that is going to incarnate.

Yes, but I suppose it is very difficult for the incarnate mother to see things from that perspective, bearing in mind the kind of beliefs that exist in this world, which on the whole do not admit the existence of life before birth.

In every human being and hence in every mother, there is an intuition about how the incarnation process comes about, as every incarnate being has lived through this process countless times. The voice of conscience warns us that with abortion we are violating the free will of the being that is going to incarnate.

Yes, but the mother also has the freedom to decide whether she wants to have children or not.

Certainly. But if she really doesn't want to have children, then she should take measures before the being that is going to incarnate appears on the scene, in other words, by using contraceptive

methods, so as not to have to interrupt a process that has already started.

So the way to limit procreation is by using contraceptives?

In your world it is advisable not to conceive more children than you are willing to be responsible for and contraception is the way to do this without harming any incarnating spirit. In advanced worlds, in order for a being to be conceived, something more than having a sexual relationship is required, and depending on the evolutionary needs more or fewer children incarnate.

But if, for some reason, the mother doesn't want to have children, but didn't take the necessary measures...

Then she will be willing to admit that when she incarnates in subsequent lives, her mother may decide to abort her pregnancy for similar reasons for which she had to do so, because the spirit that aborted as a mother in one life risks being aborted as a baby the next time she is due to incarnate. Alternatively, she might not be able to conceive in a subsequent incarnation, because when she was able to conceive, she didn't want to make use of this ability to conceive. This occurs, because the law of cause and effect will confront us with exactly the same circumstances as those that we have created. Do you know that a lot of the problems between parents and children are brought about by abortions or attempts to abort? If the incarnating spirits are not sufficiently evolved, they may refuse to accept the father or mother that tried to stop their chance of incarnating and they may well try to take revenge on them from the spiritual world, influencing them in a negative way. If they finally do incarnate, the unconscious memory of what they experienced during pregnancy could turn into feelings of animosity towards themselves or the parents who rejected them. They could even stay traumatized and be born with a physical or mental illness.

Is there no circumstance in which abortion is acceptable from the spiritual point of view? Several extreme cases come to mind, such as the risk of the mother dying, or conception resulting from rape, or in the case of the child presenting malformations?

In the first two cases it is acceptable, especially when there is an obvious risk of the mother dying, because when choosing between the life of a being that has not been born and one that has been, it is preferable to opt for the latter. In the case of conception resulting from rape, the free will of the mother prevails over the right of the spirit to be born and, as conception has taken place against her will, she has the

right to not have the child without this being considered an act against the law of free will. Even so, the spiritual world always encourages life to continue even though this life results from such a deplorable act as rape. You should know that these circumstances are not usually a coincidence. This could be something that the spirit confronts due to an act carried out in other lives. In any case, it will be the mother who must decide the option that is most appropriate for her.

In the latter case, that is to say, when babies in gestation present a congenital illness, it is very different. An abortion for such a reason is not justified from the spiritual point of view. From your materialistic point of view, you think that the life of anyone with any type of congenital illness is useless and is senseless suffering. But from the spiritual world things are seen from another perspective. You should know that behind those imperfect bodies exist spirits just like those that incarnate in healthy bodies, and that the fact that those spirits cannot express themselves in all their fullness in the physical world - through not possessing an instrument appropriate to their capability - does not mean that they do not feel and perceive the same as any other being that is incarnate in a healthy body. They also learn from this experience, which may have been their own choice. You should know that spirits that incarnate in that situation do not do so by chance, but rather it is a circumstance which, although may seem unbearable and incomprehensible to you, can serve as a spiritual advancement both for the incarnating spirit as well as the receiving family. Physical or mental deficiency is a passing circumstance which will end once the body is extinguished. But the feelings that are awakened and strengthened through that experience, as much in one as in the others, will endure as a spiritual achievement forever. Therefore, be aware that in this case, by aborting in these circumstances, you are interrupting a possibility of spiritual progress for one or several spirits.

So is it wrong to use techniques, such as the selection of ova, spermatozoids or embryos, when they are used to avoid a congenital illness in the new born baby, this being a circumstance chosen by the spirit to advance and is a consequence of evil acts from other lives?

No, not at all. This is very different. The work of promoting the prevention of illness or any other painful or adverse circumstance is always positive. However, this should not be at the cost of generating another even more painful circumstance. It is not the act of avoiding the illness that should be censured, but rather the act against life. In the previous case, in order to avoid a bad circumstance, that of suffering illness, another bad circumstance is created, the elimination of a life. In

the second case it is totally the contrary. The illness is fought against, but through generating life, not destroying it, and this is always positive. You should know that, at any rate, you must always help whoever needs it, without taking into consideration who they are or what they have done. The knowledge of where the painful circumstances which affect the human being come from and which appear incomprehensible to you is given to you so that you understand. This understanding gives you strength to help whoever needs it, not so that you are inhibited from helping whoever needs it, with the argument that they deserve it for the evil that they did in another life.

And in the case of an in vitro fertilization outside the mother's body, what happens to the fertilized ova that are not going to be implanted?

Don't worry, no spirit remains connected to frozen embryos. In these cases of external fertilization, the spirit is incorporated when the embryo is implanted in the uterus to be developed; because if the embryo has no possibility of being developed, the spirit will simply not be incorporated. Although, if the fertilization is external or through artificial insemination, the possibility that beings that are more spiritually advanced than their parents incarnate is lost.

Why?

Because for this to happen, it is necessary for the spirits that form the couple to love each other, which generates, during the sexual intercourse of conception, an energetic accumulation of high vibration, love vibration, which at this moment permits the conception of a much more advanced spirit of high vibration.

When do spirits lose consciousness and memory of their spiritual past?

This doesn't happen in a sudden and traumatic way, but rather what occurs is that the spirit enters into a progressive lethargy, like a drowsiness, which can start during the gestation process. Less advanced spirits quickly fall into that lethargic state. More advanced spirits have more spiritual autonomy and lose consciousness later on and are able to keep their liberty until the moment they are born and don't totally lose it until they have lived through a few years of childhood.

Can a spirit that has incarnated in a man, incarnate in a woman in the next life and vice versa? In other words, do spirits of the same sex always incarnate in people of the same sex or can they change sex from one life to another?

Spirits in their pure state have no gender, so the sexual condition appears through the need to incarnate in the physical world. From there, the same spirit can be a man in one life and a woman in the next life. It depends on the learning needs of each spirit. Even so, there is usually a tendency to choose more regularly one of the sexes to incarnate, and to choose the soul mate of the opposite sex, if they have decided to incarnate together as a couple.

Yes, but as I understand it, when disincarnate spirits appear to incarnate spirits, they can be differentiated as men or women. How is this possible if, as you say, spirits have no gender?

The astral bodies of spirits that are still in the phase of human evolution, even though they are disincarnate, keep the features that distinguish their gender. They take on the appearance that agrees most with their evolutionary state and preferences. Spirits that have just recently disincarnated usually keep certain features of their physiognomy from the last life, at least for a while. If those spirits are elevated or have completely freed themselves from the events of the last incarnation, these features will become more beautiful and without any signs of old age. Very advanced spirits can take on the physiognomy that they find more appropriate for the mission they need to carry out, if they need to appear to an incarnate spirit.

LIFE IN OTHER WORLDS

At the beginning, you talked about a plan that involves all beings of creation and said that every planet has its corresponding astral planet... Moreover, in many of your answers you mention, at the end, what happens “in advanced worlds”. Although we haven’t specifically talked about it, I deduce from all of this that there is intelligent life on other planets.

Of course. The universe is very large. Throughout the whole universe there are spirits in constant evolution that need incarnations in the physical world, in order to advance on their path towards perfection.

And why don’t we have manifest proof that extraterrestrial civilisations or humanities exist?

Those humanities that are on the same level or are less advanced than yours don’t yet have the technological means to travel to or contact other worlds. The most advanced ones, that have the capacity to visit your planet and to interact with you, try not to interfere in your evolution, and intervene on your planet in a very subtle way. Even so, there is a lot of proof of contact with beings from other worlds from very ancient eras, which have been registered in the sacred books of many civilisations (of course not under the name of extraterrestrials but as gods or beings sent by gods). Nowadays, there are also many sightings of spaceships which, due to their capacity for movement, far exceed the achievements of your current technology. There are also testimonies of people who have contacted beings from other worlds, although your governments try to hide this, through fear of losing the control they have over you.

When you talk about more advanced humanities, do you refer to those more advanced technologically?

I refer to humanities that are more advanced spiritually, although technologically they are also much more advanced than yours.

And are there humanities or civilisations that are technologically advanced but are not spiritually more advanced than ours?

Yes, they actually exist. But what happens is that if they don’t follow the law of love, they end up destroying themselves through a misuse of technology, which they use for internal conflicts or against other neighbouring civilisations. Only the ones that are built on the base of love and respecting free will are lasting, as they don’t waste time, resources and effort in destruction as opposed to construction. So in

the end, the civilisations that are more advanced spiritually are also more advanced technologically.

And what happens to those spirits that lived in civilisations that didn't obey the law of love and destroyed themselves?

As I have said, spirits are immortal and of course continue living on the spiritual plane. They will continue their evolution incarnating on the remains of destroyed civilisations. In the case of the planet having been totally destroyed, they will be transferred to the astral of other planets similar to theirs, so that they can incarnate there. Just like in your world, if a city is destroyed by a flood, the survivors will be moved to less dangerous areas. The least advanced spirits will generally be transferred to more primitive planets, where the conditions for survival are much more demanding, so that they learn to value what they had before, and didn't know how to preserve.

So spirits originating from other planets can incarnate on Earth and vice versa, spirits originating from Earth can incarnate on other planets?

Yes, and not only in the extreme case of destroyed planets. Spirits are periodically transferred from some planets to others, with certain restrictions, since spirits cannot incarnate on planets which are above their own evolutionary level. They will have to do this on planets of a similar level to their planet of origin or with lower levels, but there are also difficulties of vibratory harmonisation if the spirits are very advanced and the planet is very primitive. Hence, when evolved spirits incarnate on a planet of a lower level, they must readjust the vibratory pattern of their astral body in order to mould themselves to an actual physical body of that planet. When the vibratory level of the spirit is much greater than the level of the planet, this adjustment is practically impossible. To get an idea, it would be like trying to put on an article of clothing two sizes smaller than your actual size. So the evolutionary level of the advanced spirits that incarnate on your planet can be one step higher than yours, and under special circumstances up to two steps, but no more.

With what intention do spirits that come from a planet that has not been destroyed incarnate on another different planet?

Generally in order to promote spiritual evolution. Advanced spirits can incarnate on less advanced planets in order to promote the spiritual progress of spirits originating from that planet. What can also happen is that certain spirits evolve faster than the average for their planet of origin and this planet becomes too small for them to continue evolving at their rhythm. Hence they incarnate in more evolved worlds, in

harmony with their evolutionary level, just like you change school to follow secondary school education after completing the last course of primary school. It can also occur that at certain times the circumstances of the planets are very favourable and allow spirits to put their aptitudes to the test and accelerate their evolutionary progress. This occurs when a large number of spirits on a planet are ready to make a collective evolutionary leap. The entire planet needs to be restructured to adapt itself to the needs of incarnate spirits in that new phase. When a planet is experiencing circumstances of this kind, many spirits originating from other planets of a similar evolutionary level feel attracted to it and ask to incarnate there in order to be able to experience such circumstances and use them for their spiritual progress.

And what kind of circumstances are so attractive to spirits of other planets?

It so happens that your planet is approaching a possible change of level. It could move up from being a third level planet to become a fourth level planet. This could happen if enough spirits become aware of the destiny of the spirit, of their immortality, of the fact that we are all brothers and sisters and that we incarnate to evolve spiritually, to learn how to love and to detach ourselves from egoism, this being the cause of all the ills on the planet. These spirits will work towards establishing a new way of doing things on Earth, based on love, and this will transform the world at all levels: social, economical, political... But at the same time, there is a multitude of spirits that don't want to renounce their egoism, such as the powerful people who rule the world and who don't want anything to change. That is because they don't want to relinquish their power and their material wealth, which is based on the oppression of their brothers and sisters, and they will oppose with all their might the first group's attempts at reform. Each spirit will have to make a decision: either to fight for love or fight for egoism and work hard for the choice they have made. This is the exceptional circumstance, the extraordinary opportunity for the spirits that have opted for the side of love to progress, because they will have to confront a multitude of obstacles: lack of comprehension, calumny, and violence from those spirits that still hold on to egoism, and will endeavour by every means possible to get them to give up their objective. If, in spite of all the attacks, humiliation, and all kinds of aggression, they are still able to continue believing in love, they will be one step closer to the great objective of the spirit, which is to be capable of loving unconditionally.

Yes, I know the story. In the movies maybe the good ones win, but in reality the bad ones always win in the end, because as the good ones are pacific they are always massacred. History is full of such cases: the first Christians, the Cathars...

Certainly, the indefinite prolongation of this conflict would cause spiritual stagnation and great undeserved and futile suffering of the group of loving spirits, because the egoistic group could boycott indefinitely all their attempts at transformation. But this extremely intense conflict won't be prolonged indefinitely. The two groups will have to be separated in the end. Separation implies that one of the groups has to leave the planet to incarnate on another or other planets where conditions appropriate to the evolutionary level of those loving spirits can be found. Your humanity is living through a process of this kind, at the end of which a spiritual selection, such as that described, will take place.

This reminds me of the final judgement of the biblical Apocalypse. Does it have anything to do with that?

Let's say that the final judgment that is mentioned in the Bible is a personal interpretation of the author regarding some visions of the probable future of the Earth where he glimpsed this process, and on writing about it he captured it in this way, according to his capability. Of course, the end of the cycle is not the end of the world, it is just the end of a phase. Nor does the fact that you decide not to renounce your egoism now, mean that this decision is final. You can change your mind whenever you want and if you don't make the most of this opportunity, there will be another opportunity to do so later on. Therefore, neither is it God who chooses "the good ones to put them on the right and the bad ones on the left", but rather the choice comes from you yourself. The spirit world gives the same opportunities to everybody and you yourself choose what you want to do and in what kind of world you wish to live, through your own free will. Depending on your will and where you direct your effort, you will have one thing or another. Those who wish to live in love will live in a world based on love. Those who wish to live in egoism will live in a world based on egoism, until they realise that living that way makes them miserable and so they decide to change.

And which group will leave and which one will stay?

It depends. There are two options. If the number of spirits that have been able to evolve is not enough to manage to put the planet on the right path towards love, the planet as a whole won't make the evolutionary leap. It will maintain its current vibratory level,

accommodating the spirits that didn't make the evolutionary leap. Those who did make the leap will be transferred to planets of greater evolutionary level in order to incarnate there. So the Earth will continue to be a third level planet which will continue to be inhabited by spirits that didn't want to renounce egoism, continually facing for thousands of years the same kind of problems that they didn't resolve before. Meanwhile, the loving spirits that did want to renounce egoism will incarnate on planets of a superior level, in accordance with the evolutionary level that they have achieved for themselves. There they will find other spirits that harmonise with their own inner self and where they will be able to be happy - as they will find no opposition to the manifestation of their love - where they will face more advanced challenges.

On the contrary, if the number of spirits that have managed to evolve is sufficient for humanity to progress on the right track and operate according to the spiritual laws, the entire planet will make the evolutionary leap. The spirits that have managed to make that evolutionary leap will be those that will remain on the planet, whilst those that haven't made it will be transferred to planets of the same evolutionary level in order to incarnate there. This is the meaning of the phrase that Jesus proclaimed during the sermon on the mount: "Blessed are the meek, because they will inherit the Earth".

This phrase cannot be understood without knowing about reincarnation, the law of evolution and spiritual justice. How are the meek going to possess the earth, when we are tired of seeing that it is always the oppressors, the powerful, the violent people who end up holding the power and control over the earth, whereas the meek, the peacemakers, are always the ones who have to flee from conflicts, if they don't wish to be massacred? The fact is that Jesus is talking precisely about this selection process according to the evolutionary level, which will lead to those spirits that have advanced in love and peace ("the meek") incarnating on Earth in the future. Meanwhile, those that do not observe the law of love will be transferred or "exiled", so that they may incarnate on a planet more suited to their evolutionary level.

How will the spirits that can't stay be transferred to other worlds?

It will be a gradual process. Those spirits that don't harmonise with the vibratory level of the planet will stop incarnating on Earth after they die and will incarnate on other planets with their same evolutionary level. In the case that the planet moves up to a higher level, the rise in the vibratory level will impede the spirits that have not reached that level from being born in this world, having to incarnate in worlds that suit

their vibratory level. From a certain moment on only children with a minimal vibratory pattern will be born.

So we will have to wait until we die before being able to pass over to another planet?

Normally yes, but not always. In the case of planetary catastrophes, physically incarnate spirits are also allowed to be transferred with the help of extraterrestrial civilisations that have sufficient technology to be able to transport thousands of people from one planet to another. It is similar to what you do when natural catastrophes take place in certain regions of your planet, humanitarian aid missions are set up with the aim of attending and evacuating the survivors from the affected areas.

In the case where the evolutionary leap is not made, will the planet be condemned to spiritual stagnation?

Absolutely not. Within a few thousand years, there will be another similar opportunity to make the evolutionary leap. By then, most of the spirits that are now egoistic will have lived through sufficient experiences to have woken up to love, hence being able to make the evolutionary leap that they didn't want to make when they last had the opportunity. These opportunities for collective advancement have already occurred on Earth in the past. The last time those beings that had managed to evolve sufficiently, on being a minority on your planet, were the ones that had to be transferred to another more advanced planet, while the Earth became the home of the spirits that did not achieve this. That moment of geological changes was used to advantage in order to carry out some massive planetary migrations between planets which were experiencing the same circumstances. Planet Earth remained as a refuge for the human contingents that had not managed to make the evolutionary leap on their respective planets of origin.

By this do you mean to say that many races on Earth are not from this planet originally but come from other worlds?

That's right. This is also a way of helping you to understand that you are all brothers and sisters, as in many places in the Universe life develops with very similar patterns to those on Earth, and races that come from different planets can mingle and coexist as sister races because the differences between them are minimal.

That is rather hard for me to accept.

It is very normal, as there are many events from the past, from the history of Mankind that you don't know about. This is because the historical records have been destroyed innumerable times by the rulers of different eras with the intention that the people should remain unaware of the history of past mistakes and unable to learn from them. An ignorant nation is easier to manipulate. As the proverb says "Those who cannot remember the past are condemned to repeat it." Nevertheless, if you look closely, you will see that in many cultures there are ancestral traditions that have been transmitted orally, from generation to generation, which claim that the origin of their people or race is outside the Earth, in people who came from the stars.

Since you have talked about the great evolutionary leap that the Earth may live through, I would like to know more about that supposed wonderful future that awaits us, which I see as a very remote and quite frankly Utopian possibility, given the distressing circumstances of the planet and humanity at the moment.

But that future that you think is so unlikely is a reality on thousands of millions of planets. And although the Earth and its humanity is in a pitiful state right now, in a matter of a couple of centuries things can turn around dramatically. Do you want an example? Compare the technological level of humanity in the year 1800 with that of the same humanity in the year 2000. The progress is really amazing. But if you were able to go back 200 years to tell the humans of that era about it, nobody would believe you. Imagine if humans were to apply the same will and enthusiasm to spiritual advancement as they applied to mental and material development. Right now the Earth is going through a phase of spiritual awakening. When all those spirits that wish to awaken have done so and actually start working on it, things will change very fast.

Could you describe how the more evolved civilisations, those that follow the law of love, actually live, to see if they can serve as a model example for us?

I would be delighted. I will describe the civilisations that are just one or two steps higher in evolution than yours, because it would be very difficult for you to understand how civilisations that are much more advanced live. Anyway, bear in mind that no civilisation is the same as another. However, there are some things that they all have in common and I will describe these things, because they refer to the spiritual part. The most important thing of all is that these civilisations are aware of

the process of individual and collective spiritual evolution. Consequently, they put all their effort into attaining the spiritual advancement of each one of their inhabitants and the whole of their humanity. Hence all norms, laws, forms of government and the management of resources are based upon the law of love and the other spiritual laws. As a result, there is no expression of individual or collective forms of hatred or egoism, nor any kind of violence or any kind of abuse of some beings towards others. So there are no wars, no terrorism, no crime of any type, no murders, no prostitution, no kidnapping, no dictatorships, no militarism, and no slavery, because they all consider themselves as brothers and sisters.

That seems like a utopia. How have they achieved this?

Because they have come to the conclusion that egoism only leads to destruction and suffering and that the only way to be truly happy is to love. So they have poured all their energy into developing love and progressively eliminating egoism from their hearts. As a result of this, they have transformed their worlds into harmonious homes in which to live. But don't think that it has been a bed of roses to get to this point, they have also had to experience a costly process of evolution. They have had to suffer the consequences of their egoistic attitudes and had to face vicissitudes similar to yours. The difference between some worlds and others is how quickly they have understood that the path of egoism and lack of love leads nowhere.

And what can you tell me about their government and political and economic structure?

Normally each planet has one common planetary government. There are no divisions between countries or nations with independent governments, although each region maintains its historical peculiarities and there are autonomous governments that are integrated into the structure of the planetary government.

The state controls and manages the means of production in accordance with the needs of the inhabitants of the planet in order to achieve common wellbeing. In other words, there are no private enterprises, because there are no private interests that benefit a few people to the detriment of others. Hence there is no need for promotion of excessive consumption of products through publicity to maintain company profits. Although there are ways of measuring the value of effort - that correspond to the amount of work time spent on it, which serve to purchase certain material assets - money as such as something that has an independent value does not exist. Therefore, all activities intended to make profits through any kind of speculative

financial business, such as banks, stock markets etc. have been eliminated. Owing to this, the economy is extraordinarily stable, as there is no inflation, no devaluation or appreciation of the currency, no increases or decreases of interest rates, simply because the concept of interest does not exist. If the cost of some products varies, it depends solely on the availability of the resources to produce them. As these societies have a great capacity for farsightedness, they have been able to free themselves from the dependency on certain raw materials and exhaustible energy sources. They take very good care of the environment and have gradually been adopting renewable non-contaminating energy sources. They produce very little waste, almost 100% of which is recycled.

On a social level everybody, through the mere fact of existing, has certain minimum rights which are unshakeable, such as the right to have food, a dwelling place, education and work. Therefore there is no hunger, no homelessness, no mortgages, no poverty, no unemployment and no lack of schooling. The material standard of living of the inhabitants is quite comfortable and very similar for every individual and in all regions throughout the planet. As there is no egoism, there is no urge in the inhabitants of these planets to accumulate wealth or material properties.

And what work do they do, if indeed they do work?

They mainly work in education and scientific and technological research for the common good, to improve as much as possible the standard of living of all inhabitants in all areas, in order to promote individual and collective spiritual evolution. The heaviest physical jobs in the primary and secondary sectors, namely agriculture and industry, have been totally automated and in these cases the professionals' task is to supervise the production processes. The working days are much shorter than on your planet, although more productive because nobody is doing unpleasant jobs or jobs that don't suit their vocation. At the same time, no one is idle or lives off the work of others, as all the people enjoy contributing to the common wellbeing with their work. Certain jobs that exist on Earth dedicated to buying and selling, such as salesmen or publicists, don't exist, as this particular type of society avoids the need to promote products. They only produce what is necessary, with everyone taking their corresponding part without the need for pressure to consume more or less. Consequently, there is no fashion, and consumption habits are not updated arbitrarily, but rather when there are better products that help to improve health and the inner and outer wellbeing of the inhabitants. Once all superfluous activities have been eliminated, societies advance very rapidly, both

technologically and spiritually, as individuals are no longer enslaved to egoistic activities that are eminently materialistic or destructive.

What you are describing seems a bit like the communist or socialist systems of some countries on Earth.

In some ways.

But on Earth that system has failed totally.

Bear in mind that in the countries on Earth where socialism was introduced, it was imposed using violence and never had a spiritual side, only the material side. Despite the apparent sense of collectivity, the reality is that individual egoism, which is the basis of all inequality, promoted the appearance of dominant classes that forced their opinions on the rest. For socialism to be real and functional, it must also be spiritual, not just a material framework, and it has to be adopted by an inner conviction, never by coercion through the use of force as has happened in your world. In other words, it is necessary to eradicate egoism from the interior of each person and substitute it with love, and then the physical changes will appear spontaneously, on a collective level, as a logical consequence of the internal change. In contrast to the egoistic, materialistic and atheistic socialism on Earth, these worlds live what you could call a "spiritual socialism".

And what is the government system, that is to say, do they have democracies, republics or monarchies?

None of those names would be the correct term. It is the government of the most evolved beings. The greatest responsibility is given to whoever has the greatest capacity, in terms of wisdom and love.

Is there any kind of government on Earth that is similar?

The most similar is that of some American Indian tribes, with their councils of elders.

How are the rulers elected?

Well, this varies on each planet. Normally, there are different councils formed by representatives from different areas and, within the council, the coordinator is elected through the voting of the members of the council which can either be rotating or more long term, according to the planet.

And how do they become part of those Councils?

As a result of the abilities shown by certain individuals during their childhood, their education is focused towards management tasks. As

their ability develops, they go on to hold positions of greater responsibility, in accordance with the existing needs of certain management functions.

That doesn't seem to be a very democratic system, but rather it appears to be a very hierarchical form of government. It does not seem to me to be the people's choice, but rather, that the higher classes choose their successors.

The people of these worlds agree with this form of government, because they know that the government is in the hands of the most wise and loving people. Those who govern don't intend to dominate, to oppress or to abuse their power, which is what happens in your world, but rather totally the contrary. They see it as an opportunity to help their brothers and sisters progress, making maximum use of their abilities. Neither do they feel the urge to perpetually hold on to their power in order to accumulate wealth and privileges, as that is not their intention either, nor does the holding of those positions represent any special privileges compared to the rest of the inhabitants. Besides, many of the decisions that affect the citizens as a whole, are made through referendum.

But this sounds like oligarchies to me, where only a chosen few have the option to govern.

It is true that access to the government tasks of those worlds is not available to just anybody. But what happens here is precisely the contrary to what happens on Earth, where the powerful elite is formed by members of the richest and, economically speaking, most powerful families, these normally being people of low spiritual level, who are extremely egoistic and ambitious for wealth and power. In these worlds just the opposite occurs, leadership is given precisely to the least egoistic, to those who have the most elevated level of love, to the humblest and wisest.

It still seems to me a very hierarchical way of governing where the same people are governing for too long.

It is normal for you to see it that way, because in your world you are used to seeing that the people who have been in power for a certain period of time, if at first they were not corrupt, end up being corrupt and using power for their own benefit or for the benefit of certain powerful groups, harming the rest. But it doesn't happen like that in these worlds.

I still don't see this clearly.

Look, I will give you an example from your own world so that you will understand. In order for someone in your world to become a doctor, they need academic training that takes years, a minimum amount of experience, and they have to demonstrate that they are professional and that they promise to respect a very strict ethical code. It would be a waste if after all this preparation, they were to be substituted in their post every four years. Imagine you have appendicitis and you need an operation. Would you want the surgeon to be a person such as I have just described or perhaps you would prefer a surgeon who is chosen in elections from amongst several people who don't have any qualified training as a surgeon? Well, that is precisely what happens in your world. You give access to any unscrupulous person for the task of governing. In these worlds the same is demanded for government leaders as for a doctor, that they are qualified, that they have a certain level of love and that they demonstrate this through deeds.

So you don't feel that democracy is an advanced form of governing?

Maybe I haven't explained myself very well. The fact that people have the capacity to elect their government and it has not been imposed upon them by certain people is rather spiritually advanced. As a matter of fact, the governments that I am describing have been freely elected by the citizens of these worlds and any important change introduced requires the consensus and approval of their inhabitants. However, sometimes the fact that there are periodic elections to elect certain representatives does not mean that it is a free and democratic election, if the candidates who have been preselected from amongst those who are supported by those people who actually have the power behind the scenes, and if the propaganda is biased in favour of certain political options to the detriment of others. What would you think of elections where Stalin and Hitler were the candidates?

Possibly it would be better to abstain or return a blank ballot paper.

Anyway, the system of periodic elections is the most advanced form of government possible in your world at the moment, since considering the level of corruption that exists in the political classes, it is not advisable to leave the same people in power for a long time.

But wait. You have mentioned something about those people who actually have the power behind the scenes. What do you mean by this?

You must bear in mind that sometimes those who hold political posts are not the real leaders, but are simply puppets that are substituted

now and then, and that apparent democracies with periodic elections and political parties in opposition are just a cover-up to conceal a dictatorship of an elite whose only objective is to keep the people in ignorance, so that they can continue their abuse.

What is the education like?

Spirit, mind and body are educated as a whole to their full potential and orientated, in accordance with their vocation. In these worlds extrasensory perception is highly developed. Thanks to this, the teachers know their students much better, which allows them to know their capability, their vocation and their concerns. Apart from the intellectual training, the individual's potential, which you don't even acknowledge yet, is developed, which allows them to develop their own connection with superior spirituality, such as clairvoyance, telepathy and psychokinesis.

What kind of beliefs do they have?

Religions as such do not exist, understanding religion to be a structured organisation with priests and dogmas which somehow you need to join, believe in certain dogmas and follow certain norms. As I have said before, what does exist is a very clear consciousness of spiritual reality, the origin, and destiny of each being, and of the laws that govern the Universe, and this is reflected in every activity developed on the planet, in education, the economy, politics, etc.

2nd law: The law of free will.

- Spirits have the freedom to choose their destiny, as to whether they wish to evolve or not.
- Spirits advance when they decide freely to harmonise with the law of love, because they understand and share that law and act in harmony with it.
- Spiritual progression only takes place when it is chosen and internalised through free will and through the spirit's own effort, without any kind of coercion or imposition.
- There is evolution only where there is freedom.

In many of your given explanations, you speak of free will as something that is very important to respect.

That's right.

But what is free will exactly?

It is the capacity that all spirits have to decide for themselves what they want to do.

And why is it so important to respect free will?

Because it is a fundamental spiritual law on which the spirit's evolutionary progress is based.

And what does the law of free will consist of?

It is a spiritual law that says that all spirits have the freedom to choose their own destiny for themselves.

And why do you say that the spirit's evolutionary progress is based on free will?

Because spiritual progression is only real when it is chosen and internalised through free will, in other words through the spirit's free choice, without any kind of coercion or imposition.

Why is that so?

Because if the progress were forced, once the form of coercion or imposition disappeared, the spirits would go back to how they really are and not how circumstances have obliged them to be.

But if it is a spiritual law, why isn't this law obeyed on Earth?

It is obeyed, as the spiritual laws are written within the essence of each spirit. There is a force that drives the spirit to always search for happiness and through that search the spirit evolves. Just as it is impossible to be happy without love, no spirit can be truly happy spiritually without being free. It is in the essence of the spirit to be so. If God had wanted spirits not to be free, He would have programmed their nature to be happy as slaves. However as it is totally the contrary, that is to say, the spirit is miserable in slavery, whatever type of slavery this may be, so we must conclude that the spirit has been created to be free, and that is so on Earth as well as in the rest of the Universe.

Right, but reality shows that most people on our planet don't act freely, instead they oblige themselves or they are obliged to do many things they don't want to.

Exactly. That is what happens in your world. This law is constantly violated due to the poor evolution of the majority of its inhabitants, who still don't know or don't want to respect that law, because in order to respect free will they must renounce egoism. As a result, one of the objectives of spiritual learning is to learn to respect other people's free will, but to also demand that their own free will is respected.

Do you mean to say that the law of free will is known and respected by the inhabitants of other more advanced worlds?

That's right, because it is a universal spiritual law. And their worlds are much happier than yours precisely because they put a lot of emphasis on respecting free will, as well as the rest of the spiritual laws.

Well they could come and show us the secret of their happiness.

Precisely because advanced spirits know, respect and follow the law of free will, they are very careful not to violate this law, especially when concerning interference in worlds inhabited by less advanced spirits. Although there is no intention to harm, excess interference can create a dependency of the less advanced spirits or civilisations on the more advanced ones and this would cause evolutionary stagnation on the receiving planet. That is why any help that is given, both from the spiritual plane as well as from spiritually advanced physical worlds, to less advanced worlds is always very subtle, and never against the will of the actual being or beings who need help, because otherwise this would be coercing their free will. It is determined that all beings in question manifest their will to evolve and receive help.

I still don't quite understand exactly where the problem lies. Could you give me an example so that I can understand?

All right. Imagine that an inhabitant of an advanced world arrives on Earth and you recognise his high evolution and decide to let him govern the planet to solve all your problems. Based on his knowledge of the spiritual laws and just like on his own planet of origin, where respect for other beings of inferior evolution has led them to follow a vegetarian diet and not to hurt any animal, he decides to promote animal protection laws that prohibit, amongst other things, hunting, bullfighting and meat consumption. Would humanity on Earth be willing to give up such habits?

Well, I don't know. I suppose there would be people in favour and people against it.

In the current state of humanity, and being very generous, more than 80% would be against these measures. There would be extremely violent protests and revolts all over the planet to stop compliance with that new law. Faced with this dilemma, what should the extraterrestrial leader do? Renounce his own convictions to please the people, or on the contrary impose the laws in spite of the opposition of the majority? If he opted for the first decision he would be violating his own free will, by having to do things that go against his own will. If he chose the second option, he would be violating the free will of the people, by imposing a law that goes against their will.

So this is a dilemma without a possible solution.

Yes, there is a solution, and it is what is given. This solution is that there are no evolved people governing your world. If advanced beings don't occupy actual government positions in worlds such as yours, it is simply because the majority of you don't want them to be in command, nor do you wish to accept the changes that they propose. Neither do they wish to impose their will over yours, because they know that there is no point in using force. In the history of your planet, there have been numerous cases of more or less honest people who succeeded in occupying high positions of power and tried to change things for the better. And what happened? They lasted a very short time. The people around them eliminated them. That is why elevated spirits only give advice, preach through example without imposing, and then individuals decide whatever suits them best.

What would be the practical results of applying the law of free will on Earth if, as happens in other more advanced worlds, there were a decision to abide by it?

The disappearance of any form of slavery, coercion, oppression, manipulation, and harm from some human beings towards others.

An advanced being would never violate the right to life of other beings. So wars, the death penalty, murder and abortion would disappear, because all those practices violate the right to life of other beings.

Any form of ill-treatment or sexual abuse against children and adults would disappear. Therefore pederasty, rape, prostitution, and any other form of sexual practice whereby the will of other human beings is forced or coerced, would disappear, especially in the cases of weaker and defenceless beings.

Any formula that coerces the free expression of thought and feeling would disappear. Consequently censure, manipulation, deception, repression, or kidnapping would not exist.

Any egoistic religion, philosophy or doctrine that justifies oppression, aggression, control and/or violence against other human beings because of racial, religious, cultural, economic, political or of any other nature would disappear. Therefore racism, totalitarianism, fascism, religious fanaticism, militarism, imperialism or capitalism would disappear, because they are ideologies that base the wellbeing of a few people on the suffering of other human beings.

Any form of slavery, be it physical or mental, which tries to impose upon the spiritual being will fail, because spirits will rebel internally against anything that enslaves them and sooner or later will fight against it with all their force to free themselves. This is the reason why any doctrine, religion, ideology, political or economic system that does not respect the law of free will of the spirit will be unstable and short-lived, whereas those based on the spiritual laws are stable and long-lasting.

Any form of slavery would disappear, be it physical or psychological abuse, inside or outside family ties, neither parents against their children nor children against their parents, nor husbands against their wives nor wives against their husbands, nor bosses against their employees, nor employees against their bosses, nor the strong against the weak.

Any practice, pastime or entertainment based on causing suffering and destruction to other living beings would disappear, especially to those mammals that are closer to us in evolution, such as higher mammals, that are not strictly for reasons of survival, such as bullfighting, hunting, fishing, and livestock farming in developed countries.

But in order to keep a law, it is essential to know it, isn't it? How is it possible to teach people who have no interest in learning without obliging them in some way? Wouldn't you have to do something, as when children don't want to go to school and you oblige them to go in order to learn?

As I have said, if we have just mentioned that to keep the law of free will is to respect the spirit's will to decide freely, however spiritual it may be, the very nature of the law impedes imposing it, as to do so would be to violate that same law. In other words, the end does not justify the means and even less if, by the means, we are failing to observe the

objective that we pursue. Forcing is not the way, because as I have said, whatever is achieved by imposition or coercion is lost when the coercing force disappears. Spirits would go back to the way they really are and not how circumstances have obliged them to be. Reincarnation and forgetting past lives are specifically designed so that spirits experience free will and evolve through their own merit, without any type of coercion. We have already talked extensively about this before when we said that the spirits themselves choose freely whether they wish to evolve or not and the kind of tests that they wish to face in order to advance. Regarding the example that we gave of children and school, the most spiritually advanced educational tendencies, that have also reached your world, try not to coerce children, but instead attempt to stimulate their own abilities, by making learning attractive and not tedious, which is the best way for children to learn, not out of obligation but rather out of devotion.

