SERIES
Knowing Spiritism
EVELYN FREIRE DE CARVALHO

Spiritism without Secrets



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Dedication



To dear friends who work spreading the Gospel.

As it is not possible to name all the instructors, evangelists, presidents and directors of spiritist centers, department coordinators, mediums, among others, I would like to honor all the people who work with us in the mediumistic meetings of "Casa do Caminho Simão Pedro". We are a large family united by the greater feeling: LOVE.

I dedicate it to: Aline, Anelson, Antônia, Carlinhos, Cris, Eliene, Erdelita, Felipe, France, Majory, Marcelo, Mélian, Paty, Poly, Tayana, Vinicius and Vivi.

Thanks

To my beloved parents, Carlos and Graça, for an education based on straight and noble principles, fundamental to the formation of my personality.

To the memory of my dear grandparents Hilda and José, who exemplified love and dedication to others, and inspired me to be always a better person.

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With justice, to the spiritual friends who inspired me to divulge Spiritism and to accomplish this work, filling my heart with trust and faith to believe that it would be possible and not to give up; especially to Angelina and Espanhola spirits, very loved friends who accompany me and stimulate me to continue.

To God, for creating me with the divine spark of love, destined for happiness and perfection.

Evelyn Freire de Carvalho

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Introduction



"Hello dear friends, Welcome to knowing Spiritism!" As these are the words normally used to start our videos on the channel and welcome the hearts that honor us, we likewise want to receive you who bought this work and now read us.

The channel "Knowing Spiritism" began exactly posting videos addressing the various doubts sent by our followers and here we have the continuation of this work, because we bring it also in the format of questions and answers, many of the questions developed in the channel.

Besides the Kardequian Pentateuch, there is a vast number of works that address the multiple topics studied by the Spiritist doctrine, even in a more complete and deeper way than our simple proposal. However, knowing the big number of people who are unaware of its principles and foundations, even among the so-called spiritists or just sympathizers, we noticed the need to shape something more simplified, a frequently asked questions compilation, with a short, direct and objective approach, aiming to awaken the interest in a more serious, methodical and deep study of Spiritism.

During the years in which we have taught courses about the systemized study of the Spiritist doctrine-SSSD and the study and practice of mediumship-MSP, we verify that students are always filled with questions and, while we are always saying how indispensable it is to read the basic works for the resolution of most of these doubts, there are still a few who really read them. This fact also encouraged us to make this work, which is why we intend to provide the reader, through instigating and attractive questions to any public, to awaken by the knowledge of divine laws and the experience of the Gospel of Jesus.

Some people may wonder why they should know Spiritism instead of other beliefs. There are countless reasons, but one of the main ones, surely is, the fact of answering fundamental questions of human life, such as: Does God exist? Where did I come from? Who am I? What do I feel? Why do I suffer? Where am I going to? When the creature goes through atrocious sufferings, and sees itself completely discouraged, hopeless, believing there is no reason to continue living, and the Spiritist doctrine arrives with its comforting side, bringing hope and showing us to be all God's children, immortal and beloved spirits, born for happiness and perfection, temporarily passing through moments of sorrow, but for our own rescue and spiritual growth, we perceive the importance of knowing the Spiritism.

We do not intend at all to hold the final word on the issues that are discussed, our goal is only to contribute to the enlighten of the human being, assisting him in the pursuit of the necessary intimate reform, in the conquest of love and the so dreamed happiness. When we are connected to God, we feel the heart lighter, quiet and happy, difficulties of life, while not disappearing, become lighter.

Jesus says: "Come unto me, all who walk in suffering, and be laden, and I will relieve you. Take upon yourselves my yoke, and learn from me, that I am meek and humble of heart, and you will find rest for your souls. Because my yoke is gentle and my burden is light." In Matthew 11:28-30, he affirms that if we follow him, our afflictions and pain will be relieved, we will be happier and have peace.

No possession of the material world compares to the peace and happiness we encounter when we have the sublime master in our heart and the experience of his gospel in our lives.

Many are still unaware of the spiritual life and are distant from God, deluded in the pursuit of material and illusory happiness, fighting for the conquest of earthly goods when only spiritual goods can truly make men happy.

And if you are wondering how we can be sure that God makes men happier, remember that when we go through difficulties, whatever they are, and we ask for the support and help of God, we feel a friendly presence, a soul and heart relief, a force that strengthens and supports us. That is real! It is not a supposition or fallacy, but the real proof that only with him will we find true happiness.

For those who do not know God for real, and wonder if it is worth knowing him, we give an advice: stop and reflect on your life, ask yourself: "Am I happy?"; "The life I have, the interests I have filled truly my soul?"; "Do I feel constant fullness and happiness in my heart?"; "Even with the challenges of life, I do not discourage and always continue confident?" Having a single NO for any of the above questions, is already a great reason to allow yourself to know God and let him truly enter your life. Beautiful and wonderful reading!

Preface



A Rose is so beautiful, even though it has hurting thorns. A rose emits beautiful and delicate scent, even when it is no longer planted in the ground. A rose conveys a feeling of delicacy, beauty, love, and peace, though it possessed thorns on its stalk.

And so is the word of the master! To feel all his light, all his love and all of his magnitude, we sometimes need to go through moments of pain, but it will be always worth it.

The roses, when together in a beautiful garden or even in a bouquet, are synonymous of love. Let us be like roses, forming a beautiful garden in the name of the father.

Let us be the rose emitting the scent, even yet not devoid of thorns. May the beauty of the gospel stand out from the pain just as the beauty of the rose stands out from the thorns.

May the flowers of the gospel be poured out upon mankind through this simple work, the first of a series thought by all those who aspire to see the light of the master truly present on Earth.

This series presents a beautiful and exciting garden, brought little by little with the concordance of God and with the help of spiritual friends.

Each point of light that lights up on Earth represents one heart less in the spouts of error and suffering.

May the roses in this garden make your life and your soul beautiful, bringing you closer to master Jesus.

Spiritual team of knowing Spiritism.

Chapter 1 The Origin of Spiritism



1. What is Spiritism?

The term Spiritism was created by Allan Kardec, according to the introduction to the study of the Spiritist doctrine, in the Spirits' Book, for understanding that new terms are needed to designate new things, because the clarity of language requires so, to avoid doubts and confusion inherent in the multiple meanings of the same word. According to the encoder, the words "spiritual," "spiritualist," "spiritualism," have well-defined meanings and, give them another, to include also the doctrine of spirits, would multiply the causes of ambiguity¹.

It stands out that spiritualism is the opposite of materialism, it is to say, whoever believes in something more than the matter, is a spiritualist. Those who believe in the existence of the spirits or in their communications with the visible world are spiritists, that is the great difference between Spiritualists and Spiritists.

Spiritualism, therefore, is a philosophical doctrine that claims the existence of an immortal soul within man, of a substantial principle distinct from matter and body, the purpose itself of life and thought, the belief in the existence of a spiritual immaterial soul, which keeps its individuality after death.

¹ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. p. 27.

That is why, Kardec started using the terms "spiritist" and "Spiritism," because they are perfectly intelligible and more appropriate to the belief in the existence of the spirits and in their communications with the material world. The **concept** of spiritist doctrine or Spiritism can be defined as the **set of principles and laws**, revealed by the higher spirits, encoded by Allan Kardec that constitute the Spiritist codification: The Spirits´ Book, the Mediums´ Book, the Gospel According to Spiritism, Heaven and Hell and Genesis.

Spiritism is a science that deals with nature, origin and fate of spirits, as well as their relations with the corporeal world, it is at the same time a science of observation and a philosophical doctrine. The observation present in The Gospel According to Spiritism is timely, on its chapter titled "I have not come to destroy the law", it shows Spiritism as the new science to reveal other truths to men, through undisputed evidence².

The work informs that Spiritism have demonstrated the existence and nature of the spiritual world, as well as its relations with the corporeal world, it shows it to mankind not as something supernatural, but as one of the living and acting forces of nature, as a source of many previously unknown and misunderstood phenomena and, consequently, considered fantastic. That is why a lot of what the Divine Master said when he was here on Earth, remained unintelligible or falsely interpreted, and the Spiritism is the key with the help of which everything is explained in an easy, direct and objective way³.

The object of Spiritism's study diverges from the approached by human science, which focuses on the study of the laws of the material principle. Spiritism, however, seeks to know the laws governing the spiritual principle and its points of convergence towards the material, the knowledge of one needs the knowledge of the other to be complete.

On the material and spiritual principles, we will further discuss in more detail the question about the general principles of the universe. However, in general terms, we can say that God is above all, who creates the two general principles: the material, that originates everything that is matter in the universe, from the purest and ethereal to the denser; and the spiritual, origin of the spirit.

That is why Allan Kardec, in "A Gênese," says that Spiritism

² Id. The Gospel According to Spiritism. 1 ed. London: Masterprint, 1987. p. 23.

³ Id., Ibid.

and science complete each other, science is unable to clarify certain phenomena only by the laws governing the matter; In turn, Spiritism without science would lack of support and proof. The study of the laws of matter needed to be before spirituality, because matter is what first affects our senses, it is to say, if Spiritism had arrived before scientific discoveries, it would have been aborted as anything that arises before the propitious time⁴.

As science already knows and studies the material principle, it is now able to study the second principle, the spiritual, in order to know God's law fully and its relations with the material and spiritual worlds. In short, the spiritist phenomena, those produced by the disincarnate spirits, are the basis and substance of the Spiritist science, the study and knowledge of these phenomena serves for the discovery of the laws governing them, as well as for the knowledge of manifestation of the spirits, their faculties, their happy or unhappy state and the spirit world.

Another fundamental aspect of the Spiritist doctrine, which will be more deeply addressed in question 04, is its threefold aspect: **science**, **philosophy and religion**. The truths of Spiritism have philosophical bases, are scientifically demonstrated and unfolded in religious consequences. Chico Xavier, commenting on the threefold aspect of the doctrine and the fact that some wish to separate the scientific, philosophical and religious part of the doctrine, said that "if we take out the religion, Spiritism is a body without a heart, if we take away the science it is a body without a head and if we take away philosophy is a body without a limb⁵." (PORTAL artigos.com, 2018, our translation)

Besides the threefold aspect of the Spiritist doctrine, it is also worth mentioning it is based on some basic principles, such as: existence of God, the immortality of the soul, the plurality of existences, the plurality of the inhabited worlds and the communicability of the spirits. In a later question, still in this chapter, we will have the opportunity to study each of these fundamental principles in detail.

In order to finish the initial approach about what Spiritism is, we have to highlight that it was considered the comforter promised by Jesus, when he said:

> 15. If thou shalt love me, keep my commandments. 16. And I will pray to the father, and he shall give

⁴ Id. A Gênese. 53 ed. Brasilia: FEB, 2013. p. 23.

⁵ Se tirarmos a religião do Espiritismo fica um corpo sem coração, se tirarmos a ciência fica um corpo sem cabeça e se tirarmos a filosofia fica um corpo sem membro. PORTAL Artigos.com. *Entrevistas com Chico Xavier Versus reflexões de Francisco Amado*. Available on: https://bit.ly/2woMfRO. Access on: 6 jun. 2018.

you another comforter, that he be with you forever; 17. The Spirit of truth, which the world cannot receive, because it does not see or know it; But you know him, because he dwells with you, and he will be in you⁶.

In this chapter, we will still understand in details the reason why Spiritism accomplishes what Jesus called the promised comforter, briefly, it is because Spiritism brings the knowledge of things, makes the man know where he comes from, where he goes and why he is on Earth, attracts him to the true principles of God's law and comforts by faith and hope.

2. Did the psychic phenomena begin with the Spiritism?

No, mediumistic phenomena have always existed. The mediumship is an **inherent faculty to the human species**, the communication between the two planes of life has always been known since immemorial time. However, it had to undergo a slow and gradual process of evolution, whose history accompanies the very evolution of the spirit.

The first inhabitants of the planet called god to everything that presented any supernatural characteristic, anything that escaped from their understanding, such as phenomena of nature and even perceived abilities in another individual who distinguished him from the others. As a consequence, they worship many things and people, as they did not possess a developed moral and intellectual sense, the primitive people offered to those so called gods, human and animal sacrifices, as well as offers from the earth's fruits. Such cults were marked by animic and magical practices that lasted for millennia.

Through reincarnation experiences, man learns how to use his spiritual energy, extracting elements from the universal cosmic fluid, which will be timely studied in a later question, elaborating and perfecting his mechanisms of expression and communication, among themselves and with the inhabitants of the spiritual world.

This is the beginning of the civilizing process itself, which has the power to modify the face of the planet. The evolutionary process was not, of course, performed exclusively by the individual, it has always been seconded by superior intelligences, it allows the spiritual body (perispirit) to be perfected as well and, as a result, produce a vehicle able to

⁶ John 14:15-17.

host higher flights.

As the spirit evolves through countless reincarnations, naturally its perceptive faculties are enlarged, learns to refine the waves of thought, for the human psyche is more well-structured. Through tuning, it emits vibrations that attract the thought and ideas of similar spirits, incarnate and disincarnate spirits.

Intuition was the initial system of exchange and, and as time passes, the spiritual being realizes that the mind is the key to everything, it guides all the evolutionary needs of the spirit. The thought, creative force, involves the minds within its radius of action, but also, by the mechanisms of reciprocity, it is influenced by incarnate and, disincarnate, upper and lower spirits.

To elaborate a historical synthesis of mediumship, we bring the sequence mentioned in the Apostille *mediumship: Study and Practice*, program 1, organizer Marta Antunes de Oliveira, edited by the Brazilian Spiritist Federation, which content was inspired by three spiritist works: "Evolução em Dois Mundos," by the spirit André Luiz psychograph of Francisco Cândido Xavier, FEB; "A Caminho da Luz," by the Spirit Emmanuel , psychograph of Francisco Cândido Xavier, FEB; e "O Espírito e o Tempo — Introdução Antropológica do Espiritismo," by Herculano Pires, Publisher Edicel.

Initially it brings the primitive mediumship, where the intuition is the initial mediumship. We observe the idolatrous medium, who loves or fears the forces of nature, designated as "Gods": Sun, Sky, Moon, stars, rain, trees, rivers, fire, a human being that stands out in the community, etc. Then we have the tribal mediumship, in which it was developed a collective mediumistic mentality, where the group believe in spirits or gods. The conception of heaven-father arise, such as the creator or the fertilizer, and Mother Earth, as the generator, who was fertilized by the creator.

Fetishism was a more improved form of tribal mediumship, with a strong, colorful animic, characterized by the cult of fetishes or material objects, representing the divinity or the spirits. The figure of the healer or sorcerer appears, always highly respected and revered and, at the same time, loved and feared by the other members of the tribe or clan. As time passed, the practices unfolded in others, currently known as Voodoo and black magic.

We also have mythological mediumship, the mediumistic practi-

ce was characterized by the presence of myths, with a symbolism of the creation of the universe and beings, as well as by magic, through mediumistic and animic practices of strong ritualistic connotation. The oracular mediumship was the one that emerged in the period of human history considered as the beginning of civilization, it was polytheistic and religious. The gods, and the spirits, were worshiped by society, were part of a hierarchical society, where there is a greater God; Zeus, who lives in a place, determined as Olympus. Such gods are immortal, powerful, but possess typical passions of mortal men, such as hatred, love, resentment, compassion.

Each god is responsible for the government of a part of the land or of earthly beings, the oracles were considered the heart of all human activity, nothing was done without consulting them beforehand, Greece was considered the center of the oracular mediumship, the oracle of Delphos was the most famous and represented divinity. The spirits and the gods spoke through a medium, called pythoness, or temporarily occupied the pythoness' body to manifest themselves, and they also used objects of the temple, such as statues, or elements of nature.

In ancient times, according to Emmanuel, the mediumship presents the following characteristics: an external or exoteric face, of a polytheistic nature, theatrical, superstitious, full of magic, destined to public manifestations and an internal or esoteric face, of monotheistic essence, involving degrees of arduous initiation that were practiced inside the temples by mediums, mages, pythonesses, etc., generically called "initiates," which were kept under the supervision of priests.

In fact, the mediumistic practice of the beginning of time arose with more emphasis not only on the Greeks, but also among other people, Egyptians, Hindus and Jews. When we observe the Bible, we will see the mediumship as something natural and exuberant, the prophetism was the mediumship that stood out most and it was important for the first known religion emergence, the Judaism.

Let us also remember the odd figure of Moses, keeper of great mediumship and powerful spiritual resources, God granted him the mission of bringing to the material world the Ten Commandments of the divine law. The very day of Pentecost, as read in Acts 2:1-13, it is characterized as the greatest mediumistic known act, setting the beginning of the mediumistic practice itself.

Everything happens at the right time and according to the unders-

tanding of mankind. Spiritism did not create mediumistic phenomena, but came to explain them, to remove the veil about what was unknown so far. Taking into consideration that things are gradually setting out, through time, and do not show themselves soon in their completeness. We can say that the whole past was as a preparation for the future advent of Spiritism.

We conclude the topic, timely, with the Gospel According to Spiritism, by stating that all knowledge must be proportional to the intelligence of the one to whom it is directed, for we know there are people to whom a very strong light overshadows without clarifying, so the prudence sends it to hide until the man has come to a certain degree of development, and may be able to seek the light, because darkness is a heavy burden. From this, all that is hidden will be a day revealed, and what man cannot yet comprehend on Earth, will be successively revealed in the most advanced worlds, when he is purified and cleaned⁷.

3. Is Spiritism the only way to be in contact with the spirits?

Not at all, because it is not Spiritism that allows contact with the spirits, it only guides, explains, educates and removes the veil so far existent about the mediumistic phenomena. Mediumship, as stated in the previous question, has always existed in all times of mankind and will continue to exist, the difference is the understanding that the Spiritist doctrine offers us so that this contact occurs in a correct and safe way.

All humanity ha a kind of mediumship called natural, which is processed through inspiration and intuition. Through them, man is constantly influenced by friendly or inferior spirituality, even if he does not realize it.

Through the tune, the good spirits inspire and influence us for good, sustaining us during life's tests and helping us to endure them with courage and resignation. The wicked ones, on the other hand, seek to induce man to error and illegality. Allan Kardec teaches that the person who feels the influence of spirits, in any degree of intensity, is a medium, this faculty is inherent to man and not a privilege of a few, actually it is uncommon people who do not possess it at least in a rudimentary state, therefore we can say everybody is more or less a medium⁸.

