



Ramatis

Messages from the Stars

Work psychographed by Hercílio Maes



Ramatis

Messages from the Stars

Mediumistic work dictated
by the spirit Ramatis
to the medium
Hercílio Maes





Hercílio Maes Institute
Ramatis' Works:

Works psychographed by
HERCÍLIO MAES

- Life on Mars and the Flying Saucers - 1955
- Messages from the stars - 1956
- Life Beyond the Grave - 1957
- The Survival of the Spirit - 1958
- The Physiology of the Soul - 1959
- Mediumship - 1960
- Mediumship of Cure - 1963
- The Sublime Pilgrim - 1964
- Clarifications from the Beyond - 1964
- Reap and Sow - 1965
- The Mission of Spiritism - 1967
- The Magic of Redemption - 1967
- The Human Life and the Immortal Spirit - 1970
- The Gospel in the Light of the Cosmos - 1974
- Under the Light of Spiritism (Posthumous Work) - 1990

Homage

To ANTONIO LUIZ DO LAGO, for his laborious spirit, full of humility, to whom we owe the holy patrimony of the IN”STITUTION AND PUBLISHING HOUSE “DIVINO MESTRE”, whose work is exclusively destined to divulge the moral and spiritual truths consecrated in Jesus’ Gospel.

To B. GODOY PAIVA, to whom I owe the revision that made the coordination of this work fluent and enjoyable, thanks to his devoted labor and clarity of ideas.

Curitiba, October 20th, 1956.

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Clarifications

In 1961 the second edition of Messages from the Astral was printed in Portuguese with a reduced number of pages, in comparison to the first edition. The arguments put forth by the editors and by those responsible for that edition were presented as “Clarifications about the second edition,” a text which we have reproduced below:

Oppressed by the current circumstances of scarcity and the high cost of paper to print books, which force authors and editors to reduce extensive and bulky works, in order not to make them prohibitive to less favorable readers, we were forced to eliminate some passages inscribed in the first edition of this work. These passages, however, do not fragment the context, as they were independent additions to the main text.

Therefore, we prayed to Ramatis to please indicate which chapters or excerpts could be excluded from this second edition, without hurting the main theme. These were excerpts that were likely to be included in future works.

Under Ramatis’ guidance, the medium revised the entire work, corrected some mistakes and dubious interpretations from the first edition, cited important sources to support the main text and added new clarifications. Extensive preliminary considerations, in which Ramatis, as per our request, gave his opinion about the reason behind spiritist criticism of his communications, were eliminated. Since the text deals with a nearly

intimate issue that has already been overcome, and which was addressed in later works, the reader has nothing to lose from this exclusion.

It is also important to mention, that the fundamental content in the work *Messages from the Astral* deals with the prophecy, the apocalypse, the astrological influence and the study of sidereal engineering in the Great Plan of Creation, intimately related with the reason for the “final days” or the “judgment day.” Hence, Ramatis suggested that we eliminate the excerpts and chapters that were not entirely compatible with the essential theme.

The passages excluded will be further developed and included in the works *The Sublime Pilgrim* and the *Gospel in the Light of the Cosmos*, where they fit perfectly. The chapters removed from the second edition were the following: “The Bible and its meaning,” “The wise men,” “Atomic Explosions and karmic effects,” including those which summarized Jesus’ life and diverged from the topic at hand.

We believe that the second edition of *Messages from the Astral* is even more compact and clearer when it comes to its main theme of the “end of times” and the subjects that were excluded are not relevant to this particular issue. Despite of our initial intentions to reduce the work and make it accessible to the average reader, it remains extensive and does not allow for further editing, as it would risk altering Ramatis’ scheme.

We are grateful to the readers for understanding this necessary measure, as a greater number of pages would also imply an increase in the cost of producing the book, and in its price.

Today, 44 years later, we understand those reasons as being consequences of a different time. For that reason, we decided to reintegrate the previously removed chapters at the end of this edition, as a tribute to the efforts behind the creation of this important work.

Limeira, September 20th, 2005
The editors.

Preface

The book that you are about to read is an explanation, as faithful as possible, to the events that will take place on Earth until the end of the present century, which have already been described in a symbolic mode in many prophecies, and specially in the Book of Revelation, the last book of the Bible. Gospel scholars will find in this work, magnificent clarifications regarding the figurative language of the psychic John the Evangelist, author of the Revelation, a book which was written by John when he was exiled in the Island of Patmos during the time of Emperor Galba's persecutions, the immediate successor of Nero.