So what is the correct way for people to know the spiritual laws?

The only way is to preach by example and that is what the most advanced spirits that have incarnated on Earth have done. I am talking about Jesus, Buddha, Krishna, Zoroaster, Antulio and other avatars or advanced beings that incarnated on Earth to teach the law of love, the law of free will and the other spiritual laws. They made their life into an example of personal application, a life that was in harmony with the spiritual laws without forcing anybody to do the same.

Well the law of free will has not been clearly understood by the supposed followers of Jesus, as they ended up imposing their beliefs on others by force, through the use of violence, coercion, and fear. I refer to the Catholic Church with the Inquisition and the Crusades.

So it is the followers who are not at the level of the message that they claim to convey. But this is not the fault of Jesus or the avatars, but rather it stems from egoism and the prevailing lack of evolution in your world, which has led certain people to appropriate some ideas that were true and distort them to control and manipulate others. Religions and beliefs that impose or oblige will not make the spirit evolve, nor can they be considered truthful or in harmony with God and superior spirituality, as nobody who violates the law of free will can be considered to be an intermediary of God or as someone who carries out God's plan. Such beliefs will irremediably disappear from the Earth in time. But we will talk about this subject more specifically some other time, because it is quite important.

Well, in spite of this intervention, I don't see that things have greatly improved in the world.

Yes, to a certain extent. In past eras, humans were raised as if they were livestock to be eaten, and this would be an abomination to you now. Cannibalism is practically wiped out from the Earth. Less than 200 years ago, slavery still existed legally and the slave trade existed all over the world. Although slavery now exists in other forms, at least formal slavery is pursued and punished by laws in all countries, and is practised illegally outside the law. Religious persecution, although it still exists in some parts of the world, has diminished in intensity and cruelty. In many countries there is legislation which protects the right of free belief, something unthinkable in Europe before the protestant reformation. The death penalty as a form of punishment has been abolished in many countries. The drawing up and approval - by an international organisation such as the United Nations of the Universal Declaration of Human Rights, even though in practice it is not being adhered to, is a clear example that there are spirits on your planet that have advanced enough to recognise that there are fundamental rights that should not be violated. In this declaration, the rights that guarantee the execution of free will are perfectly specified, and demand that nations carry out actions that impede the violation of free will of other human beings. So this declaration can be considered to be a very appropriate development of the law of free will. In the Ten Commandments we can also find some hints of respect for free will, such as the commandments you shall not kill and you shall not steal. Although there is still a lot to be done, all these things are advances compared to the situation of past eras.

3rd Law: The Law of Spiritual Justice or the Law of Spiritual Action and Reaction (cause-effect).

- What you do to others, you also do to yourself.
- Spirits advance spiritually when they become aware of their mistakes (acts against other beings of creation) and rectify them.

There are many people who affirm their atheism with the maxim: "If there really were a God, He would not allow such injustices to occur in the world". What is your opinion regarding this?

It is an opinion based upon an incomplete knowledge of spiritual reality, which is conducive to interpreting certain dramatic situations on Earth as part of an injustice, because a belief is held that the life of the being starts with the birth of the physical body. If we were to consider that the life of a human being starts with birth, we would reach the inevitable conclusion that the world is unjust and that if there is a creator, He is an equally unjust one, because He seems to favour from the beginning some beings to the detriment of others. Are there not beings that come into this world from birth with a life perspective full of misfortune, either because they are born with illnesses from birth or in extreme poverty or in families that don't love them, while others seem to be the favourites of providence because they are smarter, more beautiful, more loving, more loved or healthier?

But if we consider that this life is no more than a brief episode of the life of each being, and that this episode is the just continuation and consequence of a series of previous episodes that perfectly link up with the circumstances that the spirit finds in the current life, we can begin to understand that which seemed incomprehensible and hence unjust to us before. Absolutely all spirits start off from the same point. All spiritual beings are created equally, as an ignorant and unconscious spiritual vital principle, but with the potential to constantly and indefinitely evolve until reaching the greatest heights of love and wisdom, through the experience of the sum of uncountable incarnations. The only differences in the starting point between some spirits and others lie in the moment they were created, in other words, in the age of the spirit, as the process of creation of spiritual life is never-ending. Whereas some started on that path thousands of millions of years ago, even before your galaxy was scarcely a nebula in formation, and have gone through numerous incarnations in the physical world, others have only just started their evolutionary process. In other words, they are young spirits. Depending on their actions and their decisions, their evolutionary path will be straight or winding, fast or slow.

Haven't you ever noticed that there are people who show great maturity for their age from very early on, with a great capacity to love and understand, while others who are adults or elderly people physically are still immature in their behaviour, to the point that they seem to be younger than they actually appear physically? The

differences that you observe between some spirits and others regarding their spiritual capacity, apparently innate, are due to the higher or lower age of the spirit, and to the greater or lesser use that they made of their incarnations for their spiritual progression. Whereas, the differences observed in the circumstances of their lives, which seem to be the outcome of fate, tally with the consequences or decisions that these same spirits have taken in former lives and during the period of life when they are not incarnate.

And what do the acts of the current life have to do with those acts lived in the past?

A universal law exists, which you could call the Law of Spiritual Justice, the Law of Cause and Effect or the Law of Spiritual Action and Reaction, which more or less says that you receive exactly the same as you give. In reality what that means is that what we do to others, we actually do to ourselves as well. The consequence of this is that we have to face the circumstances that we have created ourselves. Consequently, many of the adverse circumstances that spirits have to face in one lifetime are the consequence or the effect of a situation that they created themselves in a former incarnation.

Why is it a universal law?

Because spirits cannot be happy or advance in their spiritual evolution without having faced and resolved all those circumstances, all those acts that they committed against the universal laws and against other beings of creation.

If through the law of free will spirits are free to choose whichever path they want and to make the decisions that they think appropriate, through the law of spiritual justice they should know that every deed committed has its consequences and that finally, sooner or later these will end up affecting them. Said in another way: "Sowing is free, harvest is compulsory". This means that if something seemed the right thing to do as perpetrators, it should also seem fair to us when on the receiving end and vice versa. I mean, if we don't like receiving the same as we gave, it means that there was something not quite right about what we did, because what is not good for us is not good for others either. You have heard many great prophets, including Jesus himself, say: "Do not do to others what you would not have them do to you." and "do to others what you would have them do to you". Knowing the law of action and reaction, we should add a postscript to this maxim: "Do not do to others what you would not have them do to you, *because in the end you will do it to yourself*" and "Do to others what you would have them do to you, *because in reality you do it to*

yourself". In this maxim: "What you do to others is also what you do to yourself" is contained the principle of spiritual justice.

Why do you call it the law of spiritual action and reaction?

Because, in some way, it is similar to the Third Law of Newton or the Law of action and reaction of Classical Physics. For those who are not familiar with this law, it says something like whenever a body exerts a force onto another body, at the same time it receives the same magnitude of force back. In other words, if two astronauts are in space holding hands and if one of them decides to push the other, he will see himself displaced with the same force that he used, but in the opposite direction. Those who have shot a gun or similar weapon will know the effects of the law of physical action and reaction. They know that in the firing, the gun exerts a force on the bullet which pushes it outwards at great speed. However, at the same time the bullet exerts the same force on the gun but in the opposite direction. This force, due to the existence of the law of action and reaction, is known in arms terms as recoil and it is so strong that if you are not trained it can cause injuries in the support point of the weapon.

Well on a spiritual level, as an analogue to this physical law of action and reaction, the spiritual law of action and reaction tells us that every act carried out towards others will be returned to us in the same measure. This in practice implies, as I have said before, that everything we do to others in reality we do to ourselves.

This is the basis of spiritual justice, as everyone has to face their own actions, and it is up to each one to decide to change their behaviour or not after experiencing the consequences of their acts.

In what way do these actions towards others have repercussions on spiritual evolution?

The weight of these actions, if they go against the law of love, is like a burden that impedes spirits from rising up to higher levels of evolution. On the contrary, actions which are in tune with the law of love act like the burner flame of a hot air balloon. The flame, on heating up the air, increases the vibratory level of the gas molecules, thereby diminishing the air density inside the balloon, allowing the balloon to ascend towards less dense zones in the atmosphere. In the same way, actions in favour of the law of love increase the spirits' vibration, allowing them to ascend towards regions of the astral world with a higher vibration, that is to say, of greater spiritual level.

Well I don't see that this law is respected very often. Are there not recognised murderers, criminals and people who have committed

genocide who are never brought to justice and die peacefully in old age?

The fact that the effect associated with a particular cause or action is not immediately seen, may give the impression to the incarnate that justice does not exist, through not seeing criminals pay for their crimes during the same incarnation. It is true that in one lifetime many crimes, especially those committed in positions of worldly power, remain unpunished. In these cases, those who acted against the law of love, harming other spirits, will have to face the consequences of their acts in subsequent lives. Let us imagine rulers who were the cause of many wars and gave orders to torture and condemn to death thousands of people. Due to their power, they were never judged or condemned by any court on Earth. You can be sure that those accounts that were not settled in that life will remain pending for the next lives and that yesterday's tyrant could be the apparently innocent victim tomorrow. This is the meaning of the phrase: "Blessed are those who hunger and thirst for righteousness, for they will be filled" because whatever is not resolved by worldly justice will undoubtedly be resolved by spiritual justice. Even so, remember that the intention of this system is not to punish but to teach. In any case, spirits that caused harm remain in debt to themselves and, in order to be able to advance, will first have to realise the damage that they caused and then secondly make amends.

On the other extreme, are there not people who did a lot of good during their lives and as a reward were slandered, tortured and murdered?

You also need to see the other side of coin of the law of spiritual justice, as those who acted according to the law of love and received ingratitude, incomprehension, rejection, violence, torture or death in exchange for the good that they did on behalf of their contemporaries can be sure that the fruits of their acts will be rewarded in the spiritual world, which is the real world and is not subject to the arbitrary laws of men. This is what Jesus's words mean: "Blessed are the poor in spirit (he refers to the humble), for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted."

And why does there have to be a delay between the action and the reaction, in other words, between the act and its consequences on whoever committed it? Wouldn't it be fairer if the action and the reaction were consecutive?

The reaction is activated the moment the action takes place, even though it is not made effective immediately. If the action is in favour of

the spiritual laws, we will receive a “spiritual bonus”, whereas if it goes against the spiritual laws, we could say that a “spiritual debt “ has been contracted. The “gathering of the harvest” will be delayed until the spirits finish the test period, or when their incarnation comes to an end, just like when you do an exam, you don’t know your mark until you have completely finished the exam, nor do you wait until the teacher has corrected the recently completed exercise before going on to the next exercise. When it is an act in favour of the spiritual laws, we will receive just compensation from the spiritual world at any moment, although it won’t be immediate, but rather, just like when you do a job by assignments you get paid for it once you have finished the job, not while you are doing it. This “spiritual payment” will finally translate into ascension of the spirits towards spheres of greater evolution where more loving spirits live, once the incarnation has ended. In the case of a spiritual debt, reparation will be delayed until the spirits decide of their own accord to voluntarily make amends for the harm they caused, which necessarily implies that the spirits have become conscious of their own conduct. Through the law of free will they cannot be forced to do it. It will be the spirits that decide when the time comes to face those circumstances. But if they want to advance spiritually, inevitably sooner or later, they must face them and repair the damage that they did. Until this occurs, they will not face certain tests. Nevertheless, once they finish their incarnation, the weight of the acts committed against the law of love will keep them on the lower levels of the astral world, where spirits of a similar condition to themselves live and, due to their lack of harmony with the laws of love, are dedicated to harming each other. As a result of this, life on those levels is rather miserable and full of suffering for their inhabitants.

How do spirits become conscious of the harm they did to others?

At some point after disincarnation, spirits face going through an exhaustive review of the most morally relevant events of their last life. During that review of their life, for every situation lived, the spirits not only perceive what they felt at that moment, but also simultaneously perceive the feelings and emotions of the other beings that received the consequences of their acts, perceiving their wellbeing or discomfort as if these were their own.

What is the purpose of this review exactly?

So that spirits become conscious of the relevance of the decisions made in life regarding the spiritual laws and regarding the consequences of their acts upon others, whether they acted with love or out of egoism, with the aim of helping them to evolve. And so that

they know which subjects they faced in that incarnation, which subjects they overcame and which they still have to overcome, as the tests in the next incarnations depend a great deal on their conduct in previous incarnations.

It seems to be a bit like a final judgment, doesn't it?

More or less, but without any intention of humiliating or punishing the spirits, but rather it is intended to make them aware of their acts regarding the spiritual laws and other beings of creation.

And who judges whether their actions have been correct or not?

Each spirit, with the help of superior spirits.

How can spirits be conscious of whether their behaviour was correct or not if they were not conscious of this during their physical life?

Because they receive help from superior spirits, that bring them spiritual clarity which they do not yet possess.

Seeing that spirits judge themselves, could it not happen that they are not totally impartial? I mean, how can you avoid spirits acting with favouritism towards themselves.

Spirits do not act with partiality because they find themselves in this state of spiritual clarity, induced by the superior spirits that I have mentioned. In that state they see reality as it is, in a totally impartial form.

And what happens next?

The spirits prepare themselves to correct and overcome those negative attitudes during the next incarnations and, according to their capabilities, choose those tests that can help them to correct those attitudes. That will depend on the path that each spirit wishes to choose. On the one hand is the slow repair over a longer period of time. On the other hand there are more exacting trials but which serve to advance faster.

And does this happen immediately? I mean, in the next life will each spirit then face rectifying what has been done in the previous life?

Not necessarily, because there are many spirits that, through not having shown any intention of making amends, and having therefore been held in the lowest levels of the inferior astral, return to life without having gone through the previous process of re-education. Even though the spirits may well have started their process of reform, one must bear in mind that, at the beginning the will to be steadfast in

goodness is fragile and cannot bear the hardest tests. For this reason, the spirits have the option to live through transitional incarnations during which they will not face rectifying their debts, but which serve as a preparation for them to strengthen their will for reform and their perseverance. The incarnations of expiation as such, where the spirits will face the most difficult tests, will come when they are sufficiently prepared and have a more resolute will to improve.

What kind of tests awaits the “indebted” spirits?

Generally to suffer in the flesh circumstances similar to those that they generated in another life, to become conscious of what is and what isn't in harmony with the spiritual laws and to work towards repairing the damage that they caused.

Well you would have to give me an example so that I can understand.

All right. Imagine a spirit that incarnates as a man in the eighteenth century, in a rich white family that owns estates and slaves, so that they work the land. Certainly he won't realise, because this is what his parents will have taught him, that slaves are also beings that feel and suffer just like himself, and that slavery is an act against the law of love and against free will, because nobody has the right to have a hold over anyone's will for his own benefit, be it physical or any other type, and even less when dealing with his equal. Certainly, if you ask him whether he feels that it is right to have slaves, he will most surely consider his honour offended and will respond “how can you compare a dirty and ignorant slave with a gentleman of my category!” Surely he will not think that these “dirty, ignorant, and enslaved” conditions have been created and maintained by him and his family. If he feels that this state of things is all right, then he will agree to experience the situation from the other side, that is to say, being born in the next life, as the son of one of the slaves of his family, thus experiencing for himself the suffering that comes from being a slave. Maybe if you ask him now, as a slave, in that incarnation, whether he considers slavery to be acceptable, he will tell you that slavery is inhuman and will complain bitterly about his misfortune, saying: “Lord, what have I done to deserve this?” But in the end, he has done no more than reap what he has sown. If he really learns a good lesson from that experience, when he is in a position to change the state of things, for example by reincarnating again as the owner of the estate, maybe he will remember what he learnt internally in his former life and will work to abolish slavery.

Should I conclude from this example that slaves may have been masters in another life and have practised slavery?

Yes, and the owners slaves. The same group of spirits may have been experiencing those positions alternately during a multitude of lives until they finally realise that the best way to respect their own freedom is to respect other people's freedom under any circumstance. Well it's like that with everything.

But obliging spirits to go through the same circumstances that they caused? Isn't that equivalent to an eye for an eye and a tooth for a tooth?

I tell you that it is not a punishment, but a form of learning. If you think that you have acted fairly, you will have no fear of receiving what you gave. On the contrary, you will be eager to receive the just reward for your good actions. On the other hand, if you have acted out of egoism, harming others, you won't be so willing to reap the harvest of what you have sown badly. If the intention of the law was to punish the offender, as a kind of revenge, we could consider it as an eye for an eye. However the purpose of the law is not to punish, but to promote the evolution of the spirits, through personal experience of the actions that the spirits themselves generate. Said in another way, the law of spiritual justice confronts each one of us with our own acts in such a way that we can learn from it. It is not always necessary to experience exactly the same situations that spirits have caused, but that is normally the fastest way to learn and what is chosen by many spirits, wishing to get out of a situation of spiritual inferiority in which they feel deeply unhappy.

Is there not another less drastic way for spirits to be free of their debts?

The intensity of the tests depends on how fast the spirits in question wish to settle their spiritual debts and on their capacity to surpass them. Only when the spirit is ready to pass the test will the test appear. It is like a bank loan -but without interest - for spirits that wish to evolve but have a karmic debt. They will be given various options for reforming themselves and settling the debt, and it is their own decision to choose one way or another. They can try and settle the debt in a shorter time with higher repayments or over a longer period of time with lower repayments. The spiritual guides usually recommend the second option, to settle the debt in more comfortable repayments, even though in this case spirits need to go through more incarnations to settle the debt. However, spirits are usually in a hurry to leave the state of suffering they are in because of the weight of the damage caused and they tend to choose the most intense situations which help them

to eliminate their karma faster. In any case, the spirits must consent to confront these experiences and prepare themselves in order to be able to successfully overcome them.

What does “karma” mean?

It is a word of Eastern origin that means “spiritual debt”.

But it seems to me that certain tests are extremely painful for spirits to be able to learn a lesson, apart from the fact that life is a vale of tears.

That is because you judge without knowledge of the cause. To many people who only see the first part of the story - when crimes are committed without a punishment - it seems unfair to them that they remain unpunished. If those same people only see the second part of the story - that of settling debts, now in another later life - it seems unfair to them that someone could suffer such atrocities, because they don't understand where this comes from or why it is such a terrible misfortune. However, if they knew the criminal past of those people, many of them wouldn't even have given them a second chance. In the spiritual world there is always a second chance or rather there are infinite opportunities for rectification.

If there really are infinite opportunities for rectification in the spiritual world, where does the belief in eternal suffering or punishments for sinners come from, which, for instance, the Christian doctrine holds?

Belief in eternal punishments has no divine origin. It is unfounded and does not correspond with spiritual reality and is just another fallacy that the priestly hierarchies introduced with the intention of controlling people through irrational fear. It is deplorable that those who set themselves up as spiritual guides and should supposedly help others to find their spiritual path, far from doing so, hinder them even more, by confusing and manipulating their minds, taking advantage of their weaknesses in order to exalt themselves, contributing even more to blocking a path that is already sufficiently burdened with difficult circumstances.

And why do many people have the impression that the painful events in their lives are a circumstance imposed upon them without their having been consulted?

Because it is a choice that is made before incarnating and the fact that they forget their spiritual past on incarnating makes them believe that they have had no part in such a decision. There are many spirits that have decided to take the step of advancement and therefore confront circumstances that are extremely difficult and

incomprehensible for those who don't know the spiritual laws. Many people cannot understand that good people have to face so many painful and miserable circumstances that they haven't sought, but that appear like a kind of fatal destiny and that is when they conclude that there is no real justice if good people have to suffer so terribly. But if they could only take a look at their spiritual past, they would see why. The reason is that they are starting to repair the damage that they caused before they began to have an affinity with the spiritual laws. So be happy when you see people like that, first because they are spirits that have made a profound and positive change towards their regeneration, and secondly, because the fact that they are confronting difficulties of that kind means that they have managed to reach quite an advanced level of evolution, which allows them to tackle an intense settlement of their debt with the possibility of success.

So should I deduce that the negative circumstances spirits face are the consequences of acts from the past?

No. Many are the direct consequences of acts carried out in the current life, and there are others that are intrinsic to the evolutionary level of the planet on which they incarnate.

Do you mean that some spirits that have no debts could face negative circumstances that don't correspond to them through atonement?

Yes, this often happens. But it is the free choice of the spirits to do this.

And what sense does this have? It seems like masochism!

Don't think that spirits decide to take this path because they enjoy suffering. Neither would it make any sense if that suffering were totally futile and no spiritual progress were to come from it. But if the result is spiritual advancement in learning about love and therefore getting closer to real happiness, then we can consider it to have all been worthwhile once the painful circumstances have been successfully overcome and left behind - just like the effort of a long distance runner is worth it if he manages to achieve his goal, having broken his own personal record. This choice is characteristic of advanced spirits that incarnate out of an act of love towards their less evolved brothers and sisters, they incarnate to help them, teach them about the path of love and at the same time it also helps these highly advanced spirits to progress faster, because their capacity to love unconditionally is put to the test, as they will have to put up with a lot of ingratitude and injustice from less advanced spirits.

Although you tell me that negative circumstances help us to evolve and that many of them are the consequence of past acts, there are factors which, regardless of what has been done in former lives, seem to me to be so unfair, inhuman and intolerable that they should not be allowed, like for example hunger, extreme poverty, wars. Nevertheless, in spite of having one or more supposedly super good and super powerful beings, nothing is done to change the deplorable course of humanity. How would you respond to this?

Indeed, there are certainly a multitude of factors that are inhuman and intolerable, but it is the spirits that incarnate on Earth that have created them, and they are the ones who need to be conscious of this and work towards eradicating them from the face of the planet, because they should and they are able to do so. As I have said, spiritual progression is only achieved when it is chosen and internalised through free will and the spirit's own effort, without any kind of coercion or imposition. This is a spiritual law, the law of free will, which is respected by all spiritually advanced beings. This is the reason why God or superior beings cannot be seen sorting out injustice in the world. Undoubtedly, if an all powerful being appeared on Earth to sort out certain matters, the same inhabitants of the Earth, who previously demanded the presence of a Saviour, would surely complain about the lack of freedom, certainly not everybody would be happy with the decisions made by that being. There would always be people who didn't agree and felt that they had been adversely affected by certain decisions, because there are very few people in your world who are willing to renounce egoism and very few people willing to share what they believe to be theirs with those who have less than themselves. That is why it is left to humans to experience the use of free will in the physical world with no conditions and to face the circumstances that they themselves have created. They should be the ones who come to the conclusion that all the ills that they suffer are the result of egoism and that, while egoism is in the hearts of men, there will continue to be wars, hunger, extreme poverty and injustice. That the only way to eradicate all those ills is to eradicate egoism from each and every heart, and that the only antidote that exists for the poison of egoism is love. Don't wait with your arms crossed for them to come and save you. Act and you will be helped, because advanced spirits and followers of the law of love are always there to help you, very subtly. But it has to be your initiative, through a decision of your will and not against your will. It is as if someone who has just fallen into a river were to ask to be rescued, but he himself will not attempt to move his arms to swim and keep himself afloat. You have the power, if that's what you decide, to change the course of your destiny, because how

else could you evolve, if at every false step you took your father came to help you? You need to experience the effect of your decisions in order to learn, and you need freedom of action in order to decide whether you wish to take one path or another.

Why don't the more spiritually advanced worlds send their people to show what superior spirituality is?

They would like to, but as I have said over and over again, they cannot interfere with your free will. On a collective level, humanities from the most advanced physical worlds cannot interfere with the evolution of the less evolved worlds without their will and consent. That is why help is given with incarnations of more evolved humans who go to the planet to set an example, without boasting in any way, and not with an invading army, so that whoever wishes to follow the teaching that they bring may do so through affinity of feeling and thought and not because they were impressed by the magic of the technology that they possess. When this happens, we are dealing with civilisations that have not respected the law of free will and the effects are catastrophic. This is because people become dependent on the advanced civilisation, and when this civilisation leaves, the supposed advance that they had achieved rapidly deteriorates as, since it is not a result of their own efforts, it is soon forgotten. You also subtly receive constant help from the spiritual plane from guides and loved ones that are not incarnate at that moment. We have already spoken extensively about how you can contact the spiritual world in order to receive help. However, in order to receive this help, you have to want to receive it. Because whoever wishes to be alone and isolated from the world or does not wish to advance, their wish will be respected. Nobody can be forced to advance in love, since if it is not willingly chosen through free will, then it is of no use and furthermore, it is a contravention of the law of free will.

There are people who justify wars saying that they are necessary in order to avoid a greater ill and to preserve peace or democracy. What do you think about this?

Well if they really are lovers of peace and liberty, then they shouldn't do the opposite to what they preach. Because if, through the means, they contradict the end, then they are being liars and hypocrites. The end does not justify the means, because the means have to be in tune with the objective that is pursued. Peace cannot be achieved through war, or freedom through imposition, or justice through injustice.

But isn't it the case that wars are the decision of only a few people who hold the power, whereas the rest would prefer to live in peace?

So why do you give power to those people who do the opposite to what you want? If, when the ill-intentioned rulers of your world call their people to war, they discover that nobody is willing to take up a gun, or there is nobody to oblige the rest to take up a gun, or nobody to manufacture arms, they won't be able to do anything, no matter how evil they are. If they do achieve this, it is because they know how to stimulate the egoism that exists amongst you. They know how to take the sheep to the slaughter house because they have convinced the sheep that they are the slaughterers of other sheep. So the people with the problem are those who believe that they have the right to kill others like them, thereby running the risk of they themselves being killed by others. The spirits that have internalised the spiritual laws when incarnate, will never participate in any war, because they clearly understand that life is sacred and acting voluntarily in order to cause the death of other people, for whatever reason, is an act that goes against the law of love and the law of free will.

And if someone is attacked, and through acting in self defence, ends up killing their attacker, or for example, in the case of when the attacker tries to harm some children and the only way to protect them is by killing the aggressor?

Look, in the spiritual world the deeds themselves are not so important as such, but rather the intention with which they are carried out. The person who has no intention of killing but who wishes to stop the aggressor from killing, cannot be judged in the same way as someone who right from the beginning has every intention of killing. They will do everything possible to avoid harm without causing even more harm themselves. But this is not the case with people who go to war. When people go to war, they know perfectly well that at some point they will be in a position to kill another human being and to die. The followers of the law of love, who claim to believe in God, will never enlist in an army voluntarily to go and kill their incarnate brothers and sisters on the opposing side, because no idea, no belief is sufficiently noble to justify killing other brothers and sisters.

But it is also true that many people are recruited and are obliged to go to the front line against their will. What would you say in this case?

Well that it is a fairly difficult test for those people, because they are caught between a rock and a hard place. But you know that these circumstances do not happen by chance, and the fact that they find themselves in this frame of mind is probably because in another life

they forced others to go through that very same circumstance. It is a very tough test, in which their convictions in favour of love are put to the test, because they have to choose between killing and risking being killed, tortured or wounded by the enemy side, or prison, torture and even being sentenced to death by their own side, the supposed "friendly" side, if they declare themselves to be deserters or rebels. All this will be taken into account as extenuating circumstances. It will also be taken into account as aggravating circumstances for those who oblige people to go to war, to die and to kill, because they are the most responsible. In your world, a soldier who has killed those from the opposite side, risking his life, is a hero. Whereas, the person who risks his life in order not to kill anyone from the other side is a coward. However, in the spiritual world, things are the other way around. The brave one is the pacifist, the deserter, the rebel, the conscientious objector. They are all brave because they are against murdering, because they risk their lives to preserve the lives of others, of unknown people, possibly of another belief or ideology, knowing that those from their own side will possibly persecute them to death. Whereas, the people who risk their lives to end other people's lives through fear that they themselves will be killed first by one of the two sides, is very far from being brave. In any case, it is up to the people to decide whether they prefer temporary earthly suffering, caused by egoistic beings that take reprisals against them for refusing to kill their brothers and sisters, but receive the reward from the spiritual world; or accept the earthly reward as war heroes, but then undergo the subsequent suffering in the spiritual world, for having acted against their brothers and sisters.

So if there is a country or force that intends to invade other countries, what are the other countries supposed to do to avoid being attacked or invaded by the attacking nation, just sit with arms crossed while they are destroyed? Take the case of Nazi Germany for example. Should Europe or America have let Nazism conquer the world through its military power?

The knowledge you have access to about the history of humanity is greatly manipulated. Many of you still believe that in each war there is a good side, that is always the one which you are in and which God supports, and a bad side which must be supported by the devil. But it turns out that on the opposite side they think exactly the same, that they are the good ones, that God supports them and that the bad ones are on the other side, supported by the devil. A war such as the one you mention does not occur from one day to another. The fact is that wars are plotted long before the armed conflicts start and it is shameful to see how future opposing sides cooperate beforehand to

mutually arm themselves and then become enemies in order to destroy each other. Extreme and violent ideologies plot their growth on the moral and economic poverty of the people. The biggest wars have come about after very profound economic crises when the people have reached situations of extreme poverty. And those crises have not occurred by chance either, but rather have been deliberately provoked by a small group of people with great economic and political power who intend to become rich and acquire greater amounts of power at the cost of the misfortune and suffering of others, seeing to it, by their methods of propaganda, that extreme ideologies are promoted in order to convince people that those responsible for those ills are the ones who are different, by reason of race, religion, belief, culture etc. But if they achieve this, it is because they manage to stimulate your egoism, the same egoism that stops you from seeing another human being as a brother or sister. An authentic believer in love will never go to war to kill their brothers and sisters, because any human being is your brother or sister. Perhaps you have children? Would you like them to suffer a war, be injured or killed, be starving or suffering? Would you want your houses, your villages or towns to be destroyed? Well then, consider that the same thing happens on the other side, that if you go to war you will cause the same suffering, death, pain, and destruction that you don't want for yourselves. Because those on the opposite side also have children who will suffer, children who will endure extreme poverty, hunger, pain, suffering, destruction and death. Certainly I tell you not to do anything to other children that you don't want to happen to your own children, because really whatever you do to other people's children, you are actually doing to your own future children, through the law of spiritual justice.

So from what you are saying, the main instigators of wars are only a few people, while the rest, motivated by their own egoism, allow themselves to be dragged along by them, is that right?

That's right.

So those who are responsible for wars will remain immensely indebted spiritually, as they end up causing suffering and destruction to a great number of beings.

Indeed. I have a message to give to all the "powerful" people of the material world that will hopefully make them reflect and start to change their attitudes, before they accumulate even more debts for themselves. As they have no scruples in organising wars and invasions, sowing discord and hatred among peoples, and moreover have the nerve to do so in the name of God, democracy and liberty, or any

other noble value that they undertake to slander with their methods, they should know that they are sowing a macabre seed, the abundant and bitter fruit of which they will inexorably have to reap in their next lives, incarnating as crippled children in a country where they ordered landmines to be planted, or as starving children in a country where they ordered people to starve to death. Their all powerful condition in the physical world is only a passing circumstance which they will not have in the spiritual world, where positions don't depend on the money, power and influence that they have, but rather only on the capacity to love that they have been able to develop. What a letdown those who thought they were the masters of the world will suffer when they pass over to the spiritual world and see reality as it really is, and when they see that all those who died and suffered because of them are above them on the spiritual ladder! There will be no triumphal entry with presidential honours. But there will be a host of scarcely evolved beings waiting for them, anxious to make amends for the suffering that was caused them. The more suffering inflicted, the more suffering received!

And what can be said to the victims of armed conflicts, those who have suffered mutilations, extreme poverty, hunger, and all kinds of deprivations and hardships as a result?

Don't worry about losing material goods; don't worry about losing even the life of your body, because that will all pass. Remember, nobody can kill you because you are immortal and when you return to the spiritual world, to your authentic life, none of that will matter anymore. There you will be consoled for all your suffering and all your injuries will be healed. There love is the only thing that matters. If all the misfortunes that you have gone through have served to make you more sensitive to the suffering of your brothers and sisters, to the extent that you have come to the conclusion that you don't want anyone to go through the circumstances that you have gone through, in short, if you have been able to love, even just a little, then it will have been worth it.

4th Law: Law of Love.

- The destiny of spirits is to attain happiness through experiencing unconditional love through free decision of their will.
- Without love there is no evolution. Without love there is no wisdom. Without love there is no happiness.
- Love is the harmonising and revitalising force of the spiritual universe.

You have mentioned on numerous occasions the law of love, but what in your opinion is love?

Love at its highest level can be defined as the capacity to feel for others as for oneself.

But does love really exist or is it merely an abstract concept?

It really does exist and manifests itself as an intense vibration of vital essence or spiritual principle which is transmitted to all plains of existence, from the spiritual plain passing through the mental and astral plains until reaching the physical. The manifestation of love on the energetic plain is the highest vibration energy, the most brilliant light, the light of the stars. That vibration, the vibration of love, can be transmitted and be perceived in the same way as light.

And what exactly is experienced with love?

When beings experience true love, they feel full, completely happy, filled with a vibration, a force and an extraordinary sensitivity. They need nothing more to be happy. Spirits inspired by love feel the desire to transmit that wellbeing to others and help them to be happy, because they feel connected to these spirits, as though forming part of them. Filled with love, the astral body raises its vibration in such a way that the aura expands enormously and becomes very bright. The greater the capacity to love that beings have, the higher their vibration and the greater energy they are able to transmit. When someone loves, that loving vibration is transmitted to others. If the recipient or recipients of that vibration are sensitive, they perceive it as a wave of intense heat which does not burn, a vibration which totally flows through them and reaches the deepest corner, as if each and every pore of their soul is filled, shaking them and making them feel swathed in a cloud of peace and harmony. In that state of internal wellbeing they feel optimistic, happy, relaxed and serene and they discover that the problems of their existence are not so serious.

What you are describing seems to be a very mystical experience. I do not know to what extent it is actually accessible to human beings.

It is accessible, but you are so materialistic that you lack the sensitivity, both to give or to directly feel love. It is like trying to listen to the radio beside a drill in motion. For this reason, rather than feel love, what the majority of you appreciate are the actions carried out for love, although for the majority it is difficult to understand what motivates a person to act in that way.

And why is love a spiritual law?

Because it is written in the interior of the spirit: the spirit needs to love in order to be happy. In the absence of love the spirit withers like a flower pulled out at the roots.

If by the law of free will, the spirit needs to be free in order to be happy, by the law of love, the spirit needs to love to be happy. If we combine these two laws into one, we would say that the spirit needs to love in freedom in order to be happy.

If love is necessary for the spirit's happiness, why are we not all born loving?

Loving is another of the capacities that you have to develop yourself in your process of evolution. As I have said, the spiritual spark, when it is created, has numerous potential capacities, but it needs to develop them. One of them is the capacity to love. Developing the capacity to love is the most important objective of the evolutionary process of the spirit. Love is the harmonising and revitalising force of the spiritual universe.

How does love influence the harmony of the universe?

Through an act of love all spiritual beings exist! Love is the force that feeds any creative impulse. Love is the base on which universal spiritual solidarity is sustained. Spirits inspired by love feel the desire to help in the evolution of all other beings of creation, so that they are capable of experiencing for themselves the happiness that emanates from love. Only on the base of love will the true and lasting be built.

LOVE VERSUS EGOISM

What is the first step that you should take in order to be able to love?

In order to love it is necessary to be self-aware, and in order to be self-aware it is necessary to know yourself. If you wish to love others, first learn to love yourself, through knowing yourself. Those who do not love themselves cannot love others.

But I was under the impression that you have to renounce yourself in order to love others!

Certainly not. What you must do is renounce your egoism, but not your feelings. The fact is that you have a misconstrued concept of what love is, because you confuse love with egoism. To love ourselves is not to believe that we are better than others and that for this reason we have to dedicate ourselves to satisfying egoistic whims, but rather to recognise our own emotional needs and feelings and develop them, so that they are the driving force of our life. That is why I have said that in order to truly love it is so important to know ourselves. To know ourselves implies knowing how to distinguish between what we feel and what we think, to recognise the difference between what comes from our feeling and what comes from our egoism.

So, how do we distinguish between what is love from what is not?

Love in its maximum expression must be unconditional. Whoever truly loves does not expect anything in exchange and whoever acts out of personal interest, does not truly love. Love must be free, if not, it is not love. Nobody can be forced to love.

Whoever wants to love must also want to renounce egoism. Love and egoism are opposing concepts, incompatible within themselves, antagonistic. You cannot love without renouncing egoism, as egoism is in reality the absence of love.

To learn how to love is the same as learning how to become detached from egoism. When you increase your capacity to love, you diminish your egoism at the same time, and vice-versa.

And how does the spirit learn to love?