Often, the ideas we have are fruits of the inspiration or intuition of the

⁷ KARDEC, Allan. The Gospel According to Spiritism. 1 ed. London: Masterprint, 1987. p. 302.

⁸ Id. The Mediums' Book. 71 ed. Rio de Janeiro: FEB, 2013. p. 238.

spirituality being that accompanies us and, depending on our mental tuning and vibratory frequency, we attract high or imperfect spirits to us.

An example of easy understanding of the contact with the spirits is the prayer. When we pray and connect with God, we feel his presence, we are involved in feelings of peace. At that moment we are been supported by a friendly spirituality and therefore communicating with the spirits. And how does that happen? By thought and tuning. **The thought is the bond that binds us to the spirits** and that is why we need to take care of the mental vibrations that we emit, because depending on their quality we will be attracting positive or negative spiritual companies.

In addition, mediums called ostensive, those who have the most characterized mediumistic faculty and an ability to perceive and communicate with the spiritual plan more strongly, do not exist only within the Spiritism, but in all religions. The understanding and comprehending of the phenomenon makes a huge difference in the process of contacting with the spirits, because what may seem supernatural to other doctrines or religions, causing fear, running away and even aversion, is treated naturally by Spiritism, it shows us that everything is part of God's natural law. Thus, the contact with the spirits performed within Spiritism happens frequently and without mysticism, but it is not exclusive.

4. What is the threefold aspect of the Spiritist doctrine?

Before entering fully into our question, we bring a reflection of Herculano Pires who claims everyone talks about Spiritism, well or poorly, but a few know it, usually considered as a common religious sect, full of superstitions. He emphasizes that many face it as a way of systematizing popular beliefs, there are also those who accept it as the new Goécia, the black magic of antiquity disguised as Millenary Christianity, it is to say, Spiritism, was born in the middle of the last century, and even today it is a great unknown for those who approve and praise it, as well as for those who attack and criticize it⁹.

We observed that in the time of Kardec, as still today, those who know nothing about Spiritism tend to take it for what it is not, another religion or sect, with its mysteries, alleged priests devoted to consulting the dead ones in the shadows for the most varied purposes. This is exactly why Kardec invites us to study the Spiritist doctrine, highlighting that

⁹ PIRES, Herculano. Curso Dinâmico de Espiritismo - o Grande Desconhecido. São Paulo: Paideia, [2000?]. p. 11.

spiritist need to know spiritualism well, study it well, build on the soul the philosophical principles that claim to adopt and continually seek spiritual progress.

In this question we will address the threefold aspect of the Spiritist doctrine, a question of paramount importance for those who really want to understand Spiritism and, as said, this is only possible through a serious and methodical study. Spiritism is science, philosophy and religion, that is its threefold aspect, since research techniques were used to prove the truthfulness of the spiritist phenomena (science) and, based on the revelation of the results (truths), questions of high philosophical content were formulated (philosophy), verifying that the application of those can be used in the moral transformation of man (religion).

Science, by the dictionary, is deep knowledge of something. Knowledge or excessive capability achieved by practice, reasoning or reflection. A group of organized knowledge obtained by observation, research or demonstration of certain events, facts, phenomena, systematized by methods or rationally: the rules of Science¹⁰.

Spiritism is Science because it studies, in the light of reason and within scientific criteria, mediumistic phenomena, it is to say, phenomena provoked by the spirits and that are nothing but natural facts and absolutely within the divine laws. All phenomena, even the strangest, have scientific explanations. There is no such a thing as supernatural in Spiritism. Spiritism, is a science of observation, it studies and analyses the relation of the spirits with the corporeal world, as Kardec once said in the work What Spiritism is. In The Mediums' Book his methodology research is well explained and described. It proved to be a safe way to deal with spirits in serious meetings.

Through this methodology, that we will know more deeply in the question How did Allan Kardec codify the Spiritist doctrine? The veil that covered part of the perception of the unseen world was removed and it made us know and glimpse the soul immortality proven by the countless facts that mediumship demonstrates. Kardec evoked higher spirits to question them about philosophical themes of great depth, through the mediums who acted in the society. He never considered any spirit as revealing or exclusive, nor the revealed thesis as absolute truth.

¹⁰ Ciencia. In: DICIO, Diccionario Online de Português. Port: 7 Degrees, 2018. Available on: https://bit.ly/2MyArqM>. Access on: 7 jun. 2018.

He compared the teachings, those collected in the meetings in Paris and those coming from correspondence with other groups, received through unknown mediums of those first, the spiritist science was presented as progressive, on kardequian basis, and dialogical in relation to the ordinary sciences. In this sense, the notable master pointed out Spiritism would always march with progress, which is why it would never be exceeded, because if new discoveries showed it to be mistaken about a certain point, it would change over that point, it is to say, if a new truth was revealed, it would accept it¹¹. The scientific aspect of Spiritism is developed in two works by Allan Kardec: The Mediums' Book and The Genesis.

Spiritism is **philosophy** because it analyzes the divine creation, explaining why God created men, what is his origin and his destiny, reflects on the causes of human happiness and misfortune. Questions such as: "Where do I come from?" "What do I do in the world?" "Where will I go after death?" are fully answered by Spiritism, remembering that the doctrine that gives an interpretation of life, a conception of the world itself, is a philosophy.

The Spiritist doctrine is a philosophy that teaches self-knowledge as an indispensable instrument to the intellect-moral evolution of the spirit, it has a strong potential to transform the world from the individual. "Its strength lies on his philosophy, in the appeal that directs reason, to good-sense." Therefore, the philosophical aspect portrays the principles and teachings of the superior spirits collected and organized by Allan Kardec, added to the contribution of the noble encoder obtained in his reflections and studies. This philosophical aspect is addressed in The Spirits' Book.

Spiritism is religion because it triggers, from the appreciation of the principles it brings, a moral that leads man to the ethics of love exemplified by the Divine Master. Let us remember that morality can be seen as synonymous with ethics, as a theory of values that regulate human behavior. The Spiritist doctrine aims the moral transformation of man, reviving Jesus Christ's teachings in his true expression of simplicity, purity and love, it seeks to be a simple religion, without priests, ceremonies and neither sacrament of any kind, without rituals, images worship, candles, special garments or outside

¹¹ KARDEC, Allan. A Gênese. 53 ed. Brasilia: FEB, 2013. p. 41.

¹² Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Conclusion.

manifestations.

The religious aspect will also address the moral consequences of human behavior, defined by the use of free-will and ruled by the law of cause and effect, which all mankind is submitted to. The Spiritist morality makes the man a good person, who distinguishes good from evil and choose the first, because the true good man, as the gospel teaches according to Spiritism, "is one who complies with the laws of justice, love and charity in their highest degree of purity."¹³

With this orientation as reference, the spirit Emmanuel elucidates that we can take the symbolized Spiritism as a triangle of spiritual forces, it links science and philosophy to Earth and religion to heaven, as the divine angle. The doctrine, in its scientific and philosophical aspect, will always be a noble field for human investigations, it aims the improvement of mankind, but in the religious aspect, however, rests its divine greatness, as it constitutes the restoration of the Gospel of Jesus Christ, promoting the definitive spiritual renewal of man¹⁴. The religious aspect of the Spiritist doctrine is developed by Allan Kardec in the basic works: The Gospel According to Spiritism and Heaven and Hell.

5. What are the fundamental principles of Spiritism?

Allan Kardec, in the introductory part of The Spirits' Book, summarizes in 35 items the main points of the Spiritist doctrine. However, before we bring the observations of Kardec and, to help in our understanding, we gather the fundamental principles in five: 1. God's existence; 2. Immortality of the Soul; 3. Plurality of existences; 4. Plurality of the inhabited worlds; 5. Communicability of spirits.

The existence of God is the basis of Spiritism, its cornerstone, God is the supreme Intelligence, the primary cause of all things. God is eternal, unchangeable, immaterial, unique, omnipotent, soberly just and good, he created the universe, which encompasses all animated and inanimate, material and intangible beings. In Chapter 3 we will study about God in more detail, for now we can inform that the spirits have told the evidence of the existence of God can be found in an axiom that we apply to our sciences, that there is no effect without cause, so, seeking the cause of all that is not the work of man, our reason will answer it has been

¹³ Id. The Gospel According to Spiritism. 1 ed. London: Masterprint, 1987. p. 180.

¹⁴ XAVIER, Francisco Cândido. O consolador. By Spirit Emmanuel. [s.l.]: FEB, [2010?]. p. 9.

God's work.¹⁵

The immortality of the soul shows us that we are immortal spirits, born simple and ignorant, with aptitude for good and evil, whose destiny is perfection and happiness. Before being human beings, incarnate in a physical body, we are children of God, for the spirit is the intelligent principle of the universe and, among the different species of corporeal beings, God has chosen the human species for the incarnation of the Spirits.

Thus, the spirits temporarily coat a perishable material wrapper, which is destroyed by the death of the physical body and, when the spirit is in the life of the body, we say that it is a soul or spirit incarnate. When it dies, however, we say that it disincarnated, in that moment it returns to the spiritual or spirituality plan, where it came from, it continues the process of spiritual ascension.

There are three things in man: the BODY or material being; The SOUL or immaterial being (incarnate spirit in the body) and the PERISPIRIT or semi material wrapper, the bond that binds the body to the spirit (intermediate element), the spirits are not equal in power, nor in intelligence or in knowledge or morality, there are several grades of evolution among the spirits.

Didactically, Kardec divided the spirits into three orders: first order (or pure), they are the superior ones, distinguished by their perfection, knowledge and proximity to God (the angels); Second order, those are the good spirits, in which the good is the predominant feeling and; Third Order, the imperfect spirits, where evil is still the greatest feeling, finding themselves more distant from perfection and fudged of passions such as envy, hatred, jealousy, pride, etc.

The plurality of existences shows us that the soul progresses submitting itself to the test of a new existence, it is what we call reincarnation. We all have many existences and the goal of reincarnation is the atonement and the progressive improvement of mankind, for without it, where would justice be? Reincarnation, therefore, allows the spirit to live various existences in the world, growing, becoming a human being intellectually and morally, and increasingly approaching God's laws.

Most likely, most of our daily struggles and sufferings derive from misconceptions in our past lives and now we are having the sublime opportunity to redeem them in compliance with the law of action and reaction. Reincarnation is, consequently, the mechanism of divine justice, it does not reward or

¹⁵ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 4. p. 80.

punish anyone, each one is responsible for the fruits harvested, whether good or bad.

The plurality of the inhabited worlds states that the incarnation and reincarnation of the spirits can take place on earth and on other worlds, so believing in the exclusivity of the earth would be doubting God's wisdom, who makes nothing useless. When Jesus said, "Do not be blurred in your heart, believe in God, believe in me as well. There are many abodes in my father's house," he taught us about the plurality of the inhabited worlds. The "House of the Father" is the universe and the different abodes are the worlds that circulate in infinite space, offering the spirits different worlds corresponding to their evolution.

The living beings evolve morally, the worlds evolve materially, for nothing remains static in nature, and the worlds, as for evolution, can be primitive, of expiations and of proofs, of regeneration, happy and, finally, heavenly, which is the abode of the pure spirits. The earth is a world of inferior moral category, a world of proofs and expiations, by virtue of its pitiful panorama, still full of disaffection and selfishness, but it is in a transition period, in the way to become a world of regeneration.

Regarding to the communicability of the spirits, we know that these constitute one of the nature's power, it acts on matter and on thought, exercises action on the physical and moral world. They are the cause of a series of phenomena so far unexplained or explained in a wrong way, which only find rational explanation in Spiritism.

The relations of the spirits with men are constant, the good spirits attract us to good and the wicked ones to the error. And how does it happen? Through our thinking, our tune. Thought is the bond that binds us to the spirits, therefore, depending on our mental emanations and our actions, we will attract positive or negative spiritual companies closer. The communication of spirits with men can be hidden, without us realizing it, through intuition or inspiration, or ostensive, when well characterized, and it can also manifest themselves spontaneously or by evocation.

The superior spirits present themselves in serious meetings, where love, good and sincere desire predominate, always using noble, dignified and high moral language. The inferior spirits are constantly present among frivolous people, motivated by curiosity and where there are bad instincts, their language is trivial and even coarse.

The superior spirits teach that in the world of spirits, nothing can be hidden, the hypocrite is unmasked. To the states of superiority and inferiority

of the spirits, it corresponds pain and joys unknown on earth. They also teach that there are no irredeemable faults that the atonement cannot afford and that the means for progress are the different existences that allow man to advance, according to his desires and efforts.

After a general idea about the fundamental principles of the Spiritist doctrine, I bring the points listed by Allan Kardec to summarize the Spiritist doctrine:¹⁶

- **1.** God is eternal, unchangeable, immaterial, unique, omnipotent, soberly just and good.
- **2.** He created the universe, which encompasses all the animated, inanimate, material and intangible beings.
- **3.** The material beings constitute the visible or corporeal world, and the immaterial beings, the invisible or Spiritist world, that is, of the spirits.
- **4.** The Spirit world is the normal, primitive, eternal, pre-existent and surviving world.
- **5.** The corporeal world is secondary; It could cease to exist, or never have existed, without altering the essence of the Spirit world.
- **6.** The spirits temporarily coat a perishable material hull, whose destruction by death restores them to freedom.
- 7. Among the different species of corporeal beings, God chose the human species for the incarnation of the spirits who reached a certain degree of development, he gave the human species moral and intellectual superiority over the others.
- **8.** The soul is an incarnate spirit; the body is just its hull.
- **9.** There are three things in man: 1st, the body or material being analogous to animals and animated by the same vital principle; 2nd, the soul or immaterial being, spirit incarnate in the body; 3rd, the bond that binds the soul to the body, intermediate principle between matter and the spirit.
- **10.** Thus, man has two natures: by the body, participates in the nature of the animals, whose instincts are common to him; by the soul, participates in the nature of the spirits.
- 11. The bond or perispirit, which attaches the spirit to the body, is a kind of semi material hull. Death is the destruction of the grosser wrap. The spirit retains the second, which constitutes an ethereal

- body, invisible to us in the normal state, but it can become accidentally visible and even tangible, as it happens in the phenomenon of apparitions.
- **12.** The spirit is therefore not an abstract being, undefined, only possible to conceive by thought. It is a real, circumscribed being that, in some cases, becomes appreciable by sight, by ear and by touch.
- 13. The spirits belong to different classes and are not equal, neither in power, nor in intelligence, knowing, or in morality. Those of the first order are the superior spirits, who distinguish themselves from others by their perfection, their knowledge, their proximity to God, the purity of their feelings and their love towards good: they are the angels or pure spirits. Those of the other classes are more and more distant from this perfection, those of the lower categories, are mostly, full of our passions: hatred, envy, jealousy, pride, etc. They please with evil. There are also, among the inferior ones, those who are neither very good nor very bad, rather disturbing and entanglers, than perverse. Malice and inconsequence seem to be what prevails in them. Those are the stupid or the frivolous spirits.
- **14.** The spirits do not perpetually occupy the same category. They all get better by going through the different degrees of the spiritist hierarchy. This improvement is gotten through the incarnation, which is imposed on some as atonement, to others as a mission. The material life is a proof they will suffer repeatedly, until they have reached absolute moral perfection.
- **15.** When it leaves the body, the soul goes back into the world of spirits, where it came out, to go through a new material existence, after a lapse of time more or less long, during which it remains in a state of wandering spirit.
- **16.** The spirit has to go through many incarnations, we all have had many existences and we will still have others, more or less perfected, both on earth and on other worlds.
- **17.** The incarnation of the spirits always occurs in the human species; It would be wrong to believe that the soul or spirit may incarnate in the body of an animal.
- **18.** The different corporeal existences of the spirit are always progressive and never regressive; But the speed of its progress depends on the efforts it makes to achieve perfection.
- 19. The qualities of the soul are those of the spirit that is incarnate

- in us; Thus, the good man is the incarnation of a good spirit, the wicked man of an impure spirit.
- **20.** The soul possessed its individuality before incarnate; and retains it after being separated from the body.
- **21.** In the return to the spirit world, the soul finds all those it knew on Earth, and all its previous existences are drawn into its memory, with the remembrance of all good and all the evil it has done.
- **22.** The incarnate spirit finds itself under the influence of the matter; The man who defeats this influence, by the elevation and purification of his soul, approaches himself to the good spirits, in whose company one day he will be. That who lets himself be dominated by bad passions, and puts all his joys in the satisfaction of coarse appetites, approaches himself to the impure spirits, gives preponderance to his animal nature.
- **23.** The incarnate spirits inhabit the different globes of the universe.
- **24.** The not incarnate or wandering spirits do not occupy a determined and circumscribed region; they are everywhere in space and on our side, they see and poke us continuously. It's an entire invisible population, moving around us.
- **25.** The spirits exert unceasing action on the moral world and even on the physical world. They act on matter and on thought and constitute one of the powers of nature, an efficient cause of a multitude of phenomena so far unexplained or poorly explained which find no rational explanation but in Spiritism.
- **26.** The relations of the spirits with men are constant. Good spirits attract us for good, sustain us in the tests of life and help us to endure them with courage and resignation. The wicked propel us to evil: it is a joy to see us succumb and resemble them.
- **27.** The communications of the spirits with men are hidden or ostensive. The occult ones are verified by the good or bad influence they exert upon us, in our rebellion. It is up to us to discern good from bad inspirations. Ostensive communications are given through writing, words or other material manifestations, almost always by mediums that serve them as instruments.
- 28. The spirits manifest themselves spontaneously or by evocation.
- **29.** All spirits can be evoked: those who have animated obscure men, as well as those of the most illustrious characters, whatever the time they have lived; Those of our relatives, friends, or enemies, and get from them,

by written or verbal communications, advice, information about the situation in which they are in the beyond, about what they think of us, as well as the revelations they are allowed to make us.