In this book, Ramatis meticulously describes what is known as "the end of the world," an event feared by many. Several contradictory ideas surround the concept of the "end of the world," mainly when it comes to the events predicted by John the Evangelist. The most widely known ideas state that the history of humanity and of Earth will end by a supreme physical and moral crisis, when Christ will visibly and corporeally manifest on this planet, at a time when resurrected corpses and the living will be submitted to the "Final Judgment." Then, those who are still alive on Earth, and escape damnation will be transformed and elevated to Heaven, at the same time that those who failed will be transported to Hell, where they will remain for eternity. But, generally, interpreters of the Revelation and of certain words that Jesus spoke concerning the "Final Judgment," do not mention what will happen in this world until

the final judgment for present humanity's acts and when they do extend these explanations they penetrate in an arid argumentation, reaching conclusions that the reason cannot accept.

Ramatis provides an answer to those who seek a clear, logical and reasonable exposition that comes close to a description of "Judgment Day" and the judgment of the living and the dead. But he does not stop there: he takes the opportunity to get earthling's — as he refers to them — attention to the great responsibilities of the time that is upon us, making a succinct analysis of the panorama of the current world, greatly disturbed and on the path of a drastic solution; the only solution compatible with the current needs of a humanity that has completely drifted away from the path of duty, not having hope of cure, unless through a complicated surgical procedure that nips the cancer corrupting the soul by the bud.

Ramatis' language enchants by its simplicity and the depth of his concepts. He is not fond of complex dialectics and goes straight to the subject, mixing his revelations with advices and instructions that only a spirit of his status would be able to give us.

The spiritist library will benefit greatly from this work, because Ramatis provides spiritists a vast panorama, shining some light on spiritist literature by emphasizing the main postulates of this doctrine, so that Kardec's teachings can be better understood. However, strictly speaking, Ramatis is not spiritist, because most people who consider themselves spiritists do not accept anything that "was not said" by the creator of the doctrine.

One of Ramatis' main concerns is to cast-off the idea that we should turn Spiritism into a collection of personal views and consider it a religion that should oppose other religions, often out of jealousy of what occurs in Christian groups that do not share our beliefs.

Unfortunately, there are still those among spiritists who think that all other religions are wrong, and for that reason and because Spiritism is the "only true religion", they should not even enter another temple, as this would mean playing a role in other people's mistakes. They claim that spiritists belong in the Spiritist Center, saying that if a spiritist likes to enter a different temple or supports any postulate that is not a part of Spiritism

they should just stay there and not call themselves spiritists!

In our reviews of tribunes, press and radio, we have been the target of violent attacks due to the fact that we defend the sacred principles of all religions, showing respect for that which hides behind their symbolisms.

The fact of the matter is that many people do not know that Jesus did not have a religion, and therefore, defend their religion intransigently, claiming that it was also Jesus' religion. They do not know that all religions are divine and that God has children across every region of the globe. Each one is part of the religion that is compatible with their evolutionary level, achieved in past lives.

There are not several religions. Religion is one, just like math is one and science is one. Just like math is used by people who are advanced and by those who are not, each one solving problems in accordance to the knowledge that they have of the subject. The same way, each person solves his or her spiritual problems through the religion that he or she practices, according to the knowledge that has been acquired in each reincarnation, in this course, this school, called life. A hick who needs to know how much is 100 times 5, puts together gains of beans on the ground, in groups of 5, and then counts all of the beans, to know how much they sum. That is his math and no one can say that it is not math. The most advanced man does not use beans, he uses his reasoning skills: he mentally adds two zeros next to the number five, and quickly says that 100 times 5 is 500 hundred. But both of them are adding. They are both using mathematics. One obtains the sum through great effort, while the other, with a simple mental multiplication, does the sum faster, quickly obtaining the total. One reaches what he desires faster, because he has a better understanding and more education, while the other, to get to the same result, wastes a lot of time. These are the paths to God, through our comprehension as a result of our spiritual advancement. We cannot force an indigenous man to calculate using arithmetic, nor a child to calculate using algebraic expressions, nor make a scholar comprehend infinitesimals. It's all a matter of study, comprehension and level of advancement.

Ramatis addresses these issues when says, quite well, in the

beautiful pages of this work:

“Fear not the vault of the Catholic Church, the columns of the protestant temple, the efforts of the esoteric, the meetings of the theosophist, the experiments of Umbanda¹, the lessons of yoga, or the singing of Salvationists! Make your contributions to the poor of all religions, without exclusivism toward your sect. Respond to the efforts of the brother who offers you the Bible in place of a scurrilous book, and help to propagate the religious publication that reminds you of Jesus. Rejoice in face of the doctrinaire labor that is averse to your own understanding, but that contributes to the overall improvement of men. You must learn that the doctrine is always a “mean” and not an “end.” Spiritism is a wonderful revelation of the immortality of the soul. It is a divine invitation so that men can change their unruly conducts and take responsibility for their spiritual lives. But, above all, may the universality of Christ prevail over the separatism of sects. And may “love one another, as I have loved you” be your incessant commitment, because you will never be able to preach union so long as you live among religious exclusivity”.