It is a continual process, which requires a very long time to evolve. The spirit begins before initiating the human phase and never finishes, as there is always something new to learn regarding love. Just like learning to speak, there is no other way of developing love other than through constant interaction with other beings. In the first stages, when spiritual beings are scarcely developed, they experience the love that

other more advanced beings feel towards them in the form of emotions. This makes them feel wellbeing. They must also experience what the absence of love is, in other words, the egoism of other beings, which like themselves, are not yet capable of loving. This will create in them emotions of unease, but will also enable them to recognise, learn to distinguish better, between the absence and the presence of love, and to value the presence of love, which will serve as a stimulus for them to be able to develop feelings in themselves. In other words, before being capable of loving, the spiritual being is sensitised as a receiver of love from other more advanced beings which serve as an example to it of what it is like to be a transmitter of love. Spiritual beings must also live with other beings with a similar or more accentuated egoism than themselves, which are an example of what the absence of love is. All of these interactions will motivate them to develop, first emotions, and then later feelings. Once spirits recognise the love that they have received from others then they are prepared for being transmitters of love. It will be the beings that first loved them, (normally some members of their family), that will arouse in them the first feelings of affection, whereas other beings, those that behaved with egoism towards them, will be enemies and those that never had any relation with them will simply be beings towards which they will feel indifference. In this stage the spirit is passionate in love, vindictive and resentful when love ceases. Another more advanced stage will come, in which beings will not wish to harm those that hurt them, because they realise that suffering in itself is something negative, incompatible with love, abandoning revenge as a form of recompense for the hurt received. We could call this stage advanced conditional love. A certain time will come, when the level of understanding and sensitivity of beings has increased considerably, they are then prepared to make the great leap, that of loving all other beings of creation, including those that hated them and despised them and made them suffer terribly.

In other words, they have entered into the final stage, in which unconditional love is reached, that love which advanced beings such as Jesus preached when he said "love your enemy." Of course, this does not happen overnight. Millions of years of evolution are necessary to cover the path from the first to the last stage.

Could you sum up these stages to give me an idea?

Yes, although, as I say, the process is continual, we could divide it, for greater understanding, into the following stages:

Insensitive as a receiver and transmitter of love.

Partly sensitive as a receiver of love – insensitive as a transmitter of love.
Sensitive as a receiver – partly sensitive as a transmitter of love (conditional love).

Highly sensitive as a receiver – highly sensitive as a transmitter (advanced conditional love).

Totally sensitive as a receiver – totally sensitive as a transmitter (unconditional love).

What is the origin of emotions and feelings and how are they differentiated?

In the first stages of evolution of spiritual beings, they are only capable of perceiving emotions, which are generally only a reaction to a stimulus of an external nature. This development of emotional perception has already commenced in stages prior to the human stage. As a matter of fact you can observe that many superior mammals, such as dogs, cows, horses or dolphins, are actually capable of perceiving and expressing fairly deep emotions of very different kinds. As spirits experience emotions and begin to take them into consideration when making decisions, they are beginning to develop feeling. You can consider feelings as the evolved form of emotions.

Can you express in greater depth the distinction and relation between emotions and feelings?

Emotions are short-lived, and are generally activated by some kind of stimulus, exterior or interior. Feelings are of longer lasting duration. They are more deeply rooted in the spirit and although they are influenced from the exterior, they do not have to be motivated by any exterior impulse, but rather by the spirit's own will. Feelings and emotions are intimately linked. Feeling is capable of arousing emotions. They are like the internal source from which they emanate, in such a way that, in this aspect, emotions are a manifestation of feelings. Also, emotions, especially those perceived from the exterior, influence feelings and can be a stimulus to activate or repress them. In the ultimate development of the feeling of love, in other words, when the feeling of unconditional love is experienced, we then find ourselves in the presence of a feeling that is never going to end, and which moreover does not need any external stimulus to arouse or feed it.

In which part of the being do emotions and feelings originate?

Emotions and feelings of love originate in the spiritual body.

Although ego-emotions and ego-feelings are perceived in the spiritual body, their egoistic nuance is generated in the mental body.

I don't understand what you mean. What are ego-feelings and ego-emotions?

They are negative feelings and emotions generated by egoistic attitudes. In reality egoistic attitudes are thoughts and therefore originate in the mind.

So do feeling and thought have a different origin? I always thought that both were a product of the mind.

Well they don't have the same origin. Feeling stems from the spirit (spiritual body) and thought comes from the mind (mental body).

Let's see if I have understood correctly. So do you mean to say that egoism originates in the mind and love in the spirit?

Yes, although as I have said, ego-emotions and ego-feelings are also perceived in the spiritual body, even though their egoistic aspect is generated in the mind.

Could you clarify this point? I still fail to understand how it is that egoism originates in the mind and that feelings or egoistic emotions are felt in the spirit.

Of course. Imagine that you find yourself inside a glass dome with a lighted lantern. If the glass is transparent, both the light that shines out of the lantern to the exterior and the light that enters from the exterior to the interior will hardly suffer any change from having passed through the glass. However, if the glass of the dome, instead of being transparent, is opaque, then the passage of light through it will be modified, both the light which shines out of the interior towards the exterior as well as the light which enters from the exterior to the interior of the dome. You and the lantern represent the spiritual body and the glass dome represents the mental body. The opaqueness of the glass represents egoism. Egoism will modify both the perception of feelings and emotions of others (the light which enters), transforming them before they make an impact on the spiritual body, as well as the expression or manifestation of the feelings and emotions proceeding from the spiritual body (the light which shines outward), now being perceived by others with the egoistic nuance with which they were impregnated on passing through the mind.

I still can't imagine very clearly how that relation between love and egoism works in the human being's own nature. How can it be that we

are capable of loving and being egoistic at the same time? Could you not clarify this point for me?

Yes, of course. Imagine that the human being is like an onion, at the heart of which is the spirit which emits light, which is love. This central light transmitter is covered by multiple layers, in such a way that each one of these layers obstructs the passage of the light a little, until the sum of all the layers together almost totally prevents the light from shining out to the exterior. Each one of these layers represents a manifestation of the egoism that should be progressively eliminated, so that finally the light, love, shines and is expressed in all its magnitude. As we eliminate layers, the light (love) from the interior finds fewer obstacles to shining outwards to the exterior. The outer layers correspond to the most primitive and superficial egoism. They are the layers corresponding to vanity. The intermediate layers would correspond to pride and the innermost layers arrogance.

Everyone finds themselves at a different point in this process. The majority of spirits that inhabit the Earth have succeeded in shedding only some of the first layers. Others have succeeded in eliminating some of the intermediate layers as well and a few are in the process of eliminating the deepest layers of egoism. Although this process is progressive and there are spirits at all levels, we can try to classify spirits into three large groups, according to the level of elimination of layers in which they are: kind-vain, generous-proud, and loving-arrogant spirit.

Why do you classify them with two adjectives, one positive and the other negative?

Because I don't want only the egoistic part of the spirit to be manifested in the classification, but rather to also recognise the qualities that the spirit can develop at each stage. The first adjective expresses the quality representative of that which spirits can reach when they make an effort to develop love and the second is the level of egoism in which they find themselves. Vain people can be very kind, proud people can be very generous and arrogant people can be very loving when all of them are willing to conquer their egoism and fight for their feelings. However there is nothing negative in admitting the existence of egoism in each one of us and defining it, in order to acknowledge it and be able to overcome it. The negative part for the spirit would be not wanting to recognise its existence, not admitting the reality that we all have an egoistic part which we must eliminate in order to be able to truly love and be genuinely happy. Not recognising this leads to spiritual stagnation because you cannot overcome what you do not admit, just as alcoholics who do not admit their addiction

cannot detoxify themselves.

Could you express in more detail the characteristics of each of those three manifestations of egoism that you have named vanity, pride and arrogance?

Yes. We can distinguish at least three forms of egoism, which range from the most gross to the most subtle, vanity, pride and arrogance. In everyday speech we frequently use these three words, but as we will see, their spiritual meaning is much broader and deeper and differs in many aspects from the meaning that we commonly give them. We will go on to define them one by one and analyse their manifestations.

What is vanity and what are its manifestations?

Vanity is the most primitive form of egoism. It is typical of the youngest spirits, of spirits that having been able to advance considerably in intelligence, are still beginners in the recognition of feelings. The main characteristic of vain spirits is that they are very wrapped up in themselves, particularly in satisfying their most primitive needs and desires, and scarcely or not at all worried about the needs of other beings, so that they go to extremes in the practice of their free will, not being conscious that on many occasions they invade the free will of others. The vain seek to be the centre, so that others look at them. Through scarcely knowing love, they do not distinguish well between true love and indulgence. They need and desire more than they love. For this reason, in their relationships, they tend to seek more fame, admiration, praise, to be fulfilled and satisfied in their desires, rather than to be loved and to love. The vain continually make comparisons between themselves and others, always trying to appear superior to them. They frequently mock and belittle those whom they consider to be beneath them in aptitudes or in materialistic terms, and praise in excess those whom they believe they can use in order to obtain something for themselves. They tend to act unfairly, always favouring their interests. For this reason they frequently falsify the truth in order to conceal their egoistic acts. They often feel dissatisfied with themselves due to the little feeling that they impart and for this reason they flee in terror from solitude. They greatly need other people, whom they tend to manipulate and absorb in order to satisfy, not only their needs, but also their fancies and their whims, to the point of physically or psychologically enslaving the people who surround them. But they also quickly tire of relationships if these do not give them the desired satisfaction. For this reason, they are people who frequently absorb and manipulate the most defenceless members of their family such as their partner or children, and in their work relations, their subordinates,

considering them to be people in their possession or who cannot escape their influence. When they do not receive the attention that they believe they deserve they try to seek the attention of others in any way and at any cost, using victimisation, aggression, blackmail, deceit or any other form of manipulation that they can find. Due to the such strongly negative and asphyxiating vibration that they can generate when their defect is manifested to the full, they end up exhausting the people around them, so much so that, if such people are not familiar with vanity and do not know how to cope with it, very few of them are able to bear it for very long. This is the reason why the vain have many acquaintances but very few friends. The vain tire easily of anything that requires effort and they look for other people to assume their responsibilities, in spite of constantly praising how much they do themselves and how little others do. When they do something for someone they rarely do it in a discreet and disinterested way, but rather they always do it boastfully, seeking compensation in exchange, which is generally greater than the gesture that they have made to others. A vain person does not wish to be a good person, but rather only appear to be.

My goodness, well I hope that there are not many people like that!

Well three quarters of humanity are still in this initial phase of evolution and vanity is the predominant defect in the political class in your world. Although needless to say nobody will identify themselves with what I have said, because to admit to this would be a sign that they find themselves at a more advanced stage. This is why your planet is as it is.

Well, living with people as egoistic as that must be torture!

Maybe you think that you are free from egoism, which manifests itself in this form or in another more subtle form? It is an affirmation that you make, which causes your own egoism to shine, manifested in the form of incomprehension towards your brothers and sisters, if it serves to justify wishing to distance yourself from them because they are not more advanced. This stage of vanity is just like the next forms of pride and arrogance, which are stages through which all, absolutely all spirits must pass on their path to perfection, and those who have overcome this have done so because at some moment they have been conscious of their defect and have worked to overcome it, and have achieved it with the help of the examples of more advanced people from whom to learn. If on attaining their advancement, the more advanced spirits were to have nothing to do with their less advanced brothers and sisters, what kind of love would they be cultivating? The fact that I have described this so directly may seem very harsh. But I

have not done it with the intention of using this to discriminate or marginalise anybody, but merely so that you are aware of this manifestation of egoism and that you use this knowledge for your improvement.

And how do we become conscious of our own egoism, in this case manifested in the form of vanity, and overcome it?

Generally by suffering first-hand the egoistic attitudes of others, similar in egoism to yourself. The law of spiritual justice confronts you with your own acts, even though it may be through the acts of others, so that from then on you benefit the most regarding your evolution. Your own suffering sensitises you, making you acquire greater sensitivity in order to perceive suffering in others, especially that of those who have gone through similar circumstances to your own. It arouses in you a feeling of solidarity towards them, which is the seed of love.

And is it always the case that we have to experience first-hand the suffering of our own acts in order to learn that these acts are harmful to others?

No. You can do it through comprehension, because you have realised the harm that your own actions cause to others, or because you have learnt from the errors and experiences of others. But for that you must have grown sufficiently in sensitivity, in love, because, as I say, only where there is love are you receptive to feeling for others as for yourself, including their suffering. Consequently, in the first stages spirits advance more through suffering, through experiencing in themselves, egoistic attitudes which they generated themselves, whereas once they have developed love they advance more through comprehension, comprehension of their own past experiences or of the experiences of others.

And what can be done to conquer vanity through comprehension?

The first step is to be conscious of the defect and the second step is the modification of the attitude. By merely being conscious of our defect we are not going to prevent it from manifesting itself. If we are capable of recognising and admitting it, but at the same time we avoid acting according to how it wants, in other words, we do not allow ourselves to be dragged down by it when making decisions in our life, but rather we act more according to what our feelings dictate, the defect will go on losing strength, until it is finally conquered. Becoming conscious occurs through knowing in depth what vanity consists of, how it manifests itself in us and what feeds it. Vanity feeds on the belief that in order to be happy it is important to be in the

spotlight, that people admire and flatter you, and that they are absorbed in you and that they shower you with pleasures, presents and attention. Vanity manifests itself as a tendency to transform reality in order to make you and others believe that you need to possess everything you see around you, both things and people, in order to be happy. Vanity is like a vacuum cleaner which sucks up everything that it finds in its path, keeping it all for itself, but failing to appreciate anything that it has. It is like children who have a tantrum and protest so that their parents buy them a toy, apparently the most wonderful in the world and without which they cannot ever be happy. And when they obtain it, they scarcely play with it for more than a few minutes, and then tire of it and pull it apart.

Therefore, whilst the vain continue to expect to attract attention in order to satisfy their own whims, if they do not work at arousing feelings within themselves, they will always feel dissatisfied, empty, unhappy, even though they are loved by others, because they will neither know how to recognise it, nor know how to appreciate it. What is not achieved through your own efforts, through your own will, cannot be understood, or appreciated, or enjoyed, and vain spirits hardly ever fight for anything, but rather try to get others to achieve everything for them. When they have objectives they tend to be always external, materialistic objectives, solely for appearance, hardly ever objectives from the spiritual interior.

The vain are like those who always warm themselves with the fire in their neighbours' hearth, through not wanting to make an effort to light their own fire. They will always be dependent on others and will not be able to do anything for themselves. Light your own fire inside yourself and you will not depend on anyone else to warm you. That fire on a spiritual level is the flame of love, which comforts and warms you and gives you strength to go forward and to be genuinely happy.

But there are many people who seek success as a form of achieving happiness. What would you say to them?

That they deceive themselves. Success is a gratification for vanity, but it is a trap for the feeling. The only way to achieve happiness is by filling yourself with love.

Could you give some brief advice which summarises everything you have said in order to conquer vanity through comprehension?

Yes. The step that the vain should take to overcome their defect is to understand that happiness does not depend on the exterior but rather on the interior. This is the great lesson that we must all learn. True happiness does not depend on others loving us, but rather that you

love. Therefore, if you wish to be happy, stop seeking desperately for others to love you and try to awaken your own feeling.

What would you say to the vain that would help them in their evolution?

You will never succeed in being happy by acquiring the admiration, affection, success, and recognition of others. If you are dissatisfied with your life, if you feel alone and empty, do not look outside for others to blame for your unhappiness because the cause is not outside, but rather within you. Do not seek to warm yourself with the fire of others because you will never have sufficient. Light your own flame so that in this way your state does not depend on what others do or do not do for you. Leave egoism aside and love, because the only way to fill the emptiness within is to love unconditionally.

What you are saying now seems to contradict what you said before. If you renounce being loved by them, how can you love?

Perhaps I did not explain myself very well. You must not renounce being loved. What I mean to say is that we seek happiness in the wrong way. We put all the weight on one side of the scale and insist on the scales being balanced.

I don't know what you mean exactly. Could you give me an example which would help me to understand this?

Yes. Imagine that we gather all humanity together in a gigantic square to share all the love that exists in the world. First we ask: "Who wants to receive love?" We will see that one hundred percent of the people raise their hand insistently saying: "Me, me. Me first. I am the one who needs it most". But if we now ask: "Who is willing to give their love?", we will see how quickly the square becomes empty and only a few of those who were there remain to raise their hand. What will be left to share? Just the love that a few give. Well this is what happens in your humanity, only the love of a few sustains the world, because the majority is only willing to receive, and not to receive love, but principally to satisfy their egoism.

We wait, like passive subjects, for love to come from outside. For this love from the outside to reach us by the art of magic, and make us happy, without our having to do anything, as if it were a drug. But as I say, even though we receive everything that we need, if we remain passive, if we have not fought to conquer our egoism, those beings that loves us will arrive to give us everything that they have inside them and we will say "It is not sufficient, I am still not happy. I still need to be given more". And we will demand more and more because it will

never be sufficient to fill our empty interior. And we will never appreciate what has been given to us, but rather we will only see what we have not yet received. Any small obstacle in life will be a motive for complaint. If it dawns cloudy we will complain because it is cold, if it dawns sunny we will complain because it is hot. And all of this because we seek incorrectly. That emptiness that we feel can only be filled with the love that we ourselves are capable of generating, in an active way, for ourselves and for others. Therefore to be happy, it is just as necessary to give love as to receive it.

Going back to the topic of vanity, I say that not everybody who finds themselves in the vanity stage will have the same characteristics.

No. Within vanity different grades exist. In an initial stage of vanity are found the most primitive and materialistic manifestations of egoism, such as greed (not wanting to share with others what you have), covetousness (wanting to possess more and more, even hurting others), envy (rejection of those who have something material that you covet). In a second stage, when spirits advance in the knowledge of feelings, this materialistic egoism begins to transform itself into spiritual egoism. In this stage spirits continue to cling to egoism, but at the same time they have begun to develop feeling. Although they are still unwilling to give, they are capable of recognising the presence of love and the wellbeing that it produces and they seek to receive it. It is then when greed transforms into attachment (not wanting to share with others the affection and love that you receive from particular people) and covetousness transforms into absorbency (wanting everybody to care for you, to give you affection) whereas envy takes on a more subtle aspect and is transformed into aversion against those who have any spiritual virtue that you do not have but would like to have. Spirits in this stage, through being more sensitive, have a more developed sense of justice, but when the matter concerns them, they frequently act unfairly favouring themselves knowingly, in order to continue clinging on to their egoism, for which they are guiltier, through being more conscious.

What fundamental advancement have these spirits gained in order to be able to say that they have overcome the vanity stage?

The main achievement and that which marks the boundary between vanity and pride, is the awakening of our own spiritual love. Whereas vain spirits are eminently receivers of love, proud spirits are givers of love. This means that they have acquired the capacity to truly love through their own initiative in a considerably steadfast way.

Does this mean that the vain are not capable of loving or experiencing love?

No of course not. All spirits are capable of loving. In fact every spirit who has reached the pride phase has passed through the vanity phase previously and, of course, becoming a giver of love does not happen overnight, but rather there will be a prolonged period during which there will be a fight between awakening of feeling and egoism, between that which lights and that which extinguishes the flame of love. In vain spirits this flame is weak, it is continually lit and extinguished. There is still not a firm will to work through feelings and they do not place emphasis on feeding this flame, as they are still wrapped up in satisfying their egoistic whims.

Put in another way, whereas the vain have still not been able to light or revive their own flame and still wish to warm themselves with the fire that others emanate, the proud have now discovered the way to light their own interior fire and their will works with greater steadfastness to keep them alight, as they have recognised and experienced something of the true happiness which emanates when this flame burns with force, and they want to experience this with greater intensity.

And how do spirits learn how to light their own flame?

Through their own experience and the example of other more advanced spirits.

Generally a vain spirit, whether incarnated in a man or a woman, is initiated in love by a more advanced spirit, a giver of love, incarnate in someone close: his or her partner, a relative, such as his or her father, mother, son, daughter, sister or brother. Very often the less advanced spirits, accustomed to others working for them, are not conscious at that moment of what they are being given, and they demand more and more..., until they lose it. Then nostalgia is awakened for the lost love and a desire to experience again what they once had, a conscious awareness and recognition that they were loved and that they were not capable of appreciating it. This need awakens the first feelings for the person or people who gave them so much, which will still remain during other lives. In other words, in order for us to be able to give love, we must first be capable of receiving it. In subsequent lives, those spirits will face the experience of living close to other spirits less advanced than themselves, that will require from them the same as they required from others and in this way they will be confronted with their own selves, in order to recognise their own egoistic acts in those of others. This apprenticeship can endure through a multitude of lives, alternating the lives in which each spirit plays the part of giver or

receiver. The more we give as givers, the more we will receive as receivers. This depends on the will of the spirit to continue the path of love or continue the path of egoism.

What other advances has the spirit achieved after overcoming the stage of vanity?

I will make a general description of the achievements attained by the spirits that have freed themselves considerably from vanity and find themselves fully immersed in the pride stage, which stem from the fact that we are now dealing with spirits that are connoisseurs of feeling, secured as givers of love.

The concept of justice is more developed. The person who has reached pride is more conscious of what is true and just and what is purely appearance. In general, the proud behave more fairly, as they no longer seek to favour themselves, if to do so they have to be unjust, but rather in their decisions they take into consideration the harm that this could bestow on others. The proud spirit no longer seeks to be indulged but rather to be loved and also genuinely to love. The opposite quality to vanity, which the proud have now attained, is modesty, because they no longer seek to do things in order to attract attention, but rather for the satisfaction of being just and generous. The proud are generous with those whom they love. Therefore, in relationships they no longer seek to be the centre of attention. They prefer one genuine friendship to a hundred superficial ones.

Does this mean that if the proud are more spiritually advanced than the vain, they also advance more rapidly?

No, because the speed of the advancement depends on the will and the emphasis that the spirits place on detaching themselves from egoism and on loving. There are proud spirits that have stopped in their evolution, this stagnation being capable of lasting many lives, as well as vain spirits that have a strong will to advance and progress rapidly. Although it is certain that the greater knowledge and conscience with regard to feelings makes the most advanced have more capacity to advance and be more resolute in their will to advance, and suffer more when they stagnate so that this unease also encourages them to advance. Comparing advanced spirits that have many incarnations on their shoulders with young and little advanced spirits is as ridiculous as believing in the validity of the results of the same intelligence test on a 7 year old child and a 15 year old adolescent. It is normal that, even though the 7 year old may be very intelligent, the 15 year old will obtain better results than the 7 year old, which would not have any merit, since the 15 year old through being older, has had more time to

learn and is more developed, physically and mentally. Consequently, evolutionary comparisons should not be made with others, but rather with ourselves, with regard to how much we have been able to advance from one incarnation to another, as the evolutionary level does not depend solely on the swiftness with which we learn but also the time that each spirit has been evolving. And as each being has a different spiritual age, what generally occurs is that the oldest spirits are more evolved than the younger ones, simply because they have spent more time evolving. Nevertheless, there are particular cases of young spirits that have progressed very rapidly and have overtaken others older than themselves and vice versa, very old spirits that have spiritually stagnated for a long time and that are overtaken by generations of younger spirits.

Could you give an example to show the difference between the evolutionary level and the speed of the evolutionary progress?

Yes, that of two cars that depart from the same point, but one departs one hour before the other. The car that departs second is initially more delayed. But if its speed is greater than that of the first car at some point it will overtake the first car. The distance covered equates to the evolutionary level of the spirit, whereas the speed is the rhythm of evolution at each moment.

Going back to the issue of pride, can you explain then what pride is and how it is manifested?

The main problem for spirits in the pride stage is the difficulty in handling ingratitude, egoism and the lack of love of other people towards them, especially if they have established emotional ties with those people. Although proud spirits are easily able to love those that love them, they still express difficulty in loving those that do not love them. For this reason, the proud spirit resists accepting loved ones as they are, with their virtues, but above all with their defects. Proud spirits have great difficulty in admitting that they could be wrong in their conceptions. It is hard for them to cope with unrequited love, in other words, that there are people who, however much they are loved, persist in their egoistic attitudes, particularly concerning very close family, such as parents, siblings, partner, children, etc.

Let us look at the example of the behaviour of a woman in the pride stage. In her relationships, she will expect some change in her loved ones as a result of the efforts that she has made so that they change, and she will despair, become depressed, or get angry when, in spite of everything, she does not achieve this. She will be capable of allowing herself to be absorbed provided they make a small gesture of

affection. But if she discovers that she is being manipulated by certain people, she will absolutely explode and will be capable of arousing resentment towards them. Although apparently she does not seek reward for what she does, she still does not respond well to ingratitude, in other words, when she does her utmost to help someone and she receives blows in return.

For this reason, the manifestations of pride break out when the proud spirit suffers an incidence of ingratitude or disaffection. Faced with misfortunes and hurt feelings, the proud react by going inside themselves, isolating themselves from human relationships. Then rage, fury, impotence, stubbornness, fear, guilt are aroused. The proud tend to hide their feelings and emotions, through fear of expressing what they feel, for fear of being hurt in their deepest feelings. On the one hand the proud repress their negative feelings because they do not want to be worthy of pity, or that people see them as being weak and take advantage of their weakness to hurt them. On the other hand, they repress their positive feelings because they do not want vain people's envy to be aroused and try to harm them. The tendency to repress positive feelings makes them feel miserable. The tendency to repress themselves, hide negative states of being and suffer in silence can make them flare up in anger, rage and fury at specific moments, after which they feel guilty later. The attitudes that most isolate the proud from others are their mistrust of others and their belief that they are self-sufficient to deal with any problem.

What is the most damaging manifestation of pride?

Believing that we are not worthy of receiving love, of being truly loved, and therefore, it is not worth loving either. This is the attitude which most makes the proud isolate themselves, which can transform them into reserved, apathetic, timid, sad, melancholic, irascible individuals, without the desire to live.

If we have said previously that vain spirits are unable to appreciate when they are loved, proud spirits do not allow themselves to be loved. So for one reason or another, the result is that through the fault of this defect, most people, being able to be loved, do not feel loved. The vain, because rather than receiving feelings, are expecting their egoism to be satisfied. The proud, through shutting themselves off in order to avoid being hurt, refuse to receive any show of affection towards them.

Let us give the example of the behaviour of a man in the pride stage. It may have been that since childhood he has had to do everything in order to be paid a little attention and for this reason he has convinced himself that there is no better way, which he cannot be loved by

anyone just as he is. And what happens then? When someone comes along who is willing to love him in that way, unconditionally, just as he is, rather than for what he does, he gets frightened and hides inside himself. He rejects it merely because he cannot believe it. He thinks "I cannot believe that someone loves me, and is not seeking to take advantage of me. Surely there must be some trap. Surely if I open myself up to receive, I will be given a great blow and I will suffer even more. It is not worth it". And so the proud man, having what he needs to begin to be happy and being able to appreciate it, rejects it. So he suffers for not wanting to suffer, for not wanting to fight for feelings.

And what can be done to conquer pride?

The same as with vanity, the first step is to be conscious of the defect and the second step is to modify the attitude. The mere fact of being conscious of the defect and its manifestations alone will not prevent it presenting itself. But recognising it will help us to avoid acting as it wants when making decisions in our lives. If at the same time we make these decisions now according to what our feelings dictate, the defect will gradually get weaker until it is finally conquered.

Becoming conscious happens through knowing in depth what pride is, how it is manifested in us and what feeds it. Pride feeds from fear, distrust, self sufficiency and it manifests itself as isolation and repression of sensitivity. Pride is for sensitivity of the spirit like an armour-plating which engulfs it, an impregnable strength which surrounds it and impedes the entry and exit of feelings. Consequently, we must fight to cast off this armour plating.

The initial step that the proud must take in order to conquer their pride is to free themselves from the belief that they are not worthy of being loved, that they will never find anyone who will truly love them. Whoever seeks true and requited love will find it sooner or later, because spirits who are alike tend to look for each other and they recognise each other when they meet. But they must be patient and constant, because whoever closes the door firmly in order to protect themselves from evil also closes it to experiencing the good. It is alright to be prudent to avoid being hurt. But we cannot renounce feelings, or pay back ingratitude with ingratitude, hatred with hatred, resentment with resentment, because what makes us suffer also makes others suffer too. And those who are most conscious of the suffering, through having more sensitivity, are more responsible for creating it than those who generated suffering without being conscious. I have already said it and I say it again, you are not alone. All of you, absolutely all of you

are loved profoundly by God, by your guide, by a multitude of spiritual beings, friends, your spiritual family, incarnate and disincarnate. And even more. Each one of you has a soul mate, your other half, through whom you will experience the awakening of pure and unconditional love. All it needs is for you to become conscious of it.

The proud must also learn to cope better with the ingratitude of those who hurt them because they have the capacity to comprehend those who do not understand, and they have to understand that once they were also in the same situation.

How would you suggest the proud cope better with the ingratitude of others? I understand that it is not easy.

First, you must lose the fear of being yourself. You must free yourself from the chains hung by those who say that they love you, but who by their actions wish to subjugate you. But neither must you take the opposite path, in other words, isolate yourself from human relationships through fear of suffering. It is not bad to want to be loved, but you must know that not everybody has the same capacity to love and we must not demand that those that are close to us or simply live with us daily respect us or love us with the same intensity as we love or respect them, just because we would like to receive the same in return. Because who is more guilty of disaffection, those who do not love because they do not know how to (the vain), or those who, knowing how to love, stop themselves from doing so through their defect (the proud)?

It is also important that you do not over-exert yourself in indulging others, if this means renouncing your own free will, believing that in this way you will be able to awaken in others the feeling that has still not been awakened, because that over-exertion without a reward will invoice you later in the form of deception, sadness, disillusionment, bitterness, rage and impotence. As I have said genuine love is given unconditionally, without expecting anything in exchange, and you cannot oblige anyone to give anything that they do not want to or cannot give.

Briefly, what else would you say to the proud that could help them in their evolution?

When you feel sad or empty do not go into seclusion. Do not repress your feelings believing that you will suffer less by not feeling, because you will suffer even more and in addition it will be a futile suffering that will lead you nowhere. Seek to live according to what you feel and not

what you think. Be understanding of others, but do not allow yourself to be led by what others expect from you, if it is not what you feel. Do not shield yourself in the hurt that has been done to you in order to justify your mistrust and your isolation. Be prudent with those who wish to take advantage of your feelings but open with those who approach you in good faith.

And how must you act so as not to allow yourself to be absorbed and at the same time not hurt others?

Know whether the suffering of others is due to a certain egoistic attitude on our part, or if they are suffering through their own egoism, in other words, through not wanting to respect our wishes and free will. If it is through an egoistic attitude of ours, we must work to modify this, but if it is because of the egoism of others, it is they who need to change in order to improve, because it is they who are actually causing the suffering. They must know that they are causing their own suffering, although they believe that it is because of what others do to them.

And if those people do not want to change?

They cannot be forced to change, as this would be an infringement of their free will and although this change may be beneficial, if it is forced it is not authentic. But that does not give them the right to force the will of others. So if you are subjected to the egoistic attitude of another person who seeks to indulge his or her egoism, you must not give up on your feelings and deepest convictions.

And how can I distinguish, for example, if I have a conflict with a certain person - with my mother, for example - whether my mother suffers through her own egoism or through an egoistic attitude of mine?

Put yourself in her place and analyse how you would feel in her place and what you would want in her situation. If you change your decision as a receiver of an action with regards to what you had thought of doing as a giver or executor of that same action, then there was a touch of egoism or injustice in your attitude. If you maintain the same posture as a receiver and giver, you are closer to being fair. At any rate it is normally the case that there is a mixture of everything, in other words, that there are egoistic attitudes on both sides, so each one must rectify their part of egoistic attitude, but remain firm in what is not, and not give in when faced with the egoistic attitudes of others. In the end everything is resumed in the maxim "do not do to others what you would not like them to do to you" and "fight so that others do not do to you, or those that depend on you, what you know is a reason for

suffering and a violation of your will.”

I need an example to understand this better.

Alright. I will give you an example. Imagine a mother who hits her child as a way of educating him because, according to her, it is the form in which the child obeys, without taking into account the physical and psychological pain that this may be causing him. If she is really convinced that her attitude is correct then she will have no problem admitting that her husband hits her and that in order to justify this he uses the same arguments that the lady uses regarding the son. But the fact is that everyone makes us suffer when they hit us, surely this lady must complain bitterly about her situation with her husband, and of course she will not be in agreement that her husband continually hits her since she suffers terribly from this. That mother must realise that if she suffers when her husband hits her, her son must also be suffering just as much when she hits him and if she wants to see reality and learn from it, she will reach the conclusion that the act of hitting is bad in itself, because it causes suffering and there is no reason that justifies it. What is the solution for this woman? Renounce the use of violence against her son, because in that way she conquers her own egoism, her urge to alter by force the will of another more vulnerable being and, at the same time, fight to free herself from the oppression of the aggressive and egoistic husband who violently violates her own free will. If the aggressor suffers on losing his victim it is not because the victim is harming him, but rather because he does not want to renounce his egoistic desire to alter by force the will of another being.

You previously said that you must not over-exert yourself to indulge others. This appears to be a contradiction; because when you love someone, do you not try to indulge them in everything so that they feel happy?

It is a grave error to believe that you love others more when you indulge them more, and it is the trap in to which many well-meaning people fall. You need to help, understand and respect people that you love, rather than indulge them. It is important to know the difference between indulging and helping, because otherwise when you indulge someone, instead of helping them you are harming them, if what you are indulging is their egoism. And you harm yourself, if when you indulge you submit your will to the egoism of another person, losing your freedom.

And how do you distinguish between helping and indulging?

When you load onto your shoulders the tests and circumstances which

correspond to others to overcome, you are indulging them and not helping them, as this prevents them from putting their capabilities to the test, contributing to their spiritual stagnation. Real help would consist of supporting and inspiring others to resolve for themselves their own tests or circumstances, and consequently move forward.

Can you give me an example to clarify the difference between helping and indulging?

Yes. Imagine two children in the same class to whom the teacher gives school homework. For both children homework is a chore because they prefer to play all the time, and they try to avoid doing it. Imagine that the father of the first child, in order to avoid annoying the child and so that the child does not have to face the mindset of having to take to school homework that has not been done, decides to do it himself instead of his child, whilst the latter continues playing quietly. The second father opts to sit down with his child and help it so that the child itself does the homework; even though that means that the child interrupts its play for a while. The first father is the one who is indulgent, because he carries out the tasks that the child considers tedious, but he does not help, as the homework is a circumstance that corresponds to the child, and is necessary for its learning. This father is encouraging the child to become lazy, dependent and temperamental, and under any circumstance to look for others to solve its problems. The second father is not indulgent, because with his attitude he risks a possible attack of anger from the child who does not want to interrupt its play, but if he helps it, he encourages the child to learn and assume its responsibilities.

So is it bad to indulge those whom you love?

Not always. Only if when you indulge you do it at the cost of losing your freedom and/or you encourage others to stagnate spiritually, when you substitute for them in tests which are down to them to overcome.

Going back to the subject of pride, what advances have the spirits achieved after overcoming the stage of pride?

The spirits feel more secure and conscious of their feelings, and that they must live according to how they feel in order to be happy. They have less fear of showing themselves as they really are. They are therefore more open, happier, more spontaneous and freer, with fewer barriers towards their feelings. They go less into seclusion. They cope better with ingratitude. They are more understanding of others. Bitterness and rage are awakened less because they over-exert

themselves less in indulging, in other words, they do not allow themselves to be absorbed and enslaved by other people so easily. They expect less in exchange for the love that they give. They are more open to perceiving the love of others towards them, and more open to giving the love that they have inside to others. Negative circumstances affect them less and they are more appreciative and enjoy positive circumstances more.

So what is it that marks the transition between the proud stage and the following one of arrogance in order to consider it as two different stages?

The proud are able to give and to receive love but they are held back from both things through fear of suffering and for this reason they create an anti-feelings armour-plating around themselves. That anti-feelings armour plating is pride. The almost complete elimination of that armour marks the transition to the following stage.

Well, it appears that we are coming to the end of the path towards unconditional love, aren't we?

Not yet. The fact that these spirits have freed themselves considerably from their repressions, their fears, and that they cope better with certain negative attitudes such as ingratitude, does not mean that they have completely overcome this. The spirit that has overcome pride still has to surpass a form of subtler egoism, an advanced pride: arrogance.

Could you explain what arrogance is and what characterises it?

Arrogance is the lack of humility, an excess of what you wrongly call "self-love". The two main pending subjects that remain for the spirit to overcome in this stage are lack of humility and attachment, or difficulty in sharing the love of loved ones. Spirits in the arrogant stage, feel very sure of themselves, that they do not need others, that they are self-sufficient in everything. Although they are usually willing to help others, they rarely request help for themselves, although they really need it, because their defect makes them think that to request help is a sign of weakness. For this reason they conceal themselves in front of others. They usually hide their needs, their weaknesses, their defects, their low morale, so that nobody notices them as they are, so that nobody says to them, "is something the matter with you, do you need help?" And if somebody notices something they become nervous and get upset because it is difficult for them to admit that they are not self-sufficient. In other words, they express distrust, anger and haughtiness. Although the arrogant are less susceptible than the proud and feel less

hurt when they are treated with ingratitude, are slandered or feel deceived, anger and haughtiness are aroused in these situations, as well as in those situations in which they feel impotent to solve things according to their plans.