- **30.** The spirits are attracted by the sympathy that inspires to them the moral nature of the medium that evokes them. The superior spirits please themselves in serious meetings, where the love of good and the sincere desire, of those who compose them, are predominant, to instruct and improve. Their presence drives away the inferior spirits who, find free access and can be left with all freedom among frivolous people or driven by curiosity and wherever there are bad instincts. Far from obtaining good advice, or useful information, they only drive to futilities, lies, jokes of bad taste, or mystifications, for they often take venerable names in order to better induce error.
- **31.** Distinguishing the good from evil spirits is extremely easy. The superior spirits constantly use dignified, noble language, of the highest morality, far from any inferior passion; The purest wisdom is of the counsel, which always aim at our betterment and the good of mankind. The inferior spirits, on the contrary, are inconsequential, often trivial and even rude. If sometimes they say something good and true, much more often they say lies and nonsense, due to their malice or ignorance. They mock the credulity of men and have fun at the expense of those who question them, flattering their vanity, feeding their desires with false hopes. In short, serious communications, in the broadest sense of the term, are only given in the serious centers, where the intimate communion of thoughts is ruled out, in view of the good.
- **32.** The moral of the superior spirits is summarized, like that of Christ, in this gospel maxim: To do unto others what we would want others to do to us, that is, to do good and not evil. In this principle men find a universal rule of proceeding, even for the smallest actions.
- 33. They teach us that selfishness, pride, and sensuality are passions that bring us closer to animal nature, trap us in matter; the man who, in this world, rejects matter, despising worldly futilities and loving others, gets closer to the spiritual nature; Each one should become useful, according to the faculties and means that God has given to try us; the strong and the mighty one must support and protect the weak, because it transgresses the law of God who abuses the strength and power to oppress his fellow man. They teach, finally, that in the world of spirits, nothing can be hidden, the hypocrite will be

unmasked and patented all his turpitude; The inevitable presence, of all moments, of those for whom we have proceeded poorly constitutes one of the punishments that are reserved for us; In the state of inferiority and superiority of the spirits there is pain and joys unknown on earth.

34. But they also teach that there are no unredeemable faults, that the atonement cannot erase. the man finds the means of getting it in the different existences that allow him to advance, accordingly to his desires and efforts, in the path of progress, to perfection, which is his final destination.

This is the summary of the Spiritist doctrine, as a result of the teachings given by the higher spirits.

6. What was the Hydesville phenomenon?

We know that the spiritist facts existed since all time, but the English and American spiritists often indicate the beginning date of the modern Spiritist movement on March 31, 1848, which marks the psychic episode in the village of Hydesville, County of Wayne, New York State. On December 11, 1847, the Protestant Fox family composed by the father, John Fox, the wife Margaret and the youngest daughters Margaret, 14, and Catherine (Kate Fox), 11 years old went on to live in a simple and humble hut of Hysdeville, that was occupied by the spouses Bell and his servant Lucrecia Pelves, before them.

At first the Fox felt nothing strange in the house, however, in the first months of 1848, unusual noises began to manifest, disturbing the tenants. They were light beats, sounds that looked like scratches on the walls, floors and furniture, which could be naturally mistaken with natural sounds emitted by the wind, crackles of wood and mice. Such noises were increasing in intensity, the beds trembled and moved to such a point that the daughters refused to sleep alone in their room, and started sleeping with their parents. At first they did not believe that the noises could be the consequence of a "supernatural" cause, they wanted to find the most common causes that could justify the phenomenon, but it was in vain.

On the night of March 31st, 1848, when the sounds became very strong, it happened the episode that became known as the beginning of Spiritism. Kate Fox, in her natural naivety of child, had the idea of challenging the "invisible force" to repeat, with knocks, the palms she gave

with her hands. The answer did not let them waiting, with each palm of hand, a knock was heard shortly afterwards, it proved that the origin of the sounds was an incorporeal intelligence.

They came to the conclusion that the force could see and hear, for even when the daughter folded the finger without making noise the scratch responded correctly with the number of beats corresponding to the numbering made with the fingers. It was discovered that the blows came from the spirit of a peddler, named Charles Rosma, who was murdered and buried in the basement of the Fox family house by the former tenants, the Bells, on an account of 500 dollars, he was assassinated with a knife stroke in the throat. To allow a better communication between the mediums and the spirit of the peddler, one of the present, Mr. Isaac Post, had the idea of determining for each letter of the alphabet, a number of corresponding beats, initiating what we call spiritual telegraphy.

It is worth transcribing some excerpts from the testimony of Mrs. Margaret Fox, counted by Sir Arthur Conan Doyle, in the work The History of Spiritualism: 17

On Friday night, March 31st, 1848, we concluded to go to bed early and not permit ourselves to be disturbed by the noises, but try and get a night's rest. My husband was here on all these occasions, heard the noises, and helped search. It was very early when we went to bed on this night — hardly dark. I had been so broken of my rest I was almost sick. My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard before. The children, who slept in the other bed in the room, heard the rapping, and tried to make similar sounds by snapping their fingers.

And the mother continues, in her testimony:

My youngest child, Cathie, said: "Mr. Splifoot, do as I do," clapping her hands. The sound instantly followed her with the same number of raps. When she stopped, the sound ceased for a short time. Then Margaretta said, in sport, "Now, do just as I do. Count one, two, three, four," striking one hand against the other at the same time; and the raps came as before. She was afraid to repeat them. Then Cathie said in her childish simplicity, "Oh, mother, I know what it is. To-morrow is April-fool day, and it's somebody trying to fool us." I then thought I could put a test that no one in the place could answer. I asked the noise to rap my different

¹⁷ DOYLE, Arthur Conan (1926). The History of Spiritualism. The Hydesville Episode. London: Cassell . p. 62-63.

children's ages, successively. Instantly, each one of my children's ages was given correctly, pausing between them sufficiently long to individualize them until the seventh, at which a longer pause was made, and then three more emphatic raps were given, corresponding to the age of the little one that died, which was my youngest child.

Then Mrs. Margaret asked:

I then asked: "Is this a human being that answers my questions so correctly?" There was no rap. I asked: "Is it a spirit? If it is, make two raps." Two sounds were given as soon as the request was made. I then said: "If it was an injured spirit, make two raps," which were instantly made, causing the house to tremble. I asked: "Were you injured in this house?" The answer was given as before. "Is the person living that injured you?" Answered by raps in the same manner. I ascertained by the same method that it was a man, aged thirty-one years, that he had been murdered in this house, and his remains were buried in the cellar; that his family consisted of a wife and five children, two sons and three daughters, all living at the time of his death, but that his wife had since died. I asked: "Will you continue to rap if I call my neighbors that they may hear it too?" The raps were loud in the affirmative.

In the summer of 1848 the cellar was excavated and it was found planks, lime, human hair, utensils of the peddler and some human bones, yet insufficient material for eventual condemnation. 56 years later, in 1904, a Boston newspaper reported that the skeleton of the man who was supposed to have produced noises heard by the Fox Sisters in 1848, had been found in the house occupied by the family and which undoubtedly proved the sincerity in discovery of the communication of the spirits.

Several other phenomena occurred in the family of Deacon Hale, of Greece, neighbor city of Rochester and other families of other cities, it was evident that they were not only connected to the Fox girls. As other evidence of the crime there is the testimony of Lucrecia Pulver, who served as a servant of Mr. and Mrs. Bell, occupants of the house four years earlier, she said that the peddler came to the house and spent there the night with his wares, her employers told her she could go home that night, she said:

I wanted to buy some things off the peddler but had no money with me, and he said he would call at our house next morning and sell them to me. I never saw him after this... One evening, about a week after this, Mrs. Bell sent me down to the cellar to shut the outer door. In going across the cellar I fell down near the center of it. It appeared to be uneven and loose in that part. After I got upstairs, Mrs. Bell asked me what I screamed for and I told her. She laughed at me being frightened, and said it was only where the rats had been at work in the ground. A few days after this, Mr. Bell carried a lot of dirt into the cellar just at night and was at work there some time. Mrs. Bell told me that he was filling up the rat-holes.¹⁸

The question: what is the purpose of such a strange movement at that special time? Arose often and the answer was given on two different occasions, in two different years and through diverse mediums. In both cases the response was identical. The first said: "to lead mankind in harmony and to convince the sceptics of the immortality of the Soul"; and the second: "It is to unite humanity and convince the skeptical minds of the immortality of the soul." (PORTAL do Espirito, 2018, our translation).¹⁹ The Hydesville shed was transferred by Benjamin F. Bartlett in May 1916 to Lily Dale, the regional headquarters of the American Spiritist Center in New York. Today, the bones and the iron chest are in the museum as a record of a new history beginning for mankind.

For a few years the Fox sisters made sessions in New York and other places. However, they ended up involved in alcohol addiction and in degenerative pathways of mind and character, mostly because they were immature and inexperienced rather than bad. Unfortunately, they did not realize that contact with the spirits should occur in a serious way, with healthy goals and without any material interest.

Around 1888 they were involved with monetary gains coming from spiritist presentations. Already weakened by alcoholism, they even said that the phenomena were not true and later regretted to have slandered Spiritism, and readmitted the truthfulness of the effects. The Fox sisters disincarnated around 1892 and their end was sad and obscure.

Margaret Fox's interview was published in the New York Press on November 20th, 1889, about a year after the scandal, she claimed:

"Would to God," she said, in a voice that trembled with intense excitement," that I could undo the injustice I did the cause of Spiritualism when, under the strong psychological influence of persons

¹⁸ Id., ibid. p. 71.

¹⁹ O para conduzir a humanidade em harmonia e para convencer os cépticos da imortalidade da alma [...] É para unir a humanidade e convencer as mentes cépticas da imortalidade da alma. PORTAL do Espírito. *Historia do Cristianismo*. Available on: https://bit.ly/2D6NhZn. Access on: 9 jun. 2018.

inimical to it, I gave expression to utterances that had no foundation in fact. This retraction and denial has not come about so much from my own sense of what is right as from the silent impulse of the spirits using my organism at the expense of the hostility of the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose hopeful assurances were so deceitful... ²⁰

The mediumship of the Fox sisters was essentially of beats, sometimes very strong, spiritual lights, direct writing, appearance of materialized hands and, sometimes, of transportation. Professor William Crookes, an English physicist, made an inquiry into the power of the medium (Kate Fox) and published a sincere statement (the only people present were him, his wife, a relative and Miss Fox), he held both hands of the medium, while her feet were over his, there was paper on the table and a pencil in the professor's free hand. he stated that a luminous hand descended from the top of the room, wobbled close to him for a few seconds, took the pencil from his hand and wrote quickly on the sheet of paper, after which the hand lifted itself over the heads and it was gradually dissolving in the darkness.²¹

The Fox Sisters disembodied in 1892 and by the story we can verify that a medium that is not evangelized and educated to serve for the sake of others, without interest and with humility, usually fumbles on his own inferiority, which is why people and the medium, more strongly, need to study and understand the mediumship to better develop the faculties, to perform a more efficient work for the benefit of the dissemination of the Spiritist doctrine and the experience of the Gospel of Jesus.

7. What were the spinning tables?

It was a phenomenon that spread rapidly in Europe and elsewhere in the world, in which tables spun, talked or danced. The participants sat around, put their hands on the table and hoped it would move. The spinning tables were not limited to standing up on one foot to answer questions, but they moved in every way, spun under the hand of the researchers and, sometimes, were raised in the air.

In the years 1853 to 1855 they constituted a real hobby, they were almost mandatory fun in social meetings. According to Father Ventura de Raulica, the spinning tables were "The greatest event of the century." (O CONSOLADOR, 2018, our

²⁰ DOYLE, Arthur Conan (1926). *The History of Spiritualism*. The Career of the Fox Sisters. London: Cassell. p. 106 21 FEDERAÇÃO ESPÍRITA DO PARANÁ. Irmãs Fox. Available on: https://bit.ly/2Nd9rK0. Access on: 8 jun. 2018.

translation).²² In the beginning there was mostly incredulity about the phenomena, they believed that there existed a purely physical cause, electricity, but the multiplicity of experiences no longer allowed doubts, the impulsion given to the objects was not only the result of a blind mechanical force, it was the intervention of an **intelligent cause**.

In his work the spinning tables and Spiritism Zeus Wantuil clarified that in 1852, professors from Harvard University, after several experiences with the most scrupulous care, published a celebrated manifesto supporting the authenticity of movements and elevation of the tables, without the interference of any known physical agent. They found themselves, truly, obliged to acknowledge that there was the constant manifestation of an intelligent force, which seemed to be independent of the living people.²³

When the professor heard about the spinning tables, did not believe it possible at first, and he said that he would believe only when it was proved that a table has a brain to think, nerves to feel and it could become a sleepwalker. In the beginning he took the fact as a bedtime story.²⁴ However, after attending the demonstration of the spinning tables, in May 1855, he devoted himself to study the phenomena seriously. It resulted in the elaboration of the Spiritist doctrine.

The accuracy of the answers and the correlation they denoted with the questions caused astonishment. The mysterious being, questioned about his nature, declared that he was a spirit or a genius, declined a name and provided some information about him. No one imagined the spirits as a means to explain the phenomenon. It was the very phenomenon that revealed the word. Often, when it comes to the exact sciences, hypotheses are formulated to provide a basis for reasoning, but it did not happen that way in that situation.

An also interesting fact was that the means of correspondence was time consuming and uncomfortable, because someone had to say the alphabet aloud and the spirit indicated the letters through blows at the time they were pronounced, which gathered, formed words and subsequently phrases. The spirit, and this constitutes a new circumstance worthy of note, indicated another way, advising the adaptation of a pencil to a basket or other object, this council was simultaneously given in America, France and other countries. As an example, we bring the council given in Paris on June 10th, 1853, to one of the most devoted and passionate supporters of Spiritism, who said: "Go into the next room and get that little basket; attach a pencil to it and then place it on a sheet of paper with your fingers on the rim."

The object is merely an instrument, completely indifferent to nature and form, because they are considered only an appendix of the hand, and could only be put in motion under the influence of mediums, which are people endowed with a special capacity, it is to say, they are means or intermediaries between spirits and men. The manifestations seen in the spinning tables are called physical manifestations, because they are translated

²² O maior acontecimento do século. O CONSOLADOR. Os fenômenos de Hydesville e as mesas girantes. Available on: https://bit.ly/2odE9I6>. Access on: 9 jun. 2018.

²³ WANTUIL, Zeus. As mesas girantes e o Espiritismo. Rio de Janeiro: FEB, [2005?]. p. 11.

²⁴ KARDEC, Allan. Obras Póstumas. Rio de Janeiro: FEB, 2005. p. 323.

²⁵ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. p. 38.

by sensitive effects, such as noises, movement and displacement of solid bodies, they are spontaneous, independent of human will, and others provoked, these effects are produced equally on all the other objects.

The great purpose of these manifestations is to draw the attention of human incredulity to the existence of spirits, but it can also be a warning and even a request for help.

Mediums have a more or less large force, the effects depend on that force, and it can, depending on the potency, make tables spin and move, rise, fall, jump, rotate with violence, give blows to the texture of the object etc. It is worth highlighting that this fact is independent to the shape of the table, the material that is made of, the day, the time, because only the volume matters, in the case of the mediumistic force of the medium was insufficient to overcome the resistance.

During these phenomena, the spirit combines a part of the universal fluid²⁶ with the animalized fluid released by the medium, because by its ethereal nature, the spirit cannot act on the coarse matter without the help of the intermediary, which is the medium of physical effects. The spirit animates the matter of a fictitious life, it saturates it with the fluid temporarily, which obeys the impulse of intelligence

About the importance of the medium, it is worth mentioning some aspects. First, in the way the basket moves under the influence of the medium, it demonstrates the **impossibility of the medium to push any direction**, especially when two or three people put their hands together under the basket or other object, since in this situation it would need to have a truly phenomenal agreement of movements and, more importantly, thoughts. Second fact, no less admirable and that increases the difficulty, it is the **radical change of calligraphy** according to the spirit that manifests itself. Third aspect, which results from the **very nature of the answers**, was that, almost always and especially when abstract and scientific questions were ventilated, the answers were notoriously outside of the field of knowledge and, often, the intellectual reach of the medium. Fourth, it was the fact that, not rarely, it happened **the basket to write spontaneously**, without any question, on any subject, unexpected, revealing in certain cases so much wisdom that they could not emanate from other than a **higher intelligence**, other times they were so frivolous and freer that the logic refused to admit it derives from the same source.

Questioning the importance of the phenomena of Hydesville and the spinning tables for the emergence of Spiritism, the English writer Arthur Conan Doyle said that it was an **organized invasion**²⁷ by the superior spirituality, arousing consciences with a view to the arrival of a new age for mankind.

²⁶ On the universal fluid, we will study in more detail in the subsequent questions of this chapter.

²⁷ DOYLE, Arthur Conan. History of Spiritualism. [s.l.]: L. Neilmoris, 2008. p. 12.

Chapter 2 Spiritism And Other Religions



8. Why is Spiritism considered the comforter promised by Jesus?

In order for us to understand well and correctly this question, let us remember what Jesus said in the Gospel of John:

If thou shalt love me, keep my commandments. And I will pray to the father, and he shall give you another comforter, that he be with you forever; The Spirit of truth, which the world cannot receive, because it does not see or know it; But you know him, because he dwells with you, and he will be in you. [...] But that comforter, the Holy Spirit, whom the father will send in my name, will teach you all things, and remind you of all that I have told you. ²⁸

Through the words of Jesus, it is verified that the mission of the comforter promised is to guide men to the truth, to restore Christ's teaching in its primitive purity and opening new horizons to the human understanding of life.

During the history of mankind there were, according to the teaching given by the superior spirits, three revelations: The Decalogue, which constitutes the divine part of the Mosaic law; The moral teaching contained in the Gospel and Spiritism. The first revelation of God's law is personified in Moses, the second in Christ and the third is not personified in any person, the first two were individual and the third collective, which is the essential character of the Spiritist revelation.

Spiritism takes off the veil cast over some mysteries, brings enormous consolation to the deserters of the earth and to all who suffer, it gives a right cause and a useful goal to all human pain. The Christian revelation succeeded to the Mosaic revelation and the Spiritist revelation comes to complete it. Christ announced it, and he himself presides over this new outbreak of human thought, manifesting himself outside and above the churches, his teaching addresses all races, because it is based on love and not in religious dogmas, it is to say, everywhere the spirits proclaim the principles in which it is based, inviting the man to meditate on God and in the future life.

The third revelation, unlike the others, is not personified in one individual because it arose simultaneously in thousands of different points, it is collective it is not made or given as a privilege to any person, it is distributed simultaneously on the Earth, confirming the prediction of Joel: "In recent times, the Lord said, I will shed my spirit upon all flesh; Your sons and daughters will prophesy, the young men shall have visions, and the old ones dreams."²⁹

Spiritism does not teach anything contrary to Christ, but develops, completes and explains, in clear and objective terms what was not said but in the allegorical way. It comes to fulfill, in the predicted times, what Christ has announced and preparing for the fulfillment of future things. Spiritism does not dogmatize, nor immobilizes itself. Without any pretension of infallibility, its teaching is progressive as the spirits themselves.