This passage is enough to emphasize the value of the work that Ramatis has offered us. This work has arrived at a time when the world is moving quickly toward disunity, rapidly approaching the events of “the end of the world”. May this work serve not only for the instruction of our spirit, but also so that a bond of fraternity is established between spiritists and our beloved brothers, members of the most diverse religions. This bond is extremely necessary, so that, in our joint efforts in the evangelization of humanity, we may attenuate as much as possible the terrible effects of the catastrophe that approaches and, one day, when the final judgment of this planet arrives, we can hear from the lips of the Master Jesus, his calling: “Come, you

¹ Translator’s note: Thought to have originated in Rio de Janeiro, in the late 19th century, Umbanda is a Brazilian religion that combines African religions with Catholic and Spiritist practices.

who have been blessed by my Father! Inherit the kingdom prepared for you from the foundation of the world.”

And so be it.

São Paulo, October 2nd 1956

B. Godoy Paiva.

Further explanations

Dear Reader,

It is my duty to clarify a few aspects about Ramatis' personality, the spirit who wrote this work, and the concatenation of the instructions given by him, to be published.

Chosen genre of spiritist literature relevant to the current period, the manifesting spirit is submitted to a series of questions regarding a main theme. Such questions can sometimes seem to diverge from the topic at hand because, although they are carefully selected beforehand, they provoke a response to Ramatis' answers, and often lead to other questions that do not always have a direct link to the main topic. These questions arise out of doubts or formulated criticisms made by consultant. At the same time, dividing the work in chapters is not something that one considers at the time, leaving this work for a later moment, when dealing with the entire confection of the work to be published. Therefore, each chapter cannot strictly address one subject, given its interconnectedness, impossible to be avoided. However, repetitions have been eliminated and these circumstances do not cause any trouble. Quite the contrary, they are greatly beneficial for the reader, making the presentation of the subject clearer, given that some subjects require greater persistence so that we can better comprehend the thoughts of the manifesting spirit.

This was the system employed (a final selection of ques-

tions and answers subdivided in chapters) in the making of Ramatis' work *Life on Mars and the Flying Saucers*, now part of public domain, and also the system that was employed in the present work.

Other publications still underway will follow the same system, with the exception of the next book to be published: *Physiology of the Soul*, which will be made up of previously selected chapters and rigorously chosen questions, as Ramatis demanded, seeing that the book deals with a much more delicate and complex matter.

The reception of Ramatis' answers to formulated questions is done directly by the medium, who uses a typewriter for this purpose. I have named this this type of mediumship (or this reception system) "pyschotyping," for lack of a better term.

Ramatis lived in Indochina in the 10th century and was an instructor in one of the many initiatory sanctuaries in India. He was unusually intelligent and disincarnated at a very young age. A spirit quite versed in reincarnation practices, he had already distinguished himself in the 4th century, having participated in the Arian cycle, in the events that inspired the famous Hindu poem *Ramaiana*.¹ He was an adept of the Rama tradition, at the time, worshiping the teachings of the "Kingdom of Osiris," Lord of Light, in intelligence of divine matters. Later, in Space, he affiliated himself with a group of spiritual workers, whose insignia, in occidental language, was known under the picturesque denomination of "Templars of the Chains of Love." This was a nearly unknown group in the invisible colonies of the beyond, in the East, where he was committed to works deeply tied to Eastern psychology. Those who read Ramatis' messages and are familiar with Eastern symbolism know what represents the name "RAMA-TYS," OR "SWAMI SRI RAMA-TYS"—as he was known at the sanctuaries at the time—. This is almost a "key," a designation of hierarchy or spiritual dynasty, which explains the employment of certain expressions that transcend their own objective forms.

1 In the Hindu poem *Ramaiana*, the happy couple, Rama and Sita, is an initiatory symbol for feminine and masculine principles. But, uniting "Rama" and "atis," Sita spelled backwards, we get the name "Ramaatis," as it is really pronounced in Indo-Chinese.

We have been informed that, after a prominent assembly of high entities, occurred in Space at the turn of the century, in the Eastern region, there was a fusion between two important fraternities that operated in the region in favor of the Earth's inhabitants. This was the "Fraternity of the Cross," with certain actions in the West (responsible for propagating Jesus' teachings) and the "Fraternity of the Triangle," tied to the initiatory and spiritual tradition of the East. After the memorable fusion of these two white fraternities, the psychological characteristics and the objectives of their spiritual workers were better consolidated, and the name was changed to "Fraternity of the Cross and the Triangle". Their members in Space wear white vests, with belts and light blue and green emblems. Over their chest, they wear a delicate chain, very finely confectioned, which sustains a soft, luminous lilac triangle, which frames a cross in the shape of a lily. It is the symbol that exalts, in the image of the alabaster cross, Jesus' sacrificial work and in the effigy of the triangle, it also exalts oriental mysticism.