For example, when they receive contempt or mocking from somebody whom they are trying to understand or to help, anger and haughtiness are aroused in them, inducing them to make comments such as "don't you know who I am", "how dare you?" or "who do you think you are, speaking to me like that?"

This difficulty in coping with ingratitude and slander through lack of humility makes them classify, prejudice and treat others as inferior. If the arrogant are not able to recognise their own defects, and overcome them, distrust will seize them when attending to people who approach them requesting their help. Their prejudices can make them feel criticised in front of certain people and decide not to help others according to their needs, but rather based on the distrust, fear or criticism which they feel towards them, not being fair and reasonable.

Although the arrogant consider themselves to be self-sufficient, the fact is that they need to love and also to feel loved to be happy, like everybody else, although it is difficult for them to recognise this. For this reason, their facade of self-sufficiency crumbles when they feel insecure in their feelings. That fear of losing the love that they believed to be safe makes them feel distrust, sadness, desperation and impotence. And this happens to them because they still suffer from attachment, and have difficulty sharing the love of loved beings.

Well, it seems quite a normal reaction to me. Does it not perhaps happen to all of us that we are scared of losing the love of our loved ones?

If they had ever experienced unconditional love they would no longer suffer from attachment, nor would they fear anything, because they would know that true love is never lost.

And how is the arrogant stage overcome?

By loving again, understanding and avoiding behaving as the defect wants. Arrogance will diminish in the same proportion in which spirits develop humility and detachment, and both qualities are developed by practising love towards their fellow man, through sincere and disinterested help to others. If arrogant spirits, through fear of suffering deceptions and humiliations, refrain from giving the help that they are capable of giving, then they are giving wings to their defect, and will stagnate. But if they overcome their fears and their prejudices, and allow themselves to be led by how they feel, they will advance.

And what is the origin of egoism from the evolutionary point of view? In other words, at what point in the evolution of a spirit does egoism appear?

Egoism is a prolongation of the animal survival instinct and begins to appear the moment that spirits begin to decide for themselves, to experiment with their free will. Spirits that now enter the human phase of evolution have just used their capacity of free will for the first time. Even though they already show an incipient development of intelligence, due to their limited emotional development, their decisions are still greatly influenced by instincts, amongst which the survival instinct is dominant. Evolution occurs by becoming totally independent from instincts, and seeking one's own way, resolute in one's will, through learning from feeling.

Could you expand your answer as I don't quite understand it?

Of course. When spirits begin to exercise their recently acquired free will, they do so from instinct, which is a kind of biological programming that picks up the knowledge acquired by the proto-spirit during the evolution phase in the animal kingdom and that is the seed from which the independent will of the being is developed. It is like a configuration by defect, a programme that allows spirits to make automatic decisions regarding questions about which they still do not have the capacity to decide for themselves. It is like an autopilot for student pilots, which corrects the route for them when they still do not know how to pilot, and allows them to experience piloting without crashing while they are still learning to use the controls of the vessel. Among these instincts is the survival instinct, which is like a programme that drives the incarnate spirit to look for alternatives, in order to avoid the extinction of life, under any type of circumstance, however adverse this circumstance may be, and also the sexual instinct which is necessary for the continuation of the species. It so happens that at the same time spirits feel dissatisfied because they feel a new and unknown impulse to feed their incipient emotional needs. Due to their ignorance of feelings, they mistakenly believe that they can do this by saturating themselves in the satisfaction of their instincts, which is what they have always done, using their intelligence to this end without considering the damage that this can cause to other beings.

According to what you are saying it appears that the existence of egoism is something inherent in evolutionary development.

The fact that spirits, on their road towards perfection, pass through an egoistic phase, more or less prolonged in time, capable of lasting a multitude of incarnations, is inevitable, and even beneficial, because it

enables them to reaffirm their individuality and their will, and be able to experience what they feel in the absence of love, which will then enable them to appreciate what they feel in the presence of love, as they begin to feel it. For this reason, the first manifestations of egoism in the first stage, which we will call primary vanity, in which young spirits are found, are basically materialistic, pursuing the satisfaction of the most primitive instincts. Covetousness, greed, lewdness, are aroused in attitudes such as materialism and consumerism, hedonism, and at a collective level in imperialism and colonialism, in other words, the exploitation of other beings through the ambition for physical power and wealth. It is the stage that still predominates in your planet, because a good part of humanity is still in this stage of spiritual adolescence.

As the spirit advances in the knowledge of feelings this materialistic egoism begins to transform into spiritual egoism. It is a more advanced phase of vanity. In this stage the spirit continues to cling to egoism, but at the same time has already begun to develop feeling. Although spirits in this stage are still unwilling to give, they are able to recognise the presence of love and the wellbeing that this produces and they endeavour to receive it. Greed starts to transform into attachment and covetousness into absorbency. But this does not happen overnight but rather it takes place gradually, through a transition phase, a half vanity, in which all these egoistic manifestations (covetousness, greed, attachment and absorbency) coexist in different degrees and this is what predominates on Earth at the moment. It may take the spirit thousands of years to become detached from only some of these forms of egoism. But from a precise moment, when spirits begin to acquire consciousness of their egoism and that by allowing themselves to be driven by this egoism they are damaging other beings, they are then more responsible for their actions, and consequently more sensitive to the suffering that they generate. And so, at some time during that process spirits will awaken their own feeling, will feel the need to love and will discover that they need to love in order to be happy.

What happens then?

The fight for love begins, the pride stage begins. In this stage spirits begin to seek not only to receive love, but also to give it, but they will find a great multitude of obstacles. They begin to perceive, to be conscious, and experience at firsthand what incomprehension and ingratitude really are. And the fact is that the majority, three quarters of humanity, is still immersed in one of the phases of vanity. Although those proud novice spirits are more advanced than the vain, they are

still harvesting the fruit of the vanity stage, and they do not understand what is happening. It seems that the world has turned against them and their will to improve, to love and to be loved. If they succumb to emotional depression, egoism will once again take control of their minds. In order to avoid their recently discovered feelings being hurt, they will cover up their interior with a layer. They will become distrustful, shy, solitary, because they will see in isolation a way to avoid suffering. Also to avoid suffering they can take the path of resignation. They will mould themselves to whatever others expect from them, in order to avoid aggression from more egoistic spirits. The worse spiritual disease that exists and which is the cause of a good part of serious physical diseases begins to develop: self-annulment of the will, of free will, until it reaches the point that spirits neither act nor live as they really are, but rather are perfect spiritual slaves of their surroundings, ending up even believing that they want what in fact has been imposed on them. But in this way, they suffer through not wanting to suffer, this being a sterile suffering which leads to no spiritual progress. Almost one quarter of humanity can be found in this pride stage. The transition between the vanity stage and the pride stage does not take place abruptly but rather the process will be gradual, manifestations of both defects coexisting for a long time.

And how does this story continue? How is this stage overcome?

Loving, always loving. Only love will break the amour-plating of pride. As I have already said, the proud have a greater capacity to understand and to know how to cope with the ingratitude of those who hurt them than the vain. A proud spirit can understand that those who act egoistically and with a lack of love do so simply because they are still young spirits, in the process of evolution, and that in time they will learn, even though they need many lives, because the learning about feeling and the detachment from egoism are processes which need a long time to be appreciable. The fact that we do not see remarkable changes in a single life does not mean that the spirit is not going to advance. A man or woman who is a good person in this life, is so because he or she was already born good, with all the baggage of knowledge of other lives, and although we can advance a lot in one incarnation, we cannot demand that somebody converts from being a pirate to a saint overnight. If you do not despair because a child does not learn to speak in one day, because you understand that learning to speak takes several years in the physical life of a child, neither should you become impatient because a spiritual child takes several spiritual years, in other words, several incarnations, to learn to love. For this reason, spirits that are more advanced in the knowledge

of feelings cannot ask another that is less advanced to reach the same level in a single life, if it took so many lives and endeavours to achieve this themselves. The more advanced spirits will have to accept that the less advanced spirits learn up to the given limit of their capacity or will. They must remember that at some time their own evolution was at that same level, and that somebody more advanced than themselves was at their side, putting up with their egoistic attitudes.

And what comes next, I mean when you overcome the proud stage?

You face the most difficult task. You still need to gain humility and detachment, in other words, generosity at the time of sharing feelings - objectives that need to be achieved in the arrogance stage.

The arrogant spirit is an already very advanced spirit in relation to the average, and for that reason it is rare on your young planet to find many spirits in the arrogance stage. These are mainly spirits originating from other more advanced planets that have spent more time evolving. Perhaps they surpass by many millennia the average spiritual age on the planet. Their planets being more advanced, neither injustice nor ingratitude exist hardly at all on them, consequently these spirits do not find adverse circumstances in which to awaken their defect. They come precisely to this planet because of its propitious atmosphere for manifesting their defect. Earth being a planet where injustice and ingratitude occur in abundance, these spirits put their defect and will to the test, and in this way, through harder tests, manage to advance more quickly. In their incarnations on less advanced planets they usually choose to undertake missions of spiritual aid to others, due to their great capacity, and because in this way they can practise giving aid to others, which they need to do to overcome their lack of humility and their difficulty in sharing feelings.

All this explanation has made me think of a list of further questions that I would like to ask you to clarify for me. It has to do mainly with emotions, feelings, the different manifestations of egoism that you have put forward (vanity, pride and arrogance). I would like to know a little more about them.

Go ahead, ask.

Before you said that feeling and thought have a different origin and that egoism stems from the mind? With this do you mean that the act of thinking is bad in itself?

Absolutely not. What I meant to say is that it is essential that you learn to distinguish between what you feel and what you think, because it is

through the mind that egoistic thoughts filter through to the spirit and end up confusing you. Thought in itself is not bad, only when it oppresses feeling. When thought is in harmony with what one feels it is a valuable tool in the service of feeling, so that feeling is transformed into a loving act. The problem in your world is that you have been taught to think without feeling, and, not having the inspiration of feeling, thought is put to the service of egoism. Evolution in love also happens by learning to model thought with the will of feeling, and not with that of egoism.

I don't understand what you mean. Could you give an example?

Of course. Imagine that you see a person that you dearly love, that you are a man and she is a woman and that you haven't seen her for a long time. The feeling that you have for this person makes you feel joy and the need to express to her how much you love her, by giving her a hug. However imagine you are beside people with sexist prejudices who do not agree with close friendships between people of different sexes and that you know that later they are going to criticise and slander you both. Being aware of this objection, you change your mind and oppress your feelings in such a way that on seeing the loved person you express indifference for fear of what they will say, and you only shake her hand in the correct way.

In this case thought, motivated by the mental analysis of the situation, has changed the feeling, that is to say, oppressed it, as the initial feeling was of joy and after mental reflection remained as indifference. This is an example of how thought oppresses feeling.

But I understand that in the situation that you have given you should also be prudent because if you love the person you could place them in an awkward situation when you express yourself unnecessarily. You can find a more appropriate moment in a less inquisitorial atmosphere to do what you feel.

Certainly. Being prudent is a virtue. You must use prudence to respect the free will of others, because often your opinions will not be understood or respected. But you must try to be careful not to disguise fear with prudence. Prudence moderates action when circumstances are not propitious, but does not smother feeling. Fear does. If fear seizes you, you will repress the expression of feelings even in situations in which there are no real threats or adverse circumstances; because now fear sees to it that that threat is converted into reality in your mind. Repression begins the moment that you inhibit yourself from making decisions regarding your own life for fear of the reaction of others.

And where do these mental conditionings that repress feelings come from?

One part comes from egoism itself and the other from education received from childhood, which in your planet is strongly repressive of feelings. For a long time your form of education has placed great emphasis on the development of the mind, and the mind itself has been used to repress the development of feelings. Children come into this world open to showing themselves as they are, with great potential for feeling and expressing their feelings. But from a very young age they are conditioned to experience attachment instead of love, repress their feelings, joy, spontaneity, and feel guilty whenever they experience any happiness. What have children been taught for generations? That good children are those who are obedient, a slave to the will of their parents, teachers, adults, and to social norms and customs. How many times when the child questions why it has to do something that it does not understand does it hear the reply: "because I am your father and I say so and that's final" And if the parents are bitter, then the child has to bear that bitterness. Many orders, a lot of rigidity and little freedom. Everything you do without having asked your parents or adults is bad. If you laugh it is bad, if you cry it is bad, if you speak or you remain silent, when your parents have not authorised it. "You must only mix with those with whom I say you can, love those whom I say you can, do what I say. It is for your own good" they tell you. In the strongly religious societies, everything is sin. It is a sin to show any expression of joy, affection, a hug, a kiss. In all this there is always something considered sinful, obscene, dark, diabolical, and one is made to feel guilty for being happy. The victim is converted into abuser, from innocent to guilty. Therefore, many children reach the conclusion that the only way not to suffer is to repress their feelings. They learn to present an image to the world, an image that others want from them, but which in fact has very little to do with their true selves. And so it occurs that the conditioning is so strong, the pretence so continuous, that when children reach adulthood they think that they are what they have pretended to be. The majority of children, when they become adults reach the unconscious conclusion that they cannot be loved just the way they are, but rather that they always have to attain some merit in order to receive a little love. In other words, that they are taught to believe in attachment, which is a false, possessive, conditional, forced, and self-interested love, and they are made to renounce unconditional, free, spontaneous love. The consequence of this is that there are few people who believe in love and who live in love, who experience, even just a little, the happiness that emanates from it. And in the absence of love, egoism and all its

most disastrous manifestations will easily become dominant. You will find that few criminals in your world were loved when they were young. Why if there is a commandment that says you should honour your father and your mother, is there not another one that says you should honour your children? Many evils of your world would be resolved by loving children, because children have still not put armour-plating over their feelings. They would love and be loved. Love your children during a generation and your world will be transformed into a paradise in less than a century.

By this do you mean that there are people who are aware of feelings, that is to say, capable of loving, who are repressed, appearing before others as somebody cold, without feeling?

That is right. Many people are hard because they are afraid of suffering, that their weakness, which is lack of love, might be discovered. And for that reason they cover themselves with layers, with armour-plating, like a medieval horseman in armour. And in this way they suffer through not wanting to suffer. They suffer because they avoid feeling, which is what one needs to be happy, to love and to be loved. Why do you think that there are so many people who are scared of solitude? Because in fact they are scared to face themselves, scared to discover the great truth: "I am empty". And for this reason people flee from themselves, taking refuge in mental or material objectives, which generate many worries or resorting to pastimes which over-stimulate the mind, in order to have an excuse to never discover the true answer; so that the mind speaks so much and so strongly that it silences the voice of feeling.

But it is impossible to silence the voice of conscience forever. At some time the mind becomes careless, or blocked by some unforeseen or traumatic circumstance, and the internal voice cries out again: "I am empty. I am empty because I do not feel, because I am not how I show myself to be. I am being a facade, an appearance. I have renounced being myself, a being who wants to love and needs to be loved and for this reason I am miserable". When you become conscious of reality it can be painful, overwhelming. At this point many look for a way to justify the attitude that they took regarding the annulment of their emotional needs, believing wrongly that if they ignore the matter they will suffer less and everything will return to normal.

"How badly life has treated me! What bad people I have had to live with! Not even my parents loved me! Why do I have to be better?"

they say to themselves. And the wrath, the resentment, the distrust, the sadness and the solitude, consumes them inside. And if they have children they take out all their frustrations on them, "so that they learn what life is," they say to themselves, trying to justify themselves, because the children are weak and they allow this. And then the screw gives a new turn towards indifference.

But it is highly understandable that someone who has undergone so much in life reaches the conclusion that nothing is worth the trouble, isn't it?

It is true that life can be very hard and that whoever decides to fight in order to feel will have many obstacles, through the lack of understanding of others, and this will make them suffer. But it will be an external suffering, caused by circumstances, which will be worthwhile if the person, in spite of everything, is able to feel and to love. But suffering to avoid feeling is an internal suffering which we ourselves cause and is a sterile suffering, since it does not serve to advance feeling and loving. Quite the opposite, it can bring about much suffering and pain, because those who are imbued with pain feel justified in inflicting pain on others, or do not even stop to think about the damage that they could be doing.

But when somebody is accustomed to living in pain, the pain appears very normal. Because many people will have asked themselves: "Am I capable of bearing the pain, am I capable of loving?"

And I ask myself, will there not be anybody who says: "Look. All this suffering that I have lived I don't want any more. Not for me or for others. I have now learned something from life. Everything that they did to me and that made me suffer I am going to avoid doing to others. All the love that I needed from my parents and that they did not give to me I am going to give to my children, to my close friends, to whoever appears in my life." And only with the will to change, and the force of feeling, will their lives turn around, and the ties of hatred will be broken. And the nut that was tight will begin to loosen itself, and each turn of the screw of disaffection will be unwound until in the end it is totally freed. And if all those who live in pain and disaffection were to make a similar decision, the world would change in one generation; the generation of children who were loved by their parents, children who did not put on armour-plating to avoid others hurting them, children who are not scared to love, because they were brought up in love. As I have already said, the capacity to love is an innate quality of the spirit. Therefore we all have it. We just need to discover it and to develop it. Trust that this is so and it will be so. And as I have already

said, this does not only concern loving others, it is also necessary to begin by loving ourselves.

But what is it to love ourselves?

I have already said. To love ourselves is to recognise our own needs for affection and feelings and develop them, so that they are the driving force of our lives.

So is it good to love ourselves?

Of course it is. Self-esteem is necessary in order to be happy. Once again I repeat. What we must renounce is egoism, not love. If we do not love ourselves, where will we find the strength and willpower that is necessary to love others? Living without feeling is almost like being dead. For this reason many people who live without feeling wish to die, because they latch onto the false hope that the torture will end and consequently they themselves initiate the process of self-destruction of their body which you call disease. Many diseases come from the fact that many people are incapable of loving themselves. Those people with a low level of self-esteem are most prone to having diseases of the immune system, such as leukaemia, lymphomas and auto-immune diseases. The latter, the auto-immune diseases are also related to a very ingrained feeling of blame. These people are so depressed that they will find it very hard to give themselves to others. First they must resolve their lack of self-esteem.

So what are the steps to follow in order to love ourselves?

First, recognise your own needs for affection and feelings, and allow them to flourish so that you are conscious that they exist. In other words stop repressing them and start to develop them, so that they are the reason for your lives. Secondly, when acting, do so following what you feel rather than what you think, not being guided by what others have taught you to be correct, if this goes against what you feel. Do not allow your thoughts, which are conditioned by a multitude of reasons, to drown your feelings.

Many people will ask themselves if it is worth the trouble to take that step.

I assure you that it is worth it, because as you act according to your feelings you will begin to experience a little of what true happiness is, the happiness within, that only love gives. Also in this way you will evolve spiritually. Never renounce your feelings, because this is the only thing that is worth fighting and living for. The beginning is the hardest part, because the nut can be very tight. Strong willpower is what is

required until the nut begins to yield. But then the way will be smoothed and the feelings that you are experiencing will fill your interior (yes, with love) as you have never felt before and this will give you the strength to continue.

And what must be done in order to love others?

Try to see others as yourselves. Be conscious that they are brothers and sisters, of the same essence and with the same internal needs as you. We all have the same capacities and we all need to love and to be loved in complete freedom in order to be happy. If I am thirsty after having walked a good stretch under a blazing sun without being able to drink, surely the same applies that anyone in the same circumstances will feel more or less the same desire to drink. So the same thing occurs with love as with water. We all suffer when we are deprived of love and we are all comforted when we are given love. Therefore, if we notice someone who is thirsty for feeling, we should give them love to drink, just as when we were thirsty for love, there were others who gave us love to drink.

But, what if in spite of our good intention towards others we receive ingratitude, scorn, or deceit in return?

When somebody does you harm, understand that it is due to a lack of evolution in love and that we must make the most of this situation to improve ourselves, because surely if it stirs up something negative in us this is because something negative is still within us and we must work to eliminate it. As I have already said, until love is given unconditionally, we cannot consider the work to be finished, and whoever does not tolerate ingratitude has not yet achieved their goal, as in some way they expect to receive something in exchange for what they give.

And somebody will say: My goodness! How difficult that is, because if I decide to change but others still remain the same, how many blows will I receive! I do not know if it is worth the trouble.

And I ask: Is it not better that people try to give us blows which we can try to avoid, as opposed to we ourselves giving the blows? Because people who live in disaffection are those who are giving themselves blows and who prevent anyone from approaching to love them.

What you say makes sense. Nevertheless I still have doubts which continue to arise.

Express them freely.

Before, you emphasised the importance of not repressing feelings.

Rather, that it is necessary to express them. But on the other hand you speak about the importance of considering the emotional needs and feelings of others. And here is the question. Is it not so that there are negative feelings such as hatred, rage, anger or resentment that if expressed can harm others? How can feelings be expressed without harming others at the same time? Do both these actions not contradict one another?

The way you have considered this is a contradiction. Once again we need to clarify concepts so as not to generate confusion through a problem of inadequacy of language, which uses the same word, feeling, to define things that are totally opposed. When I said before that you need to let yourself be led by feelings I was referring to feelings which stem from love, which in order to distinguish them we should call them love-feelings, which are always positive of course. Those that stem from egoism, or the fight between love and egoism, those that we have called negative feelings or ego-feelings are another thing, and for this reason it is necessary to deal with them in a different way (we will speak more about this later). Of course it is necessary to avoid allowing ourselves to be led by these because we can cause a lot of harm to others. In any case, repressing them does not lead us anywhere. This only harms us on the inside.

Could you mention some of those ego-feelings?

We have already mentioned some of them when we spoke about vanity, pride and arrogance, because these are manifestations of egoism. But now we will deal with them in greater depth, especially those that are more complex and confusing to understand, such as attachment.

These are the most important:

- a) avarice(greed), covetousness, lewdness, hatred, aggressiveness, envy.
- b) attachment, absorbency, jealousy, rage, resentment, impotence, lust, guilt, fear, sadness.

All of this reminds me of the seven deadly sins. Does this have anything to do with it?

They are not sins, but manifestations of egoism, although certainly if you allow yourself to be led by them you could end up committing a great number of acts against the law of love, and free will, which you will have to repair.

Why do you classify them into two groups?

The first are the most primitive manifestations of egoism. In the second

group, there are also manifestations of egoism, but there is an additional component, that now there is implicit a greater knowledge of what feelings are.

Could you define what each of these ego-feelings consists of so that I can get more of an exact idea?

Yes. We shall begin with greed and attachment. We will analyse them jointly because, as we will see, attachment is an advanced derivation of greed.

Avarice (Greed) - Attachment

Avarice, (also named greed), is the excessive eagerness to accumulate material goods. Avaricious (or greedy) people have a lot to give, materially speaking, but refuse to share what they consider to be theirs with others. When spirits advance in the knowledge of feelings but are still unable to share, material greed transforms into spiritual greed. Spiritual greed is attachment, or the difficulty of sharing the affection of those people whom they incorrectly consider to be their own property, for example children, partner etc. Whoever suffers from attachment only wants to love a few and usually demands that others do the same. There are many people who wrongly think that they love, and say that they suffer greatly because they love so much, when in fact what is actually happening to them is that they are suffering from attachment and through attachment. Only when spirits advance enough, can they begin to recognise the difference between love and attachment.

Can you explain the difference between love and attachment?

Yes. When we love we try to respect the free will of the loved person and our own free will. We try to do everything possible so that the loved person is free and happy even though this may imply renouncing being with that person. In the case of attachment, people suffering from this thinks more about satisfying their own egoism than about the wellbeing of the loved person. For this reason people with attachment tend to harm the free will of the person whom they supposedly love, keeping them by their side against their will or compelling them to do what they want, preventing, as far as possible, relationships with other beings, whom they consider their "competition". Whoever truly loves is not possessive of their beloved, nor are they upset because their beloved also loves other people. Most probably attachment will fizzle out, but true love, genuine love, never dies. Loving more and more people does not mean that we love others any less. However, attachment makes us think that this is the

case. That what is given to others is taken from us. Whoever feels attachment demands, obliges and forces feelings. People with attachment always expect something in exchange for what they do. They are very keen to demand, to receive and only give through self-interest, with the condition that first they are given what they have requested. Also through attachment we can harm our own free will and force ourselves to do things that we do not feel. Whoever feels true love gives unconditionally and allows their feelings to be free. They neither oblige nor force, nor demand anything in exchange from the person whom they love.

An example would be useful to clarify the differences for me.

Alright. Imagine that two people, who say that they love birds, meet. The first person has them living in beautiful golden cages, in an air-conditioned room. This person gives them high quality food and bottled spring water and takes them periodically to the vet. The second person simply takes food to the park for the birds, caresses them when they settle on them, and takes care of them when they are wounded and they cannot fly. The first person says: How much I love my birds! I spend a fortune on them so that they can have all the comforts that they would not have if they lived in the wild! But they last such a short time! They are always ill and no matter how much I spend on medicines and on vets they die prematurely. They make me suffer so much! What can I do?

The second person says: The birds that I take care of do not belong to me. They are not locked up in cages, but live in freedom. I am happy because I know that they are not forced to be with me by the bars of a cage, but because they have chosen this freely. I am happy because I see them living as they wish, flying in freedom. Your birds, my friend, die of sorrow, because they are not free. Open your cages so that they can fly in freedom and they will live because they will be free, because they will be happy. The first one replies "If I open the cage they will escape and I will never see them again!" The second replies "If they escape, it is because they have been retained against their will and they move away from what is for them a life of slavery. My birds do not flee from me, because they know that they are free to come and go as they please. On the contrary, when they see me arrive at the park they approach immediately, they surround me and they perch on me". The first one says: "What you have is what I want, for my birds to love me." The second one says: "You will never obtain what you want by force. You have overwhelmed them with comforts to try to compensate them for the lack of what they long for most, to fly in freedom. If you really love them, let them live their life in

freedom."

Who is the one who loves and who is the one who feels attachment?

The one who feels attachment wants birds to be caged. The one who really loves birds wants them to be free.

Can you give me an example of how the free will of another person is harmed through attachment?

Yes. There is attachment in the mother who keeps her children by her side when they are older and wish to become independent for different reasons, either because they have found a partner, or because they wish to study or to work far away from home, etcetera. The mother who has attachment will try to impose her need to be with them, not respecting that they want to live their lives independently. If she does not achieve this, she will feel emotionally hurt and will even say to her children that they do not love her, to try to make them feel guilty in order to try to keep them by her side. There is attachment in the father who demands that his children dedicate themselves to a particular profession, that they must study such-and-such a career, if not they will be disinherited. There is attachment in the boyfriend who tells his girlfriend which clothes she can and cannot wear, at what time she must enter and leave the house, with whom she can and cannot socialise. This false love, attachment, is like a chain, a cage which imprisons whoever is the object of the attachment, turning into a jailer whoever allows themselves to be taken over by attachment, because, like the person who caged the birds, whoever suffers attachment, neither lives nor lets live.

It appears to me to be logical when you said that through attachment we harm the free will of others, but it has surprised me that you said that through attachment we can harm our own free will. Can you give an example of how our own free will is harmed when we feel attachment?

Well yes. For example, the same mother of the previous example, when she does not allow herself to carry out something that her inner self needs, such as, for example, spending time helping other people outside the family, because she thinks that when doing this she neglects her own, for example, her children, or her husband. If this woman does not overcome attachment, she will feel guilty even when attending to matters that fulfil her internally and will even end up stopping herself from accomplishing these due to that same feeling of guilt.

This last manifestation of attachment does actually surprise me, since normally people who are very involved in the family are usually considered very loving people.

Well yes. This is because attachment is deeply ingrained within your culture and is often confused with love. Many people, due to the education that they have received, have it ingrained so much that they have internalised it as part of their own personality. The wife is made to feel guilty when she is not dedicating one hundred per cent of her time to her husband, her children or her work. When she spends time with other people outside her family, she risks being the object of gossip by members of her own family who, assuring her that it is for her own good, will try to make her feel guilty with comments such as "you love those people more than members of your own family", or "have you lost your way out there, when your place is here with your people", or "what will people think of you". Although traditionally the man has had greater freedom, he is not exempt from feeling attachment either, nor from others blaming him through attachment, when he spends time helping other people who are not part of his family, his circle of friends, from his people or culture, especially if he is not going to receive any economic gain.

But I do say that when we dedicate ourselves to the family there must be something of love there too, surely?

Of course. The one doesn't rule out the other. As I have already said and will say again, true love does not end. We can love more and more people without stopping loving our families. But the greater the capacity to love, the greater the commitment to a larger number of people and the time available will have to be shared between more people. This can be perceived by people who suffer attachment that they are loved less, but this is not the case.

What happens with the family when you decide to change? Perhaps you don't neglect your own when you begin to spend time helping others?

Look, one of the greatest obstacles that you will find if you want to begin to change, for example, if you start to meet up with other people to speak about your inner self, is that those around you will not understand you and will play with your feeling of guilt for not attending to family commitments.

Look closely and you will see that when people want to go every week to see a football match, which lasts two hours, and what's more costs money, or go to a discotheque or a bar, nobody feels that those

people are abandoning the family. However, if they go off for two hours a week to speak about their inner selves, in order to help others, then their family puts forward thousands of arguments against it, and they feel guilty, believing that they are abandoning the family. This is because of attachment, in other words, the difficulty of sharing. Attachment is not love and if you do not overcome this obstacle you will remain stagnant.

So the family can be an obstacle to spiritual advance?

No. What is an obstacle is the lack of understanding of those spirits that do not want to advance nor let others advance either, and they use all the weapons available to them, including blood ties, such as the family, to attain this, and to hold back those who want to advance. For the person who lives in an understanding family, the family is a supportive base for spiritual development. But due to the sparse development of humanity on earth, those willing to undertake spiritual awakening are in the minority. In addition, it is very unlikely that, even though there may be several compatible spirits in the same family who are prepared to fight to advance spiritually, their awakening will occur simultaneously. Therefore, the pioneer has the most difficult task but is the one who will pave the way for the others. Jesus himself had to overcome this same problem, the lack of understanding of his family through attachment. They reproached him constantly that he neglected his family obligations to attend to his spiritual tasks, because they did not understand. They even accused him of lacking balance and tried to make him feel guilty, and even more so when Joseph died, and he had to take responsibility for the maintenance of a large family. But it was not true, because Jesus did provide for his mother and siblings until they could fend for themselves. But his mission was more extensive, for all the human family. This lack of understanding of the family with whom Jesus lived is reflected in this quotation of the gospel. So he (Jesus) said: "A prophet is not without honour, but in his own country, and among his own kin, and in his own house".

But is it necessary to renounce the family in order to love unconditionally?

How can you believe that the spiritual world would demand that you renounce the family, if it is precisely in the spiritual world where the family was created as a way of stimulating in the spirit the first feelings? The love of a couple and the love between parents and children are the first feelings that the spirit knows, and these are developed from the mating and protective instincts of parents for their offspring. The only thing that I will say to you is that in order to advance in love you

have to be open to sharing, to extending the concept of family, considering all spiritual beings to be part of it. Look, it is impossible for there to be an authentic brotherhood in humanity if we establish categories for loving: those of my family first, those of my town first, those of my country first, those of my race, culture and religion first. And if there is anything left over, for others. This is a disguised form of egoism, because what is given is always given in exchange for receiving something, not given without expecting anything in return. For this reason, at the time of giving a scale is established, which puts first those who can give us the most, second, those who can give us less, and leaves out those who cannot give us anything. This egoistic behaviour harms the law of love, no matter that there are certain people who try to justify solidarity as being only for those who subscribe. The moment you exclude somebody from the right to solidarity, this word stops having meaning. You have an example of how far it is possible to go with this type of collective egoism in Nazism, which preached the supposed solidarity of race, and which was established at the cost of suppressing and eliminating the rights of other races and beliefs, and the free will of each individual.

You mentioned that attachment is present in the vanity and pride stages. It seems that it is an ego-feeling that is quite difficult to overcome.

Of course it is. Attachment begins in the vanity stage and is not overcome until the end of the arrogance stage.

So there is no advance with regard to attachment as spiritual advancement progresses, from vanity to arrogance, passing through pride?

Of course there is. But the advances are always gradual. Neither is it of the same intensity nor does attachment feed in the same way in the vain spirit, the proud spirit or the arrogant spirit. In the vain spirit the attachment is much more intense, less respectful towards the free will of others, due to the sparse development of feeling, and it feeds on the desire to be pleased and to be taken care of, and on the weakness of the vain spirit to progress. In pride and arrogance the attachment is less strong, since it is being replaced gradually by love, (there is a mixture of both, love and attachment) and it feeds on the fear of not being loved or on the fear of losing loved ones.

How do we overcome greed and attachment?

The opposite of greed, is generosity. Therefore, in order to overcome greed it is necessary to develop generosity, both material and spiritual.

Greed and attachment are overcome by sharing what we have with others, on a material and spiritual level.

Covetousness - Absorbency

Covetousness is the excessive desire to want to own more and more, that which is coveted being as likely to be material possessions as any other entity, even when it can harm others. Covetous people are those who are never satisfied with what they have and always want what they do not have, as well as what others have, and do not stop until they obtain it. Covetous people are wasteful spirits, because they do not appreciate what they have, and are envious because they always long to own what others have. When the spirit passes from primary to advanced vanity, material covetousness transforms into spiritual covetousness or absorbency. What we call absorbency is when people try, consciously or unconsciously, to attract the attention of other people for their own satisfaction, by manipulating their feelings, so that others are attentive and obliging towards them for the maximum possible time, without worrying whether in this way they are harming or forcing the free will of the people whom they wish to absorb. For this reason, the person dominated by absorbency has great difficulty in respecting others, since they usually only think about themselves. Absorbing people seek to draw attention at all costs, tending to see themselves as victims, in order to achieve this. Absorbency is closely related to attachment and what usually happens is that both forms of egoism occur at the same time with similar intensity, in other words, the one suffering from attachment is normally absorbent. Jealousy tends to be a mixture of attachment and absorbency. In covetous-absorbent people envy is usually aroused, or a feeling of antagonism towards those who own what they want and do not have, the object of desire being a material possession in the covetous person or spiritual in the absorbing person.

So is it wrong to ask someone to pay attention to us because we need to be loved, because we run the risk of being absorbing?

On the contrary, we all need to be loved. It is good to admit it and to ask for what we need, as this forms part of the expression of our feelings.

So, what is the border line between asking to be loved and being absorbing?

When we ask in a sincere way without obligation, without deceit, without manipulation it is not being absorbing. It is being absorbing when we oblige, deceive and manipulate, in short, when the free will

of others is harmed. Besides, often we do not ask for love, only indulgence. Love must be given freely otherwise it is not love, it is obligation. Therefore it is wrong to demand that certain people love us, simply because we believe that they should love us or take care of us, because they are family or close friends and they are obliged to do so.

How does absorbcency evolve as we advance spiritually?

In a similar way to attachment. As I say, absorbcency begins in the advanced vanity stage as a derivation of covetousness and is not totally overcome until the end of the arrogance stage. As spirits acquire a greater capacity to love, they are filled more with their own feelings, becoming less emotionally dependent on others, consequently, prior to the advance of emotional generosity, absorbcency gradually loses its strength. In the pride and arrogance stages, absorbcency diminishes progressively.

Aggressiveness (*hatred, resentment, rage, anger, impotence, guilt*)

In the term aggressiveness we include all those ego-feelings related to the impulse to attack, to do harm, such as hatred, resentment, rage, anger, impotence and guilt, whether this harm is directed towards others or towards ourselves.

Aggressiveness is generally aroused when motivated by an external stimulus, a circumstance which people take as an attack against themselves or an obstacle which prevents them from satisfying their desires or yearnings. It is a degeneration of the survival instinct. Aggressiveness can be a manifestation of any of the defects, but the reason why it is aroused is different in each of them. In vain spirits, aggressiveness is manifested when they try to attract attention or be the centre of attention and do not achieve it, or when they consider their desires are not satisfied, or else when they try to bend someone's will without success. So they resort to aggressiveness as a form of imposing on others what they are seeking. In proud and arrogant spirits, aggressiveness is usually aroused more occasionally, but with episodes which can be more violent. It is activated when others do not acknowledge they are right over something that they are adamant about, when they feel unable to solve a situation that is not resolved as they would like, when they are repressed from doing or expressing what they feel, or when their feelings have been hurt. They can be more harmful in these episodes of anger than vain spirits, because they have the tendency to build up tension and when they lose control of themselves, they can suddenly explode. You can liken the different aggressiveness of the vain and the proud spirit to that of a lion and a

rhinoceros, respectively. The lion is aggressive by nature, since it is carnivorous and feeds on the flesh of other animals, so aggressiveness is innate in it. This aggressiveness is like that of the vain spirit. The rhinoceros, however, is a herbivore and does not habitually use violence as it does not need to hunt to feed itself. It will only attack at very precise moments when it feels threatened or wounded. This aggressiveness is like that of the proud spirit. The aggressiveness of the arrogant spirit is similar to that of the proud spirit, the only difference being in the degree, as it is more difficult to hurt the arrogant spirit's feelings. Therefore, it is also more difficult for aggressiveness to be aroused because of this. But if aggressiveness is aroused, it can prove to be much more destructive than in the vain and the proud.