To apprehend the real meaning of the words spoken by Jesus, it was necessary that new ideas and new knowledge brought the indispensable key. However, these ideas could not arise before the spirit of mankind had acquired a certain degree of maturity, it was imperative that science could contribute mightily to the outbreak and the development of such ideas. It was necessary to give science time to grow and progress.

By reading the words of Jesus in the Gospel of John, we find out the promised comforter should present some special features, namely: to remember what Jesus taught; to teach many things that the gospel could not adequately explain; to console and comfort those who suffer by showing them the cause and purpose of human sufferings, and the comforter, as the spirit of truth, would therefore have to give man the knowledge of his origin, the need for him to stay on Earth and his destiny, spreading everywhere the consolation that comes from faith and hope.

There was a need for the subsequent referral of the promised comforter because not all was said by Jesus, because of the immaturity of mankind at the time, oblivion, the lack of experience of the truths proclaimed in the Gospel and the premeditated distortions that the gospel message suffered throughout the ages by the Church (Christianity). As Kardec approaches in Genesis it was 2000 years of fermentation and criminal deformations of the Christian message.

And when you ask if Spiritism can fulfill all the conditions inherent to the comforter, the answer is certainly positive. This reasoning is very clear in The Gospel According to Spiritism³⁰, when Kardec says that Jesus promises another comforter, he says that the world still did not know the spirit of truth because it was not mature enough to understand it, but the father would send another comforter to teach all things and to remember what Christ had said. He points out that if the spirit of truth would have to come later to teach all things, it means that Christ did not say everything and, if it comes to remember what Christ said, it is a sign that what was said before was forgotten or misunderstood.

The Spiritism came to open the eyes and ears of all people, for it speaks without figures or allegories, intentionally taking off the veil on certain mysteries, allowing the supreme consolation to reach the disinherited of the Earth and all who suffer, thus fulfilling all the conditions quoted by Jesus in his promise. Therefore, just as Christ said "I did not come to destroy the law, but to fulfill it," also Spiritism says "I do not come to destroy the Christian law, but to give it execution," it does not teach at all, anything contrary to what Christ taught, but only developing, by supplementing and explaining in clearer terms and for everyone.

9. What is the difference between Candomblé, Umbanda, Quimbanda and Spiritism?

As all are based on the communication with spirits, there is a lot of confusion between them. To answer the question, we will address four aspects that we consider fundamental for the complete understanding of the topic: origin, objective, presence or absence of rituals and how the religious practice occurs.

Candomblé

Origin: Brought by the slaves from Africa at the end of the 16TH century.

³⁰ KARDEC, Allan. The Gospel According to Spiritism. 1 ed. London: Masterprint, 1987. p. 77.

Objective: To reach the divine by the guidance of the spirits. They believe in only one God, but also worship a series of Orixás, which are considered deities representative of nature, who care and balance the energies of our existence. It is a musical and culturally rich religion. When it arrived in Brazil the religion went through changes to dodge the Catholic persecution, so each Orixá was associated with a saint of the Catholic Church, to mislead the Jesuits and continue the cult.

Rituals: Huge ritualistic with clothes that represent the Orixás clothing. Several offerings occur in the relationship between man and his Orixá, such as the presentation of songs, or rituals with animals. It is believed that the Orixá uses the energy and the ethereal force emanated from the animal, in harmony with the energies and intentions of man.

Religious practice: Practice destined for the good, it does not have any work of mooring or anything that could harm the other. Incorporations of Orixás are practiced by mediums of these deities, however, there is no incorporation or psychophony of other disincarnate people. Consultations are made through the "Buzios Game". These Orixás, according to what they believe, have the potential to annul negative energies and, by themselves, provide the harmony and spirituality necessary for human beings.

Umbanda

Origin: It also derives from the Afro-Brazilian religions, but it was born in 1908 by the medium Zélio de Moraes, he incorporated an entity called "Caboclo of the Seven Crossroads". With the help of spirits who presented themselves as former slaves (old black ones) and Ex-Indians (Caboclos) founded the first center in Niterói, Rio de Janeiro. It is regarded as a truly Brazilian religion.

Objective: As in Spiritism, the goal is to reach the maximum degree of spiritual evolution. They believe in reincarnation. It unites elements of Catholicism, Spiritism, Afro-Brazilian religions and also of the cult practiced by the Indians, it follows the principle of fraternity and charity under the laws of nature and the spiritual plan. It is also known as *white line*, *white magic* or pure *Umbanda*. They believe there is a supreme God and Jesus appears as a deity to be worshiped, under the name of Oxalá, but they also worship the Orixás.

Rituals: Unlike Candomblé, they do not perform rituals with

animals, they prefer to use instruments such as pipes, skirts, candles, stones, crystals, baths, smoke, herbs, necklaces, beverages and tobaccos in minimum use, aiming to dissipate negative energies. Mediums only wear white clothes. The sessions begin early in the evening and do not exceed midnight. The most traditional houses do not use drums, just singing or palms to keep rhythm.

Religious practice: The practices consist on positive actions, in accordance with ethics and morals; it is possible, however, to cry out for a kind of "spiritual justice." The sessions are public. The Orixás are cultured, with the incorporation of guides that represent an emanation originated from each Orixá. These guides sometimes behave as children, black old people, indigenous and come to manifest addiction acquired in the last reincarnations, such as smoking. Nowadays, most people have resorted to the vast kardequian literature for further clarification of the spirits world.

Quimbanda

Origin: Afro religion that emerged in Rio Grande do Sul, since the mid-60 years. It is often mistaken for Kiumbanda (or Quiumbanda), which is the practice of working spiritually with Kiumbas.³¹ It is a religious sect formed by evolving spirits, where the concept of good and evil are necessary conditions for learning about the entities.

Objective: Through the worship of the Exus, they aim to respond quickly and immediately to their desires. The Exus are considered interlocutors between men and the gods, and they are usually spirits that vibrate in the woods, cemeteries and crossroads. Because of this, they are known as street people. Usually, the cult involves the use of more savage energies, considered great for strengthening the attack and defense, called Eguns. Beelzebub and Lucifer represent the strongest spirits of this kind of energy.

Rituals: They may vary from the place of worship and their adherents, usually there is animal sacrifice required. The garment varies, because there are those who make the rituals shirtless for a purer contact with the ancestor and with the Earth, others who wear only black or red clothes, and, those who wear preponderantly colorful clothes, black color is always present, as well as many props and jewels. The colors of

³¹ WIKIPEDIA. Quimbanda. Available on: https://bit.ly/2BR906V>. Access on: 11 jun. 2018.

the temple are usually dark and they use instruments such as pipes, necklaces preferably colorful with something black, beverages and tobacco in large quantities. The sessions are over at midnight and can be followed until dawn.

Religious practice: the practice ethical and unethical things simultaneously, depending on the need of the one who is asking. Unlike Umbanda, there is no study of the spiritist doctrine, nor the frequent presence of guides, such as Caboclos or black-old ones, who rarely participate in the cults. Thus, while the Quimbanda does not possess spiritual guides, the participation of these in the sessions is not excluded.

Spiritism

Origin: The Doctrine emerged in France in the nineteenth century, the first spiritist work was published in April 1857. Its teachings were brought by the spirits and organized by Allan Kardec, in the so-called Kardequian Pentateuch: The Spirits' Book, the Mediums' Books, the Gospel According to Spiritism, Heaven and Hell and Genesis.

Objective: We are all eternal spirits, created simple and ignorant, it is to say, without knowledge, destined to relative perfection. It is based on reincarnation, which allows the spirit to progressively improve. On this path, we can go on the path of good or evil, according to our free will, but one day we will all be pure, perfect and happy spirits.

Rituals: Spiritism does not have dogmas or rituals of any kind.

Religious practice: Living the law of love and charity, loving God over all things and the other as oneself. The mediumistic session is private, without any rituals, in which assistance is provided to the needy spirits, through welcoming, support and guidance to those hearts, it is integrated by workers, mediums who possess spiritist knowledge and a moral behavior compatible with the Gospel of Jesus, our Master and guide. It also brings important learning for the incarnate team.

The spiritist houses also have activities such as public lectures, study groups, evangelization for children and young people, fraternal care, as well as social assistance activities.

10. Why is there still prejudice, from some religions, against Spiritism and how it relates to them?

Because there is ignorance about what Spiritism is. Even though we

are in the 21st century, with countless books at our disposal, internet, CDs, DVDs, cinema, television etc., when we talk about Spiritism many people still feel fear and criticize it, even though most of today monotheistic religions worship the same divinity, many religious are unable to accept, or coexist peacefully, with people who do not have the same beliefs and dogmas.

José Herculano Pires, addressing the prejudice against Spiritism, in the book "O Homem Novo"³², highlights that anti-spiritist prejudice is similar to the event against Christianity in the ancient world, in the sense that people who fear and do not know Spiritism give it improper applications, they get lost in a tangle of legends and assumptions about spiritist sessions. Usually spiritists are accused of being demoniac people, necromancers, sorcerers, among others, in the same way that Greeks and Romans did with primitive Christians.

Those misrepresentations of Spiritism are not only oral, among simple people, but also in erudite publications, magazines, newspapers, books, essays and studies, with well-educated signatories. The author also brings the opinion of Pythagoras, when he states that the earth is the dwelling place of opinion. And, as opinion is a frivolous, uncertain and irresponsible thing, it is no wonder that so many people give opinions about what they do not know, and this is an existing habit even among the most intellectualized ones.

When it comes, however, to a spiritual doctrine, defended by so many cultured men, well connected in the world of science and thinking, in the whole world, well-educated or even more or less educated people, should be more careful when positioning themselves on the subject, because if the right to express our opinion is free, it is also a right to judge the sense of responsibility of those who express their opinions. According to José Herculano Pires, the greatest reason to fear Spiritism is human cowardice, which makes men tremble with fear in the face of the danger of altering their opinions before the world and life, when Spiritism changes the narrow conception of a false life, for a broad conception of spiritual life, deep and real.

It is the nature of a critic that, when speaking about something, he most knows it deeply, not superficially; otherwise his opinion would have no value. Kardec emphasizes the importance of studying Spiritism deeply so that any criticism of value can be offered. In the book "O

³² PIRES, José Herculano. O Homem Novo. 3 ed. São Paulo: Espirita Correio Fraterno do ABC, 1989. p. 14.

que é o Espiritismo"³³, the encoder, in a dialogue with a spiritist doctrine critic, who wanted to write a book about what he considered an error, states that in order to deal with an *ex-professo* question, it has to be studied under all its faces, that everything was seen and read about that matter, with analyses and comparisons of various opinions, it is to say, that nothing was despised to come to the truth, because only one who does all this can say that speaks with knowledge of cause.

Spiritism respects all religions and defends freedom of conscience, a natural consequence of the freedom of thinking, the patrimony of man. It understands that every belief that encourages and teaches the human being to do good and not evil is respectable. Religion, however, cannot be used as a mechanism of persecution or imposition, because belief when imposed does not develop the true values of man; sincere faith and love.

Let us remember the wise and fraternal words of Chico Xavier³⁴ who, by participating in the program "Pinga Fogo", in 1971, of TV Tupi, talking about religions and miracles, claims that all religions that make the man become a good being are good and are instruments of man's connection to God. He said that all the phenomena of divine goodness, like the one brought by the Catholic Church, considered by him as the mother of our civilization, are legitimate and therefore creditors of our veneration, he highlighted that, the evangelical-s-reformists and the Christian spiritists are not separated from each other by fundamental differences.

He says that the spirits teach, though we all are in different ranges of interpretation, we are a whole family for our Lord Jesus Christ, which is why we reverence the Pope in his holiness and the eminent Cardinals in Brazil, protectors of our Faith. He reinforces that man cannot forget this fact and he loved the traditional religion in all that is beautiful and divine, even if he continued in the path of Christian Spiritism, within the conceptualizations of Allan Kardec, because the mediumship has called him to this field of work, also profoundly Christian.

Chico says that religion is always good when founded on the principles of good, because it makes men good and it is a process of bonding with the divine forces emanating from God. He clarifies that all religions that aim the chirping of the human creature bring authentic peace and love, without any offense or disregard for anyone, it is a holy path

³³ KARDEC, Allan. O que é o Espiritismo. 56 ed. Brasilia: FEB, 2013. p. 44.

³⁴ SAYURI, Deise. *Chico Xavier talks about religions and miracles and their visions*. On: YouTube. Available on: https://bit.ly/2Nn1XUE. Access on: 11 jun. 2018.

that Christian spiritists respect and must always respect even more.

It is exactly this feeling of brotherhood and fraternity among the religions that must exist; we must all seek to live in peace, to work for the growth of mankind, grounded in the love and experience of the Gospel of Jesus.

Spiritism relates to other religions in a nice, serene and respectful way, because it understands that as Spiritism can lead, depending on its use, people to "heaven" or "hell," it is to say, to have in the physical and spiritual planes a happy or suffering and pain life, the other religions can too. Everything depends on how people will think and act after studying and practicing these religions.

Spiritism is a doctrine, always open to coexistence and dialogue with other religious beliefs, based on an enlarged understanding of the moral teachings of Jesus Christ and the natural laws clarified by Kardec. The essential is not to follow one religion or another, but to understand the natural laws of God, to act ethically and morally, based on the principles of equality, fraternity, justice and love for others, so well presented and experienced by Jesus Christ.

Therefore, it is not the fact of being spiritist, to go to temples, the multiplicity of words, to follow rituals or dogmas that elevate men, but the intimate reform through self-knowledge and the quest for self-enlightenment, it is the practice of charity through active love. So, religions and other philosophies must, as it was already said by Chico Xavier, **make the man better, behold the great challenge of all beliefs.**

It is not intended, by these observations, to discourage rituals in temples. In fact, everything is part of the path of spiritual elevation and if the person really thinks and desires good, if he is vibrating positively for himself and for the others and if he seeks to be a good man, he will surely be "saved" regardless of the religion he follows.

11. Can the spiritist attend other religious temples?

Yes, sure, no problem. The most important is not the label of religion, it is not to be Spiritist, Catholics, Buddhists, Protestants, but to experience the law of love and charity, it is to be truly Christians in the whole sense of the word, in order to put into practice, the gospel that the Divine Master taught.

When we reach the spiritual plane, it will not be asked what religion we profess, but it will be verified how we conduct our lives when incarnate, if we knew how to experience love, charity and fraternity or if we were proud, or selfish, and if we lived only for the satisfaction of our own interests. We know there are people who do not belong to a specific religion, but they are extremely kind people who exhale love, who do not lose the opportunity to do good in the simplest and smallest gestures. Those people, have for sure a good image in God's eyes because they practice his law. On the other hand, there are many Spiritists, Catholics, Protestants, Evangelicals, among others, who live in their temples or religious houses, places that, in theory, bring the man closer to God, but in practice they do not do what they profess.

In the spiritual plane, through the observations brought by Manoel Philomeno de Miranda, in the work "*Transição Planetária*",³⁵ there is evidence that the most important thing is love and not the label of religions. There, the caravan of the spiritual plane formed to assist the disincarnated hearts in the Indonesian tsunami, in 2004, was formed by religious of the most different convictions.

The spiritual author mentions, he was curious in the presentation of the workers of the caravan, because of the magnitude of the work designed and, especially, because of the coexistence they would have with spirits of different cultures and habits with which they were not familiar with. The Philippine friends soon identified themselves, the oldest had been a Catholic priest on one of the many islands and was called Marcos, he had devoted himself to the Ministry of religious Faith and to early childhood education, he disincarnated in 1954, at the age of 70.

The other, younger and smiling, was dressed according to his people, he belonged to the Muslim religion and was known as Abdul Severin, who disincarnated victim of a fever at 40 years old. The caravan was composed of members of several spiritual formations, but they possessed as a common point of understanding the love that is sovereign in the universe, which is one of the forces of cosmic equilibrium, of divine essence.

The spiritual author, said that his friend Oscar had Jewish formation and he a spiritist one, everyone could perceive, in a touching way, they belong to the same grei, that of the incorruptible, unalterable good.

The spiritual author Miranda asked father Marcos how he reconciled the concept of reincarnation with the dogmas of his Catholic formation, the friend responded that the formulations of truth depart from the real

³⁵ FRANCO, Divaldo Pereira. *Transição Planetária*. By Spirit Manoel Philomeno de Miranda. [s.l.]: Luz Espirita, 2011. p. 24.

and the spiritual world, in direction to Earth, but the religions cover them with superstitions, legends and dogmas, according to the levels of consciousness of the creatures, veiling one and releasing others. However, he emphasized that when the individual returns to the country of immortality, the formulas disappear, they make room to the emergence of the essence that are soon assimilated by affinity and the logic of the universal good.

From this, as clarified in the previous question, Spiritism has no discrimination or prejudice against any religion. Religion does not matter; it is not the Spiritist doctrine that saves, but the experience of the laws of God, the law of justice, love and charity. All the beliefs that bring the man closer to God are beautiful and deserve our respect and admiration. It is so that the Gospel According to Spiritism says "out of charity there is no salvation" and not "out of Spiritism there is no salvation."

12. Should the Spiritist movement give its opinion on politics?

"The greatest among you is as the smallest; and those who govern are as they serve." Observing humanity attentively, we see that intimate transformation only becomes effective and true when it is irradiated to the collectivity in which we live. Spiritism tells us about the reality of the spirit and its evolutionary process, teaches us that happiness is an individual and collective construction, and it is not possible for the individual to be happy by seeing his surroundings full of need, tears and sorrow.

Would there be any relationship between Spiritism and politics? On the philosophical aspect, Spiritism has a lot to do with politics, because it should be the art of administering society fairly. Consequently, the spiritist cannot decline its citizenship and must experience it in a conscious and very responsible way. What would be the meaning of Kardec's assertion when recommending to the people in the centers to leave aside the political issues? That we should not bring to the Spiritist center the campaigns and parties' militancy, because the place for their exercise is in the respective associations and places.

However, political issues arise from the very principles of Spiritism. From the moment we speak about intimate and moral reform, in a new worldview, in transforming society, in detachment from material goods, love practice, justice and charity, we speak in politics. When the spirits were questioned by Kardec about his mission, they respond it was to instruct men, to help in their progress and also to improve their institutions by direct and material means.³⁷

Thus, the spiritist cannot alienate himself within the society in which he lives, or claim that Spiritism and politics have no relation, because it is necessary to remember that material life and spiritual life are continuous dimensions of life itself. For the spiritist, this political action must be inspired by the philosophical aspect of Spiritism, which leads him to love his neighbor, to desire his good, to stimulate human society to have spiritualized habits, to develop intelligence and to elaborate fair laws, in benefit of all.