Some mentors assured us that all of the disciples in this fraternity who are currently reincarnated on Earth are deeply devoted to the two spiritualist streams: the oriental and occidental currents. They worship the teachings of Jesus, who was the definitive tie between all of Earth's instructors, as well as the labors of Antulio, Hermes, Buddha, and the efforts of Confucius and Lao-Tsé. This is one of the reasons why most of Ramatis' sympathizers on Earth, although deeply devoted to the Christian philosophy, also identify with a deep sense of respect to the spiritualist current of the Orient.

We have heard that there have emerged extraordinary benefits for the Earth out of the fusion of the two fraternities occurred in Space. Some spiritual mentors then began to act in the Occident, taking upon themselves the orientation of certain spiritist works, in the medium field, while other occidental instructors began working in India, Egypt, China and several other areas, until they were exclusively supervised by the old Fraternity of the Triangle. Oriental spirits now help us in our labors, while some of our spirits penetrated doctrinaire groupings in the Orient, which led to the *increasing* feeling of fraternity

between the Orient and the Occident, and also increased the opportunity of reincarnations among friendly spirits.

Hence, there is an beneficial exchange of ideas and perfect identification of feelings in the same spiritual labor, although the psychological contents of each hemisphere are distinct. Orientals are lunar, meditative, passive and typically uninterested by exterior phenomenology. On the other hand, occidentals are dynamic, solar, objective, and studious when it comes to transitory aspects regarding form and the spirit world.

The old members of the “Triangle” are excellent operators of the “blue therapeutic currents,” which can be applied as relief energy to psychic sufferings, crucial to long obsession victims. The light-blue emanations, with emerald nuances, in addition to the soothing effect, dissociate certain “pre-reincarnation” stigmas and are periodically reproduced in ethereal vehicles. At the same time, members of the “Cross”, as Ramatis tells us, prefer to operate with orange, live and clear currents, often mixed with pure magenta, seeing as they consider these colors to be more positive when it comes to soothing psychic suffering. It is important to stress, however, that while western technicians try to eliminate pain once and for all, eastern therapists, more adept to the belief in the karmic fatalism of the Asian psychology, prefer to exert over the ill a soothing effect, taking advantage of the suffering to achieve a brief “burning” of the karma. They know that the quick elimination of pain can remove the effects of the latter, but the causes continue to create new ailments in the future. They prefer, therefore, to regulate the suffering process, instead of sustaining it temporarily. In the first case, the karma is drained, however slowly, while in the second case, the cure is a hiatus, a karmic prorogation.

Ramatis informs us that, after a certain initiatory discipline, he was submitted to in China, he created a small initiation temple in India, by the main road that drove through the Chinese territory. In this temple, he sought to apply to his disciples the knowledge acquired in his numerous past lives. In Atlantis, he lived in a plane of existence with the spirit that would later be known as Allan Kardec (the father of Spiritism), who was deeply dedicated to math and to the so-called positive

sciences. Later, in his passing through Egypt, he had a new encounter with Kardec, who was then the priest Amenophis, in the temple of the Pharaoh Merneptah, son of Ramses.

The temple that Ramatis founded was built by the hands of his first disciples and admirers. Each building block received the magnetic and personal touch of his future pupils. Some are currently reincarnated in our world and have recognized their old master, Ramatis, through this mysterious touch, which cannot be properly explained in human language. At times, the feeling is so intense, that tears come to their eyes, in a long sigh of nostalgia!

Although he disincarnated still young, Ramatis was able to teach seventy-two disciples, who, however, after the disappearance of their master, could not live up to the original initiation standards. They were adepts who came from several religious and spiritual currents in Egypt, India, Greece and China, all the way through Arabia. Only seventeen were able to wear the symbolic “blue tunic” and reach the last degree of that initiatory cycle. The remainders, due to their late initiation, or because of a lesser capacity of spiritual comprehension did not reach the level of knowledge within the disciplines taught by the master. With the exception of twenty-six adepts who are currently in Space (disincarnated), cooperating with the labors of the Cross and the Triangle, the remaining disciples are in our orb, in the most diverse geographic locations. We know that eighteen reincarnated in Brazil, six in the Americas (South, Central and North), while the rest are spread out in Europe and, mainly, in Asia.

Since they were in Europe, fulfilling their colonizing mission, some of disciples immigrated to Brazil, where, according to Ramatis, the predecessors of the generous humanity will reincarnate in the Third Millennium.

In the temple that Ramatis founded in India, these disciples developed their knowledge about magnetism, astrology, clairvoyance, psychometrics, dowsing and chiromancy matters tied to the double physiology etheric. The most skilled had success and power in the sphere of medium phenomenology, mastering the phenomena of levitation, ubiquity, clairvoyance and psychography of messages that their instructors sent to that cenacle