Within aggressiveness we can distinguish different variants, each of them with their particular nuances, which go from hatred to impotence, passing through resentment and rage.

Hatred is a very intense and lasting aggressiveness directed towards other beings. It is the most primitive and pernicious ego-feeling that exists, the most harmful, the furthest away from love. It is the maximum feeling of disunity, rejection towards other beings of creation. Hatred is characteristic of the most primitive, least advanced beings, when learning about love. People who hate, let's call them "haters", always think that hatred is justified, and that they can control it, but they will end up hating more and more people and sowing disunity amongst everyone within their reach. People who allow themselves to be dragged down by hatred are violent, unjust, fanatical, and ruthless and destroy everything that they touch. Since normal people avoid them, so as not to feel alone they endeavour to find others like them. "Haters" tend to affiliate with radical and violent movements, based on the justification of hatred towards those they consider different. But this same hatred will end up destroying them, because those spirits move more and more towards solitude, disunity with other beings of creation. After all that is what they wanted.

Anger or annoyance is an aggressiveness of short duration, of greater (anger) or lesser (annoyance) intensity. Rage and impotence are more intense and longer lasting states of internal aggressiveness, activated by an adverse circumstance which can be directed both against others, or against oneself, in the case of impotence, with the aggravating circumstance of the frustration of feeling unable to change the course of events.

Bad tempered, irritable people, in other words, those in whom aggressiveness is easily aroused, for whatever banal reason, are

normally people who are bitter, dissatisfied with themselves and their life, who do not want to delve deeply into the true reason for their malaise, which is why they endeavour to place the blame outside themselves to convince themselves that it is the exterior and not the interior which is the reason for their malaise, for which they suffer through not wanting to advance. Then resentment is aroused. When the feeling of aggressiveness and/or impotence is directed towards ourselves we enter the terrain of guilt.

The accumulation of aggressiveness in us brings about great imbalances in the level of the astral body, which, if prolonged, end up bringing about physical diseases. For example, suppressed hatred causes diseases of the liver and the gall bladder. Impotence causes digestive disorders. Accumulated suppressed rage and resentment cause dental problems (toothache and caries). Aggressiveness against oneself, namely guilt, causes auto-immune diseases.

Where does the feeling of blame or guilt stem from?

Blame is an ego-feeling which originates in the conflict between the spirit and the mind, between what we feel and what we think, when feeling and thought conflict. In the latter case, what we think influences all the education received, including archetypes and social conditioning, and egoistic thought. We can feel guilty if we act according to how we think, against how we feel. Often this implies acting through egoism against love. For example, blame can be aroused when due to an egoistic action promoted through thought, the spirit, through conscience, detects what is wrong from the spiritual point of view. The spirit censures the mind, in other words, feeling censures thought. In this case, the feeling of blame is positive because it is an indicator that we are evolving, since we are able to recognise our error. But the opposite can also happen. We can feel guilty for feeling what we feel, and for allowing ourselves to be led by feeling, instead of by thought. Then it is the mind which censures the spirit, thought which censures feeling. The latter occurs when the prejudices and mental conditionings are very strong, leading us to believe that certain feelings are bad or wrong. It is a pity, because as a result of this, we can confuse the good with the bad and reach the conclusion that feeling is something bad due to the disturbance that this produces in our lives. This is a very negative type of blame because it impedes spiritual progress, the development of feeling.

Could you give an example of this second case to clarify this better for me?

Yes. Imagine that a woman has a feeling of love aroused in her towards a man. The initial impulse is to try to approach the man for whom the feeling has been aroused to express it. This would be to act in accordance with how she feels. However, what could occur now is that the mind analyses the feeling in accordance with its own principles, conditioned by all the education received, full of prejudices and prohibitions, and it generates a series of censuring thoughts against the show of feeling. For example, it can suggest disadvantages that will supposedly prevent that possible relationship from working (difference in age, race, social class, religion, belief, tastes and interests, etc.) or can feed the fear of rejection ("he does not feel the same", "he is going to say no", "you are going to create a ridiculous situation", or "what is he going to think of you?"). If the thought is stronger than the feeling and the woman is inhibited from doing what she feels because of what she thinks, she will live repressed and will feel guilty for not doing what she feels. If she allows herself to be led by what she feels, but has not modified her thinking completely to adapt it to her feeling, then there will be moments of doubt in which thoughts will attack her again and will make her feel guilty for having done what she feels and not what she thinks.

And how can the feeling of guilt be overcome?

When blame is aroused following the recognition of an egoistic attitude, instead of going under and getting depressed, what we must do is act positively to avoid it happening again and, as far as possible, repair the negative deeds that were carried out, beginning, for example, by apologising to the person to whom the damage was done. Then the feeling of blame will disappear.

In the case of blame being aroused when we act according to how we think as opposed to how we feel, we can control guilt by first being conscious that we are not acting according to our feelings, and secondly having the courage to begin to do so, to live according to how we feel, breaking down the repressive mental schemes which prevent us from doing so. The people who are halfway along that path, in other words, who have begun to live and to act according to how they feel, need a great deal of perseverance, a lot of confidence in their feelings, and a strong will to act in accordance with them, however the mental conditioning is still so strong that it plagues them to give up their attempt. They know that if they suffer, it is not through what they feel, but rather through what they think. Therefore they must modify their thinking, not their feeling. If they feel attacked by those who do not understand what they feel, they must understand that this is a case of people who are still trapped by the selfish and prejudiced

mind, just as they were in the past. They must have patience and understanding with them, but not allow themselves to be dragged down by their influence.

And what is resentment?

Resentment is a long-term drawn out hatred, of delayed effect, generally focused towards some person who opposed us or harmed us, who is to blame or is responsible for all our ills. The episode or episodes which aroused the aggressiveness could have happened a long time ago, but resentful people keep this act in their memory and use it to feed their aggressive impulse, waiting for an occasion to get even, believing that this way they will be able to alleviate their malaise.

Where can resentment come from?

From the dissatisfaction of not having lived according to how we feel, from not having done something that we wanted to do, from not coming to terms with a difficult circumstance that we have had to live through, or from having allowed ourselves to be dragged down by our defects (fear, ease, lack of will, lack of understanding, carelessness etc.). In general, resentment is normally wrongly directed towards the people who have contributed to or collaborated in our not having lived according to how we feel, towards those who have placed obstacles to our carrying out something that we wanted to do or against those whom we consider responsible for the difficult circumstances that we have been forced to live through.

And how can this be overcome?

Instead of looking for external sources to blame, let us try to be conscious of where our inner malaise comes from and have the courage to modify what we do not like in our lives, in spite of the fact that this may cause us additional problems. Let us try to understand that certain negative circumstances, that appear to be a fateful misfortune, are sometimes tests chosen by ourselves to overcome our defects, and to increase our capacity to love unconditionally.

Now I raise again one of the questions that I asked you previously. If we express feelings such as hatred, fury, anger or resentment, we can harm others. But if we keep them inside us we harm ourselves. So what should we do with them?

Pull them up by the roots. Try to work so that they are not aroused internally. Be aware that aggressiveness does not come from the outside, but rather from the inside, that it is aroused because it is within us, that it is one more manifestation of our egoism. If it is aroused

because our merits are not recognised, it is because we have still not overcome vanity. If it happens because we suffered some episode of ingratitude or defamation, it is because we must overcome pride or arrogance.

The fact that aggressiveness is something that depends on the interior and not on the exterior is shown when we see that there are people able to bear great disrespect, the strongest attacks, without losing their patience or their smile, whereas others, for whatever banal reason, explode in attacks of uncontrolled rage. The former are those who have spiritually advanced in eradicating aggressiveness within themselves. The second group has scarcely begun to work on this. We must not get frustrated if we cannot change the external universe, over which we have little power to act. Let us work to change the inner universe over which we have all the power, and then what happens in the exterior will cease to be a reason for anger.

How can we overcome aggressiveness?

First, by admitting that we have it and, secondly, by trying to overcome it through understanding.

What is it that we must understand?

We must understand ourselves, understand others, and understand the circumstances that we have to face. Understand that sometimes we get cross because we do not want to admit that we are mistaken, or do not want to recognise certain egoistic attitudes in ourselves. If aggressiveness is aroused because we suppress our opinions, we must work to express ourselves just as we are. If it is aroused because somebody harms us, we must understand that this is due to the lack of evolution of that spirit, which is still barely advanced in the knowledge of love. Understand that at some time we might have been in the same situation, in that state of spiritual ignorance, doing to others what they are doing to us now, and that if we expect understanding towards us, towards our acts of egoism, we must also adopt an understanding position regarding the egoistic acts of others. Understand that many of the adverse circumstances with which we are faced are not there to annoy us, but rather to stimulate us when learning about love, and the overcoming of egoism, and that we chose many of them ourselves before we were born. And we ourselves have caused the majority of these circumstances by our rigidity, intolerance, envy, lack of respect and lack of understanding of the needs and opinions of others.

And if aggressiveness has already been aroused in us, what can we do to free ourselves from malaise without harming anybody?

There is a form of relief through which malaise is released without harming others, that is by expressing how we feel, by admitting what has been aroused in us, and explaining the reasons why it has been aroused. It would have to be with somebody who is not the person with whom we have the problem, to avoid harming him or her, preferably somebody who is renowned for being a pacific person, who does not allow him or herself to be controlled by aggressiveness, in whom we can also trust. Only by expressing malaise can we feel alleviated, more serene and reasonable, and sufficiently released from the malaise brought about by aggressiveness. Later, when we are calmer, we can try to speak to the person with whom we have had some conflict in order to find a solution. But we must look for the way and the moment to do it, never when we are filled with anger or rage, because then we could do a lot of damage, the same or more than he or she has done to us.

Sadness, hopelessness, bitterness, desperation, resignation.

Sadness is an emotional state of depression and low morale. It so happens that sadness is usually aroused for the same reasons and circumstances as aggressiveness, but when the person is or is being more sensitive. For this reason it is more difficult to detect, because it is less evident that sadness can come from egoism. In fact, the feelings of impotence, guilt, and sometimes rage and desperation are actually a mixture of aggressiveness and sadness. Sadness can appear when spiritual beings become weak, or are discouraged through not seeing the results of their search or because these results were not as they had anticipated. Several variants of sadness exist, each with their own peculiarities. Bitterness is a chronic long-lasting sadness, which does not impede carrying out daily tasks in life, but is very deeply ingrained within us, is very difficult to overcome, and gives the impression that the person is slowly dying of sadness. It is closely related to despair and resignation, which are forms of sadness characterised by the lack of a reason to fight, to live, this being generally motivated by a circumstance which the person fails to assimilate. An extreme case of acute and intense sadness is despair, which prevents people from carrying out any normal task in their lives and can lead them to become psychically unbalanced and to commit extremely pernicious acts, such as putting an end to their own life or that of others.

I did not expect you to consider sadness to be an egoistic feeling.

Well it is. It is very normal for us to feel sad from time to time. But when

sadness becomes someone's habitual state, it is a form of stagnation, because they give up. Sadness gives them an excuse not to fight for spiritual advance.

Do we perhaps do something bad to somebody when we are sad?

We harm ourselves and indirectly others, when through sadness we fail to attend to what we should be doing for others. Coexisting with someone who lives in sadness and depression is quite a draining situation, and, if they do not have a strong will, it is easy for those who live with somebody who is depressive to end up being afflicted with the same state of mind.

Just like aggressiveness, accumulated sadness can also cause a multitude of diseases. There are many people who become ill and die of sadness, in this way leaving still unfinished tests or missions which were entrusted to that life, and abandoning the commitments of help that they had with other spirits, for example, fathers or mothers who, when allowing themselves to die of sadness, abandon their children.

How is sadness overcome?

As aggressiveness and sadness are so similar with regard to the reasons that arouse them, the same prescription that we proposed to overcome aggressiveness can be applied almost point by point to overcome sadness. The basis for overcoming sadness is, therefore, understanding. Understanding ourselves, others, and the circumstances that we have been assigned to live through. Understanding that many of the adverse circumstances which we face form part of a process of learning about love, of overcoming egoism, and that we ourselves chose many of them before we were born. And that we generated other circumstances ourselves through lack of tolerance, rigidity, or lack of understanding of how others are. We must understand that sometimes we make ourselves sad because we do not want to admit that we are wrong, or we do not want to recognise certain egoistic attitudes in ourselves. If it is aroused because somebody hurts us, try to understand that this is due to the lack of evolution of that spirit, that is still barely advanced in the knowledge of love. If sadness is aroused in us because we repress our way of being, because we annul our will, then we should fight to express ourselves as we really are and we will be able to overcome sadness.

The prescription that you give could be seen as a call for resignation.

Not at all. Understanding and resignation are totally opposite concepts. People who are resigned are those who throw in the towel, who renounce understanding, who annul their will. Nothing matters to

them, they lose the will to live, they become depressed. As I have said, resignation is also a form of egoism related to sadness. It is a way of not fighting in order not to suffer. But this way they suffer more, although for different reasons. Understanding is what gives you the key to continue fighting, to continue advancing, maintaining the thrill and joy of living, because it allows you to find meaning where before there was none.

Can you give me an example that shows the difference between resignation and understanding?

The attitude towards death, for example. The attitude towards death for the majority of people in your world is one of resignation, because you do not seek to understand its meaning. During life you avoid facing it, eluding seeking an answer to your unease. If you run into someone who wants to speak seriously about the subject, it seems to you that this is a prattler or a mentally unbalanced person. Actually it frightens you and for this reason you avoid the subject, as you are so occupied with your day to day affairs. You do not seek to understand, only to avoid. Then the death of a loved one happens unexpectedly and it takes you by surprise. It is a situation which causes you sadness, bitterness, rage, impotence. Finally, faced with the impossibility of changing what is irremediable, you give up. People who are resigned are those who accept something because they do not have any other choice, but because they do not understand they live bitterly and suffer needlessly. People who understand that death does not exist, that it is only a transition stage, in which the only thing that dies is a body, that their loved one continues living, and that sooner or later they will be reunited, they no longer lose the will to live, but rather fight more forcefully so that when the moment of the reunion arrives, it occurs in a joyful situation, because there is nothing left still to do in the physical world. In advanced worlds, understanding the disincarnation process ensures that nobody feels sadness, desperation or bitterness when somebody dies. On the contrary, they feel joy that a brother or sister is returning to the spiritual world, which is the authentic home of the spirit.

Lewdness and lust.

The addiction to sex can be as much a manifestation of vanity as of pride. The reasons why a person becomes addicted to sex is different from one case to another. So we will distinguish two different manifestations, lewdness, pertaining to vain people, and lust, pertaining to the proud and arrogant. Lewdness is an excessive tendency towards sexual pleasures. For the vain spirit addiction to sex has to do with the need for recognition on the part of others, that is to

say, the vain hope that through sex others will recognise them, admire them, indulge them. They incline excessively towards sexual pleasures as a form of satisfying themselves, and they rarely think about the needs of others. They frequently use sex to absorb other beings, to submit them to their will, or to make themselves important. When they have saturated their senses and are fed up they look for new incentives as a way of mentally overexciting their sexual desire, such as regularly changing partners, some of them ending up resorting to degenerate forms of sexuality, such as sadism, masochism or implicating other beings in their orgies against their will.

In the case of proud spirits, the addiction to sex derives from an emotional need or emptiness, from not having found their loved one and not admitting it, or from repressing or not wanting to recognise the feelings of love towards a certain person. In other words, what the proud spirit really needs is to be loved and to love, but the non-recognition or repression of this need of affection makes him take refuge in sex as an escape valve. In other words, he replaces the lack of love with sex. For this reason an excessive and unsatisfied sexual appetite exists which is not fulfilled in the sexual relationship, since the emptiness that the proud feel is not sexual but emotional. Hence they seek more and more sex, becoming as degenerate as those previously described, in order to try to fill that emptiness, but without achieving it.

How is lust overcome?

With respect to lust, the only way to conquer it is to admit that this inner emptiness that people try to fill with sex comes from a lack of feeling, and that only feeling is able to fill it.

How is lewdness overcome?

By being conscious that this is a question of a manifestation of vanity, and that following this path, one will never be able to be happy. Unfortunately, in the majority of cases, lewdness usually only yields when the loss of youth, physical beauty and the sexual drive eventually occurs. Then, vain people lose their sexual allure, or their bodies stop responding to the sexual desires of the mind. As a result of all of this, the entourage of admirers disappears and also the main incentive in their lives up until that moment. They are then faced with the crude reality, that they have lived a superfluous life, cultivating empty relationships of convenience. They have been surrounded by people who were with them for their attractive physique and that, once this is lost, they all disappear as if by magic. Perhaps there were some people who really loved them, in spite of their egoism, but to whom

they undoubtedly paid little attention. In the absence of the weapon used to satisfy their vanity, that is, their outer beauty, they face a new much more authentic stage, during which they will have to strive to release something beautiful from inside to be able to attract somebody to them. In this way they will also be able to appreciate the difference between the relationships of convenience and those of feelings, and will learn to value the latter more.

Does this mean that only people who are beautiful and attractive are lewd?

No, but in the main they are the ones who are more deeply caught up with lewdness, since other vain people who are not physically attractive, even if they wanted to, could not use physical attractiveness as a lure for obtaining what they want. In these cases vanity will cause envy to be aroused in them and an unsatisfied desire to achieve the beauty that others have and that they do not see in themselves, making them become obsessed with losing weight, having thousands of cosmetic surgery operations, in order to see themselves as more attractive. There are many people who are physically attractive who also allow themselves to be caught up in this obsession to have a perfect body, a manifestation of vanity, called “narcissism” or “body worship”.

Could you explain in greater depth what narcissism or “body worship” consists of?

As I say it is one more manifestation of vanity, in which people’s physical beauty is exalted as the maximum value to which they can aspire. The non-acceptance of their own physique and the search for the “perfect body” becomes an obsession, a psychological disease which makes the person commit all kinds of aberrations, such as stopping eating, consuming all types of slimming substances, tonics, stimulants etc., even inserting all kinds of prosthesis, even putting their own lives at risk. People caught under the influence of narcissism are never satisfied with their physique. They spend all their time, energy, will, money in modifying it, identifying themselves completely with their physique, when in fact this is no more than a garment that they use to operate in the physical world. They harbour the false illusion that one day they will have their ideal body and they will be happy, encouraged in this belief by the beauty, cosmetic and consumer industry which make a profit at their cost. But this illusion is only a trap laid by the defect, because happiness is not achieved this way. It is only achieved through progress in love. For this reason, dissatisfaction grows more and more, and while the biological clock inexorably

moves towards old age, it seems that the natural ageing process frustrates all the conquests made with so much effort. And so life passes by and the moment comes for leaving behind forever what was once a beautiful physical body, inexorably condemned to the natural decomposition process. When spirits return to the spiritual world they realise the time and effort squandered uselessly in beautifying something detached from themselves, their body that now rots in a tomb, and just how little was dedicated to improving that which endures, what they really are, spirit. But there is nothing irremediable, since the life of the spirit will continue. They will be able to incarnate again and try to do what they did not want to do in the life that they squandered believing themselves to be the body that they clothed.

Seen in that way, physical beauty is almost an obstacle to the progress of the spirit.

Do not believe from what I have said that beauty is a negative attribute in itself. On the contrary, because as spirits advance, the bodies in which these spirits incarnate are more and more perfect, more beautiful, in accordance with the inner beauty of the spirits that incarnate in them, and this occurs in the physical worlds which are more spiritually advanced than yours. But it can be a double edged sword in primitive worlds, in the hands of less advanced spirits. For less advanced spirits immersed in the vanity stage, physical attractiveness is a weapon that gives rein to all their vanity, and they use it to this end. They know that although they behave like capricious, crude, bad-mannered, haughty people, their physical beauty will provide them with what they want: admirers, people who are at their disposal to indulge them. Why strive to be good people if they can obtain what they want with the dazzling beauty of their bodies? ... Until old age catches up with them and then they are left alone, because they lose the only attractiveness that they had and they sink into their own moral misery, since they have never fought to improve their inner selves, being so occupied as they were in maintaining their beautiful and attractive exterior.

How is narcissism overcome?

When you become conscious that you are not your body and that therefore you do not have to be so concerned about it. That to be happy you must be dedicated to cultivating yourself, your inner self. Many spirits that have fallen into the trap of physical beauty know this. For this reason they choose less attractive bodies for the next incarnations, because they do not want to waste more lives dedicated to the self-contemplation of their body, but rather want to

overcome their defects, improve themselves as people. And if having a beautiful body will prove to be a source of temptation for them, they prefer not to have it at the moment.

And proud spirits cannot fall into “the cult of the body”, that is to say, they cannot feel unsatisfied with their body or ardently wish to be beautiful to order to be attractive?

Of course, but for different reasons from vain spirits. The proud are looking more to be loved than to be the centre of admiration. And erroneously they think that being more beautiful they will be more loved. If they are attractive, disappointment will come when they discover that the people who are around them are not with them because they love them, but because they are lured by their physique, or some other attractiveness that they have, and that when those people become bored or find some other more attractive person, they will have no hesitation in leaving them.

And why do we identify so much with our body and so little with our spirit if in fact we are the latter and not the former?

Because this is what is taught in your world: that the spirit does not exist and that you are your body. And that in your hedonistic world the qualities that are appreciated are material (physical beauty, wealth, power) and the qualities of the inner self (sensitivity, kindness, humility, modesty) are under-rated. In the spiritual world exactly the opposite occurs. All the spiritual qualities are appreciated, humility being one of the most valued, whereas the external ones have no value since they are not qualities of the spirit. They are considered to be circumstantial accessories, since they vary from one life to another, just as the actor's wardrobe changes, when he changes plays. We can be good-looking in one life and ugly in the next, rich in one life and poor in the next.

When spirits are disincarnate, they understand the differences very clearly, and know that they incarnate to improve themselves spiritually. But on incarnating, the association with the body and the forgetting of the spiritual past, as well as the influence of the culture in which they incarnate, make spirits weak willed in their intentions to improve spiritually, and they end up completely identifying with their bodies, rejecting spiritual manifestations in their minds, both those experienced first-hand and by other people.

What are you referring to by spiritual manifestations?

All those that demonstrate the existence of spirits and their faculties, such as contact with non-incarnate beings, astral journeys, extra-sensory perception, intuition regarding your own feelings and those of

others, etc. Many people who have had this type of experience have been considered to be mentally unbalanced. And unless you are quite an advanced spirit, that deeply trusts your own spiritual intuition, you can become convinced that you are crazy and need psychiatric treatment.

Fear.

Fear is a feeling of restlessness, confusion and unease, brought about by the perception of danger, a threat which can be real or fictitious, against ourselves or against a loved one. People affected by fear feel very uncertain of themselves, defenceless, and doubt every important decision that they make because they expect a negative consequence from it, some emotional or physical harm. In addition what happens is that fear feeds fear. This means that fear overexcites the mind so that, out of real situations, it creates imaginary situations in which a threat appears, that only exists in the imagination, but which people end up thinking to be real, thus increasing their fear, not now just of real threats, but of imaginary threats too. Fear also generates worry, because we try to anticipate mentally all the threatening situations, looking for the way in which to come out of each one unharmed. Terror and panic are highly traumatising perceptions of intense and acute fear. Fear is one of the most pernicious feelings for the advancement of spirits, because it prevents them from showing themselves as they really are. Even when dealing with well-meaning spirits with the will to advance, if they do not overcome their fears, they can remain stagnated in their evolution for quite some time.

But as I understand it not all fears are the same?

No, of course not. But generally fears cause spirits to repress themselves, inhibit themselves from acting as they feel, even totally repress their feelings, drowning them. For this reason they stagnate.

But fear of what, exactly?

The most common fear is the fear of a negative reaction from others against us. Variants of fears that come under this definition would be the fear of not being loved, of not being understood, being rejected, being despised, fear of aggressiveness (physical or psychic violence), fear of solitude. As I say, fear of a negative reaction by others against us also feeds the fear of showing ourselves as we really are. If we allow ourselves to be led by this fear, we will end up moulding ourselves to a form of being that is not ours, but is rather what others want us to be.

The others can be people who are close, loved by us, or at least people from whom we expect affection, generally the family (mothers,

fathers, brothers and sisters, partners, etc), but this can also be generally extended to any human relationship. This fear very frequently stems from childhood, when the child has been subjected to physical and/or psychological ill-treatment and/or abuse, within or outside the family.

Other fears that do not come under the previous definition would be fear of the unknown, fear of death, and the fear of suffering (physical or psychic). Fear of the unknown generates insecurity because in the unknown we always imagine great threats and danger. Fear of death is in fact a fear of the unknown, fear of not knowing what can come after death or that what comes after death is the worst scenario, the void.

There is still one more fear, the great fear of human beings, which deserves a special mention, and from which all other fears derive, and that is the fear of knowing ourselves, the fear of discovering what we really are, with our defects and our virtues.

We are scared of discovering our defects. We believe erroneously that if we are conscious of our defects we will suffer more, because we have great problems in admitting our own egoism, and that the majority of our evils come from that egoism. Being conscious makes our "self-respect" suffer, which is still a manifestation of egoism, but not the spiritual "I", which is wishing to detach itself from egoism to be happy. And, in order to detach ourselves from egoism, we must first be conscious of the fact that we have egoism, and secondly of how it is manifested. We needn't be scared to admit egoism, because we all have it and we are all at one point or another along the path of being detached from egoism. But if through fear of knowing ourselves we camouflage our egoism for a long time, we will stagnate and suffer much more.

We are also scared of discovering our virtues or manifestations of love, such as feeling, sensitivity, humility, tenderness, compassion, altruism, because we are scared that we might suffer, that others might hurt us, or that others may take advantage of us, if we put them into practice. From this stems the fear of a negative reaction of others towards us. But if we overcome that fear, and in spite of everything we fight to be ourselves, to awaken our loving "I", the happiness of the inner self will be so strong that it will be able to cope with all suffering, and all the attacks that we may receive from outside. The fear of death also stems from the fear of knowing ourselves. Fear of death arises through

believing that it is the end, the destruction of the "I", of our consciousness. If we lose the fear to go deeper within ourselves, we will be able to hear the voice of the spirit that shouts to us from deep within: "Death does not exist! You are immortal!" Then the fear of ceasing to exist, and the fear of death, will disappear.

What specific consequences does fear have regarding the evolution of spirits?

As I have already said, the most ominous consequence of fear is that spirits are inhibited from showing themselves as they really are, from acting as they feel. When people are not themselves, they cannot progress spiritually, since their will is imprisoned. They cannot make decisions freely, but are always tied down by fear. Fear decides for them. They do not dare to confront any circumstance which could be useful in their spiritual evolution because fear makes them believe that they will not be able to overcome it.

Fear is the feeling through which powerful people on Earth manipulate humanity and maintain it in a state of spiritual stagnation, creating a threat, an imaginary enemy behind all those spiritual challenges that the human being wishes to undertake, making people renounce them in exchange for a false security which they say they bring. And the fact is that they are also afraid. Afraid that if spirituality, human love and brotherhood are awakened, their abuse will be discovered, their crimes judged and condemned. They will see themselves deprived of their privileges, all their wealth and their power, which have been unfairly achieved through deceiving, oppressing and exploiting other human beings.

Can you give me an example?

For example, powerful people generate fear of all those movements in favour of universal human brotherhood, inventing an ultra-harmful power which will take advantage of their naivety in order to create a terror regime. They generate fear of the implantation of fairer political and economic systems based on solidarity and cooperation for the good of humanity as a whole, predicting that chaos, anarchy, disorder and economic disaster will follow. They foretell that freedom will bring debauchery, that free thought will bring pernicious ideas, that free feeling will bring vice, perversion, immorality. They are scared that terrestrial humanity may discover that humanities exist on other planets who live in love, and that people may use them as an example. For this reason they hide any evidence of extraterrestrial life and boost the

fear of making contact with beings from other worlds through films in which it is made out that extraterrestrials are beings with an abominable appearance (insects, reptiles, viruses) who get inside humans and intend to destroy humanity. They are scared that human beings will discover their immortality, and the purpose of life, which is spiritual improvement through the discovery of love, and begin to work towards this. For this reason they deny any evidence of the existence of life after death, defending themselves in the dogmas of a materialistic science, and at the same time, they create fear of studying profoundly what happens after physical death and making contact with the spiritual world, through films in which all life after death appears as something frightful, through the creation of terrifying characters such as ghosts, demons, vampires and zombies thirsty for blood, who seize the souls of the living to torment them.

To this end, an industry of fear (cinema and television), which sees to it that the most perverse threats are transformed into images, which are watched by almost everybody, so that they penetrate the mind of all human beings and turn this into reality. Ninety percent of all films have as a theme the promotion of fear through some of its forms, personified in the figure of all types of perverse beings: terrorists, serial killers, rapists, narcotic traffickers, extraterrestrial invaders, living dead and psychopaths of all ranges and colours, overexciting in this way the imagination of children and adults so that even more external fears are added to everyone's own individual fears.

How can fear be overcome?

With conscience and bravery. First of all we need to be aware of our fears, and what we are afraid of. If we analyse them in depth, we will find that a part of these fears is unfounded and they do not correspond with any real threat, or the threat is not as strong as we believe. Fears that are founded on some real threat, are overcome by bravely facing the situations and circumstances which activate that fear in us, trying not to let ourselves be taken over by this fear at the time of making decisions. We must ask ourselves "what decision would I take if I were not scared, if I were totally free to decide according to how I feel" Then that is the right decision and the one that must be taken. It is worth trying this. It is a constant battle. As we face fear and make brave decisions, we will experience progress within ourselves, and the fear will cease, giving way to security and clarity. Until the point when one day we will look back and say, "How could I have been scared of this? How clearly I see everything now!"

Any special consideration with regards to how to overcome the fear of knowing ourselves?

Yes. There is nothing bad about seeing ourselves as we really are, with our virtues and defects. Let us accept ourselves as we really are. Admit that we are in a process of improvement and this way we will not suffer disappointment when we discover something about ourselves that we do not like. Although bringing our dirty laundry out into the light, being conscious of our own defects can initially be painful or unpleasant, it is worth the trouble, because it is the first step in the path of spiritual progression and it is essential in order to secure both the elimination of egoism as well as the development of feeling. We must not be afraid of feelings, of showing them, expressing them or feeling happy when we do. It is enough to be scared of the bad things without being scared of the good things too.

I would like to ask some questions that I have probably already asked you, but I need to ask again in order to summarise everything that we have talked about regarding defects and their manifestations, ego-feelings.

Go ahead, ask.

What should be done in general to overcome the defects and their manifestations?

The first step is recognition. People who have been alcoholics know that the first step to overcoming their addiction is to recognise that they are alcoholics. In the same way, in order to overcome vanity, pride or arrogance, the first step is to recognise egoism itself, through identifying its manifestations in each of us. To do this we need to know in detail what each defect is and its manifestations, which we have been engaged in up until now.

I see this as being difficult.

It is not so difficult. Egoism itself makes it difficult for us to see. Why if it is so easy to see the errors and defects of others, does it cost so much to admit our own to ourselves (we see the mote in other people's eye and not the beam in our own)? If we understand that we are here to admit to ourselves what we are like and from there on try to improve, we have achieved a great deal.

And how do you recognise a manifestation of the defect, if the defect itself sets out to confuse us?

One tactic to follow is to analyse a certain action done by us as if it had been done by others, and we had been the receivers. That is to

say, change places with others, and then judge. Is this fair, honest behaviour, or have they behaved egoistically? If we think in the same way about certain behaviour when we do it as when we receive it, we will be close to objectivity. But if we excuse the same action when it is done by us and condemn it when it is done by others, we are being unjust, and we will be allowing ourselves to be led by our defect. Therefore, to recognise ourselves in our defect we must act with the same objectivity as we would do if the analysis was carried out by another person.

And what comes next?

The second step is to modify our attitude.

Just being conscious of our egoistic thought, does not imply that it will stop appearing. It is important to recognise it, to admit that it is there, but avoid behaving as it wants, not allowing ourselves to be dragged along by it. In other words, we need to say to ourselves: "I know that there is egoism inside me, but I am going to try to not let it condition me when I act, but rather to try to act from love". With this change of attitude we will little by little be able to modify our behaviour, our actions, towards ourselves and others, because an egoistic attitude harms both ourselves and others.

In what sense does it harm us?

Because it prevents us from feeling love, which is the most wonderful thing that we can feel, and that is what can really make us happy.

The change of attitude still seems more complicated to me than recognising the defect. Can you give me some advice which would help modify egoistic attitudes?

At the time of acting, the following reflection can help us: what would I expect from myself if I were the receiver of this action? How would I like another person in my place to act towards me? This will help us to detect our negative attitudes towards others, imagining that others are ourselves, because rare is the person who wishes ill upon him or herself. The maxim "love your neighbour as yourself" is based on this reasoning.

Of course this is not easy. It requires discipline and the will for constant improvement. But if we persevere, in just a short time we will begin to feel different, with more inner harmony, happier, and this will serve as a stimulus for us to continue advancing.

And what must we do to manage ego-feelings?

The same as before. First recognise that we have them, that we all

have them, that they are a manifestation of egoism, or the internal battle between egoism and love, and then find the way to overcome them, through analysis and self-aware inner reform.

What do you mean by self-aware inner reform?

It is the reform of the spiritual interior directed by ourselves, knowing clearly what the objective of this reform is (the advance in love and the elimination of egoism), what the defects are, how they are manifested and what the tools to eradicate them are. That in this path towards improvement we can learn so much from observing both our virtues and defects, as well as the virtues and defects of others. Find a moment of tranquillity each day to be by yourself, to meditate on the defects, on your attitudes of the day and the attitudes of others, to what extent you have acted through love and to what extent you have acted through egoism. To what extent others have acted through love and to what extent through egoism. And then, if you do it sincerely, it will help you to find the answers that you need to advance and it will comfort you so that you confront your tests with greater integrity. If you detect egoistic attitudes in others, understanding them will allow you to handle them better and not arouse hostile attitudes towards them. If you detect them in yourself and you notice that you have allowed yourself to be led by them, it will also be good, because you will have been conscious of them. Set yourself the firm intention that the next time you will try to feel and to act with more love and less egoism. In this way you will advance a little every day. If you are persevering in your self-aware inner reform, the day will come when you will look back and you will not recognise yourself as you were, being conscious then of the enormously positive change that you have made.

Good, but I was led to believe that one of the norms for being a good person is not to judge others and now you are telling me that to be better people we must look at the defects of others, as well as our own. Is this not a contradiction?

You say this to me because normally when people bring to light the defects of others they do it to criticise or to make fun. When people have bad intentions, they are usually quite unfair and transform and exaggerate the truth, with the aim of knocking down the person who is the object of ridicule, without having any consideration for him or her. Of course this attitude is regrettable and Jesus himself condemned this repeatedly "You see the mote in your neighbour's eye, but not the beam in your own". It is for this reason that many good-willed people think that speaking about defects is something bad.

But the intention with which we analyse the defects here is not to criticise, not to mock, nor to condemn anybody, but rather we do this so that we understand how defects work, to improve ourselves and to help others to do the same. Here we see reality as it is, without exaggerating it, but also without concealing it. And the reality is that the majority of humanity in this phase shares the same defects and that the elimination of these defects forms part of the evolutionary process. Because how can selfish conduct be modified without recognising it first?

I was led to believe that what you must do when somebody, moved by their egoism, attacks you, is forgive them.

In order to forgive we need to understand, and in order to understand we need to delve deeper into the cause that motivated the attack, in other words, the egoistic manifestation that was activated at every moment. For example, a person who brings to light the defects of others in order to criticise them in public and to make fun of them is acting due to the defect of envy, which is usually a manifestation of vanity. If we do not understand the process of spiritual evolution, the stages of egoism which must be overcome and how that egoism is expressed in each stage, it is very difficult to forgive egoistic attitudes such as envy, ridicule, criticism and slander or much worse.

So is it possible to know ourselves which stage of egoism we are in? In other words, can we discover how far our capabilities and our spiritual development can reach?

Yes, you can know. If you make an effort to get to know yourself and you have a sincere interest in developing yourself spiritually, you will know which point you are at and what spiritual matters you must face in this life.

Here we shall try to give some indications so that you may recognise yourself, regarding both virtues and defects. Doing this alone without help is fairly difficult. But you are not alone on this path. As I have said you each have your guides who, if you want, can help you see what is difficult to perceive for yourself. There are also incarnate people who, through their inner capacity, can help you out. But all this depends on your will, because if you let yourself be trapped by egoism and do not want to advance, you will not recognise yourself in your defects, nor will you allow anyone to give you advice. Consequently, you are not going to listen to the help that is given to you either from the spiritual world or from more advanced brothers and sisters.

Regrettably, in your world, the majority of people are in this situation,

regretting that they are blind and deaf but not wishing to take the blindfold from their eyes or the ear plugs out of their ears, or listen to what they are being told "take off the blindfold and take out the ear plugs, you are not blind or deaf". In other words, they complain about their unhappiness but they do not want to renounce egoism, which is precisely what stops them from being happy, nor are they willing to receive the help that they need in order to do so.