Spiritism works with education. This is the basis of the doctrine itself, because, to practice it, we must educate ourselves, it has extremely political content, because it changes the way we see the world and act on it. It should be emphasized not to seek politics in the partisan aspect, but to help in the awareness of spirits about how to understand society and to act in a more positive way.

In the presentation of the work "Espiritismo e Política," Professor Ayrton Aylton Paiva elucidates it is not about encouraging to participate in the political party of Spiritists, nor to affirm that the spiritist must participate, in an active way, of an political organization, but only to acknowledge the right of the spiritist to freely choose, as a member of a society, how he will help to make human relations progressively improved in the sense of peace, justice and brotherly love.³⁸

It is worth mentioning a text by Emmanuel, titled "Politics", present in the book "Alma e Luz",³⁹ psychography of Chico Xavier, where he begins by quoting the Gospel of Luke, Chapter 22, verse 26, which brings the phrase of Jesus: "may who rules be as who serves." In the text, the spiritual author points that Jesus taught, in relation to politics, the lesson of administering people in the same way we would like to serve, in the hypothesis of being governed. This is, according to us, the highest formula of political-administrative life that Emmanuel refers to.

Emmanuel criticizes those who claim to be this simple lesson of Jesus incompatible with the dimension of human relations, he states that those do not know the true divine lessons. The spirit goes back to the historical periods of mankind when governments were built on the basis of

³⁷ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 573. p. 338.

³⁸ PAIVA, Ayrton Aylton. *Espiritismo e Politica, contribuções para a Evolução do ser e da Sociedade.* [s.l.]: FEB, [2014?]. p. 17.

³⁹ XAVIER, Francisco Cândido. Alma e Luz. By Spirit Emmanuel. [s.l.]: IDE, 1990. p. 14.

fights and blood, and so they were all criminals and disloyal. Jesus' lesson, therefore, is incomprehensible to men, for they govern only by their own interests, disconnected from the divine scheme, all beings and all things in life.

Herculano Pires, in the Book "O Centro Espírita",⁴⁰ elucidates that Spiritism is connected to all the fields of human activities without aiming to mix with them, but rather bring the lights of the spirit, because serving the world through God is its function and not serving God through the world. In this way we understand Spiritism and policy as fundamental for the construction of a new society. Let us also remember that recognized workers of the spiritist movement interpreted, with merit, political activities along with the public authorities, such as Cairbar Schutel, José de Freitas Nobre and our beloved Adolfo Bezerra de Menezes.

Supported, therefore, in the evangelical morality and without committing themselves to legends or party organizations, the Spiritist movement can contribute, in the field of ideas, to the solution of the political and social problems that arise, of course, in the process of planetary evolution and, to end the question, we bring Kardec affirmation:

Spiritism does not create social renewal; The maturity of humanity is what will make this renewal a necessity. By its moralizing power, by its progressive tendencies, by the breadth of its views, by the generality of the issues it encompasses, Spiritism is more apt than any other doctrine, to second the movement of regeneration, so it is contemporary of this movement. (KARDEC, 2013, p.368, our translation)⁴¹

13. Does Spiritism have rituals or priests?

No, because what characterizes the spiritist practice is exactly its simplicity, without any need of outside worship, it seeks to experience the Christian principle that God exists within us through the spirit and the truth, reflected in our conduct of life. Spiritism, therefore, has no priests, does not adopt nor use in its meetings and practices any special garments; Wine or any other alcoholic beverage; Incense, smoke or other substances that produce fog; Altars, images, candles or other material

⁴⁰ PIRES, José Herculano. O Centro Espírita. São Paulo: Paideia. 2008. p. 56.

⁴¹ O Espiritismo não cria a renovação social; a madureza da humanidade é que fará dessa renovação uma necessidade. Pelo seu poder moralizador, por suas tendências progressistas, pela amplitude de suas vistas, pela generalidade das questões que abrange, o Espiritismo é mais apto do que qualquer outra doutrina, a secundar o movimento de regeneração, por isso, é ele contemporâneo desse movimento. KARDEC, Allan. *A Gênesis*. 53 ed. Brasilia: FEB, 2013. p. 368.

objects that assist in the call of the public.

It also has no hymns or songs in dead or exotic languages; Dances, processions or similar acts; Attendance to any material or worldly interest; Payment for activities carried out in favor of the neighbor; Talismans, amulets, miraculous prayers, scapulars; it does not administer sacraments, grants no indulgences, does not distribute noble titles; Does not make horoscope and does not exert fortune telling and chiromancy; Does not have rituals and does not make promises.

When examining the Kardequian codification, we will not find references to any kind of ceremony or ritual, such as weddings, baptisms, among others. Actually, this practice was expressly discouraged by the spirit Emmanuel, in the book "Conduta Espírita," Waldo Vieira's psychography, addressing the position of the leader of the mediumistic meetings. The spiritual author affirms that we must disapprove the use of rituals, images or symbols of any nature in the mediumistic sessions, so as to ensure the practice of Spiritism in its pure and simple form, highlighting that it is more worth a pure feeling that hundreds of external manifestations.⁴²

As we are direct children of God, there is no need of an intermediary for this contact with Him, we can do it directly, by thought and by heart. Spiritist centers or societies that are truly spiritists, followers of the postulates of the Spiritist doctrine, observe these guidelines.

Marriage, for example, exists in Spiritism as an institution, but not as a ritual, it is to say, there is no religious ceremony of marriage in Spiritism, but in the basic works of codification, superior spirituality confirms the importance of marriage, claims to be a progress in the march of mankind.⁴³ Commenting on this question, the spirit Miramez⁴⁴ reaffirms the importance of marriage as institution and teaches it to be a natural law for all beings, in all the plans of life and that, even in the spiritual plans closest to the Earth, the spirits also unite for sacred activities of improvement.

He highlights that the marriage emerged to keep the species within certain rules, assuring new paths to the love of those who live together and allowing the constitution of the family, which is the cell of so-

⁴² VIEIRA, Waldo. Conduta Espírita. By Spirit André Luiz. 21. ed. Rio de Janeiro: FEB, 1998. p. 11.

⁴³ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: 2011. Q. 695. p. 395

⁴⁴ The Spirits' Book commented by spirit Miramez. Available on: https://bit.ly/2wte2k3. Access on: 14 jun. 2018.

ciety. He also recalls that as long as man does not attain the perfection of his feelings, he must bind himself to others by human law, in respect of God's law, so that divine love raises his feelings. For what they wish to learn, therefore, marriage is the means to educate themselves.

Marriage is important for the growth and enhancement of the immortal spirit, but there is no need of a ritual, for God blesses and assists all marriages, with or without ceremony. The important thing for the divine approval of a union is not the outward act, but the intimate conduct, to love and respect the partner, fidelity and fulfillment of the duties of a healthy relationship based on love.

Usually, as the civil marriage is followed by a celebration, some spiritist couples seize the moment to perform a prayer, sometimes made by a center director, spiritist speaker, medium, etc., to seal this important moment. However, in this case, there is only civil marriage and not a spiritist ceremony.

Like marriage, the sacrament of baptism does not exist in Spiritism, it does not possess special meaning to the spiritist. Cairbar Schutel advises that the baptism of the Holy Spirit and with fire should be taught to our children in the form of evangelization, in which it will be effectively practiced by them when they reach enough age to truly understand the Christian teachings.⁴⁵

The author still elucidates that the word baptism has its origins in the Greek, and means dive, or diving. From this perspective, he affirms that the practice of baptism represents a diving in the Holy Spirit. Remember that Jesus never baptized anyone, but only followed a tradition commonly applied at the time⁴⁶. Jesus never referred to baptism but to the rebirth of water and spirit, that is, to reincarnation and to the change of thoughts and feelings, necessary for the transformation of man, because the external cults are not the agents capable of modifying the creature and to elevate to God, but only the inner change, brilliantly exemplified by Jesus.

Thus, Spiritism eliminates the creation of rituals or external practices. In fact, only the proximity to good spirits constitutes an indispensable tool for its understanding, because the spiritist, as Kardec teaches, must be recognized for "their moral transformation and by the efforts they employ in order to dominate their bad instincts."⁴⁷

⁴⁵ ESPIRITISMO.NET. Practicas Espirítas. Available on: https://bit.ly/2ogxRHD>. Access on: 14 jun. 2018.

⁴⁶ John 4:1.

⁴⁷ KARDEC, Allan. The Gospel According to Spiritism. 1 ed. London:, 1987. p. 183.

Chapter 3 Fundamental Works



14. Who was Allan Kardec, the encoder of Spiritism?

In the work Allan Kardec, by Zêus Wantuil and Francisco Thiesen, published by the Brazilian Spiritist Federation in three volumes in 1979 and 1980, we can find important data about the history of Spiritism and its encoder. In volumes two and three of the work, it is possible to verify analyses and comments of great depth on topics related to the spiritist doctrine and movement.⁴⁸

The baptism name of Allan Kardec was Hyppolyte Léon Denizard Rivail, born on October 3rd, 1804, in the city of Lyon, France, at a time marked by serious political agitation, social and religious conflicts. He was the son of Jacan Baptiste Antoine Rivail and Jeanne Louise Duhamel. His father's family consisted of judges and lawyers, while his mother's was formed by illustrious mathematicians, theologians and writers. His baptism was held by Father Barthe on June 15, 1805 in the church Saint Denis de la Croix-Rousse.

It was the time of Napoleon I. At the age of 10 he went to study in Switzerland with the famous educator Johann Heinrich Pestalozzi, who was passionate in the art of teaching. The institute was in the city of Yverdon, Switzerland, and functioned as a boarding school. The students received a careful integral education, according to an innovative pedagogical method of the famous teacher, based on the conviction that love is the eternal foundation of education, Rivail was an exemplary disciple.

His training, his method of study and learning were essential in the codification of Spiritism. In 1825 Kardec directed the "School of 1st Degree" and in 1826 founded the Technical Institute Rivail, based on noble principles, always working with seriousness and innovative methodology. In 1828 he decided that he would dedicate his life to education and, in 1831, published three books and met Amélie Gabrielle Boudet, who was a teacher at the School of Fine Arts, poet and painter, with whom he married in 1832.

Amélie-Gabrielle Boudet (1795-1883), was her devoted companion, she supported him at all times, she was known among the spiritists as "Madame Allan Kardec." They never had children, as we can read in the *Revue Spirite* of 1862, both of them were always worthy people, of unassailable morality, they dedicated themselves fully to the cultivation of the superior ideals of culture, education and good.

In 1834 he had to sell his institute due to financial problems with his uncle, who was his partner at the time. The money from the sale was invested. Before knowing the mediumistic phenomena, Kardec wrote books in several areas of knowledge, such as science, philosophy and arts, besides translating works from German and English into French, and vice versa. His high level of education and culture enabled his association to several cultural academies, yielding many diplomas.

In 1855 he ran into Mr. Carlotti, an old friend and, was invited to Mrs. Roger's house, he found Mrs. Plainemaison and Mr. Patier. Rivail attended some experiments at Mrs. Plainemaison's house, he got impressed with the phenomena, which happened in conditions that left no place for any doubt, and recognized that there was a fact there, that necessarily came from a cause. Kardec saw in those apparent futilities something serious, like the revelation of a new law which he decided to study deeply.⁴⁹

He met the Baudin family and went on to attend weekly meetings at their home. The mediums were the teenagers Julie and Caroline Baudin. Rivail, who intended only to instruct himself, saw there a new doctrine and began his serious studies of Spiritism, he noted that the spirits, nothing more than the souls of men, did not have neither full wisdom nor integral science, verified that the knowledge they possessed was according to their advance, their degree of evolution. He also said that

⁴⁹ Id., ibid. Volume II. [s.l.]: FEB, 1979. p. 64.

observing, comparing and judging was the rule that constantly followed.

In 1855 he received a message from the Spirit Zéfiro, which usually manifested in these meetings, he told him that in a previous reincarnation Kardec had been a druid in the region of the Galias and was called ALLAN KARDEC, he started using that name ever since. On April 30th, 1856, he received the first revelation of the mission he had; the codification of a new doctrine. On the dates of May 07th, 1856 and June 12th, 1856, he received two more confirmations from the aforementioned mission.

In September 1856, most of the coding work was already completed, but Kardec wanted to submit it to the spirits. He received confirmation from the spiritual friends who were satisfied; he published the first edition of the Spirits' Book on April 18th, 1857. An interesting fact is that Kardec repeatedly checked the communications obtained, he submitted the most meticulous questions to various spirits through various mediums.

Until then, the doctrine only possessed sparse elements, without coordination and which scope had not been understood by all. With the Spirits' Book, Spiritism managed to get the attention of serious men and acquired rapid development, in large part, due to Kardec clear style.

On April 1st, 1858, Kardec founded the Spiritist Society of Paris, at the Royal Palace, Valois gallery. The doors of the society were not open to the public, there were "general meetings" in which visitors introduced by members of the société could be admitted. This was due to the objectives of the meetings, essentially linked to the theoretical and experimental research of the phenomena.

On 10.09.1861, in an event that became known as the vehicle of faith of Barcelona, more than 300 books on Spiritism were burned in a public square, for being considered harmful by the Catholic faith. The fact ended up giving notoriety to Spiritism, making it even more known.

Regarding to Kardec, Gabriel Delanne wrote that for his invaluable service to mankind, resulting in scientific findings, he replaced the blind faith in a future life for the unbreakable certainty.⁵⁰

On March 31st, 1869, at 65 years old, he disincarnated in Paris, most likely victim of the rupture of an aortic aneurysm. From 1855 to 1869, Kardec consecrated his existence to Spiritism, he gave lectures, made trips for the dissemination of the doctrine, with studies and research, he was buried in the cemetery of Père-Lachaise, a famous necropolis of the

⁵⁰ WIKIPEDIA. Ali Abdu. Available on: https://bit.ly/2wu0C7p. Access on: 13 jun. 2018.

French capital. In the tomb, above his grave, it is written: "To be born, to die, to be reborn and to progress without ceasing, such is the law", in French.

15. How did Allan Kardec codify the Spiritist doctrine?

Although Kardec was not a scientist by profession, connected to a specific branch of the sciences, he was the holder of a "scientific spirit", for in him were contained all the conditions indispensable for it: 1) **Serenity** to the mediumistic facts, neither denied nor asserted them from the beginning; 2) **self-control** not to be enthusiastic about the first results; 3) **caution** in the selection of communications; 4) **prudence** in declarations, to avoid precipitated disclosures of facts not yet examined and substantiated; 5) **humility**, to seek the truth before and above all.

Spiritism and science are not antagonistic forces, but on the contrary, they complement each other. Science, has as its object the study of the laws of the material principle, while Spiritism has as its object the knowledge of the laws of the spiritual principle and, as this is one of the forces of nature that reacts on the material principle, the Knowledge of one is not complete without the knowledge of the other. In this sense, it is observed that science without Spiritism cannot explain certain phenomena only by the material laws. In the same line, Spiritism without science becomes a void with no support or proof.

In the process of codification of Spiritism, Allan Kardec used the experimental method, similar to the one used by the positive sciences. This methodology was based on observation, comparison, systematic analysis and conclusion. There was no preconceived theory about the existence of the spirits and other principles of the doctrine, and the conception of these occurred only after observing and verifying the facts. In other words, it was not the observation of the facts that resulted in the confirmation of a theory of Spiritism, but the theory arose only after the verification of the facts, which objective was the explanation of these. Therefore, Spiritism is a science of observation, not a product of man's imagination.⁵¹

In the exercise of the experimental method, he wanted to reassemble the effects to the causes by means of deduction and the logical chaining of the facts, only admitting an explanation as valid when it resolved all the difficulties of the problem, he always proceeded in this way in his previous work. Kardec used the inductive method to weave the first foundations of the Spiritist doctrine, he observed different examples to draw

⁵¹ KARDEC, Allan. A Gênese. 53 ed. Brasilia: FEB, 2013. p. 22.

a general conclusion, he also used, the so-called deductive process, reasoning by which you can draw conclusions by means of assumptions given, since scientific processes require the combination of both.

An aspect of fundamental importance in relation to the method of codification of the doctrine is what we call the universal control of the spirits teachings, characterized by two important aspects: the **generality or universality** of teachings, which have universal validity, God entrusted the spirits to take them from one corner to another in the planet, manifesting themselves everywhere; the **concordance of the teachings**, for they will use a large number of mediums unknown to each other and in several places, but all of them concordant with the teachings.

Retaking the topic in Genesis, Kardec teaches that the generality and agreement in teaching are the essential character of the doctrine, the very condition of its existence, every principle that has not yet received the consecration of the control of generality cannot be considered an integral part of the same doctrine, it will be always an isolated opinion, and Spiritism cannot take any responsibility.

The concordant opinion of the spirits, examined by logic, constitutes the strength of the Spiritist doctrine, assuring it perpetuity. For it to change, the universality of the spirits would need to alter their opinion, saying the opposite, because it has its source in the teaching of the spirits and, for it to succumb, it would be necessary for the spirits to cease to exist.⁵² Thus, Kardec understood in his intimate the severity of the phenomena that he was willing to observe, and the way they could revolutionize ideas and beliefs. Because of this, he tried to act with a lot of circumspection, he was positivist and not idealistic, to avoid being contaminated by illusions.

16. What is the Spirits' Book?

It is the initial mark of the codification of the Spiritist doctrine, it was the first work published by Allan Kardec on April 18th, 1857, it deals with the scientific, philosophical and religious aspects of the doctrine, establishes the foundations that would be deeply addressed in the future by the encoder in other works: The Mediums' Book, the Gospel According to Spiritism, Heaven and Hell and Genesis.

Today it contains 1019 questions and answers, duly catalogued and ga-

thered by topics by the encoder, based on the teachings transmitted by the spirits and their observations about the phenomena of the spiritual world. The book, therefore, is the result of a collective work, of real partnership between heaven and earth, presenting the principles of the Spiritist doctrine on the immortality of the soul, the nature of the spirits and their relation with men, the moral laws, the present life, the future life and the future of mankind. As it can be seen, it was the first time that spiritual reality, though it had always existed, "appeared in its entirety, thanks to the revelation of the spirit of truth promised by Christ." (KARDEC, 1995, p. 8, our translation).⁵³

In this work, Rivail used the pseudonym of Allan Kardec, the name he had used in incarnation among the Druids, when he was preparing for the Spiritist mission, and not his illustrious name of baptism, Hippolyte Léon Denizard Rivail. The first edition of April 18th, 1857 was published with 501 questions and, according to the magazine Reformer of April 2004, its launch was at the Palais Royal, Dentu bookstore, at the Orléans Gallery.

The mediums that helped in this work were initially the young ladies Caroline and Julie Boudin, 16 and 14 years, respectively, Celine Japhet, 18 years old joined them and Miss Ermmance Defaux, 14 years old, the spirit saint Luiz guided the book review process. After the first draft, the method of questions and answers was compared with the communications obtained by other french mediums, more than ten, according to Kardec, whose psychographed texts helped to the structuring of the work.

The second French edition was released on March 18th, 1860, The Spirits' Book was considered almost as a new work, though there were no changes in the principles, except for a very small number of exceptions, considered rather complements and clarifications than real modifications. In order to proceed with this review, Kardec kept contact with spiritist groups of approximately 15 countries in Europe and the Americas, in the second edition were already 1018 questions and answers, and some editions present 1019 questions, an addition that according to the Brazilian Spiritist Federation stems from the fact that the encoder did not number the question immediately after 1010, the one that would be 1011. In this way, the book would indeed have 1019 questions.⁵⁴

The psychographed mediums responses were reviewed, analyzed

⁵³ Aparecia na sua inteireza, graças à revelação do Espírito de Verdade prometida pelo Cristo. Id. The Spirits' Book. Translation of José Herculano Pires. 8 ed. São Paulo: FEESP, 1995. p. 8.

⁵⁴ WIKIPEDIA. . O Livro dos Espíritos. Available on: https://bit.ly/2MUvKqQ. Access on: 14 jun. 2018.

and often compared to other messages, that revision was necessary due the difficulty in understanding what the spirits said and, because the spirits did not own the whole wisdom of the universe.

The definite edition is composed by four parts. The first, discusses the notions of divinity, creation, and fundamental elements of the universe. The second is about the world of spirits; it talks about the notion of spirit, the purpose of its existence, its potential for self-improvement, its pre-and post-existence and the relations it establishes with the matter. The third deals with moral laws, it addresses God's moral order laws: worship, work, reproduction, conservation, destruction, society, progress, equality, freedom, justice, love and charity. Finally, the fourth part discusses hopes and consolations, where there are considerations about the future of man, his state after death, the joys and obstacles he encounters beyond the grave.

17. What is the Mediums' Book?

It is the second book of the Codification of Spiritism, it went public in January 1861. After the publication of The Spirits' Book, in 1857, Kardec launched, in 58, a booklet titled Practical Instructions on the spiritist manifestations, which was a rehearsal for the Mediums' Book, and was suppressed when he published the Medium's Book. In The Mediums' Book we find:

Having treated of Spiritism, in The Spirits' Book, under its philosophical aspect, our object in the present work will be to elucidate its practical side for the guidance of those who are seeking manifestations through their own medianimity, and for those who desire to arrive at a correct appreciation of the phenomena.⁵⁵

In the introductory part of the work, Kardec⁵⁶ explains the purpose of the work, elucidating that the daily experience brings the confirmation that the difficulties and the disengages existing in the practice of Spiritism are originated from the ignorance of its principles, he was pleased to prove that his work produced good fruits. It is natural among those who occupy themselves with Spiritism, the desire to communicate with the spirits, the work serves exactly to guide them on this way, it takes advantage of the studies made by the encoder, because it is not enough to

⁵⁵ KARDEC, Allan. The Mediums' Book. 71 ed. Rio de Janeiro: FEB, 2003. p. 16.

⁵⁶ Id., ibid. p. 13.

place our fingers on a table in order to make it move, or hold a pencil in order to write.

He also adds that it is a mistake to think the work is a universal and infallible recipe to create mediums, even though everyone brings the germ of the qualities necessary to become a medium, the potentialities exist in several degrees and its development depends on causes that we cannot verify at will. He says that the purpose of the work is the indication of the means to develop the mediumship faculty, as well as the provisions of each one allow to do it, and, essentially, to lead us to the useful use of the mediumship when it exists.

We know that mediumistic manifestations grow continuously all over the world, not only within spiritist activities, it makes it more important to understand the phenomena and their peculiarities every day. The Mediums' Book, even it was written more than a hundred years ago, is extremely current, until today no other work has overcome it, it is certainly a treatise based on scientific research and experience, in addition to the valuable theoretical contribution of the spirits in explaining several problems still inaccessible to scientific research, which is why the book is indicated to all who are willing to communicate with the spirit world.

18. What is the Gospel According to Spiritism?

It is the third volume of the codification of the Spiritist doctrine, the first edition was published on April 29th, 1864, initially with the title of Imitation of the Gospel. It brings "the explanation of the moral maxims of Christ in agreement with Spiritism and its applications to many circumstances of life",⁵⁷ it deals with the formulation of the laws governing the spirit life, it indicates how man or spirit must or cannot proceed, essentially in relation to behavior, a unique and true condition for the happiness of the spirits.

The work deals with the development of the religious topics of the Spirits' Book, in the 3rd part of the book, it refers to the moral laws, represents a manual of moral application of Spiritism. José Herculano Pires⁵⁸, in his translation of the Spirits' Book, in the initial part titled "Explanation," informs that on August 9th, 1863, Kardec received a communication from his guides about the elaboration of this book, he assures it would have great influence, because

⁵⁷ Id. The Gospel According to Spiritism. 1 ed. London. Masterprint. 1987. p. 3.

⁵⁸ KARDEC, Allan. O Evangelho Segundo o Espiritismo. Translation of José Herculano Pires. 59 ed. São Paulo: LAKE, 2003. p. 06.

it would explain issues of capital interest, not only the religious world would find in it the maxims it needed, but also the nations would obtain excellent instructions.

Kardec did not make a new translation of the Gospel, he preferred to use the more respectable and widespread French version at the time. He ignored the chronological order and separated the parts that could constitute a code of universal morality, without distinction of cults, he kept what he considered useful and suppressed what did not fit with the subject dealt with. In addition, it grouped the maxims according to their nature, in a methodical way, so that some were consequences of the others, he indicated the numbering of the chapters and the verses of each quoted passage. Besides, it explains the dark passages, their consequences and ramifications.⁵⁹

Although the topics contained in the Gospel address five aspects (the common acts of Jesus life, the miracles; the prophecies, the words that served for the establishment of the dogmas of the church and the moral teaching), Kardec organized the work only with the moral teaching of Christ, part that remains unassailable and without discussion, so its content is destined to all the cults and beliefs, the flag under which everyone can get shelter. The work consists of 28 chapters, 27 are devoted to the explanation of Jesus maxims, showing concordance with Spiritism and application to the various situations of human life. The last chapter brings a collection of Spiritist prayers.

We can make the following highlights about the Gospel according to Spiritism: its moral teaching is a ground where all the cults can meet; The social relations that merge in it obey the stricter justice; The script that emerges from it leads to the coming happiness, it clarifies and comforts; it provides an understanding of the true meaning of the unintelligible points of the Gospels, the Bible and the sacred authors; The instructions of the spirits are truly the voices of heaven that come to enlighten men and invite them to practice the Gospel.

Its reading and study, therefore, are indispensable to spiritists and to all who care about the moral formation of the creatures, it is an inexhaustible source of guidance so that we can truly achieve a world of love, peace and brotherhood.

19. What is Heaven and Hell?

It is the fourth volume of the codification of the Spiritist Doctrine, published on August 01th, 1865. This work deals with divine justice according to Spiritism, it performs a comparative examination between the doctrines about the passage of body life to the spiritual life, about the penalties and future rewards, angels and demons, pain, among others, followed by a large number of examples about the real situation of the soul during and after death.⁶⁰ Undoubtedly, it is a book of paramount importance for all who wish to understand, in the background, the mechanisms of life and divine justice.

This work stems from the fourth part, of the "hopes and consolations", chapters 1 and 2, of the Spirits' Book, it puts to our range the mechanism of divine justice, in consonance with the evangelical principle "each according to his works," it is divided into two parts:

The first one brings a comparative examination of religious doctrines about life after death, addressing topics such as children death, beings born with deformations, collective accidents, immortality of the soul and reincarnation. It also elucidates topics like angels, heaven, demons, hell, eternal suffering, purgatory, fear of death, etc., it brings a penal code of future life (a kind of writing, like a regiment) with 33 articles to explain the situation of the spirit after disincarnating, it informs the subsequent events, why the suffering exits, who creates it, how it should be the behavior of the spirit according to the three work tools (thought, will and intelligence) in order to govern its existence. The encoder demystifies the idea of regionalization of heaven and hell, demonstrating there are no fixed, geographic places in the universe where the spirits stay.

The second part, result from a practical work, gathers dissertations from 66 spirits, real cases, with narrations of happy, and unhappy spirits, spirits in median conditions, sufferers, suicidal, criminals and hardened spirits, it gives the reader the opportunity to know postmortem life reality and to see how important it is to work our evolution and intimate reform, for a happier life in the spiritual plane.

Seventeen of these cases bring reports of happy spirits, about how the moment of the transition was, the disincarnate, with curious information and of paramount importance for our learning, so that we can know how we should prepare for that moment. Six testimonies are from median

spirits, not very cultured, nor totally ignorant, they show what their situation is. Ten reports are from spirits that show a degree of suffering after disincarnating. Nine are testimony of suicidal. Five of conscious criminals. Five of hardened spirits. And finally, fourteen from spirits who speak of their expiations, when they go through moments of reflection on the effects of the causes they produced when incarnated.

Kardec, commenting on the work in the Spiritist magazine of 1865⁶¹, says he had gathered in it all the elements to clarify man about his destiny, nothing was introduced product of a preconceived system, or a personal conception, everything was deduced from the observation and in concordance with the facts. He believes that the book is within reach of everyone, it is easily understood, because it touches certain questions, at the right time.

It is a book that must be read, studied, mediated, written down and discussed. In addition to the spiritist analysis about heaven and hell, it also addresses the question concerning purgatory, which are theological constructions of the catholic doctrine. It explains why there is this religious configuration; it matters to know how these theological thoughts were built on heaven, hell and purgatory. On purgatory, even though Jesus did not speak on the subject, and it is a creation of Catholicism, Kardec decided to include it in this work.

The human being, does not prepare much for the moment of his disincarnate, which is unfortunate. We know that at some point the man will need to disconnect from the bonds that bind him to the material world and, the more understanding he has of life after death, the better his condition in the world of spirits will be. Thus, we see how necessary is the knowledge and study of the work Heaven and Hell.

20. What is the Genesis?

It is the fifth work of the codification of the Spiritist doctrine, and it was published on January 06th, 1868. On this book, Kardec addresses questions of philosophical and scientific order, such as the creation of the universe, the worlds formation, the emergence of the spirit, the miracles and the predictions according to Spiritism, among others.

The structure of the work was influenced by topics addressed in the Spi-

⁶¹ REVISTA Espírita, 1865. September. O Céu e o Inferno, ou a justiça divina segundo o Espiritismo. Available on: https://bit.ly/2ogxe0x. Accessed on: 28 Aug. 2018.

rits' Book. From the first part of the primary causes, the items referring to the general elements of the universe, creation and vital principle; from the second part of the spirit world, the items for the intervention of spirits in the body world, the occupations and missions of the spirits and the three kingdoms; from the third part- of the moral laws, it was necessary the approaches of the laws of conservation and destruction.

The Genesis provides an immersion in great themes of universal interest, always based on a rational and revealing logic, divided into three parts: **First**, opportunity in which it is studied the origin of the planet Earth, coherently and without mysterious and magical interpretations; **Second**, when it approaches the miracles of the Gospel as natural phenomena, explaining what would have really happened and; **Third**, it deals with the predictions of the Gospel, the signs of the times and the new generation.

Genesis comes after the Spirits' Book. Both of them have a scientific content, especially in the part where the formation of the world is approached. At the time the Genesis was elaborated, science was under development. Kardec was contemporary of Charles Darwin, and both, the theory of evolution and Genesis were launched in the same period, Kardec incorporated, in a certain way, Darwin's theory of evolution of species.

As we can see, the logical triggering of Kardec throughout the work permeates all the evolutionary phases of mankind and the world, culminating, in the last chapter, in a theme known as planetary transition. The encoder discusses the need for a renewal of mankind, with the substitution of spirits still renitent in evil by others who will contribute, together with those who remain, to the elevation of our planet – today classified as a world of expiations and tests – the regeneration orb.

An interesting, recent and little known fact is that the fifth edition of the Genesis was adulterated, even with the exclusion of doctrinarian concepts signed by Allan Kardec. These concepts were unknown for 150 years. In life, Kardec published four editions identical to the first one, in the course of the year 1868. However, he disincarnated in March of the following year and, in 1872, in charge of the continuity of the works of Allan Kardec, Pierre Gaetan Leymarie, a nonconformist dissident with the fundamental concepts presented in Genesis, ended up performing exclusions in the text and published a revised, corrected and augmented fifth edition that

did not correspond to the original.⁶²

There were around 300 adulterations to the initial work, between suppressions, additions, changes of meaning, word reversals, etc. In 1884, in an article titled "The Infamy," Henri Sausse, with the collaboration of Gabriel Delanne, Leon Denis, Berthe Froppo, the Rousen couple, and several other friends, mediums and researchers allied of Allan Kardec, denounced the amendment, however, as Leymarie held the power over the works, he denied the fact and authorized the translation of the modified edition only.

In Brazil, all translations existent since 1882 were made from the modified text. Carlos de Brito Imbassahy, in the year 1998, in possession of the original version of "La Gènese," third edition, perceived the adulterations and a translation of the original text was elaborated, however, his protests had no repercussions.

Only when the president of the Argentine Spiritist Confederation, Gustavo Martínez, questioned the researcher Simoni Privato on the controversy, the research herself went to search in the National Archives and in the National Library of France, found, in fact, the official documents evidence of the adulteration, and the entire account is contained in the work Allan Kardec's Legacy.

In May 2018, it was launched a commemorative edition for the 150 years of the genesis work, faithful to the original redaction of 1868, with the exquisite translation of Professor Imbassahy and notes of the author and spiritist researcher Paulo Henrique de Figueiredo.

21. What are the complementary works?

In addition to the five basic works studied in the previous questions, Allan Kardec published five additional works: Spiritist magazine (1858-1869), What is Spiritism? (1859), Spiritism in its simplest expression (1862), Spiritist Travel (1862) and Posthumous works (1890). In Brazil, other less-known works were also published, such as The Spiritist Beginner (1993) and The Obsession (1969).

Among all the works quoted, we will know in more details: What is Spiritism? Posthumous Works and Spiritist magazine. What is Spiritism? is the first of the complementary works. It addresses in an introductory and didactic way about the spiritist doctrine, very useful for the knowledge

⁶² TV Mundo Maior. A alteração de "A Gênese." Available on: https://bit.ly/20hhxpQ. Access on: 17 jun. 2018.

of the nature of Spiritism and the definition of its fundamental points. The work is divided into three chapters. In the first, Kardec presents dialogues with a critic, a skeptic and a priest, he brought answers to those who are unaware of the basic principles of the doctrine, as well as appropriate refutations to their adversaries. In the second, he exposes parts of practical and experimental science, a summary of the Medium's Book. In the third, he presents a summary of the Spirits' Book, with the solution, brought by the spiritist doctrine, of psychological, moral and philosophical problems.

Posthumous Works was the second of the complementary works, it constitutes, alongside the works that form the Kardequian Pentateuch, a valuable contribution to the clarification of several fundamental subjects of Spiritism. It refers to a compilation of the observations and writings of Allan Kardec, which had not been published yet, it was launched by the leaders of the Parisian Society of Spiritist Studies in January 1890, twenty-one years after Kardec disincarnating.

The book also has an excellent biography of the encoder, originally published in the "Revue Spirite", followed by the discourse pronounced by Camille Flammarion when he was buried. It's divided into two parts. The first part of the work was destined to a set of articles written by Allan Kardec at different times, whose analysis involved subjects such as perispirit, transfigurations, sleepwalking, telepathy, and some analyses of the manifestations of spirits, as well as social and philosophical topics, an opportunity in which he conducted studies, among others, on the nature of Christ. At this point, according to the religious dogmatism that believes in the thesis of the Universal Trinity, father, son and Holy Spirit three people in one, the body of Christ would have been fluidic and not material, corporeal. Kardec, in order to investigate the words spoken by Christ, concludes to be Christ and God of different natures.

In the second part of the book there are several transcripts of mediumistic meetings witnessed by Kardec, they deal essentially with the development of spiritist ideas, their dissemination and their influence in European societies. There are also many explanatory notes of the encoder about the context in which the communications occurred, it gave space to the idea that it was a new work compiled by him.

The reading of this work gives us the chance to know more in detail the idea of Kardec regarding various themes of philosophical, moral and religious order, his initiation in Spiritism, the revelation of his mission, the identification of his spiritual guide, heavenly music, Christ nature, the arts regeneration by Spiritism, the manifestations of the spirits, telegraphy of the thought, among others.

The Spiritist magazine, designed by Kardec as a newspaper of psychological studies, was founded on January 1st, 1858 and edited until March 31st, 1869, due to the death of the encoder, it consisted of twelve volumes from 1858 to 1869.

It is a source of information for the student of Spiritism, because in it Kardec explained, in the light of the Spiritist doctrine, facts that happened at the time. He published messages, wrote articles, refuted the Spiritism detractors etc. In it Kardec developed the debate of ideas that would be, after being consolidated, inserted in the works of codification, published after the Spirits' Book. Kardec, in "Obras Postumas" 63, refers to the Spiritist magazine:

The *magazine* was, until now, and could not stop being, a personal work, since it was part of our doctrinarian works, it constitutes the rings of Spiritism. It is through it that all new principles were elaborated and delivered to the study. It was therefore necessary to retain its individual character, so that the unity could be established [the author's emphasis]. (KARDEC, 2005, p. 457, our translation).

It contains the account of the material or intelligent manifestations of the spirits, apparitions, evocations, as well as all the news related to Spiritism. It brings, among several other themes, the teaching of the spirits about the things of the visible and invisible world, about science, moral, the immortality of the soul, the nature of man and his future, as well as the history of Spiritism in ancient times, its relation with the magnetism and with sleepwalking, the explanation of legends and popular beliefs and the mythology of all people.