PERSONAL RELATIONS AND THE LAW OF LOVE.

Since we are speaking of love, I recall that you mentioned a couple of times that we all have a soul mate.

That is right.

So do soul mates exist?

Yes.

I always thought that it was a chimera, a romantic dream that only existed in our imagination.

Well no. They really do exist. Another thing is that it is as you imagine it.

And what are soul mates?

One hundred percent kindred and complementary spirits created to be united in love. Soul mates need each other to be totally happy.

And for each being is there only one soul mate or can there be several?

There can be kindred spirits which have a strong affinity between them, but only one which is a hundred percent kindred, and that is the soul mate.

With what aim were soul mates created?

So that nobody ever feels alone, so that there is somebody the same as you, who impels you to wake up, and to travel along the path of love. The soul mate is your ideal partner, your better half for all eternity.

Does this mean that soul mates incarnate simultaneously to be together?

Often yes, but not always. It depends on the evolutionary needs of each spirit. Sometimes they must live through experiences by themselves, for example, in order to advance in the development of their own will and not become dependent on the other.

And when they incarnate together, do they do so to live as a couple?

This would be the ideal situation and often the incarnation is prepared so that this happens, but not always. They can also incarnate together, not as a couple, but as relatives, very close friends, or with another relationship. It also depends on the evolutionary needs of each spirit and what they choose to do. And we must also bear in mind the fact

that, once incarnate, they can choose not to be together.

So, is the choice of the people whom we are involved with in this life a decision made before each incarnation, or the result of decisions made when we are incarnate?

Closer relationships, such as family groupings, some friendships, and future partners are agreed before incarnating. With regard to this, there is a commitment between the spirits that are incarnate to be mutually helpful in their respective missions or tests, for example, parents with respect to the incarnation of future children etc. Another thing is that later the acquired commitments are fulfilled.

Are commitments prior to incarnation usually respected? In other words, can a person have agreed with another to be a couple and then, once incarnate, choose another person as his or her partner, or can a couple who were committed to having two children, only have one or none?

In your world it happens very frequently that spirits fail to fulfil their pre-incarnation commitments.

For what reason do they fail to fulfil them?

Generally because they allowed themselves to be dragged along by their own defects, by their egoism, making decisions with their mind, which is very influenced by the suggestions of the materialistic world in which you live, which leads you to live a life completely focused on fighting only to secure material objectives (consumerism) or on enjoying material pleasures (hedonism). In this way, they forget their spiritual aspirations and commitments.

And how do spirits, once incarnate, know what those spiritual commitments are, which were acquired before being born, if they do not remember anything from this phase?

By allowing themselves to be led by spiritual intuition. When spirits allow themselves to be led by how they feel, they are following that inner voice which intuitively tells them which path to follow, and as these set targets are fulfilled they feel happier within themselves, more sure and serene, and the subsequent objectives in that life are clarified for them. When they disregard that voice of feeling and allow themselves to be guided exclusively by the mind, and this induces them to follow purely material objectives contrary to their feelings, they feel empty, discontented with themselves, dissatisfied, uncertain, unable to find meaning to their lives.

Could you present a particular case?

Let us take the example of two soul mates who meet in their present life, having decided to be united as a couple before incarnating. Their spiritual interior makes them recognise each other and a mutual feeling that exists between them is aroused. However, let us imagine that they are very influenced by their own egoism, and they have allowed themselves to be led by it at the time of making decisions in that life. Egoism, through the mind, will take advantage of any materially adverse circumstance to influence them negatively, so that they ignore their feelings for each other, in thousands of ways: "he or she is not a good match, has no money, has no qualifications, is not from my social background, is not physically attractive, my family will be opposed and I do not want to complicate my life, lives very far away, is not of such-and-such a type, etc.". And then, being presented with the opportunity to live together as a spiritually compatible couple, experiencing true feeling and something of genuine happiness, they let it pass by, choosing contrary to their feelings and hence failing to fulfil the pre-incarnation agreement that they had made. If they allow themselves to be dragged along by egoism, they will choose their partner not based on their feelings, but based on their mental or material expectations, preferring another person who is more physically attractive, or who is more obliging, or with a better economic position, with whom they will lead an apparently more exciting life for the senses or a more comfortable life, but empty of feelings.

And what happens with the rest of the people who do try to fulfil their commitments? For example, what would happen in this case to the person who has been rejected by his or her soul mate?

There is always a plan B or an alternative, since the spirit guides know the capacity of everyone and know how far each one can go. He or she could remake his or her life with another person who, although not so spiritually compatible, is prepared to fight more for feelings and less for egoism.

And what happens, for example, if a spirit decided to be the son of a couple which finally did not materialise, both of whom were going to be parents finding a different spouse, if the future parents are already incarnate and have now chosen differently from what was agreed? Would he remain without incarnating?

Bear in mind that the mere fact of being incarnate does not mean that you are disconnected from the spiritual world, since you all return there almost every night during dreams. In that state you can make

decisions that have to do with other spirits, with those who could be your future children and remake the commitments acquired, although with a different plan from that initially anticipated. For example, in the case that you mention, if the intended parents refused to fulfil their commitment, an alternative couple would be sought, with similar characteristics to the previous one, and that wished to accept the spirit to be incarnated as a son. The guides know that we tend to change our minds once incarnate. That is why they have anticipated a multitude of evolutionary alternatives so that, in spite of everything, we have options for evolving, no matter what circumstances we have chosen, however separated they may be from the route previously drawn up before incarnating. If we turn away from the "route" initially drawn up, a new "route" is rescheduled from the new path that we have chosen, but with the same destiny.

Does the breaching of those commitments hold some consequence for the spirit?

Apparently, it can seem somewhat negative, as though that spirit were to deviate from the shortest path towards happiness. But part of free will is having the freedom to change our minds whenever we want to and to experience situations, which until they are lived through in person, we are not aware of what they are like. Therefore, what is not learned in one way can be learned in another. There are many different ways to arrive at the same place, and alternative ways to experience and learn the same things.

Do spirits that incarnate know from other lives those who will be their relatives or close friends?

It varies. Some of the people who incarnate in the same family may have been companions in other lives and in other cases this could be the first time that they have incarnated together in the same family.

And who decides the family formation, in other words, who says who will be the father, who the mother, the brothers and sisters etc.?

Normally the spirits themselves decide who will incarnate by mutual agreement, with aid and advice from the spiritual guides.

And on what do the family relationships depend?

On the evolutionary needs of the incarnating spirits, whether these be atonements or missions.

Could you clarify for me how evolutionary needs can have an influence on the family composition and what is the difference

between atonements and missions?

Yes. Families exist whose components, these being brothers and sisters, parents or children, have been sworn enemies in other lives and may have done a lot of harm, motivated by hatred, desire for revenge or resentment that they have felt towards each other. These spirits would incarnate together with the intention of toning down their harshness through the stimulation of affection that comes from blood relatives. In other words, this is atonement, in the sense that these spirits have debts to settle between them, for having mutually caused harm, for having acted in other lives against the law of love. In the case of missions, spirits are not united now because they have debts to settle, but because they love each other and they decide to incarnate together in order to help each other mutually in the fulfilment of more advanced spiritual objectives, which are to do with helping less spiritually evolved beings, although at the same time this serves for them to improve spiritually. Between those two extremes exist intermediate situations of all shades, which consist partly of egoism and partly of feeling, partly of atonement and partly of mission, because as spirits advance along the path of spiritual evolution, they have fewer and fewer debts to settle and more unconditional love to give.

But, in the case of atonement relationships, will this not produce the opposite effect to what is intended? In other words, if people who hate each other are forced to coexist under the same roof, will they not generate abuse, ill-treatment, constant tension and arguments?

They are not forced, but they themselves have accepted the suggestion of the spirit guides to overcome their bad feelings. The abuse, ill-treatment and arguments to which you refer appear because these spirits continue clinging to their bad spiritual habits and do not wish to reform.

In any case, it seems to me too aggressive a therapy to bring together in the same family people who hate each other. It is like putting all the dangerous prisoners in the same cell. They would end up skinning each other alive, wouldn't they? I do not see how love can arise from that situation.

I did not say that all the people in the family get on badly with one another. It may be, for example, that the conflict lies between father and son, or between one sibling and another, but not between these and other members of the family. Generally, in these families, more advanced spirits also incarnate who give an example of how loving conduct should be. The fact that spirits with similar defects incarnate

together is precisely so that one serves as a mirror to the other and they learn from the experience of coexisting with someone who is like themselves.

And what must they learn from this experience?

First, the knowledge that we are all brothers and sisters, and here it is literal, because the most hated person in the previous life could be your blood brother in the next one. Be clear about one thing: it is not possible to evolve loving only a few and hating others. Until we transform hatred into love we will not advance. For this reason, we must repair the harm that we have done through hatred, and what better way to do that than with the person with whom it is most difficult and to whom we owe the most. This experience also serves for us to know and to live first-hand the manifestations of the defect of another person who has the same defect as us, understanding this defect to be a manifestation of egoism. We have a tendency to see the mote in the other person's eye but not the beam in our own, in other words, we pay a lot of attention to the defects of others, especially those of people who are not loved by us, but we do not want to see our own, which are usually similar to those of others.

Through experiencing the effects of the defect in ourselves, the actual experience of suffering what that manifestation of egoism in others generates in ourselves, we will be conscious that it exists and that it is something that must be eliminated.

Returning to the subject of personal relationships, for what reasons can two people unite as a couple?

For love, for a need for spiritual evolution or for attachment. The first two are reasons which obey spiritual criteria, and are decided before incarnating. The last one is chosen by the person, when they are already incarnate, and is usually for "earthly" reasons rather than spiritual reasons, which very often alters the spiritual commitments acquired before incarnating.

Can you explain what differences there are between some types of union and others?

The first type is produced by the union of feelings and spiritual affinity. The second by a mutual need for learning and this generally occurs between spirits that have some type of account pending, or that can improve spiritually through coexistence, or through having certain defects or virtues which can be worked on through that coexistence. The third type occurs through a physical or sexual attraction, an affinity

for mental or material objectives, through a material or emotional need, or through a convenience or obligation between the people who have been united.

In the case of the incarnation of children I can understand that this is decided in the spiritual world. But the decision that two people are united as a couple is perhaps not always made in the physical world, once they are incarnate?

Certainly the final decision is made when incarnate. But I ask myself what is the probability that two people who do not know each other, from amongst so many thousands of millions, meet in a life. Chance? In order for circumstances to come together, in other words, for certain people to meet and have the opportunity to get to know each other, it is necessary for an accumulation of circumstances to converge and this is what is organised from the spiritual world. Also recognition that a certain person will be somebody important in their life is an impression which comes from the memory of the other life.

From what you are saying, I deduce that we can have different partners in each incarnation, isn't that so?

Yes, of course. Usually this is normal in worlds of your evolutionary level and in addition it is often necessary for spiritual evolution, or it is the consequence of actions in other lives.

What do you mean?

That even when soul mates, kindred spirits, are involved, if the defects are stronger than feelings, they can end up separating, although only temporarily, through not wanting to recognise or modify the bad spiritual habits. Sometimes we only appreciate what we have when it is lost. So in other lives they choose other partners with less affinity, but who can help them modify these habits. In your world there are very few couples who are united through love, because the majority pay little attention to the inner self. The great majority do so for material or emotional convenience or need, or sexual attraction, and only a small proportion is united according to spiritual needs. In more advanced worlds, where the spirits have already eliminated a great part of egoism and are more in tune with their feelings, the majority of unions occur for love, because kindred spirits unmistakably recognise each other, and because they know that no satisfaction of material yearning can make them happier than the mutual feeling that they are experiencing. You will find few couples who are not soul mates and not one that has been chosen based on egoistic interests.

We have always been told that the most spiritual way was to have a partner forever, with that one phrase of “what God has joined, let no man put asunder”. But now you tell me that having more partners is “normal” and that this can be spiritually beneficial. Is there not a contradiction here?

One thing is the bonds of love and another thing those of marriage. In 90% of marriages on Earth there is no true love, although this may not be evident for spouses until some time has elapsed. But apparently, having signed a piece of paper you do not have the right to change your minds. When you choose your relationships based on your feelings, then your relationships will be lasting, as those of advanced worlds are. But bear in mind that what unites these couples is not obligation, but feeling. Everyone maintains their freedom to choose their partner and to decide to separate if they so wish, through their own will, without having to report their decision to anyone. Be clear about one thing - it is mutual love that causes two beings to be united, each maintaining his or her individual freedom intact, not some signed contract, even though this is before a priest, or an altar full of religious relics and flowers, because it is not God who is uniting you but yourselves, and the laws and customs that you have wished to invent. What God has given you is the capacity to love, a soul mate so that you experience that love and you are happy, and the freedom to decide your destiny. But as I have already said, in your world, the few couples who are united by feelings still have to overcome egoism itself, which is so often stronger and able to dominate feelings. For this reason the immortal phrase “What God has joined together let no man put asunder” could be replaced by the following, much more appropriate one and which turns out to be good advice to follow for those wishing to experience true happiness: “What love has joined together, let no egoism put asunder”.

So divorce is something positive from the spiritual point of view? It always seemed the opposite to me, since the majority of Christian denominations are opposed to divorce.

One thing is religion and another thing is spirituality. Having the freedom to choose who to be with or not is always positive. It is positive because it allows free will to be exerted and the spiritual world is always in favour of free will. Forcing a person to be with somebody for whom he or she does not have feelings, or, even when feeling love for each other they are unable to coexist for whatever reason, merely because of having signed a piece of paper, is harming their free will. And you still believe that being united with a partner implicitly implies renouncing a part of free will and this is not so. For example, you

believe that being married or living as a couple with somebody forces you to maintain sexual relations with your partner, as if it were a duty which had to be fulfilled over and above everything and this is not so. You are not forced to maintain sexual relations with your partner simply because of being married, if you do not want or desire to, or be united with another person purely because you are maintaining sexual relations with him or her. Nor are you forced to feel what you do not feel, regardless of the circumstances which brought you both together. And most important, you must not feel guilty about this, because feelings cannot be forced, but must emerge spontaneously. From the spiritual point of view, above all is individual freedom, which prevails over everything else. Whilst you do not free yourselves from attachment, you will not be able to experience the happiness of love, because attachment is to love what the cage is to the bird.

So when people do not love each other but maintain relationships purely to have a good time, are they transgressing some spiritual law?

No. If the people have chosen this freely there is no problem. What happens is that when spirits advance they expect something more than just the sexual relationship, and a purely physical relationship will leave them dissatisfied and will make them feel empty. Likewise, when two people, who are united in the relationship, even though they are sexually attracted, but are not spiritually in tune, and do not feel from inside, the exclusively sexual relationship will end up causing disgust. For this reason, it does not usually last long. If it is extended, it will be an unstable relationship, always in permanent conflict, since the ties which unite the couple are very weak.

As spirits evolve their sexuality passes from being an instinct, a biological need, to being an instrument for expressing feeling. For primitive humans, sexuality was basically instinctive and there could not be an emptiness of feeling when they mated with somebody whom they did not love, because their feeling was still barely developed. But more evolved spirits, with a greater capacity to love, will feel a great emptiness if, in their sexual relationships, they merely seek to satisfy their instinct. The sexual relationship for the advanced spirit is a manifestation of intimate love. When spirits that maintain a sexual relationship are spiritually in tune and love each other mutually, the feeling of deep love is manifested in the sexual relationship, and simultaneously on the interchange between physical bodies, an energetic interchange takes place between them, arising from the interpenetration of the astral, mental and spiritual bodies, which fills them and revitalises them. On the contrary, a purely sexual relationship, that is to say in which the people who practise sex do not

feel love for each other, whilst being able to have satisfaction of the physical body, will lack the rapport of the more subtle, astral, mental and spiritual bodies, resulting in the sensation of emptiness and dissatisfaction. In advanced worlds, what moves the spirits to be united as a couple is exclusively the inner love which they feel, and therefore it is very rare that couples are united for any other reason. As in those worlds perception is highly developed, there is no place for deceit or deception, which usually happens on Earth, when finding out that your partner is not what you believed him or her to be, because up to that moment that partner merely put on a show in order to conquer you.

And how can sexuality problems be resolved?

Your problems with sexuality are due on the whole to the fact that you maintain sexual relationships with people for whom you feel practically no love. Still you continue looking at only the physical part and believe that the culmination of sexual pleasure is maintaining relationships with people who are physically very attractive. You do not want to recognise the part of feelings, and since the majority of you are not matched with loved ones who are kindred spirits, the problem stems from not feeling. It stems from not feeling an inner fullness. The most advanced spirits are those that will suffer most from maintaining sexual relationships without love. Instead of recognising that the problem lies in the absence of feelings and that you must begin to act more according to how you feel, you insist on seeking sexual experiences with other people for whom you do not feel anything, or on adding to sex other components which supposedly make it more attractive, but are equally empty. So then you fall into a vicious circle, since you seek to fill with physical matter what can only be filled with feeling.

So you mean to say that romantic love, those relationships that we see in films, is something which is scarce in our world?

What happens is that your concept of what love is, in this case, the love between a couple, is distorted with respect to what love is from the spiritual point of view.

Relationships of intense physical attraction, that you erroneously call "passionate or romantic" love, which are like the light of a flare, very intense one moment but then fizzling out for ever, and which you vainly try to prolong by over-stimulating the senses with material dressings (a dinner in an expensive restaurant, a showy gift, one night in the suite of a five star hotel or holidays on a paradise island) are not scarce. And you call all this romantic love, when in fact it is purely a strong sexual attraction which becomes blurred once sexual desire has been satisfied. With respect to passions, they often have nothing to do

with love, but only with the unsatisfied desire to possess somebody, which is the manifestation of the egoism that we have called attachment. People are not objects, they cannot be owned and they do not belong to anybody but themselves. Do not confuse loving with wanting to own, love with attachment. Keep one thing clear! Nobody can be forced to love, because if love is not free, then it is not love. Feelings cannot be forced. Feelings do not obey suggestions, manipulations, impositions or mandates. If you want to be loved, then love unconditionally, without expecting anything in return, and then some day, the law of cause and effect will bring you what you have given.

DISEASE IN THE LIGHT OF THE LAW OF LOVE

You have mentioned on various occasions that there are physical diseases which are related to certain feelings or their repression. I would like to go into this in more depth now.

Yes. Many people become sick in their spirit precisely because they have annulled their feelings and when the spirit becomes ill this also makes the body ill, since they are intimately bound to each other.

You mean then, that a physical disease can have an emotional origin?

Indeed. The repression of feelings is the greatest cause of disease in your world, both psychological and physical.

I can accept this with regard to mental diseases... but cancer? Has science not demonstrated that cancer takes place due to genetic alterations?

Genetic alterations are present in all cases, but in many of them they are not the initial cause.

And what is the initial cause?

As I have said to you, the cause is psychosomatic and has to do with the repression of the spiritual interior. It occurs when people do not act or live in accordance with their feelings; an internal malaise takes place deep within those people who suffer from this. That generates psychically harmful ego-feelings such as fear, rage, hatred, sadness etc., which are the causes of disease. This malaise can be stimulated by an external cause, some type of circumstance in life which the person finds really difficult to confront. We call this circumstance emotional conflict.

And how does emotional malaise transmitted to the physical body end up generating a disease?

When the person suffers emotionally there is a short circuit between the spiritual and mental levels which are transmitted to the energetic or astral body, this then suffers an alteration in its configuration, a reduction in the vibratory level, a "decline of energy", which will affect a particular region of the astral body, like a kind of blackout which may affect a part of the electrical circuit, which stops correctly vitalising the area of the body to which it is connected. The lack of vital energy brings about a disconnection of the devitalised region with respect to the rest of the body, and, as a result of this, the devitalised

tissue stops acting in harmony with the rest. On losing its energy pattern, the normal functioning of the cells is affected and genetic alterations begin to appear which can either destroy them, hence triggering a degenerative disease, or cause them to begin to grow uncontrollably, hence triggering a cancer.

All this reminds me of what Barbara Ann Brennan, Doctor of Physics, says in her books “Hands of light” and “Light Emerging”, with respect to disease and what you recommended to me when we spoke about the astral body. According to Dr. Brennan, psychological and emotional problems are reflected in the astral body as areas that are dark or of varying murky shades, and their origin lies in the negative ideas which a person holds at a particular time. If these persist in the astral body without being resolved, sooner or later they cause a manifestation in the physical body of the person causing a disease. So is this true?

Yes indeed.

It also reminds me of the postulates of “the New Medicine”, which the German doctor Ryke Geerd Hamer declared. According to Dr. Hamer, all cancer, or disease equivalent to cancer, begins with an extremely brutal emotional conflict, experienced in solitude, and that depending on the type of conflict, the cancer will develop in one organ or another. In addition he says that the emotional conflict first affects the brain, causing a type of short circuit, and that the region of the body which is connected with that part of the brain is the one that suffers the disease later. He also considers that the treatment of the disease happens through the solution of the emotional conflict which originated it. Is this doctor right?

What he says is quite correct, although not one hundred percent, because not all diseases originate in emotional conflicts. However the majority do.

And is it true that if the emotional conflict is resolved a cure for the disease can be found?

Yes. But in order to solve the conflict there must be quite a deep change in a person, because if that person persists in clinging to his or her ego-feelings and repressing his or her feelings, one disease will come after another, because even though certain conflicts have been able to be resolved, others will come which will activate the same ego-feelings. Therefore we arrive at the root of the problem - what is really pathogenic, and the cause of disease, is egoism and its manifestations, and what is curative and healthy is love and its expression. And this is always fulfilled.

But does that not happen to all of us, to a greater or lesser extent? I mean, don't things happen in life to almost everybody, which cause all kinds of annoyance, and which arouse rage, sadness, and aggressiveness in us? Because I identify myself considerably with the description that you have given with respect to the repression of feelings, and nevertheless I do not have cancer.

Certainly, and for that reason almost all of you become ill from time to time. But for a really serious disease to take hold, such as cancer, what must happen is that people remain emotionally "trapped" by the emotional unease, in the sense that this becomes a permanent obsession, allowing themselves to be dominated by ego-feelings and persisting in this attitude for a relatively long time, up to the point that this prevents them from getting to sleep over a prolonged period. What must also occur is that the person represses all forms of alleviation and expression of these ego-feelings.

So a personality susceptible to cancer does exist?

Yes. Those people who allow themselves to be dragged down by ego-feelings (rage, hatred, sadness, fear) and/or those who feel repressed by the perception and/or manifestation of feelings.

So must I reach the conclusion that disease is a punishment for not doing things well?

Not a punishment. It is a consequence of the internal emotional pain. Those who cause it are also the ones who can remedy it, by making a change in themselves from egoism towards love, from repression towards expression of their authentic spiritual personality.

And what sense is there that someone who is already suffering so much has to deal with such a strong disease as that? Perhaps they did not have enough with their initial suffering?

Bear in mind that physical malaise is a consequence of inner malaise. In this case, the physical disease acts as an alarm signal so that the person realises the internal disease that he or she is suffering and is motivated to change.

Yes, but if people do not recognise that the physical disease has anything to do with the internal disease, how can this help them to change?

Physical disease debilitates the mental barriers which bind the manifestation of the spiritual interior and therefore, help to acquire a greater degree of sensitivity, as much regarding our own feelings as

the feelings and sufferings of others. This is what can motivate the person to change.

And if ill people change as a consequence of emotional suffering, will they end up curing themselves?

The majority yes, but not in all cases. There are damages at a physical level which cannot be repaired.

And can those who are not cured end up dying?

Yes.

So what sense does the disease have, if, even though you make the change you are not cured and you may die anyway?

Bear in mind that from the spiritual point of view physical life is no more than a moment of real life, that death of the body is not the end, nor is it anything bad, but rather a transition stage towards another less limited existence. Disease is an instrument of aid for the progression of the being towards a greater level of understanding, love and wisdom. As I have already said before, physical disease debilitates the mental barriers that oppress the manifestation of inner sensitivity which is what really helps us to evolve. The change that you may have made in yourself, with respect to evolution in love, is not lost. You take it with you wherever you go, and it is the most valuable thing that you can get from your life. It can be the objective of a whole incarnation, through which, once achieved, the person can return to the spiritual world calmly satisfied with his or her work. In fact it is the only thing that we take with us when we die, the changes that we have been able to make in ourselves, in our spirit, because everything that constitutes material gain remains in the material world. Jesus referred to this when he said: *"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."* Matthew (6:19-21)

But if these people die, how will they put into practice what they have learned?

Bear in mind that they will continue living in any case, whether bound to the body, or separated from it. In either case, what they have learned will form a part of them and will help them to continue evolving.

Yes but, what about their relatives and loved ones? Will it not be a huge blow after going through such a terrible disease, having fought and changed, that even then, they become separated from loved ones?

Whether it is through disease or natural death, separation from loved ones is only temporary. We will all be reunited again with loved ones on the other side. Bear in mind that when spirits are born in the physical world, they are also separating from loved ones who do not incarnate at that moment. Nevertheless, that is not a trauma for them, since they understand that it is a temporary separation and that the spirit that incarnates does so in order to progress spiritually. For that reason they do not feel a sense of loss as you do. When you wish to internalise the fact that life never ends and that the death of the physical body is not the end, but only a state of transition in order to pass to the spiritual plane, many of the problems, traumas and depressions which are a consequence of the death of the loved one will disappear.

And what happens with those who do not solve their conflict and die as a result of the disease?

They have stagnated spiritually, through not having realised the change that they needed in order to pass their test and to surpass themselves. They are the ones who have "thrown in the towel" in the battle for spiritual improvement, in other words, in view of the fact that they did not advance spiritually, they themselves have activated their return to the spiritual world. They will come with the same tests to try to overcome in their next lives.

Returning to the subject of the origins of disease, is it not the case that there are people who apparently do not have any emotional conflict and are relatively happy who also suffer diseases like cancer? And what will you say to me about a new born baby with a congenital disease who does not yet have sufficient consciousness to experience an emotional trauma.

That's a very good question. With respect to new born babies bear in mind that from the moment when spirits join onto the embryo, they feel and perceive everything that happens around them, and also what the mother feels, and, therefore, are susceptible to developing an emotional trauma during the period of gestation, which can be a reason for the development of a physical disease. But it is certain that there are diseases which are not associated with any emotional conflict and therefore this is not the origin in all cases. There are those that you call congenital diseases, that is to say they have a genetic origin, others having a mixture of emotional component and genetic

susceptibility.

Where does the disease come from in this case?

Its origin lies in the actions which we carried out in other lives. This involves tests to eliminate accumulated debts, acts against the law of love, committed through the impetus of egoism.

I do not understand what you mean. What has a disease got to do with an act in the past? How can a disease be transmitted from one life to another? Could you explain more clearly?

When somebody commits some act against the law of love, by the law of action and spiritual reaction, this act is impregnated in their spirit in the form of psychic toxin, lowering their vibratory level and altering the configuration. This alteration, through vibratory correspondence, also ends up altering the densest bodies, the mental body and therefore the astral body, which is the model for the future physical body. If the astral body still maintains this alteration when incarnating, it can bring about an alteration in the genetic code of the physical body and hence bring about a congenital disease. Therefore, it continues to be certain that the cause of disease is egoism, although this may be egoism from a previous life.

Yes, but there are genetic alterations that are known to be inherited, in other words, they are already part of the genetic inheritance from the parents. That is to say, they do not appear to be generated from the astral body of the incarnating spirit. What can you tell me regarding this?

It is very certain that the predisposition to certain diseases is inherited genetically from the parents. But rest assured that incarnating spirits are aware of this circumstance and accept it, knowing that it is a test of physical or psychic incapacity which they must go through, as a result of acts in other lives. Also it is a test for the parents, who also consented at the time to go through this type of difficult situation.

Well I believe that if you say this to those people who are living through this situation themselves or with a loved one, they will not accept it. Surely they will think “what have I done or what have we done to deserve this?”

It is very normal for them to think this, because in order to be able to understand this in all its magnitude, first they would need to admit that life exists before birth and that during that time spirits have created the circumstances which are now to be encountered in their next lives. In the end, this is a transitory situation, because life continues beyond

that incarnation, and a lesson in love can be learned from this critical situation which they are going through, and this is what is intended.

What would you say to those parents who have children or family with some kind of psychic or physical deficiency which prevents them from leading the life of a normal person, whether this is from birth or caused by some circumstance in life, such as an accident?

Act how you would act with normal children, because that is what they are. Do not judge by appearance. Look beyond the body and you will find souls just like the rest. See in those children, in those loved ones, not the imperfect body but rather the perfect spirit and treat them as they are, complete beings, as behind that defective covering are beings who live, feel and perceive the same or even more intensely than any of the others who have a healthy body. Anyone who knows music will say that the music does not come from the instrument, but rather from the soul of the musician who plays it. If the violin is not tuned or is broken that does not mean that the violinist does not know how to play, but only that he sees himself as temporarily impeded from playing as he knows how to, and that he will be capable of increasing his musical talent independently whether the instrument which is put into his hands is more or less out of tune. Likewise do not deny those spirits the possibility of capturing and expressing the music of the soul, which is love, purely because their instrument is, temporarily, a body that is out of tune. Do not believe that it is a sterile effort to speak to them, to express and transmit to them feelings and affection that you would give to normal children, because what beings do not perceive through the physical senses, they perceive through the senses of the spirit, which are much more sensitive, especially in perceiving acts of love. If they do not reply as someone with a healthy body would, it is not because they do not perceive it, but rather because their physical state impedes them from expressing themselves in the physical world as they would like. Nothing that you do for them from feeling will be in vain, because in the spiritual world nothing that is done for love and with love is lost. As I have said and I repeat, physical or mental deficiency is a passing circumstance which will end once the body is extinguished. But the feelings which have been aroused and strengthened through this experience, both for those who suffered it and the people around them, will endure as a spiritual achievement forever, and this is what really matters.

But what can be learnt from this?

To become sensitised through your own suffering and that of others,

because surely in another life those same people who suffer have caused similar suffering to others and they have not wanted to be conscious of the damage that they were doing. This is the first step to love, to be conscious that others feel just as we do and they suffer just as we suffer.

And what is the spiritual meaning of a congenital disease, if indeed there is one?

In this case, the disease is a process by means of which spirits transfer to the physical body the psychic toxins which prevent them from rising towards a higher degree of spiritual evolution. The body, through the disease, absorbs the impact of the psychic toxin and carries out a kind of drainage, as if it were a sponge which absorbs it, thus contributing to its elimination. In other words, the spirit transfers the toxic load to the physical body which acts as a kind of cloth for absorbing dirt. This "dirt" is what brings about disease on a physical level, but contributes to cleansing the most subtle bodies, in the same way as a sewage system. Also there are spirits that choose to use disease as a type of toxin drainage system in the final part of their life. In other words, although they have not suffered any serious disease during their life, when the moment of disincarnation approaches, as they are no longer going to use that body any more, they make use of it to transfer a part of the psychic toxic load which has accumulated in the more subtle bodies, and in this way they are cleansed. This case is very frequent, and no matter how much we try to avoid disincarnation it is totally impossible, since there is no emotional conflict involved, but rather a spiritual purification.

And if someone commits an act against the law of love, will that person come into the next life obliged to suffer through disease?

No, as I have said there are several ways to eliminate the psychic toxin. With acts of love, beginning by repairing the evil which was committed, the toxic element is eliminated from the spirit without needing to go through a disease. For this reason I said before that if the cause of the disease is egoism, love is the antidote and the remedy for all ills. Therefore, spirits do not necessarily have to go through diseases, in order to be released from these ills. But because this is a quick way of freeing themselves from them, many spirits choose it. What is clear is that while nothing is done to eliminate it, the toxic load stays there, preventing the progress of the spirit towards greater levels of love and happiness.

You also said that there are diseases which are a mixture of emotional components and genetic susceptibility.

Yes.

Could you explain this more clearly?

There are spirits that come to face certain tests. In order to avoid allowing themselves to be led by materialism and to recall the spiritual intention which brought them to incarnate, they use disease as a reminder. In other words, disease is only activated if the spirit turns away from the path which was previously drawn up, as if it were the warning strip on the hard shoulder of the motorway, which serves to warn the driver who is leaving his lane. Whereas other people in the same circumstances would not develop a serious disease, the person with susceptibility or genetic predisposition to a certain disease, has a lower threshold of activation, in other words, an emotional stimulus of smaller intensity is sufficient to activate the disease.

Well if, as you say, disease is caused either by emotional conflicts in this life and in this case is resolved by the solution of the conflict, or in the case of congenital diseases, if it concerns a purifying process and the disease cannot be cured, I ask myself: Are the pharmacological treatments which are currently used, for example for cancer, of any use?

The current treatments, that is to say, chemotherapy and radiotherapy, try to eliminate the symptom, which is the cellular proliferation, but do not stop the disease, because they do not get to the root cause. By damaging the DNA, they generate very deep cellular lesions which in many cases are permanent and cannot be regenerated. It is difficult to understand how, if you believe that cancer is caused by genetic alterations, you use the same agents which provoke such alterations as a treatment for it.

Does this mean that medical drugs are bad?

Not all. But those which are aggressive are bad, because they cause more damage than benefits. For example, anti-inflammatory, corticosteroids and some immunomodulators can be useful at certain times. Pharmacology, used correctly, can help both to recover health in the cases in which the disease comes from this life, and is therefore curable, and to alleviate the symptoms and improve the quality of life in the diseases which cannot be cured.

And those who are cured of a cancer after a pharmacological treatment?

If they are cured it is because they have resolved the emotional problem which was the origin of it, or because in fact the disease was benign, not because the symptom is eliminated, because if the emotional or spiritual ill persists, the cancer will reappear, even if it is in another area nearby, if the first affected tissue has been eradicated from them.

What do you advise on a physical level to treat a cancer?

Frugal, vegetarian food and many vitamins. A lot of rest and tranquillity, which allow the body to focus on eliminating the abnormal cells and to use non-aggressive therapies, which do not attack the organism, but help it to recover normality.

If as you say, the astral body is devitalised as a result of persistence in ego-feelings and this in the long run causes physical disease, could the astral body be energetically cleansed in order to improve health?

Yes. Through the carrying out of certain exercises (Yoga), by means of the provision of energy channelled by another person (Reiki) or by some bio-energy emitting apparatus, it is possible to drain the bad fluids and to provide vitalised energy. The energy treatment acts therapeutically at body energy level, contributing to the restoration of energy flow, by means of draining used energy and the provision of renewed energy to these areas. The bio-energy treatment contributes to recovery from the disease and alleviation of the symptoms. But if the ill person persists in his or her bad psychic habits, the imbalance in the astral body will be produced again and therefore, the physical disease will manifest itself again. For this reason it is necessary to approach healing in a global way, spiritual, mental, energetic and physical.

Can you explain what “reiki” is?

Reiki is a method of natural healing that uses the universal vital energy, which helps to heal diseases, physical and mental. Reiki is the name given by the Japanese priest who rediscovered it and it means universal vital energy. Although now it has become popular with this name or the name of bioenergetics, the transmission of energies to improve health has been used for thousands of years with various names, such as magnetic pass or prana. It is the laying on of hands of Jesus, the “healing grace”.

What is reiki based on?

The practice of reiki is based on the fact that human beings have the ability to transmit energy, by means of their hands, with the purpose of relieving or eliminating discomforts and diseases of the receivers, which

may be themselves or another living being (human, animal or plant). Reiki acts at astral body level, helping to eliminate energy blockages caused by bad psychic habits, but also in the case of discomforts of entirely physical origin such as trauma and poisoning, to reactivate the energy flow in the damaged areas, helping to relieve the pains, and accelerate the regenerative process of the tissue. Knowledge of the constitution of the astral body, energy flows, chakras and the relations between emotional problems and the physical area that is seen to be affected helps to place the hands in the correct position so that the energy flow is reactivated in the damaged areas.

But where does the healing energy come from? From the transmitter? From the Universe?

The vital energy is found in all the corners of the Universe and the reiki practitioner attempts to concentrate this energy and direct it towards the person who needs it. Sometimes, if reiki practitioners are not able, for some reason, to draw it from their surroundings, they can transfer their own vital energy. Also it is necessary to consider that many people count on the aid of specific spiritual beings which help them in the transmission of energies, increasing their capacity enormously. I should say here that the most conscious work is done by the spirits. The reiki practitioner acts as an instrument so that the spirit therapists can access the physical-energetic plane.

And for what reasons might we give out our own energy?

Over-exertion, lack of concentration, lack of relaxation, lack of will, lack of interest in helping, bad psychic and physical habits. If this occurs after a session of reiki, the practitioner will be depressed, lacking in energy and may even reproduce some of the symptoms of discomfort of the receiver.

What is needed to be able to practise reiki?