⁶³ A Revista foi, até agora, e não podia deixar de ser, uma obra pessoal, visto que fazia parte das nossas obras doutrinárias, constituindo os anais do Espiritismo. Por seu intermédio é que todos os princípios novos foram elaborados e entregues ao estudo. Era, pois, necessário que conservasse seu caráter individual, para que se estabelecesse a unidade. KARDEC, Allan. Obras Póstumas. Rio de Janeiro: FEB, 2005. p. 457.

Chapter 4 God



22. What is God?

It is not simple to define God, but we will try to seek a broader understanding of God's idea. Although it is still difficult to define him or prove his existence, we are able to feel him in our minds and in our hearts.

God is one of the oldest and most fruitful concepts of the cultural heritage of mankind. It derives from the Indo-European *Deiwos*, which means resplendent or luminous. Originally designated the celestial ones, such as the Sun, the Moon, the stars, etc, as opposed to humans, terrestrial by nature. The historical view shows that various concepts of God, accepted in a given period, were abandoned for they ceased to fulfill the expectations of people and their social groups.

The ancient Christian doctrine affirms that God revealed himself to the ancestors of the people of Israel through personal communications that gave them a true but incomplete notion of the one, infinite and eternal God. Subsequently, in the course of history, people gradually reached a more adequate and stable idea about the nature and attributes of God.

All the races of the Earth owe the Jews this sacred benefit consisting on the revelation of the One God, the father of all creatures and providence of all beings. The mission of Moses was to make accessible to the popular sentiment the great lessons that the other initiates were compelled to hide.

God, gradually over the centuries, stop being a god among many gods. He ceased to be the god of one people, who commanded the armies and crushed his enemies. He was no longer the unpredictable god in his actions, who punished all. He was no longer the god who provoked fear and controlled people's lives. He ceased to be the god of a church, a hostage of doctrinarian and dogmatic conceptions.

The truth is that we give God the extent of our vision, it is to say, the more primitive we are, the more we associate him with tangible things, such as thunder, storm, woods, among others. As we progress in the field of spirituality, we give him the connotation of energy, of creation, of infinity, of indefinable thing.

In "A Gênese," it claims it is not up to man to probe the intimate nature of God, for men to comprehend it, we still lack our own meaning and only with the complete purification of the spirit we will acquire it.⁶⁴ It also emphasizes that the most important part of the revelation of Christ is the completely new point of view of the divinity, it brings to the consciousness of mankind a forgiving God, sovereignly just and good, full of meekness and mercy, that common father of the human race that extends his protection for all his children and calls them all to himself.⁶⁵

For Spiritism, God is the creator of the universe. So it admits the monotheistic thesis. It is necessary to understand that God is not limited to humanity, to the planet Earth or to the Milky Way, he encompasses all things, all living beings, intelligent or not, incarnate or disincarnate in the universe, he extends himself through the cosmos and keeps it organized and ordered. For the Spiritist doctrine, the universe is structured, things do not happen at random, there is causality, intelligibility, meaning and pattern around everything.

It is interesting, that in the first question of the Spirits' Book, Kardec questions: "What is God?" and not "who is God?," since it would be a question to remind us of the figure of an anthropomorphic God, in the shape of the Old Testament, as a man of high power and endowed with the qualities and defects of other men, which would make no sense. It is this idea that many people reject, a vindictive, choleric, arbitrary God interested in receiving honors and tributes, and making a point of punishing eternally those who do not obey him.

Though it is not yet possible a complete definition of God, for our language cannot define what is above our intelligence and comprehension

⁶⁴ Id. A Gênese. 53 ed. Brasilia: FEB, 2013. p. 51.

⁶⁵ Id., Ibid. p. 26.

capacity. Kardec, when questioning the good spirits in various parts of the world, obtained the following clarification: "God is the supreme intelligence, the primary cause of all things." 66 Above all the intelligences that exist in the universe, it is therefore the divine intelligence, he created all that exists: the material world and the immaterial, the incarnate and disincarnate spirits.

In our relationship with God, we often believe that we find him in religious temples. Let us Reflect! If God is spirit, he is everywhere, inside and outside the temples, so we must follow truly the evangelical teachings, at home, at work, in the street etc. In temples we seek understanding and strengthening to face the problems, the pain, and the afflictions that appear in our lives, but not exactly God.

An important aspect to be mentioned is that Jesus was not God incarnated. In several moments Jesus made it clear that he was not God, for example in his final moment on earth, when he said, "father, in your hands I deliver my spirit." Even after his death and spiritual resurgence, Jesus continues to demonstrate, with his words, that the duality and inequality between him and God remains: "I raise to my father and your father, to my God and your God." ⁶⁷

After Jesus coming, a new idea of God was shown to us. God does not punish and judge every single act of people. **God is love.** God makes laws governing universal life, and for every act there is a consequence that comes naturally and automatically, which is what we call the law of cause and effect. The Divine laws must be followed, but when we transgress one of them, we suffer the consequences. It is not God who punishes us, we are only being responsible for his law, or rather, harvesting what we sow.

Many faithful people question whether we shall see God after disincarnating. According to John's statement in his epistle, "No one has ever seen God." Why not? Because "God is Spirit," as Jesus taught the Samaritan woman⁶⁸. As such cannot be perceived by the common and material senses. We cannot see God with the eyes of the body.

In the Spirits' Book⁶⁹, Kardec questions whether "Can human beings fathom God's innermost nature?," the Spirits respond: "No, they lack the ap-

⁶⁶ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 01. p. 79.

⁶⁷ John 20:17.

⁶⁸ John 4:24.

⁶⁹ KARDEC, Allan. The Spirits 'Book. 3 ed. Brasilia: ISC, 2011. Q. 10. p. 82.

titude to comprehend it." Although it is invisible for us, God is not entirely unknown. He is not shown in the eyes of the body, yet it is evident to our understanding of all his works (the creation) and we can feel him spiritually, in the vibrations of his infinite love. We find God in our most intimate experience, when we turn to God with humility and simplicity of heart, with the good spirit, attending first his will and not ours.

The superior spirits say that the vision of God constitutes the prerogative of the most purified souls, and that very few, when leaving the Earth's mantle, are in the necessary degree of dematerialization to this effect. The more we develop our knowledge and spiritual sensibility, the more "we will see" God, we will perceive, understand and feel his divine presence and action in all that exists. "Blessed are the pure in heart, for they shall see God."⁷⁰

23. What is the evidence of God's existence?

The proof of God existence is in an axiom: "There is no effect without cause, If you would search for the cause of whatever is not the work of human beings, then reason will answer your question." God is the primary cause of all things, the origin of all that exists, the basis on which rests the building of creation, he is also the point to be considered, first of all, everything that cannot be created by mankind is an example of this initial cause, which is called God, Jehovah, Allah, Fo-Hi, Great Spirit, etc.

To understand the axiom, we need to accept that the effects are not produced randomly, in a fortuitous way. From the organization of the smallest insect to the law governing the surrounding worlds in the infinite space of the universe, everything tests and proves a perfect combination, and it can only be originated from a divine and superior intelligence that exceeds all combinations and human powers. The cause is, therefore, sovereignly intelligent.

In this way, to believe in God we just need to look at the works of creation, the universe itself must have had a cause. Doubting the father's existence is to deny there is an effect after a cause, it is to accept the nothing has power to do anything. Therefore, when we look around, at the works of nature, we recognize there is no creature that does not exceed the limits of the most powerful human intelligence. If men cannot pro-

⁷⁰ Matthew 5:8

⁷¹ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 4. p. 80.

duce them they are the product of a superior intelligence, unless it is sustained to have an effect without a cause. The existence of God is thus a proven reality not only by revelation but by evidence of facts.

The instinctive feeling that all men have of God's existence is also proof of his existence and a consequence of the principle "there is no effect without cause." This feeling is not the result of an education or the outcome of acquired ideas, because it is universal, even among the savages, whom no teaching has been taught about.

We can wonder whether the primary cause of the formation of things would not be in the intimate properties of matter and not in a superior intelligence to preside over everything. Let us reflect about it. An intelligent primary cause would always be indispensable for them to produce everything, so that assigning such a possibility to their properties means replacing the effect by the cause. Assigning the primary formation of things to a fortuitous combination of matter, at random, is also not possible, since it is a blind coincidence and cannot produce the effects that intelligence produces. A coincidence is nothing and that does not exist.⁷²

24. What are the attributes of God?

As we know, it is not up to man to probe the intimate nature of God, for to understand him we still lack a sense of our own, which is only acquired through the complete purification of the spirit. Although, it is not possible to penetrate into the essence of God, man, since he admits his existence, can, through reason, get to know his attributes.

In the infancy of mankind, man often mistook God with the creature, attributing to him even imperfections. As man develops and evolves intellectually and morally, his thought better understands the core of things and starts having a more righteous and correct thought of God and, albeit incomplete, closer to the truth.

As attributes of God, we can mention that he is the **supreme and sove-reign intelligence**, **immutable**, **intangible**, **unique**, **omnipotent**, **sovereignly fair and good**. All this, of course, does not express exactly all the capacities of his divinity, but it is what our intellective capacity can, at the moment, understand about divinity.

The reason says that God must possess these qualities in the supreme degree, because if he lacked one, or was not infinite, he would not be

⁷² Id., ibid. Q. 08. p. 81.

superior to everything, it would therefore not be God. So, to be above all, it is an indispensable condition to be exempt from any vicissitude and any of the imperfections that the imagination conceives.

The higher spirituality shows that although such attributes do not reveal the totality of God's characteristics – since there are hidden truths and superior to the intelligence of men – they are sufficient to provide a complete idea of God. It emphasizes that our reason informs that God possesses perfection in a supreme degree, for in that with a smaller condition, he would not be superior to everything and, consequently, could not be God.⁷³

Commenting on the attributes of God, Kardec⁷⁴ elucidated that he is **eternal**, for if there was a beginning, it would have come out of nowhere or been created by a previous intelligence, so it could not be God, such a reasoning helps us to understand the infinity and eternity of the creator. It is **immutable** because from the moment it was subject to change, his universal laws would have no stability. It is also **immaterial**, his nature differs from all that can be called today of matter by the earthly man, otherwise it would not be immutable and would be subject to the transformations of matter.

God is **unique**, for without such an attribute there would be no unity of thought and power in the organization of the universe, there cannot be many gods. He is almighty, the sole keeper of sovereign power, and there may be no other intelligence more or as powerful as he is. In this case, everything would actually be the work of another God. Finally, the creator is **sovereignly fair and good**, the wisdom of his laws is revealed in the smallest and greatest things, it is not possible to doubt his justice or his goodness.

About this last attribute, God could not be both evil and good, because the indisposition of any of these two qualities in the supreme degree would not confer upon him the nature of being God. From this, considering his works testimony of his wisdom, his goodness and his solicitude, it is necessarily concluded that he is infinitely good.

The sovereign goodness implies in the sovereign righteousness, for if he acted unjustly or partially, in a single moment or with one of his children, it would not be sovereignly fair and, therefore, would not be sovereignly good. The spirit Miramez⁷⁵, on his always-timely

⁷³ Id., ibid. Q. 13. p. 82.

⁷⁴ Id., ibid. Q. 08. p. 81.

⁷⁵ The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2MDnRH4. Access on: 19 jun. 2018.

observations, warns that the qualities of God have the touch of our pale comparisons, for there are no others in which we have the condition to rely on, subjecting God to our small deductions.

He highlights that when we say that God is the supreme intelligence, it is because there are no resources in the language to emphasize it in any other way, because the intelligence and reason are the possessions of the common spirit and the **creator is above all human settings, and even spiritual, of our plane.** Even when we affirm God is love, we certainly still diminish the great focus of light that sustains us, and love is one of his attributes. He himself is much more than love, is the incomparable. Remember that God's magnitude dazzled all the lights, his kindness inspires all the goodness of the universe, his love is the food of all creation.

God is, therefore, supreme and sovereign intelligence, is unique, eternal, unchangeable, immaterial, omnipotent, sovereignly fair and good, infinite in all qualities, and cannot be otherwise. The perfect religion, if you can designate it, is one that does not oppose these overstated assertive, in whose dogmas all find them.

25. Who is Jesus?

It is the most perfect human being that God has offered us to serve as a model and guide, he constitutes the kind of moral perfection that we can aspire to on Earth.⁷⁶ It is a spirit like us, but it has progressed and achieved perfection, with a degree of evolution far from our reality, he is endowed with love, intelligence, moral and intellectual evolution developed millennia ago.

He did not need to incarnate on Earth, but he had to come to teach us the law of love by example. No teaching was given without his personal testimony. Religion, with him, is a new way of living and relating to others at all times. According to observations of the Aureo Spirit, in the book Universe and Life, Jesus-the Planetary Christ, to present himself visible and tangible on the surface of the Earth's crust, had to voluntarily accept untranslatable cosmic, unspeakable and immense torture, yet almost all unreasonable to human understanding.

The author claims that initially Jesus was forced to abdicate, a time too long for us, to his natural limitlessness of cosmic spirit and his throne in the sun, seat of the system, he needed to transfer himself from the star center to

⁷⁶ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 625. p. 364.

the photosphere, place where it would be possible the first and painful dive in the matter, through the conscious coating of his mind-spirit with an energetic fabric of photons.

Subsequently, it was necessary to immerse himself in the very bulge of the universe, using vast electromagnetic potentials of the ionosphere to transform his photonic mantle into leptons and in quarks formers of mesons and bárions, to structure ionized atoms. Finally, to conclude the so painful operation of tangibility, he coated the ionic body with a very subtle molecular tunic, made of ectoplasm, combined with vegetal cells collected mainly from vineyards and wheat fields.⁷⁷

Jesus is, without a shadow of doubt, a spirit above average, he walked among us in an example of love never seen before. Kardec expresses that God offered Jesus as a model to mankind, the doctrine he taught represents the purest expression of the Lord law, besides being the purest of all who appeared on Earth, for the divine spirit animated him.⁷⁸

It is noteworthy that Spiritism understands that the greater meaning of Jesus lies on his example of life, it shows us a new pattern of behavior. By the strength of his example he gave unparalleled meaning, until today, to his existence, but not by the myths or interpretations and dogmas aggregated to his message, but by the experience of love.

Another important fact is that Spiritism brings a new idea about the miracles of Jesus, it does not see in them something supernatural or miraculous, because this does not exist for the Spiritist doctrine, everything is part of the natural laws of God, still unknown by the men. Jesus, by virtue of his knowledge and mediumistic ability, ended up being interpreted, by the ignorance of the people at the time, as the author of wonderful and fantastic events.

The spirit Miramez⁷⁹, commenting on the 625 question of the Spirits' Book, affirms that Jesus is the "model of mankind," the master of masters he is, indeed, the model in which men should be inspired, walking with firm steps toward the light. It highlights that Kardec, when formulating the question, probably imagined all the great characters of universal history, testing one and the other, with no doubts, he affirmed that only Jesus was and is the guide of all people. He also recalls that the master himself, in

⁷⁷ SANTANNA, Hernani T. Universo e Vida. Espírito Áureo. Rio de Janeiro: FEB, [2015?]. p. 56.

⁷⁸ Id., Ibid. p. 298.

⁷⁹ The Spirits' Book commented by Miramez Spirit. Available on: https://bit.ly/2My1Vx4. Access on: 9 jun. 2018.

John 8:12, said he was the light of the world, and that whoever followed him would not walk in darkness, but rather, he would have the light of life.

It emphasizes it is in the consciousness of all beings the certainty that Jesus is the shepherd of the whole human flock, which is why he affirms that the Spiritist doctrine without Jesus loses its value, is undone in the mists of time, forgot its sustaining source of life. Another very relevant information about Jesus is included in the book "A Caminho da Luz," dictated by Emmanuel, the psychograph of Chico Xavier, Jesus makes part of a community of pure spirits elected by the supreme Lord of the universe, in whose hands are the reins that direct the life of all planetary collectivities.⁸⁰

In the same work we can see that Jesus, at the time of the formation of our planet Earth, was already a pure and perfect spirit, he worked as a builder of our planet since the beginning of its formation, about four and a half billion years ago, he "organized the scenery of life, under the sight of God, creating the indispensable to the existence of the future beings." (XAVIER, 2015, p. 15, our translation) ⁸¹

It is appropriate to bring some comments from Kardec about the personality of Jesus, present in "A Gênese."⁸² He advises that without prejudgment on the nature of Christ and, considering him, by hypothesis, a higher spirit, we have to acknowledge in him a spirit of the highest order, according to his virtues that put him really above the earthly humanity. By the enormous results produced, his coming to this world could not be other than one of the missions entrusted only to the direct messengers of divinity, to the realization of his designs. Assuming Jesus is not God himself, Kardec says, but one of his sent ones to convey his word, he would be more than a prophet, he would be a divine Messiah.

The encoder adds that Jesus, as a man, incarnated Spirit, had the organization of the carnal beings, but as a pure spirit, he should live much more in the spiritual life than in the body, for the superiority of Jesus in relation to mankind was not referring to the particularities of his body, but to those of his spirit, capable of dominating the matter in an absolute way and also to his perispirit, safely nourished by the purest and quintessential part of earthly fluids. Remember that the higher spirits can come to the lower worlds and even there

⁸⁰ XAVIER, Francisco Cândido. A Caminho da Luz. By the Spirit Emmanuel. 22 ed. Rio de Janeiro: FEB, [2015?]. p. 17

⁸¹ Organizou o cenário da vida, sob as vistas de Deus, criando o indispensável á existência dos seres do por vir. *Id., ibid. p. 15.*

⁸² KARDEC, Allan. A Genêse. 53 ed. Brasilia: FEB, 2013. p. 273.

they can incarnate, when they need to perform a divine mission, as it happened with Jesus coming, with his soul attached to the body by strictly indispensable bonds and, his soul was being constantly separated from the body, it gave him a permanent double view, of exceptional penetration and far superior to that of ordinary men.

According to Kardec, of all the faculties revealed by Jesus, none would be beyond the conditions of mankind, and they can also be found in men, because they are part of nature. However, by the superiority of the moral essence of Jesus and his fluidic qualities, the faculties reached proportions above those of the commoner. His qualities are those that characterize the state of pure spirits.