Look, the most important thing for reiki to work is the will of the transmitter to help his fellow man, and a high vibratory level of the astral body, which is obtained with the practice of love. Also the good predisposition of the receiver to receive energy is important and this is based on confidence and sincerity. If people are not predisposed to receive the energy, because they do not think that it is possible or they distrust the transmitter, or because they are not prepared to make changes for love and to renounce egoism, their chakras will be closed and however powerful the transmitter may be the energy will not penetrate. It is similar to what happens with the radio, in order to be

able to listen to a programme we must have a good transmitter with a powerful signal, but we must also turn on the radio receiver and tune it to the correct frequency. From then on, in the same way as with sport, continual practice enables the capacity of energy transmission to increase more and more and to be of greater vibration. The best results are always obtained through the will of disinterested aid. In addition, the cleansing at physical level contributes to the energy not diminishing its vibration when it passes through the channel. This implies a vegetarian diet, and the non-consumption of substances which are harmful to the organism, such as alcohol, tobacco and any other type of drug.

Is it true that, in order to be able to transmit energy, a master who is initiated in reiki must have opened your chakras?

No. The transmission capacity depends on the evolutionary capacity of the spirits, their will to help others and practise. The more disinterestedly they act, the greater help they will have from the spiritual world. The function of a teacher is to help the learners to develop their potentialities, but they can also be self-taught. As in sport, with practice capacity is increased. Besides, with the will to help others, you will receive all the help that you need from the spiritual world, since it is in the spiritual world where the authentic teachers of transmission of energies are.

Well I have heard people speak about courses that exist where you pay to acquire levels of reiki? What is your opinion about this?

That it is a business just like the papal bull of indulgences, which promised you a place in heaven with a deed and everything in exchange for money. If the first person to rediscover it (Usui) did it free, why should those who came after him charge money for it? I repeat, it is not necessary for anybody to initiate you in order to begin to do reiki, and even less someone who requests money from you in return. No matter how much pomp and reputation those "reiki masters" may have, if they try to earn money in this way, they are not as elevated as they claim to be. True masters do not charge for anything that does not belong to them, but rather they are transmitters, nor do they call themselves master, because they are humble. You have the example of Jesus, who healed many people with energy and taught his disciples to do it and he never charged anybody.

But in addition there are people who charge, not only for the courses, but also for the sessions of reiki! What is your opinion about this?

What we are given free of charge, that is to say, universal energy,

which is not the inheritance of anyone who transmits it, and which we are allowed to use without being charged for it, must be given in the same way. Those who charge for reiki can count on their own energy and what they are able to gather from their surroundings with their own effort. But they cannot expect help from spiritual beings of high vibration because, to be in tune with them, you need a cleansing of the heart and a disinterested will to help your fellow man. People who charge for reiki no longer have a disinterested will, but are interested in receiving economic gain from their practice.

Well, but many say that it is not to make money, but when dedicating time for reiki this takes away remunerated work and they need to live from something.

Then do not try to live from the transmission of energies. They can have a remunerated job in another activity which serves to maintain them economically and then practice reiki in their free time. It is a question of will. But, in addition, it so happens that many of those who charge for reiki do not just intend to maintain themselves, but to become rich at its cost, because they have tariffs which rather than clean the aura, clean the pockets of any unwary people who fall into their hands. As Jesus himself said, "Give unto God what is God's and to Caesar what is Caesar's". If you need to maintain yourselves materially try to do so with a material job, not with a spiritual job. Do not mix money with spirituality because you will soil it. Or perhaps the spiritual guides charge you for the help that they give you? So, if they do not do it, follow their example and do not do it either. And if you believe that you have a licence to charge because the capacity comes from you yourselves, well that is what you will have - you will only count on your own energy. Be clear about this "you can not serve God and Mammon at the same time", or translated into the present language, it is not possible to serve love and egoism at the same time, because they are antagonistic and incompatible concepts.

Also there are others who say that this is an interchange and, in exchange for receiving energy, we have to give something in return, either money or something else.

Then they are people who do not know or want to know unconditional love, giving in exchange for nothing. They are not good examples to follow, although they try externally to put on a spiritual appearance. If this type of thing is not taken into account, in the end, the same will happen with the spiritual resurgence movement as happened with Christianity, that a few will set themselves up as extreme masters of others and will begin to control and manipulate the teachings to satisfy

their yearnings for wealth and power.

But then does paid reiki work or not?

It can work, but always with much poorer results than with unpaid reiki. It depends on the will to help. In the majority of people, there will be a mixture of feelings, the will to help others, and egoism, the wish to do it in exchange for something. The good thing that is gained by feeling is lost by interest. Be clear about one thing, egoism is not curative, because it seeks to receive before giving. People who are indulged in egoism cannot help others simply because they do not want to. They must analyse if what they do is in order to help others or if they simply want to use others to exalt themselves, or to resolve their material needs or expectations. Why do you think that Jesus was such a good transmitter of energy and could achieve such formidably powerful and fast results which were considered miracles? Because he was a spirit that had managed to feel unconditional love and the manifestation of that love on the energy plane is the energy of high vibration, which has the power to heal physical and spiritual wounds. Many would have liked to be able to do what Jesus did, but they lacked what is essential, that is, to love unconditionally, to renounce egoism, vanity, pride, arrogance. Do you want to do what Jesus did? Then, stop passing the plate whenever you do something for others. If Jesus had charged to do what he did, he simply would not have been able to do it, because he would not have been an elevated being nor would he have had the assistance of elevated spirits.

Any final consideration with respect to disease and its meaning?

Yes, that disease is neither an inevitable destiny nor a punishment from God, but rather it is a tool for spiritual growth. Diseases acquired (from this life) come as a consequence of not knowing how to or wanting to take on the tests that have to be lived through in that incarnation, or because the spiritual interior has been repressed, by not acting or living in accordance with feelings. In this case, physical disease acts like an alarm for the internal disease which motivates people to change. In the case of congenital or karmic diseases, their origins lie in the acts performed in other lives. They are tests to eliminate accumulated debts, in a process by means of which spirits transfer to the body the psychic toxins which prevent them from rising towards a greater degree of spiritual evolution.

MISSION OF JESUS ON EARTH

I have observed that, from time to time, when you explain a subject, you end up relating it to what Jesus supposedly said on the matter. Why do you do this?

I shall take advantage of the circumstances to answer another one of your questions. Wasn't it you who wanted to know the truth about Jesus of Nazareth?

But you also know that about me?

Well yes.

Well since the subject has been brought up, I will ask the questions that I have regarding Jesus of Nazareth. It interests me a great deal to know who he really was and what his mission was on Earth, if he had one.

Go ahead, because 2000 years after his incarnation his message has still not been understood properly.

What do you mean by this?

Well after him, a multitude of additions have been incorporated, as though they were his own, which have progressively distorted the meaning of the original message that he came to teach. As he would have said, it is necessary to separate the wheat from the chaff, the true from the false, in order to be able to understand his mission.

And what was his mission, what did he come to do?

He came to teach what the path of spiritual evolution is. To teach the spiritual laws, placing special emphasis on teaching the law of love, with his "love your neighbour as yourself, love your enemy", in other words, a message of unconditional love.

Was Jesus of Nazareth the same God incarnate or the son of God?

Jesus of Nazareth was the incarnation of a highly evolved spirit.

So he was not God incarnate then?

No, he was not God incarnate. But he never said that he was God. It was others who came later who made that affirmation.

At least, he was the son of God?

Yes, as much the son of God as you are. The difference is that he was conscious and the rest of the people are not.

So you mean that Jesus was not a supernatural or divine being, but was as human as we are?

As human as you are, but more evolved. If we understand that continuing to evolve enables us to get progressively closer to God, we could say that Jesus was closer to God than you.

This means that if we evolve we can reach the evolutionary level that Jesus had when incarnating?

Yes. Not only the same level, but much higher levels, since the process of spiritual evolution never ends, although it is clear that in a single physical life this is impossible. As with Jesus, you will need numerous incarnations and to live a multitude of experiences in order to reach that point, and take into account the fact that, when you arrive there, he will already be on a greater level, since he continues evolving, like all spirits.

Are you insinuating that Jesus also had to pass through the cycle of incarnations to be able to evolve? That means that once he was as imperfect as us?

I do not insinuate it, I affirm it. Jesus, like you, also had to improve through his experiences in the physical world. And thanks to his will and personal effort, he acquired the evolutionary level necessary to accomplish the mission which he fulfilled on Earth and which had such an impact on you, but which so little of which you have understood.

So did Jesus have the need to incarnate and to die on the Cross in order to continue evolving?

No, he did not have the need, since he did not have any karma or debt pending. He could have continued his evolution without going through such bitter critical moments. He chose it because he wanted to, knowing what the consequences would be. The greatness of Jesus was not in dying on the Cross, on which the Catholic Church placed so much emphasis. If that was the merit of Jesus, it would also have had to be given to the hundreds of thousands of people who died in the same way, since crucifixion was the way to execute those condemned to death in that era. The great merit of Jesus is in his audacity and bravery in spreading the message of love which he came to give, without allowing anybody to intimidate him or make him change his mind, even though he knew that all this would cause him no end of suffering, including death.

So why did he do it?

Out of love for his less evolved brothers and sisters. Spirits that know

unconditional love as he does do not act because they have anything to atone for, but rather because they have a mission to carry out, which generally has to do with setting an example of how to live with love. Bear in mind that above a certain level, spirits act entirely moved by love. Many spirits choose to incarnate in worlds which are little advanced in order to help their less evolved brothers and sisters to reach more quickly the happiness that they themselves experience when living in love. In these cases, the negative circumstances which they must endure are not a type of atonement, but rather they are inherent in the spiritual inferiority of the world to which they come. But they do not mind those sufferings, or being killed, because they do not fear suffering or death. Through their great evolutionary level, they know that death does not exist and that physical life is no more than a moment in the life of the spirit.

So if elevated spirits that incarnate in a little advanced world have only come to teach and not to learn, then they will not evolve much in a life in an inferior world.

On the contrary, since they come to teach and to learn, because they learn from all tests in life. This helps them to evolve very quickly, more than in a world that is on the same level as them, because their capacity for love and understanding is put to the test at all times. In addition, it allows their most hidden defects to rise to the surface, which would otherwise not be brought to light except under very extreme circumstances, which would never occur in a more loving atmosphere. In this way, they have the opportunity to try to improve themselves and subsequently advance in the process of elimination of egoism.

Going back to Jesus, did he do this work alone? Did he not have any help?

When somebody works being moved by love, they are then worthy of receiving the influence of even more evolved spiritual entities. In the case of Jesus, it was the influence of Logos or Planetary Christ, amongst others.

And who is this Planetary Christ?

The greatest spiritual entity that is responsible for the evolution of your planet.

So the three beings of the Holy Trinity are God, Christ and Jesus?

Well I do not know, because I do not even think that those who invented it know what that gibberish means. But what I will say to you is

that God is unique and that Christ and Jesus are different entities and separate from God. Therefore, they are neither God, nor manifestations of God, although you may consider them to be representatives or envoys of God, since they are attuned to the will of God. In other words, they are followers of the law of love and are voluntarily integrated into its plan of evolution.

And how did Christ act through Jesus?

From a certain time onwards, in the last years of his life, Jesus acted inspired and fortified by the Planetary Christ. And he really needed this in order to accomplish the mission that he carried out.

So who was the one who spoke, Jesus or Christ?

We could say that they acted in symbiosis. Jesus spoke with the inspiration of the Christ. Jesus never lost his consciousness and individuality, or his free will.

Will Jesus incarnate again on Earth?

Christ will manifest himself, whenever necessary, and he will do it through the incarnation of a spirit in a human phase of evolution. He already did it before Jesus and he will do it again after Jesus, if the spiritual evolution of the planet requires it. It is of no importance whether he is Jesus or another being of similar evolution. What I put to you is that when a new Messiah, Prophet, Avatar, or whatever you want to call him, incarnates, he will not be dressed as a Nazarene, with a crown of thorns, dragging the cross and with hands blood-stained from the wounds of the nails, as Christians expect. He will be an apparently normal person, but with a capacity to love and with extraordinary spiritual wisdom, but only discernible to those who are in tune with the message of love towards their fellow man and the spiritual evolution that he will bring. And if he were to incarnate at the present time, the first who would be against him and would make it impossible for his message to hold any weight would be the hierarchy of Churches which have supposedly erected him on their banner, because if his message manages to penetrate the hearts of the humans on this planet, their days as religious aristocrats are numbered, and they will be converted into normal ordinary people.

When first speaking about Jesus, you said that there were many additions to his original message which even distorted the message that he had wanted to give. How can we distinguish the original message from the later additions?

Simply, all those beliefs which go against the spiritual laws cannot

come from the message of Jesus, who knew these laws and tried to transmit them to those who wanted to listen to him.

Could you quote some maxims from the authentic message of Jesus?

Yes, of course.

1. All human beings, regardless of race, sex or religion, are of the same nature, in other words, spirits in the process of evolution and, therefore, brothers and sisters. This fundamental message is taken from the maxims:

"My mother and my brothers are those who hear God's word and put it into practice" (Luke 8:21)

"For whoever does the will of my Father in heaven is my brother and sister and mother" (Matthew 12:50)

From this we deduce that nobody is excluded from the process of spiritual evolution. However much damage they may do, they will never be abandoned or condemned forever. They will always have opportunities to make amends and reach true happiness. And this is shown in the following text:

"If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost." (Matthew 18:12-14)

2. The life of the spirit is eternal. Death does not exist.

"Do not be afraid of those who kill the body but cannot kill the soul."

Matthew 10:28a . *"No man has ascended up to heaven, but he that came down from heaven"* (John 3:13)

We have already spoken about the meaning of this second phrase previously. It means that all beings that materially incarnated through birth came from the spiritual world (heaven), and return to it after the death of the body.

3. The mission of humans on Earth is to learn to love unconditionally and to detach themselves from egoism. Spiritual evolution is measured exclusively on the capacity to love, and this is what makes us evolve, in other words, come closer to God.

"You have heard that it was said, 'Love your neighbour, hate your enemy. 'But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends the rain on the righteous and the unrighteous" Matthew 5:43-45. "Be perfect, therefore, as your heavenly Father is perfect." (Matthew 5: 48)

"My command is this: Love each other as I have loved you." (John 15:12)

4. Spiritual evolution depends on our own work.

The destiny of mankind after death depends exclusively on the actions in favour of or against the law of love which have been carried out in life.

"But whoever lives by the truth comes into the light," (John 3:21)

"I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven'." (Matthew 18:18)

5. You all have your own connection with God, so that you do not have to depend on intermediaries in your contact with the spiritual world.

"Therefore I tell you, whatever you ask for in prayer, believe that you have received it and it will be yours. And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive your sins." (Mark 11:24-25)

This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. (1 John 5:14)

"So I say to you: Ask, and you will receive; seek, and you will find; knock, and the door will be opened. For everyone who asks receives; he who seeks finds, and to him who knocks, the door will be opened... If you, then, bad as you are, know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit to those who ask him?" (Luke 11:9-10,13)

6. Spiritual evolution does not end in one single physical life, but rather it is necessary to incarnate numerous times in order to reach a superior spirituality.

"In truth, in very truth I tell you, unless a man has been born over he cannot see the kingdom of God. 'But how is it possible', said Nicodemus, 'for a man to be born when he is old? Can he enter his mother's womb a second time and be born?' Jesus answered, 'In truth I tell you, no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not to be astonished, then, when I tell you that you must be born over again... No man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 3-7,13).

7. The law of Spiritual Justice or the law of cause and effect. You reap what you sow.

"Do not judge, or you too will be judged. For in the same way as you judge others, you will be judged, and with the measure you use, it will be measured to you". (Matthew 7:1-2)"So in everything, do to others what you would have them do to you," (Matthew 7:12)

8. Apart from this one, other inhabited worlds exist which have the same aim, in other words, to serve as a school for spiritual evolution.

"There are many dwelling-places in my Father's house; if it were not so, I should have told you" (John 14:2)

Why do you quote the gospels when you refer to what Jesus said?

It would be easier for me to explain the message of Jesus without limiting myself purely to what has been taken from the gospels. But as you would not accept that it was said by him, I limit myself to using what he said and what is reflected in your scriptures, so that you can see that I am not inventing it.

Could you list some of the Christian beliefs that are not true from the spiritual point of view and that have been added subsequent to Jesus?

Yes. There are many, but I will refer to the ones that I consider most important and most detrimental to spiritual advance.

1) The belief that the practice of rituals has some moral or spiritual value which serves to gain some privileged place in heaven after

death.

2) The belief that the Bible or any sacred text is the word of God.

3) The belief that the Church and priests are God's intermediaries on Earth.

4) The belief that the solution to bad actions needs, and is solved by, confession and acquittal by the priest.

5) The belief that repentance at the last hour redeems sins.

6) The belief that Jesus redeemed the sins of men with his death on the cross.

7) Belief in original sin.

8) The belief that sexuality is something sinful.

9) The belief that the destiny of the spirit for all eternity is decided in a single life (heaven and eternal glory for those who are saved, and hell and eternal punishment for sinners).

10) The belief that only Christians or believers are saved.

11) Belief in the resurrection of the flesh.

Can you explain one by one the reasons for which all those beliefs are not in the original message from Jesus?

Yes, we can try. I will try to explain to you, one by one, why these beliefs contradict the spiritual laws to a certain extent.

Let's begin with the first. You said that rituals or sacraments had no validity from the spiritual point of view.

That's right.

Why?

In the spiritual path there are no short cuts. The only thing that makes us evolve spiritually, or "save ourselves", is personal improvement, detachment from egoism and growth in the capacity to love - nothing else.

Well there are many people who think that this is one of the most important things.

Then they deceive themselves or they have been deceived.

And where does the belief that rituals are necessary for salvation come from?

From the attempt of the leaders of the different churches to control the spirituality of people to use it for their own benefit. In some ways, it is a ploy that urges you: "If you do what we tell you to do, you do not need to be a good person in order to have a privileged place in heaven."

Yes, but I believe that the church does not say anything against being a good person. It only asks in addition that their rules are kept.

Perhaps it does not say it with words, but with facts. When so much emphasis is placed on following rituals, sacraments, ceremonies - the more lavish, the better - and so little emphasis on helping your neighbour, this is the example given.

So is it negative that there are rituals in religions?

It is when they are used to manipulate and to turn people away from spiritual evolution. As they are not necessary, what sense is there in still using them?

I suppose that it was also conceived as an attempt to remember a spiritual message.

Yes. But experience shows that instead of being used for this, what normally happens is that the rituals and symbols end up replacing the actual message that they supposedly represented. And people shield themselves with these rites and symbols in order to commit major outrages, all of them against the beliefs that they say they follow. You have an example of this in the Crusades and the Inquisition. Genocides and murders committed by people who wore outfits with a great cross on their chest, who took communion every day and signed death sentences with the Bible in their hand. Where is the message of love to your neighbour there?

But were there not rituals which were passed on by Jesus himself, such as the Eucharist?

Well no. It is true that Jesus, sensing intuitively that he had little time left before being assassinated, reunited his disciples in a farewell supper. But he never had the intention of establishing any Eucharist ritual or ceremony, or any other ritual, ceremony or sacrament. Besides, eating the body and the blood of Christ, albeit symbolically, is reminiscent of an act of cannibalism, and this has nothing to do with Jesus.

So where does the ritual of the Eucharist derive from?

It was incorporated into Christianity having derived from rituals of previous religions. In fact, all these ceremonies, as well as the name of Christianity to define the followers of Jesus, and the symbol of the cross to represent them, are introduced later on.

So the symbol of the cross does not come from Jesus either?

Bear in mind that at the time of Jesus, the cross was used to execute

people, just like the electric chair at present. Nobody in their sound mind would have thought of adopting a cross as a symbol of their faith, just as now nobody would think to wear an electric chair on a pendant if Jesus had incarnated at present and had been executed in the electric chair.

Well all this that you say seems to me quite strong for Catholic or other Christian believers to take on board.

Perhaps, but it is the truth and what we intend here is that people open their eyes to spiritual reality. Bear in mind that the mission of Jesus on Earth was to indicate the path to spiritual evolution. The religious institutions of that era had been impeding the spiritual progress of people for some time, with a load of superstitions and lies, putting fear into people and using God's name to satisfy their yearnings for wealth and power. They had a complex system of rituals to distract people and above all submit them to their will, to take their money from them and to live lavishly at their cost. And as Jesus showed them up, they killed him. That Jewish "Church" was very similar to the contemporary Christian Church, living at the expense of the figure of Jesus and manipulating his message, and with their methods impeding the spiritual progress of humanity. Now is the time to put things in their place.

All these allegations against rituals are all very well, but for a Christian, what is not taken from the Bible...

Well in that case review chapter 12:28-34 of Saint Mark's Gospel, where more or less this same message is taken:

"One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these." "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding, and with all your strength, and to love your neighbour as yourself is more important than all burnt offerings and sacrifices." When Jesus saw

that he had answered wisely, he said to him, "You are not far from the kingdom of God."

In the second point you said that it was not correct to think that the Bible or any sacred text is the word of God.

That's right.

So if the Bible is not the word of God, what is it, in your opinion?

The Old Testament is a set of books which covers part of the history of Israel, conveniently manipulated in order to justify the conquering intentions of its leaders showing it to be "the will of God", although it also includes some fairly correct messages from more spiritually advanced beings than average - I am speaking of the prophets - then already warning of the fanatical manipulation of religious beliefs, and giving an idea of where authentic spirituality lies.

The New Testament, on the other hand, is an attempt to cover the oral tradition concerning some of the more relevant facts of the life of Jesus, mainly those of his last years of public preaching, and it partially covers the message that he wanted to give (gospels), the life of the apostles after the death of Jesus (Acts), and the Apocalypse, which contains a series of visions of the author about the future of humanity.

Well in spite of not having a very good concept of the "Scriptures", you mention from time to time some passages from the New Testament to justify some of your arguments.

I have not said that everything was a lie. You need to give the correct value to everything. For that reason, I use many passages which make reference to the public preaching of Jesus, such as the Sermon on the Mount, for example, and many parables taken fairly faithfully from what Jesus said. Bear in mind that the fact that Jesus spoke in the form of parables was not unintentional. It has allowed many parts, which were inconvenient for the church, to be saved from manipulation, since, as their meaning was not very well understood, they were allowed to pass through ecclesiastical censorship.

Can you give an example?

Yes. The idea of reincarnation is taken up, in a subtle form, from two passages from the New Testament. First in John 3, with the dialogue between Jesus and Nicodemus of whom we have already spoken:

"In truth, in very truth I tell you, unless a man has been born over he cannot see the kingdom of God. 'But how is it possible', said Nicodemus, 'for a man to be born when he is old? Can he enter his

mother's womb a second time and be born?' Jesus answered, 'In truth I tell you, no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not to be astonished, then, when I tell you that you must be born over again... No man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.'" (John 3: 3-7,13).

The second in Matthew (17,10-13):

"The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?" Jesus replied, "To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognise him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about John the Baptist."

So what position must we adopt with regard to the reading of the Bible in particular and any supposed sacred text in general?

Look, all religions have their sacred books, which are usually attributed to God or to messengers of God, as otherwise they would lose the supposed sacred character that is attributed to them. But, in fact, they are written by men like you, although yes, it is certain that some of them could have been written by more spiritually evolved people or by means of inspiration from superior spirits. In any case, the best way not to be defrauded is to always analyse the content exhaustively, and not to pay much attention to the supposed authority. You will know the spiritual level of the author by the quality of the message. Also bear in mind that the same writing may have had different authors, even though it is attributed to the same one, since there is an age-old tendency to adulterate and manipulate the original texts for the benefit of those who raise themselves up as intermediaries for divinity. For this reason, one paragraph may have been written by somebody who is spiritually advanced and the following one by a fraudster, so that next to a great truth can be a great lie, and you will only be able to know this by analysing the quality of the content exhaustively, rejecting "the chaff" and retaining "the wheat".

Well there are many religions on Earth, many of them monotheistic, which establish quite strict commandments, and according to their authorities, are the will of God. What is your opinion of them?

All those doctrines or religions which are based on the imposition of dogma by an authoritative criterion and which do not respect the

spiritual law of free will cannot be true, nor considered to be spoken by God or by superior spirituality.

Neither, therefore, can the authorities of these religions be considered to be true spiritual guides, since a spiritual guide never uses force or manipulation nor tries to impose specific precepts.

So do you mean that religions on Earth are not true since they do not represent the will of God?

In all religions there is a part that is true, which is usually the inspiration of some more evolutionarily advanced beings, and a lot of falsification, which is usually the product of additions contributed by other authors based on earthly interests.

Could you give me an example?

Yes. For example, in the Old Testament, the Ten Commandments are fairly accurate rules, and obey messages from spiritually advanced beings. One of the commandments is "thou shalt not kill". Nevertheless, in the same text from the Old Testament there are passages in which God supposedly sends the people of Israel to attack other peoples in order to conquer a supposed "promised land", and of course, in those attacks other human beings are fought against and killed. Consequently, if this were so, we can deduce that God is telling His people to kill. It so happens that the second message ("thou shalt kill") contradicts the first "thou shall not kill". And how is this apparent paradox resolved? Either God contradicts Himself, which would be unacceptable for such an evolved being, or we will have to admit that each instruction comes from different authors who have different motivations. Between those two messages, you will not kill and you will kill, which is the one which common sense tells us is more spiritually advanced?

For me, the one that says that you will not kill.

If we admit that this message comes from superior spirituality, then the opposite cannot come from the same source.

And where would it come from then?

From those who were interested in the invasion.

Good, but this is an example from the past.

Which continues to repeat itself in the present. Are there not many current leaders on Earth who are supposedly fervent believers in God, who always end their speeches with "God bless you", but who do not have any scruples about sending their fellow citizens to invade other

countries, causing millions of deaths and destroying millions of homes through several generations? Do they not use psalms from the Bible or expressions such as "We trust in God", or "God is with us" as a ploy to justify their actions? Be clear about one thing: "God" or "superior spirituality" will never take sides in a contest, nor support any invasion or conquest, because to do so would be to violate one of the laws that He Himself established for the Universe, which is the law of love. These are the people who violate the commandment of "Thou shalt not take the name of thy God in vain", a commandment which supposedly believers of Judaism and Christianity must fulfil, because they try to justify their atrocities using the name of God, as if God would agree to commit such atrocities against His creatures. This is using the name of God in vain, not using the word "God" in vulgar expressions, as some people believe.

Then what about the people chosen by God?

There are no privileged peoples or individuals for God. God, or superior spirituality, does not specifically join together particular peoples or races to the detriment of others, but rather makes a call for all beings to participate in the development of the evolutionary plan. Of course, neither God nor superior spirits force anybody to follow their laws. Those beings decide for themselves whether they want to collaborate or not in that plan. They will acquire, according to their will and capacity, if they so wish, a commitment, both on an individual and collective level, to developing a concrete task within the plan of spiritual evolution for the humanity in which they incarnate. That is the choice, made by the spirits. Therefore, the "chosen" ones are no more than those people that open their inner selves to superior spirituality and are committed to following the law of love in their lives, so that, as well as evolving themselves, they serve as an example to other beings that have still not opened themselves internally to this call.

And do these people who open themselves to this call from the spiritual world, have something to do with the mystics or the prophets?

Look. Direct contact with the spiritual world is not just reserved for a few. I have already said that everyone has a direct connection. You all have your own personal connection, with God, with superior spirituality, with your own guides, and each of you will experience this in your own way. The important thing is to look for that connection sincerely, with humility, and let the motive for that search be to advance spiritually, and each of you will be given what you need. The important thing is not the spectacular nature of the experiences, but rather that those experiences enable you to advance in love, not to justify your own

defects. Unfortunately there are many people who, motivated by the desire to be or appear as somebody important over and above others, as a kind of "Ascended Master" or something similar, conjure up with their minds experiences that are not real, and which can end up deceiving other people. Or having had real experiences of spiritual contact, instead of using them for their own spiritual advancement or to help others, they have used them to aggrandise themselves and consider themselves superior and they demand that others treat them as though they were gods. It is the defect of vanity that makes you look for the admiration of others instead of seeking to improve yourself. Unfortunately this is very frequent in your world.

And what is a prophet?

A prophet is an envoy sent from superior spirituality to teach the truth about the spiritual world and to warn people from each era of the consequences of acts against the law of love. Prophets are generally more advanced spirits than the average for the planet in which they incarnate, since otherwise they could not undertake the mission which has been entrusted to them. At the same time as they are helping, they are helping themselves to evolve, putting to the test their capacity to love, since they are generally repudiated, rejected, tortured, scorned or ridiculed by the societies in which they have been incarnated. They are not beings with special divine privileges, as is commonly believed, since their spiritual capacity has been secured by their own merit in the wheel of incarnations, although these could have been given to them in other worlds. These then are older students who make contact with younger students to help them in their education. The difference is that we cannot recognise them by their physical aspect or by their age, since they incarnate in the same conditions as all the others. Some day any one of the beings that inhabits your planet, when sufficiently evolved, will be able to perform the function of prophet in a world inhabited by a less evolved humanity.

But does it not often happen that there are people who are believed to be great teachers, only for it to be discovered later that they are profiteers, who amass great fortunes at the cost of the naivety of people?

That is true. There are many fraudsters. But also there are many who begin well and who initially follow the right path, and for that reason they are given all the spiritual aid that they need. The problem arises when they allow themselves to be dazzled by the effect that they have on people, who are in great need of answers, and when they

find someone who awakens their inner self, they feel very thankful to that person and they want this to be noted. They think that they are the ones who dazzle, when in fact it is the light of spiritual knowledge of which they ought to be carriers that makes them reach people. People begin to venerate them erroneously as if they were gods. If these are people who still do not know egoism and its manifestations very well and do not fight to overcome it in themselves, their ego enlarges to the point where they believe themselves to be above everything and everyone. And instead of serving others the opposite happens. They want others to serve them, so that their followers become like moral subjects or slaves, who obey them blindly, without ever questioning any of their decisions and desires. And then, little by little, the light goes out, the feelings disappear and the inspiration is lost. In the absence of spiritual inspiration, egoism takes control of the mind and, from then on the messages that they give are confusing and contradictory. And the little truth that might be in their words is just a confused recollection of what they once had and did not know how to take care of, hidden by loads of falsehoods intended to justify the glorification of their ego.

How can we distinguish between a true prophet and an impostor? In other words, in your opinion what requirements should an authentic prophet, spiritual guide or messenger fulfil?

Disincarnate spiritual guides help all spirits without any kind of distinction. Authentic spirituality does not know boundaries or differences of economy, race, religion, or of any other kind. Therefore, it does not discriminate between rich and poor, white and black, believers and non-believers, since these differences are only a temporary and circumstantial condition of the incarnate, which changes from one life to another. Those who are considered worthy to spread the spiritual message have to act in the same way. Authentic incarnate spiritual guides try to live their lives according to the spiritual laws, without any show and with humility. They are willing to help and to clarify without receiving anything in return. For this reason, all those who try to receive economic, or any other kind of compensation for revealing supposed spiritual truths cannot be considered true spiritual guides, since there are no truths "only for subscribers". Authentic teachers respect free will, that is to say, they never try to impose their criteria on others, but rather they preach by example and allow others the freedom to take or leave what they are offered. Therefore, they never make use of the principle of authority to justify themselves, in other words, they will never say: "This is like this because I say so, for that reason I am the teacher, the enlightened one or God's

representative". The elevation of the message itself is sufficient to convince those who are receptive. If that message does not interest or does not convince other people, they have the free will to express this and to freely follow their own path, without being forced or compelled to believe or to admit something that they do not wish to.

Some advice on not allowing ourselves to be deceived by false teachers or false spirituality?

Never renounce your will for a belief, whether this be a religion, a political or philosophical ideology, however elevated it may seem, because if this requires you to resign your will, to resign your freedom for it, you can be sure that it is not worth it. Analyse the messages, do not idolise the messenger. If the message does not convince you, express your doubts and demand explanations, and if you still fail to identify yourself with this message, then reject it. Do not accept anything on faith alone, which requires you to believe without understanding. What is not internalised through your own experience, feeling, understanding, analysis, but rather becomes like an external imposition that is not understood and is only respected through the principle of authority - in other words, because somebody supposedly divine says so - does not serve for evolving or being happier, because the spirit is only happy in freedom. Therefore, reject blind faith, or states which control and manipulate spirituality. Look for the answers in your interior, which is much wiser than you think, because it has a direct connection with your own spiritual guides, with superior spirituality.

Well there are many religions which consider that contact with spirits is a thing of the devil and consider that seeking contact with spirits is something pernicious and diabolic, since, according to them, the Bible prohibits this kind of contact, and the Bible being the word of God, this means that God Himself prohibits these contacts. What is your opinion on this matter?

Accepting that all people have their own connection with superior spirituality - let us call it God or spiritual guides - means that the leadership and power of the ecclesiastical authorities are lost, and so they are no longer able to direct the will of the faithful at will. They contradict themselves, because if they consider that their sacred writings are the word of God and that they have been written by somebody inspired by God, this implies that those inspired people have had some contact of a mediumistic nature with the spiritual world, the same contact which they deny to their faithful and which is reserved only for the authors of the past who wrote what they venerate. Jesus and other advanced prophets sought that contact

with superior spirituality. They were inspired and helped in their missions by advanced spirits, and this is a proper contact with the spiritual world, in which the incarnate being receives advice and aid from disincarnate spiritual entities. Likewise, if mediumship is censured, so should Jesus himself also be censured, since Jesus acted as a very powerful medium, as a transmitter of a message from the spiritual world to the humans who lived at that time.

But they will say that Jesus was the son of God and that it was God Himself who inspired him and not a spirit.

How do they know if the one who inspired a prophet who lived more than two thousand years ago was God, the Holy Spirit, or the very Devil himself if everything has to be believed through blind faith and analysis of the messages is not permitted?

In fact, if one of the authentic prophets from the old testament, who was the author of some of the writings which they consider to be the word of God and that they venerate so deeply, were to incarnate now and were to write new spiritual messages which clarified and amplified the work done in other lives, showing them up, just as the old prophets did with the religious authorities of antiquity, those same people would laugh in his face or would make it appear that that person is crazy, that he is in contact with the devil or something similar, without even allowing the quality of the message that has been received to be analysed. Let's act with common sense. The quality of the message is the only way of knowing the capacity of the author. Who can believe that somebody from the present time who in their messages promotes violence, war, and hatred of human beings towards others is an envoy from God? So if we do not accept it from a contemporary of ours, then why should we accept it from an author from the past, however old he may have been? What is it that makes the very old being so special? If the oldest is the most valuable, then let us set up as gods the dinosaurs, sharks or ants, which appeared in this world before any of the writers from antiquity. If the message of Jesus has had so much impact on humanity it was not because Jesus gave it, but rather because of the greatness of the message itself, which was the expression of unconditional love. But the powerful ones of this world, faced with the impossibility of restraining its expansion, and fearing that it would put an end to their privileges and abuses, took control of the figure of Jesus, took that message and adulterated it in such a way that they almost managed to make us believe the opposite of what the message said, putting into the mouth of Jesus what he never said, words which contradict the original message itself, what they would have wanted him to say in order to maintain their

privileges and their power.

I suppose that anything that Jesus were to do would always be well accepted by Christians, since they consider him to be God Himself or the son of God. What they will be unwilling to admit is that a normal person should have direct contact with spirits.

It would surprise them to know that contacts with beneficial spirits were very frequent amongst the first Christians, who were strengthened in this way from the spiritual world in order to bear the tremendous persecutions which were thrown at them. Also the first Christians knew that when praying with love they would attract the influence and the manifestations of the advanced spirits. In the New Testament itself, in the Acts of the Apostles, you have the example of how Jesus himself voluntarily appeared and disappeared in spirit to the apostles after having disincarnated. Later, the church itself persecuted this type of manifestation, because its authorities feared that the seed of love would arise again from them and that this would once again germinate in the hearts of people and would release them from the spiritual darkness into which that religious institution had plunged humanity. Jesus did not come, but other elevated spirits with direct contact with the spiritual world came, who did much good, healing and taking care of the underprivileged. Many of them were burned by the Inquisition under the accusation of witchcraft or heresy.

Yes, but it seems that people do exist who have come together to invoke malignant spirits with the intention of securing certain magical powers which give them the capacity to dominate other beings or to secure wealth or power. What is your opinion on this matter?

This type of contact has taken place and will continue to take place, while there are spirits in the world full of egoism, thirsty for wealth and power. These contacts are indeed pernicious and have nothing to recommend them, because people who act with this kind of intention end up being the scapegoats for spirits from their same level, who will do everything possible to keep them under their control and will convert them into their slaves to commit major outrages. But just because there are people who have used mediumship to contact inferior spirits with the intention of harming other people, we cannot conclude that all contact with the spiritual world through mediums is pernicious. Or would it be seem reasonable to you that, just because there are people who use the Internet for pernicious aims, the authorities prohibited all communication throughout the network for any use and for everybody? Logic tells us to limit its use only when it goes against the integrity of people, and not in general.

So why is there so much opposition in the world towards contact with spirits?

What happens is that the way in which the authorities of many religions and other powers of your world maintain their control is by avoiding anyone obtaining contact with God by themselves, through their spiritual guides. A multitude of films exists which are made with the express intention of maintaining that fear of contact with the spiritual world, making us believe that all contact will be terrifying, as in horror films such as "The invasion of the living dead" "Poltergeist" or "The exorcist". In this way everyone, through fear, acts as their own inquisitor and whenever the possibility of receiving a message from the spiritual world arises, in whatever form this may be (intuitions, dreams, etc), fear makes sure that it is repressed and misinterpreted.

You also said that the belief that the Church and the priests are intermediaries of God on Earth is not correct.

That's right.

On what basis do you say this?

I believe that if we read correctly the relationship that Jesus had with the priestly castes from his time, we will reach the conclusion that Jesus never had the intention of creating a priestly caste and a hierarchy such as the Catholic Church has created, which is a fairly faithful copy of the Hebrew Church of those times. He came to teach that everyone has their own connection with God, and to destroy the false idea that we can only contact God through priests. In fact, whereas Jesus spent a good part of his public preaching, fighting with the Hebrew priests, who saw in him a serious competitor, he did no more than show them up. And they were right, because Jesus did not stop repeating in various ways, time and time again, the following message: "Listen, these people are not intermediaries from God, because they are more occupied in maintaining themselves economically at your expense than in providing a suitable spiritual aid. They have confused you with their absurd laws. You do not need them. The only valid way to enter the kingdom of God is to love." This message was seized by the priestly castes and, seeing that if people attained consciousness they would become unemployed, they acted accordingly and killed him.

And why has the Catholic Church ended up looking so much like the Hebrew Church?

It was not like this in the beginning, because to be a follower of Jesus' message of love you had to be very convinced, since you were

constantly gambling with your life at all times, with the continuous persecutions which the Christians were subjected to, as much by the Jews at first as by the Romans later on. But the powerful ones, seeing that, in spite of their efforts to eliminate the followers of that philosophy - which was so detrimental to their egoistic interests - the number of followers did not stop growing, they opted for the strategy of "if you can't beat them, join them". Following the conversion of the emperor Constantine, who decreed the conversion of the whole Roman Empire to Christianity, a great many people were forced to become Christian, and not through belief in the message. And the majority, being forced Christians, spoiled everything. Love towards one's fellow man ended there. The old high priests of the previous cults and their followers changed sides and converted to Christianity without any spiritual transformation, and began to take over the important positions. How do you think that the ex-high priests of the previous cults were going to cope with being just one more of the believers? They wanted to retain their share of power! So they changed the cap of high priest for that of bishop of the Christian Church. Nor did they even change caps, because even the cap of the Pope and bishops, the mitre, comes from another religion. It is known as this because the priests took it from the old cult of Mithras, one of the divinities worshipped by the Romans. Many adapted to Christianity the rituals of their previous religions and adulterated the original message of love towards one's fellow man with other ideas contrary to this message. And so the Catholic Church was born. As Jesus would have said, it is not possible to serve God and money at the same time and the Catholic Church, like the Hebrew Church of 2000 years ago, sided with the latter almost from the beginning.

So with regard to the infallibility of the Pope and that he is God's representative on Earth...

It is all false, of course. He can be mistaken, just as any human can. Regarding his connection with the spiritual world, he does not have any privilege compared to any other person. The connection with superior spirituality is made increasingly stronger by the personal work of unconditional love, rather than by the concession of any earthly title, however magnanimous this may be.

So where does this idea come from then?

As I have already said, from the Church leaders themselves. It is a way of justifying their acts, which were generally motivated by the ambition for wealth and power, so that nobody disputed them. If they were able to convince people that they were essential for salvation, they

could live at the expense of parishioners without anybody being able to question their actions, since they could always threaten them with "eternal damnation" if they did not comply with "God's plans", in other words, if they did not obey the orders of "God's representatives," in other words themselves.

And what about the belief that the solution to bad acts needs, and is resolved by, the confession and absolution of the priest?

It is clear that to improve spiritually the first step is to be conscious of the wrong that we have done. But repentance is not sufficient, because in the spiritual world only by repairing the wrong done can the acts against the law of love be eliminated. Only we ourselves are able to do it. Nobody, no matter how advanced they may be, will be able to replace us in that task, although we can receive help to overcome it. That the priest is attributed the power to eliminate sins forms part of the strategy to make us believe that the representatives of the church are indispensable for salvation and that, for this reason, it is necessary to sustain the church economically. As I said at the beginning, spiritual evolution is only attained by personal effort and not by "pulling strings" with some superior being.

So the belief that Jesus redeemed the sins of men with his death on the Cross and later resurrection?

It is not certain either. It is true that Jesus came to teach the way of spiritual evolution and that if you decide to follow his example of love towards one's fellow man, you are making a decisive change to take the direct path in spiritual evolution, because that same belief will help you avoid committing many errors from the past, called "sins" in religious jargon. But this does not exempt you from facing the atonement for criminal acts committed in other lives.

Jesus did not erase the sins of anybody, but rather he taught each one how to erase his or her own sins. It would be very unfair if, in the middle of a university entrance examination, the teacher of some students came and said: "those who are my students do not need to hand the examination in, because they have all passed, as I know the members of the tribunal and I have the influence to obtain this". This would not be a fair way of evaluating the effort expended by each student, since students with little preparation would be awarded without deserving it, to the detriment of others who had studied for the examination and were prepared to successfully pass the examinations on their own merit. What good teachers would do is exert themselves so that their students were well prepared to sit the examinations. And this is what Jesus tried to do, to prepare us well in order to successfully

pass the spiritual examinations of each incarnation. In the spiritual world "pulling strings" does not exist. Infinite possibilities are granted to us to improve and to rectify any errors committed. But we will have to do this ourselves and not through the intervention of Jesus, the Virgin or any other saint to whom we entrust ourselves.

Well then now try to convince a Christian of what you say, because this is one of the central dogmas of Catholicism.

The very same thing is mentioned in the New Testament in the gospel of Mark (10: 35-40):

"Then James and John, the sons of Zebedee, came to him. "Teacher, they said, "we want you to do for us whatever we ask." "What do you want me to do for you?" he asked. They replied, "Let one of us sit at your right and the other at your left in your glory." "You don't know what you are asking," Jesus said, "Can you drink the cup I drink, or be baptised with the baptism I am baptised with?" "We can," they answered. Jesus said to them, "You will drink the cup I drink and be baptised with the baptism I am baptised with, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

Yes but was it not he himself who said to the people "your sins are forgiven"?

What he meant is that for the mere fact of having acted against the law of love in the past you are not condemned forever, but rather all people have the opportunity to make amends and to begin again, whenever they want, without having to take into account who they were or what they did.

Yes but why did he just say that to the patients just after curing them?

When Jesus healed a patient, he was cleansing them of toxins, both in the physical body and in the astral body, which are causes of disease on a physical level. These toxins were the result of the accumulation of psychic toxins through feelings, thoughts and acts against the law of love conducted by the spirit in that life and in previous lives, which at that time were called "sins". Consider the healing which Jesus performed through the laying on of hands as the running of a vacuum cleaner over a carpet (the body) which is dirty because care has not been taken to keep it clean. If after that drastic cleansing people do not make any change to their "dirty" habits, in a short time the carpet will be just as dirty as it was before being cleansed. In fact, there were people who, after having been healed by Jesus, and not heeding the advice regarding inner reform, retained their bad spiritual habits,

continuing in this way to generate psychic toxins again on a mental level, which, on passing to astral and physical levels, caused the disease to come back again.

And why did he say to the patients, when they thanked him because he had cured them, “your faith has saved you”?

Because Jesus knew that for the transmission of healing energy, call it reiki, prana or whatever we want, to be effective, not only is it necessary to have a good transmitter but also a good receiver, in other words, for the person receiving it to be predisposed to receiving the energy with open chakras. For this to happen, the person who receives the energy must have confidence (faith) in the transmitter, as when there is distrust, the chakras remain closed and the energy cannot penetrate and exert its therapeutic effect, however powerful the transmitter may be.

But sometimes this was said not to the people who had been cured, who were unconscious or too ill to understand that they were trying to cure them, but rather to one of their relatives. What is the meaning of this?

Just as Jesus had the power to transmit energy of high vibration, with a high healing power, inspired by his capacity to love and the will to do good, there exists the power to harness the transmission of the energy in those people who have confidence in it, and who have the will to help those who need it, acting in this way as “repeaters” of the original signal. In this case, they themselves also become a channel for passing healing energies. Also, there are people who are able to interfere with the transmission of healing energy towards other people around them, due to their psychic negativity or their incredulity. There were many cases of people who did not trust Jesus and his teachings. In those places, even though he continued to place his hands on patients as always, there were few healings. This circumstance is taken up in the actual gospels.

“Coming to his home town, he (Jesus) began teaching the people in their synagogue, and they were amazed. “Where did this man get this wisdom, and these miraculous powers?” they asked. Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things?’ And they took offence at him. But Jesus said to them, “Only in his home town and in his own house is a prophet without honour.” And he did not do many miracles there because of their lack of faith.” (Matthew 13:54-58)

Since we are here, let's speak about the Resurrection.

Alright. I will try to clarify this subject because there is tremendous confusion regarding this point. Many of the things that have been said about the resurrection are totally incorrect.

If we understand as resurrection the survival of the spirit after the death of the body, this indeed is correct. But the fact that after death the being continues living is nothing extraordinary. The survival of the spirit did not begin with Jesus, but it has always taken place, since it is a Universal law and we have already spoken of it extensively. But all those beliefs which speak about the fact that, for spirits to live, they must be necessarily bound to a body and, specifically, to the same body which they occupied during physical life, are not true.

Well there are some Christian denominations which believe that life is only possible through having a physical body, in other words, they do not admit the life of the spirit separated from the body after death. What is your opinion regarding this matter?

It is not certain that when the body dies the soul remains indefinitely in a dream state until it occupies again the same body that it left. This is one of the false beliefs which exist about the resurrection. Perhaps it is not evident that from the moment in which physical death takes place the body begins a decomposition process until the time comes when there is nothing left of it? How can somebody believe that it is possible that the day will come when, in order to return to the physical world, the spirit occupies a body which has not existed for centuries? Is it not easier to explain the return of passed away spirits to physical life by means of reincarnation, in other words, that the spirit that lived yesterday on Earth returns today as the baby who is going to be born? Therefore, the belief that the dead will return to physical life through a magical process of re-composition of bodies which have already disappeared through the process of natural decomposition of matter is false. These beings return continuously to material life, but they do this through the birth of new children, without breaking the laws of nature. It is not certain either that the soul or spirit needs a body in order to live. Souls do not remain in an indefinite dream state until they incarnate again in the physical world but rather, as I have already said, they continue their life and their evolutionary process in the spiritual world, separated from matter. When Jesus died and it was said that he was resuscitated, it does not mean that his body came back to life, but that his spirit continued living.

But a Christian would say to you that according to the Gospels Jesus “raises Lazarus from the dead” and he continued living longer in his body. Is this not proof of the “resurrection of the flesh”?

Jesus did not raise Lazarus from the dead, because Lazarus was in fact not dead yet. In fact, what Jesus did was to revive him. This, on the other hand, should not appear at all miraculous, since nowadays with the techniques of cardiac resuscitation, doctors are able “to revive” people considered clinically dead. Have you not heard speak of exceptional cases in which people, who have been given up for dead in a morgue, wake up suddenly after a few hours and return to life?

And does the separation of the physical body not take place instantaneously when a cardio-respiratory attack occurs, otherwise cardiac resuscitation would be impossible. It requires a period of time, which may be longer or shorter, depending on the attachment of the spirit to matter or on the vitality of the physical body when the separation process begins, but which can last for at least two or three days, culminating in the definitive rupture of the silver cord. If Jesus could revive Lazarus with the power of his energy it was simply because Lazarus had not completed a disincarnation process and it could be reverted, just as doctors do nowadays.

But did it not happen with Jesus that his close friends went to his tomb on the third day after his death and could not find his body?

In the case of Jesus, as the spirit abandoned the last tie that united him with his body, and due to the enormous vibratory frequency of his astral body, on freeing himself from the physical body, immediate disintegration occurred, in a process which is actually remarkable for you and which does not happen in your case. That is the reason why the body of Jesus was not found in the tomb. This process of disintegration left its mark on the linen cloth which surrounded the corpse of Jesus. For this reason, not finding his body in the tomb does not mean that Jesus continued to live in the body that he had while still alive.

So the Holy Shroud and the image that was found on it are true?

Well yes.

And why do carbon-14 tests that scientists have made, in order to know the age of the Holy Shroud, not date back to the first century?

The only thing that I will say to you regarding this matter is that there is something in the dating procedure which considers to be certain something that is not, and for this reason the dates do not coincide. But this is digressing, because regardless of whether or not the Holy

Shroud is the linen cloth which swathed Jesus after his physical death, it is irrelevant to what we are relating; as is also the fact that the body had disintegrated or decomposed slowly as all bodies usually decompose. All this is irrelevant with respect to the spiritual message, as is the case with his conception and whether Mary was a virgin or not. You have stuck with the events that seem extraordinary to you, but which are irrelevant from the spiritual point of view, and you have stopped paying attention to the really important issue, which is the message that Jesus transmitted.

And so how did he appear to the apostles, if he really did appear to them, after death?

The later appearances to the apostles, or other people with whom he coexisted, were not made with the body that he used while still alive, but rather he appeared in the form of an astral body, just as many beings that have passed away appear at the bed of their loved ones to say goodbye, their physical body being inert in the place where they died, or in the coffin. And the fact is that an astral body, under certain special circumstances, can "condense" until almost taking the appearance and solidity of a physical body, and even more so in the case of spirits that have the spiritual capacity that Jesus had; this is known by many investigators of the phenomena which you call "paranormal".

And do the prophetic affirmations such as "at the end of time the dead will revive" make any sense?

The spirits of beings already passed away are continuously returning to the physical world through reincarnation. In other words, they are not going to wait for a supposed era called "the end of time" in order to return. Reincarnation of the spirits is a process which is ongoing while humanity still lives on a physical planet. What is true is that at present, due to the demographic explosion, a greater number of spirits are incarnating simultaneously than in other eras of history, coinciding with the end of a cycle, so that these spirits also have the opportunity to incarnate at a time of great evolutionary importance. It is the only way in which the phrase "at the end of time the dead will revive" can be understood.

And what about the belief in original sin, in other words, because the supposed ancestors of humanity (Adam and Eve) sinned, their descendants must pay the consequences of their acts?

I will answer this for you with an example. Imagine that a man robs a bank and as he flees he crashes the car and dies. Faced with the

impossibility of judging him, the judge makes the decision that the son of the robber should pay for the crimes of his father and go to jail instead of the father. Would you consider fair a judge who made that decision?

Of course not, and I do not believe that there is any court in a civilised country that would make such a decision.

If it seems an aberration of human justice to you to blame a son for something done by his father, why then do you believe that divine justice may be worse than human justice? In the spiritual world you have to account for your own actions, never for actions committed by others. Therefore, belief in original sin or in faults "inherited" from your ancestors is unjust and lacks foundation.

And where could that belief in sins inherited from ancestors come from?

What does happen is that we have to account for our own actions and these may come from past lives, and it could so happen that some of our ancestors were in fact ourselves living a previous incarnation. This is the only correct way that such a belief can be interpreted and it is only understandable if the existence of reincarnation is accepted.

You also said that the belief that sexuality is something sinful and that anyone who abstains from sexual relations is purer and more elevated than the rest is not true.

That is right. It is not true. And I would like to know where they have got that affirmation, which has served to impose the vow of chastity on religious people, whether they are priests, monks, nuns or friars.

I suppose that it is based on the example that Jesus gave.

You do not know anything about the intimate life of Jesus to be able to affirm that he did not have sexual relations! Jesus never said publicly that abstaining from sexual relations meant being any closer to God or being purer. If this were the case, and all humans were to make the decision to abstain from sexual relations for life, within 120 years human life on Earth would be extinguished! Does not "be fruitful and multiply" appear to be a contradiction to you? Tell me if you know of another form of multiplying that is not through sexual relations. Because in past times they could not resort to "test-tube" fertilisation!

Am I to understand from your words that sexual relationships must always have procreation as a motive?

No, of course not. We have already spoken extensively about this. A sexual relationship for an advanced spirit is a manifestation of intimate love. Another very different thing is when satisfying sexual desires, abuses of all types are committed and people's free will is harmed, above all that of the most defenceless, such as women and children who are engaged in the sex trade (I speak of prostitution and paedophilia) or when there are people who manipulate and deceive in a thousand ways to obtain sex saying that someone is loved when in fact it is a lie, which is something that happens very frequently in your world. All this Jesus denounced. Consider that at the time of Jesus, woman was considered as little more than a slave of man in all aspects, including sexual, and she had practically no rights. Men could do whatever they wanted without anybody saying anything to them. Women had to bear the blame for the abuses of men with the blessing of religion, such as for example, when women were repudiated, being condemned to prostitution as they had no way at all of surviving. Jesus fought a lot to defend the rights of women, so that they stopped being considered sexual slaves and also to reprimand those who blamed them, making them see that they were responsible for their lamentable situation. But the Church has transformed all of this into an argument against sexuality.

So the Church has made a banner of that relation between purity and chastity, with the example of the Virgin Mary, the mother of Jesus.

Leaving to one side the subject of the conception of Jesus, Mary, like the majority of women, was a virgin only until she began to have sexual relations with her partner, Joseph, resulting in several sons and daughters, who are the brothers and sisters of Jesus. And the most striking thing is that this is taken from the gospels which the Christians say to follow, whose authors did not see any problem in that Jesus, like the majority of human beings, had brothers and sisters, and they did not take any trouble to hide this, as the Church is trying to do at the moment. That Mary had more children, and that these had a forename and surname is reflected in various verses of the gospels. I quote some of them as examples.

"Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" (Mark 6:3)

"While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him". (Matthew 12:46-47)

"Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas?" (Matthew 13:55)

"Now Jesus' mother and brothers came to see him, but they were not

able to get near him because of the crowd. Someone told him, 'Your mother and brothers are standing outside, wanting to see you.'" (Luke 8:19-20)

Why, if the evangelists did not have any problem with the fact that Jesus had siblings, expressing this fact in their writings without any sense of shame, did those who came later?

And what will you say to me about the belief that whatever we do in this life decides our future for all eternity, with eternal punishment and hell for the bad and the non-believers, and that only Christians or believers are saved and secure eternal glory?

We had already spoken about this at length, when we explained the law of spiritual evolution and how things work in the spiritual world, but I will say it again in case it has not been made sufficiently clear. Absolutely all spirits are immortal and their destiny is to reach the highest levels of spiritual evolution. Therefore, no human beings are excluded from the evolutionary scheme, independently of their religious or political beliefs, race or any other reason. In other words, whether or not they believe in God, Jesus or the Such and Such Church, and although they may have been a total disaster as people, they will never lose their condition of immortality or their possibility of improving spiritually. Therefore, neither death nor eternal condemnation exists for anybody. If we look back sufficiently into the spiritual past of each and every one of us, we will find that in some previous life, we have all been murderers, cannibals or both things simultaneously. If now we are not, and we consider it an aberration, it is because we have evolved spiritually and because we have had innumerable opportunities to go on amending errors we have committed, on the basis of incarnating time and time again, in order to put our capabilities to the test. If there was no opportunity to make amends and what we did in a single incarnation decided our future for all eternity, I assure you that there would be no place left to enter "Hell" it would be so packed and "Heaven" would be more uninhabited than the Sahara desert.

So the belief that repentance at the last hour before a priest redeems sins...

The destiny of spirits after disincarnating depends exclusively on their actions while still alive, always having the opportunity to evolve, to improve and consequently "be saved", from the moment in which they want to take this step. But this is not going to happen overnight,

but rather it implies a deep change in each spirit, which needs time for reflection, consciousness and effort to modify negative attitudes. In addition, in order to undo our spiritual debts or acts against the law of love, we must repair the damage that we did and this requires strong will and plenty of time to carry it out. From this it can be deduced that an absolution before the priest at the final moment of life in no way changes the destiny of the spirit after the death of the physical body.

Forgive me for insisting, but with regards to the belief that only Christians or believers are saved, was it not Jesus himself who led us to believe that those who are his followers will be saved by saying: "whoever believes in me will have eternal life"?

Jesus could say nothing with that meaning. What he did was to provide the key so that each and every one of you activate your spiritual change and become conscious that life is eternal and that you are the creator of your own destiny. Translated into present day language it would read something like this: "Those who believe in what I say, in the message that I bring from the spiritual world, will be conscious that their lives are eternal and that "salvation" (or evolution) depends on them themselves, in other words, they are the masters of their own destiny".

So, where does the belief that only those who believe in Christ will enjoy eternal life come from?

From a bad interpretation of what Jesus said and from the manipulations of the church, which in addition added "outside the Church there is no salvation." The belief that only Christians, in this particular case, or believers in a particular church, in general, are saved, is one more of the ideas that come from church leaders, and is one more claim that is used to assure the faithfulness of believers. Do you want more data? This axiom, the one of "outside the Church there is no salvation", in Latin "extra Ecclesiam nulla salus", was declared by saint Cyprian (Epist. 73, 21: PL 1,123 AB), in the fourth council of Leteran, held in the years 1215-1216, in other words, more than one thousand years after the passing of Jesus on Earth.

Well it is clear to me that many catholic believers are convinced that this is so. In other words, only those who believe in Christ will enjoy eternal life, and in order to be a good Christian and be saved you have to follow the rules of the Church.

Look, the Catholic Church, other Christian denominations and other religions have made you think that being good is the same as being submissive. Being submissive, particularly regarding the rules of the

Church, in order to be able, in this way, to manage the faithful at will. But kindness and submission are totally different things. Somebody can be submissive towards rules, apparently kind when facing society, but be totally given to egoism and be a real "demon" as a person. Jesus himself showed up this type of conduct when he described the Pharisees as "whitened sepulchres", so loving of the rules and rituals and with so little love towards their fellow man. And on the contrary, there are many good, honest people and no friends of hypocrisy, who are viewed badly by others because they do not conform to the established norms. They can even be considered dangerous and despicable people, because by being honest and honourable, they show up those who are not. There you have the example of Jesus. Jesus was not submissive to the mandates of the authorities of the Hebrew church, but rather he was brave and consistent with his spiritual convictions, knowing that public preaching of his ideas would bring him a lot of problems and he faced up to those who wanted to silence him, not with the force of violence, but with the strength of truth and love. It has happened like this with many people. History is filled with cases of honest and good people who, through not being "submissive" to those who commanded them, were tortured to death, devoured by lions in a Roman circus, or burned at the stake on charges of heresy or witchcraft. Even so, consider these people lucky because they were free and they loved. For the harm that they had to suffer from their less evolved brothers and sisters, they will have received their just compensation. The situation of those who torture themselves is far sadder, those who, subjected to such slavish rules, have repressed their inner selves and their sensitivity, and live a useless life full of bitterness, and who, at the height of delirium, also believe that this sterile suffering makes them better people, because their religion has made them believe this. But inside they envy those who are free and really happy. Some, through envy, do everything possible to embitter the lives of others, in particular, playing with the feeling of guilt, which is something that they have learned so well, as this is the method that the Church has used with them in order to be able to annul their will.

What do you mean, they play with the feeling of guilt?

Well they try to blame others for their own malaise.

And what can be done to help people like these?

First, these people have to recognise that they have this problem, in other words, that their will and their feelings are practically annulled by the beliefs that they profess. This in itself would be a great step,

because generally these people believe themselves to be better than others and they are not prepared to listen to anyone who does not have credentials within their Church. Also because their Church has made them believe that those who do not follow their rules are "sinners", in other words, bad company which you cannot trust. Then, they need to begin working on their inner selves, starting with being conscious of which things are done because they are sincerely felt or are left undone, because although they feel, they are prohibited by rules; and which things are done without feeling, because they feel obliged because of these rules.

The next step is to begin to exercise their own will, their free will, in other words, to begin to act as they feel, although to do this they must confront the established rules.

Should I conclude from this extensive expression that all religions are a farce and that they do not represent the will of God at all?

Goodness no, not as extreme as that. The problem of religions is that, while having picked up some messages which are indeed spiritually advanced, they ask believers to assume a set of beliefs and rules as a package, through dogma, without reasoning, with the argument that everything is "the word of God". Freedom of thought does not exist for believers, freedom to choose what really reaches their soul and to reject what is false or irrelevant to them, or to choose what they want to believe in or not believe in.

The leaders of religions have for a long time been using elevated spiritual messages as a hook to attract people who identify with the elevation of the message, such as love towards their fellow man, but not with the rest of the absurd rules which have been progressively added and which hinder spiritual advancement. In this way, if people allow themselves to be guided by the supposed "representatives of God" without daring to question the supposed "word of God", through fear of reprimand from the ecclesiastical authorities, little by little they are relinquishing their will, in order to begin living under the will of rules written in very old books, but which are out of step as regards explaining and providing a satisfactory solution to their own experiences, enforcing on believers a corset which is so tight that it prevents them from expressing themselves freely. When we resign our will, we are taking a step towards fanaticism, because we are at the mercy of the manipulation of those who have elevated themselves as interpreters of the word of God. There are truths mixed with falsehoods in practically all religions, philosophies and ideologies that exist. It is up to everyone to work towards finding the truth. People have to set their own beliefs freely, taking a little from here and a little from there,

whatever their inner self recognises as true and whatever may help them to evolve.

It seems that this path is a little uncertain, if it is not possible to trust anybody who is physically alive, who can give you good advice when you are going through a difficult critical period.

Certainly there are people among you with the capacity to orientate and to advise others with respect to spirituality, through having a greater knowledge of spiritual reality and a more developed capacity to love, achieved through having lived many lives and having worked a great deal to improve their inner selves. But these people do not act ostentatiously. They do not elevate themselves into bishops or saints, nor do they put on special clothes, but rather they are people with an apparently normal life, but with a firm desire to improve internally and to help others. They act without boasting or ostentation, in a disinterested way, preaching by example, having to suffer, as a consequence, major insults and slander from those who are shown up in comparison, for not being at the moral height of the rank which they say they represent.

The influence of the spiritual world can be felt in each and every one of you, whether you are atheist, agnostic, or believers of Such and Such Church. But it does it very subtly so that it is you yourselves who decide. First of all, listen to the voice of your conscience, which is the best guide that you can have, and then choose the path that you want to follow.

THE FAREWELL

"Today I have a surprise for you", Isaiah said to me on that occasion as soon as he saw me.

Oh yes? What could that be?

Until now, whenever you have come here to converse, you have been alone with me. We have done it this way because we thought that you would feel more comfortable, less intimidated, in order to ask questions freely. I would not like you to reach the conclusion that this is a solitary place where nobody lives. Now that you have gained confidence in me and our world, I believe that the time has come to introduce you to the others. Come with me. I want to show you the rest of the people and above all that we chat for a while with some friends who wish to greet you.

I do not know how, but we began to fly over that spot. From above I could see the magnificent scenery. I saw small buildings in the form of a hemisphere scattered through a valley with beautiful vegetation. "They are our homes," Isaiah said to me without giving me time to formulate the question that I had thought of. In the centre of that nucleus of small houses I could make out pyramidal buildings larger than the previous ones, which seemed to be made out of glass, from which a brilliant white light radiated. "That is where we meet to meditate. We make contact telepathically with the superior spheres in order to receive spiritual teaching, and also with the inferior spheres, in order to transmit messages of love to all humanity," Isaiah said. Then we gained access to the interior and we glanced through some totally transparent walls. We saw a group of some 30 people seated on platforms, forming a circle. It seemed to me that they were in deep concentration. Each one seemed to have a function in that work of spiritual concentration. Then, in the middle of them, two human figures, one of a man and another one of a woman, began to form. They were tremendously beautiful and they were surrounded by a halo of light which transmitted a great sense of peace and wellbeing.

These two beings, after greeting those present effusively and exchanging some dialogue with them, which I was not able to understand, approached us. If I said to you that Isaiah's gaze was penetrating and transmitted a deep sense of peace and love, that of these two beings was even more intense, if that is possible. They looked like two angels!

"Hello, I am Vesta," the woman said.

"Hello, I am Juno," the man said. "We really wanted to see you again."

"Again? But I don't know them! If I had seen them before I would never have forgotten it," I thought.

VESTA: Just because you don't remember, it doesn't mean that we don't know each other.

ISAIAH: Didn't you want to know things about Jesus? They know him very well. Ask them whatever you want to about him. Make the most of the time, because they won't be with us for long.

ISAIAH: Aren't you going to ask anything? Come on, don't be shy! You are among friends!

VESTA: Since you do not dare, I will help you to ask the questions that you have. You are wondering whether Jesus had a partner, a woman, his soul mate, with whom to share everything, sexuality as well.

"How... do you know that?" I replied blushing.

ISAIAH: At this point have you still not realised that we read thought? But keep calm! We won't tell anybody! Ha ha ha!

VESTA: I will answer you myself. The answer is yes. Jesus did have, and of course, has, his soul mate, a woman who has a complete affinity with him, with whom he shares all his love, and also sexuality. And not only Jesus. Worlds exist which are inhabited entirely by humans at the same level as him, or higher, who also have a partner, children and sexual relations. Does this answer your doubt as to whether advancing spiritually implies renouncing love as a couple?

Yes. You have been very clear.

JUNO: If Jesus did not find on Earth a partner to share his life with, it was because his soul mate did not incarnate with him at that moment, because she was at that time on another planet fulfilling a similar mission to his. But it was only a temporary separation. Jesus could not commit himself to a relationship with a woman of lesser evolution, because she would not have understood the scope of his mission, and through attachment, she would have created a thousand and one

obstacles to prevent it from happening, apart from which she would have suffered greatly on losing him. Although that does not mean that he didn't look for her. Like the majority of people, Jesus wished to find a woman whom he could love, to be united with her and to have children, because in his youth he was still not conscious of his mission.

ISAIAH: Are you going to ask any questions or shall I tell them to go?

Ok. I have always been curious to know what opinion Jesus would have about Christianity and the church that was created after him.

JUNO: If Jesus were here he would say to you: "I never had any intention of creating a church, or a religion. And even less one based on the cult around my person, like the one that has been created, using my name, the words and the acts of my life, a religion that has been so repressive of human feelings and freedom, that it could not be further away from being an example of love than it is.

I never ever taught you, nor did I ever ask you, to worship me or to praise me. God does not want praise either. He only wants you to love one another as he loves you, and to be happy loving. I only came to transmit a message of love and to make it reality with the example of my life among you, so that you would take it as an example and make it your own, and find through it the pathway to happiness. This message of love is not mine, but rather comes from the spiritual world; it is a universal message from God for His children. It is irrelevant that I was the transmitter. It could have been any other brother or sister who really knew about love and it would still have been equally valid.

How many crimes, murders, tortures and humiliations against human beings have been committed in my name and in the name of God!

Perhaps I didn't say a thousand and one times, love one another, love your enemies?

In which part of the example that I gave did those who claimed to be followers of mine find the excuse to carry out such acts against love?

Those who want to be worthy of representing the message of love in the world should raise their knee from the ground in front of the altars, the crucifixes, and the religious relics. They should stop worshipping statues and repeating time and time again useless prayers and rituals, because there is nothing of love in that. They should extend their hand to the brother or sister who suffers without expecting anything in exchange, without boasting, without seeking to make proselytes, always with humility, and then they can be called disciples of love. Nobody who does not follow the example of the message of love, which I came to show you, has the right to use my name or the name

of God, or to be called a follower of mine or follower of God, because they only follow their own egoism."

And what would he say to Humanity if he were to incarnate again on Earth?

VESTA: Just what he said to them the last time, and all the previous times that he came: "Love yourselves, love one another. It is the only way to be happy. Nothing else matters".

I feel that I am a privileged person to have had the opportunity to know the answer to very deep questions in my life and, thanks to this, to have been able to open the door to the expression of my feelings, to release myself from repression and my armour-plating. I would like to thank you in some way for the help that you have given to me.

ISAIAH: You do not have to thank us for anything. On the contrary, we are thankful to you for the time and the interest that you have taken in listening to us. We are happy to be able to help those brothers and sisters who are willing to advance in love.

Even so, I would like to do something in return. Do you have any suggestions?

VESTA: Ask yourself what you would like to do?

I feel the need to pass on and to share with others what I have received from you, with the hope that it may help them as much as it has helped me.

ISAIAH: Then you yourself have answered your own question. Compile everything you have discovered, lived and felt and show it to your brothers and sisters. Devote yourself to divulging the message of unconditional love, the truth about the spiritual world, among your brothers and sisters.

But do you think that anybody will listen to me?

JUNO: Only if whatever you do, you do from your heart, will it have been worth it. If there are a few people - even just one single person - from amongst the millions, who listen to this message, and it serves to awaken their feelings, open them to the experience of love, it will have been worth it. There are many people who are asleep in the world,

who are anxious to wake up to spirituality. They only need confirmation that what they know internally through intuition is not a product of their fantasy, but is a reality, which they have still not found reflected in the exterior world, due to the great confusion that still exists between truth and falsification with respect to spirituality in your world.

But will I have the ability to do it?

VESTA: Do not ask yourself whether you have the ability to do it. There are many people who have that ability, because you all have the ability to love. But there are few people who want to do it, who are willing to renounce comfort and assume the disadvantages that this can generate in their daily lives. Better to ask yourself whether you want to do it or not. Because when you want to do it, you can. Do not worry. Wherever you cannot reach, we will help you. We will always be with you.

Now that you mention it, won't there be people who might feel offended by what is said in this message and who could retaliate against me?

ISAIAH: Well, there are risks involved. Nobody said that it would be easy. If all human beings were to wake up by themselves, there would no need for any of them to devote themselves to this work. For this reason, you must value what is strongest within you, whether it is the desire to help or the fear of the negative reaction of others against you. You are not forced to do anything that you do not want to. Whatever you do, do it for yourself, because you have chosen it freely, not because you consider yourself indebted to us.

JUNO: Bear in mind that, in the past, messengers of love were burned or crucified. That will not happen to you. If you find that some people are offended by what you say, be pleased, because that means that something that you have said has touched them internally. For that reason their egoism has become infuriated, because they do not want their spirit and feeling to wake up and put an end to it.

ISAIAH: They must go now, and return to their home, and you must return to the world of the incarnate.

JUNO AND VESTA: See you soon, friends. Meanwhile receive all our love.

We all joined together in a hug so intensely felt and experienced that I will never forget it.

ISAIAH: See you later, little brother. I hope that we will see each other again soon to continue our dialogue. Greet our family on my behalf.

Which family are you referring to?

ISAIAH: Which one do you think? All Humanity.

THE END

FINAL CONSIDERATIONS FROM THE AUTHORS.

It is our express desire that the message manifested through this work may reach everybody in a totally free and disinterested way, in accordance with the philosophy of unconditional love which we have described, in other words, giving without expecting to receive anything in return.

For this reason, we support and allow the free distribution, of the entire or partial reproduction of this work, by all means currently available, on condition that it is not done for profit nor its contents modified.

If you have any questions about the subject of the book, that is to say, about spirituality and love, whether these are personal or general, feel free to express them and send them to us via email and we will be pleased to try to reply to them as soon as possible. We also request the collaboration of those people interested in translating this work into other languages, altruistically, so that its message can reach the greatest number of people possible.

If you would like us to travel to your city or town, because you consider that there is a sufficient number of people interested in listening to a talk on the subject of this book, please let us know. It does not matter whether your city or town is in another country or continent, we will try to respond to your request as far as we can. The talk itself will not incur costs for those requesting it, as we do this totally free of charge and altruistically, and the transport and accommodation expenses of the trip will be charged to our account. The condition is that admission is always open and free of charge to all those interested.

Send your request to:

Vicent Guillem Primo

Email address: thespiritualaws@gmail.com

On our Web Page (<http://thespiritualaws.blogspot.com>), you can download the book free of charge in electronic format, request a paper copy and consult the schedule of talks about the book.

With all our love to you. See you soon.



The Spiritual Laws by Vicent Guillem Primo is licensed under a Creative Commons Reconocimiento-NoComercial-SinObraDerivada 3.0 Unported License.

Permissions beyond the scope of this license may be available at <http://lasleyespirituales.blogspot.com.es>



Vicent Guillem Primo is a Doctor of Chemical Science at the University of Valencia.

He works as a researcher in determining the genetic predisposition of cancer.

He dedicates his spare time to practising reiki for therapeutic purposes, altruistically and free of charge.

The content of this book is a message of love for all humanity. It does not matter how I received this message or where it comes from. You are free to do with it whatever you want; you can ignore it, criticise it, censure it or you can apply it to your own life.

This message has been written from the heart for the heart, for your heart. I hope that it will be as useful to you as it has been to me. That it will help you to get to know yourself, awaken your feelings, eliminate your egoistic part, understand the reason why you are here, and the reason why certain things happen to you. It will give you hope, it will help you understand other people better and to love them some day, it will help you understand the world you live in, so that you can turn the biggest misfortune into something useful for your evolution in love. In short, so that you are your true self, free, conscious to be able to experience true love, unconditional love, so that you are happier.

With all my love, for you.