The meaning of the synthesis that Jesus built about the existence, of the human being, of life, can be assessed in a brief summary of his ideas:⁸³

- **1.** God alone is the father of all (all are equal before God).
- **2.** Love God with all your heart, all your soul and all the spirit, and love your neighbor as yourself, that is all the law and all the prophets are contained therein.
- **3.** Treat all men the same way you would like to be treated.
- **4.** Love your enemies and do good to those who hate you and pray for those who chase and slander you.
- **5.** The one among you who is not wrong, throw the first stone.
- **6.** I don't say you should forgive your brother until seven times, but up to 70 times seven times.
- 7. Reconcile with your opponent while you are still with him on the way.
- 8. Do not judge lest it be judged.
- 9. No one can see the Kingdom of God if it is not born again.
- **10.** The man did not come to be served, but to serve and give his life for the many.
- **11.** Why do you see a speck in your brother's eye, you that don't see a beam in your eye?
- **12.** That your left hand does not know what makes your right hand.
- **13.** You don't light a candle to put it under the halibut, but on the lamp so that it clears all the ones in the house.
- **14.** There's nothing secret that shouldn't be discovered or anything hidden that shouldn't be known.

⁸³ SOCIEDADE BRASILEIRA DE ESTUDOS ESPÍRITAS. Jesus e a moral cristã. Available on: https://bit.ly/2PbufSC. Access on: 9 jun. 2018.

- **15.** Out of charity there is no way to achieve greater knowledge of oneself and life.
- **16.** Blessed are those who weep, for they shall be comforted; Those who hunger and thirst for righteousness because they will be satiated; The humble because theirs is the Kingdom of heaven; Those who have a pure heart because they will see God; Those who are bland because they will possess the earth; The peaceful, because they will be called the Children of God; Those who are merciful because they themselves will obtain mercy.

Therefore, Jesus is the way, the truth and the life and by practicing his message we walk to evolution and to happiness.

26. Who is Maria?

It is one of the most evolved and important spirits of the Christian age, for she had the mission to bring Jesus to the world and the way she always behaved, with love, faith and wisdom, even in Calvary. Mary, daughter of Joachim and Anne, born between 18 or 20 B.C. in Jerusalem or Séforis, in Galilee, her name Mary (or Miriam) is of Hebrew origin, it means the lady of light. During her childhood, she lived in Nazareth, possibly married at the age of 14 with Carpenter Joseph, from the tribe of David.

Speaking to us about Mary, Emmanuel informs that when the supreme power of the universe was seeking someone in the world to exercise the indispensable guardianship over the precious life of his son Jesus, the divine ambassador, did not hesitate to resort to the selfless woman, hidden in an unlit and simple home. She was humble, but concealed the experience of the wise ones, was fragile as the lily, but carried in her the resistance of the diamond, poor among the poor, carried the incorruptible treasures of the heart, and, while underprivileged among men, was great and prestigious in the face of, God.⁸⁴

Mary, after receiving the visit of the angel who told her about the coming of Jesus, uttered one of the most beautiful chants of praise and gratitude to God:

My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid's lowli-

⁸⁴ XAVIER, Francisco Cândido. Religião dos Espíritos. By Spirit Emmanuel. [s.l.]: Luz Espírita, 2016. p. 115.

ness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever."85

In the Spiritist literature, we found several records about Mary. Exciting moments of Mary's life are counted, in detail, in the work "Boa Nova", 86 by Humberto de Campo, in the last chapter of the book titled Mary. During the crucifixion, for example, the author describes the deep and silent pain of Mary, it touches us deeply and leads us to a great reflection on the great elevation of this spirit.

The author says that next the cross, the agonized figure of Mary brought painful and indelible impression. Jesus' mother had anxious and tortured thoughts, her eyes were fixed on the wood of human perfidies, her tenderness regressed to the past to bitter memories, for there was, at the extreme time, her beloved son. At that moment, Mary let herself be filled with the memories, the joyful circumstances of the announcement of Jesus' birth, the friendship of Isabel, the old Simeon and his prophecies, all in recognition of God's support, which was undeniable in the small details of her life.

In that supreme moment, mother Mary remembered the manger, in her harsh beauty, feeling as if nature wished to say again in her ears the song of glory of that unforgettable moment. Through the thick veil of tears, she saw again the scenes of the child's childhood, recognized, in the smallest things, the intervention of heavenly providence, though in that hour of suffering, her thought also wandered by the sea of the most afflictive interrogations.

Mary wondered what profound designs would have led her so beloved son to the cross of the torment? She heard a friendly voice speaking to her about the unfathomable and righteous determinations of God, which needed to be accepted for the divine redemption of the creatures. Though her heart was found in storms of irrepressible tears, in the depths of her consciou-

⁸⁵ Lucas 1:46-55.

⁸⁶ Minha mãe, vem aos meus braços. [...] Meu filho! Meu filho! As úlceras que te fizeram. [...] Sim, minha mãe, sou eu! Venho buscar-te, pois meu Pai quer que sejas no meu Reino a Rainha dos Anjos. XAVIER, Chico. "Boa Nova". By Spirit Humberto de Campos. 20 ed. Rio de Janeiro: FEB, [2013?]. p. 196.

sness her sincere humility repeated: Let the Lord's will be in the slave!

A certain time after the crucifixion of the master, the spiritual author tells that John, remembers the words and orientations of Jesus, and goes to the encounter of Mary and tells her about his new life, preaching and transmitting Jesus' teachings. Mary follows the selfless apostle to Ephesus and also continues to support and transmit to the people's hearts the messages of the good news, she did not stop working a single day for the benefit of others, and even when she came to old age, she did not feel tired or embittered.

According to Humberto de Campos, Maria, close to her disincarnate, received the visit of her son Jesus when, absorbed in her meditations, she saw the figure of a beggar approaching, who called her "my mother," he said he had come to keep her company and to receive her blessing. As usual, Mary invited him to come in, impressed by that voice that inspired her so much sympathy. The pilgrim, until then had not been recognized by the mother, spoke of heaven, comforted Mary delicately, commented on the divine beatitudes that await all the devoted and sincere children of God.

Mary was thrilled by a strong surprise, wondering who would be that beggar who calmed the secret sorrows of the longing soul, with such sweet balms? for until that moment no other had arisen to give, it was always to ask for something, her eyes were moist with happiness, without being able to explain the motive of her kind sensibility. It was then that the guest extended his generous hands and spoke to Mary with deep love: "My mother, come to my arms!" (XAVIER, 2013, our translation) In that sublime instant, she looked at his noble hands and taken by deep emotion, saw in them two wounds equal to those of his son on the cross, drove, instinctively, the anxious gaze at the feet of the pilgrim friend, when she saw also there the ulcers caused by the nails of the torment.

Without being able to restrain herself, she understood the loving visit God sent to her heart, she spoke in infinite joy: "My son! My son! The ulcers they made you!" (XAVIER, 2013, our translation) And, driven by a feeling of love, in an impetus, she made a move to kneel, for she wished to embrace herself at the feet of her Jesus and to kiss them tenderly. He, however, lifted her up and, surrounded by a halo of heavenly light, knelt and kissed her hands, saying, "Yes, my mother, it's me! I come for you, for my father wants you to be in my kingdom the Queen of Angels." (XAVIER, 2013, our translation)

As she freed herself from the physical vessel, she first wished to look again Galilee and then visit the dark prisons of Rome, filled with disciples of the master who awaited certain death, when she infused them with the strength of Christian joy, she transmitted the suggestion to a young incarcerated woman, suggesting she should sing, that she had good spirit, turning the sorrow of the Earth into joys to heaven, and then the blessed among women led the caravan to the Kingdom of the master, so that from that day on the hardest torments, the Jesus' disciples sing on the Earth, expressing their good cheer and joy, guarding the gentle inheritance of the Most Holy Mother.

We bring beautiful poetry, titled Portrait of Mother⁸⁷, in which the Spirit Mary Dolores relates the sweet and maternal support provided by the spirit of Mary to Judas, who had been in the threshold region for a long time, blinded and alone. In the final part of the dialogue with Judas, the suicidal disciple, in much suffering and remorse, Mary arguments with her profound love:

I love you, my son, I love you, and I want to see you again, to live the life of peace and light, of faith and elevation... You will come with me to Earth, you will lose, little by little, the violent spirit, you will have the heart in the waters of blessed oblivion, in a new existence of hope, I will take you with me to the shelter, I shall give you another mother! Think and Rest!...

And Judas, at this very moment, as who forgot his own giant pain or who let go an atrocious nightmare, asked: -who are you who speak to me so, knowing me traitor? Are you a divine woman, radiating love or a heavenly angel from whom I sense the light?!

However, she stared at him, face to face, and replied simply: – My son, I am Mary, I am the mother of Jesus. (XAVIER, 1977, p.38, our translation)

Mary is synonymous with love and fraternal dedication, arousing great sympathy and admiration among devotees of all religions. Thousands of faithful ask for her intercession, they believe that Jesus would not deny a request from her, there are even abnegated spirits who work on her behalf, receiving her prayers and assisting those who suffer.

⁸⁷ Amo-te, filho meu, amo-te e quero Ver-te, de novo, a vida Maravilhosamente revestida De paz e luz, de fé e elevação... Virás comigo à Terra, Perderás, pouco a pouco, o ânimo violento, Terás o coração Nas águas de bendito esquecimento, Numa nova existência de esperança, Levar-te-ei comigo A remansoso abrigo, Dar-te-ei outra mãe! Pensa e descansa!... E Judas, neste instante, Como quem olvidasse a própria dor gigante ou como quem se desagarra De pesadelo atroz, Perguntou: – quem sois vós Que me falais assim, sabendo-me traidor? Sois divina mulher, irradiando amor Ou anjo celestial de quem pressinto a luz?! No entanto, ela a fitá-lo, frente a frente, Respondeu simplesmente: – Meu filho, eu sou Maria, sou a mãe de Jesus. XAVIER, Francisco Cândido. Espíritos Diversos – Momentos de Ouro. 1 ed. [s.l.]: GEEM, 1977. p. 38.

In the book "Memórias de um Suicida," there are records of her in spirituality, she is the leader of the institution Legion of Servants of Mary, specialized in rescuing suicidal from the lower zones. The spiritual author of the work, Camilo Cândido Botelho, informs that the mission of caring and loving suicidal spirits could not be performed by another heart except for Mary's, for being a reference of love and fraternal dedication.

At a certain point in the work, it is clarified that the warnings and orders usually come from higher, from where the magnanimous assistance of the merciful Mother of Mankind hangs, the Legion governor, Mary. If the entities do not belong to her direct guardianship, it can be asked for her in favor of the misplaced, her loving tender, since there is fraternal solidarity among the various associations of the sidereal universe, infinitely more perfect than the ones on Earth.

On the portrait of Mary, very well known in the Spiritist Center, there is information in the Spiritist Yearbook of 1986 of being a psychographed portrait, in which the Spirit Emmanuel, through Chico Xavier, dictated the spoken portrait of Mary of Nazareth to the photographer Vicente Avela⁸⁹, from São Paulo. According to the photographer, Chico made it clear that Mary's physiognomy, as depicted, reveals exactly how she is known when she visits the spiritual spheres closest to the Earth's crust, for example, the Legion of Servants of Mary. Actually, there was no painting but basically a photographic work, fruit of continuous retouching made in an initial spoken portrait, all happened under the mediumistic orientation of Chico Xavier. After the task was completed by the photographer, with the final artwork in a small white-and-black photo, it was enlarged and colored with oil paint, giving rise to the screen that was disclosed.

It is clear that even nowadays, Mary continues caring with great love and affection for the earthly humanity, incarnate and disincarnate.

27. What are the general elements of the universe?

When we think of the universe, some questions naturally come to mind, such as: What is the meaning of universe? How did it come to exist? What is it made of? What are its general elements? Has the matter

⁸⁸ PEREIRA, Yvonne do Amaral. Memórias de um Suicida. By Spirit Camilo Cândido Botelho. [s.l.]: Luz Espírita, 2008. p. 19.

⁸⁹ JARDIM Espírita. Post. 37: Retrato Psicografo de Maria. Available on: https://bit.ly/20erPaz. Access on: 10 jun. 2018.

been created by God or has it existed since all eternity? What is the intimate nature of the spirit?

To conceptualize, in a simplified way the universe, we can say that it is the whole set of everything that exists, including the Earth, the stars, the galaxies and all the matter disseminated in space. For Spiritism, according to Kardec, "the universe is comprised of the infinite number of worlds we can see and those we cannot see, all animate and inanimate beings, all the heavenly bodies moving through space and all the fluids that fill space."⁹⁰

We know that man is always inquiring about the beginning of things. God, however, does not allow everything to be revealed here on Earth until man reaches an adequate level of understanding of cosmic realities, because many are the mysteries that to be uncovered require the purification of spirit. However, even without all the knowledge, the superior spirits had the divine permission to assist us, if necessary, through mediumistic communication.

The beginning of the universe, for cosmologists and astronomers, took place fifteen billion years ago, because of a huge explosion, from a concentration of extraordinarily hot and condensed matter, which is called the Big Bang. According to the superior spirits, "The worlds are formed by the condensation of the matter scattered throughout space."⁹¹

The Spiritist doctrine has taught us that, whatever the phenomenon responsible for the emergence of the universe is, its origin is in the creator and, in the same way that science cannot set the initial moment of cosmogenesis, the spirits also do not know it, but they affirm that God never ceased to work.

Entering objectively in the general elements of the universe, we know by the revelation of the superior spirits that God created two different principles, opposed by their essential qualities, called general elements of the universe, which are: **the material element**, crude and inert, and the **spiritual element**, intelligent, susceptible to elaboration and evolutionary development, it aims the formation of conscious individualities, possessors of reason and will. Above both elements there is God, the Creator, the father of all things, they form the universal trinity.

For science, matter is all that occupies space and possesses mass, it is

⁹⁰ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. p. 95.

⁹¹ Id., ibid. Q. 39. p. 96.

the designation of the substance in which all physical objects are formed, a condensed or concentrated energy, limited in its strength and dynamism. For the Spiritist doctrine, matter is all that the spirit exerts action on, it exists in states that we do not know, it could be, for example, "it may be so ethereal and subtle that your senses cannot detect it; it is matter nonetheless, even though you do not perceive it as such." ⁹³

The matter, any and all that is, is formed from a single primitive element, the material principle. The bodies considered simple are, in fact, transformations of the primitive matter, the matter is the means through which the spirits develop their potentialities and manifest their works. Allan Kardec says that the matter "is the tie that enchains spirit; it is the instrument that spirit uses and upon which it simultaneously exerts its action."⁹⁴

The material element joins to the Universal Cosmic Fluid (UCF), it plays this role of intermediary between the spirit, the intelligent principle of the universe, and the matter itself, too coarse for the spirit to exert action on it. Thus, the formation of the various types of matter stems from a metamorphic process provoked by the universal cosmic fluid, enabling the action of the spirit on it, which is why the cosmic fluid is considered the generator matter, emerging from it, after endless modifications, the fundamental elements of nature and the agglomerations of atoms. In "A Gênese", Kardec brings the statements of the spirit of Galileo on the subject, stating:

If one observes such a diversity in matter, it is because the which have presided at its transformations, conditions in which they are produced being unlimited in number, the various combinations of matter must be unlimited also. Then the substance that one desires to comprehend properly to fluids; that is imponderable to say, bodies, or it may be those dressed with the ordinary properties of matter. There is in all the universe only one primitive substance — the cosmic matter, or cosmos of uranography. [our emphasis]." (KARDEC, 2013,

⁹² WIKIPEDIA. Matéria. Available on: < https://bit.ly/2Heb4bB>. Access on: 15 jan. 2019.

⁹³ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 22. p. 89.

⁹⁴ Id., ibid. Q. 22-A. p. 89.

In this way, the matter may present itself in such ethereal and subtle conditions, the ponderability – what can be weighed- is a relative property, considering that there is no weight out of the spheres of attraction of the worlds, so that there is an imponderable, weightless matter, but still matter, even without exerting any impression over the human senses. The Spiritist doctrine extends the known concept of matter.

The second general element of the universe is the spiritual, and this is the origin of the spirits. The spirit constitutes itself as the intelligent principle that exists in the universe, conferring to the matter capacities of reason and thought. They are independent forms of matter, but which can perform functions on this. In this sense, there is within the man something beyond the physical body: What we know as soul. The matter corresponds to the physical body, and the soul corresponds to the incarnated spirit. In that sense, it would not be correct to say that we have a spirit, but that we **are** one.⁹⁶

It is interesting to highlight that spirit and matter evolve proportionally, reflecting in the intelligent principle the adjustments and organizations printed in the matter and vice versa. Therefore, all learning printed in the intelligent principle will successively result in matter with a higher level of complexity.

28. What is universal cosmic fluid?

God, spirit and matter constitute the principle of what exists. The Universal Cosmic Fluid (UCF), as stated in the previous question, plays the role of **intermediary between spirit and matter**. We can understand UCF as the primitive elementary matter, scattered all over the corners of the universe, as If we were immersed in a large aquarium where this fluid would be water. It is an extremely subtle matter, whose modifications and transformations will constitute the innumerable variety of the bodies of nature. Allan Kardec, addressing the UCF clarifies:

⁹⁵ Se observa tão grande diversidade na matéria, é porque, sendo em número ilimitado as forças que hão presidido às suas transformações e as condições em que estas se produziram, também as várias combinações da matéria não podiam deixar de ser ilimitadas. Logo, quer a substância que se considere pertença aos fluidos propriamente ditos, isto é, aos corpos imponderáveis, quer revista os caracteres e as propriedades ordinárias da matéria, não há, em todo o Universo, senão uma única substância primitiva: o cosmo, ou matéria cósmica dos uranógrafos Id. A Gênese. 53 ed. Brasilia: FEB, 2013. p. 96.

⁹⁶ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 79. p. 118.

There is an ethereal fluid which pervades the space and penetrates bodies. This fluid is ether, or primitive cosmic matter, generatrix of the world and beings. There are inherent forces in eher which presided at the metamorphoses of matter, the necessary and immutable laws which rule the world. (KARDEC, 2013, p. 97, our translation)⁹⁷

At its starting point, the universal fluid is in absolute purity, it is completely imponderable, the opposite point is when it is transformed into tangible matter. Although the universal fluid comes from the material principle, is distinguished by special properties, it is a fluid susceptible to innumerable combinations, producing, under the action of the spirit, the infinite variety of things known and unknown by men. It has a determined and constant shape in the primitive and variable elementary molecules for the secondary, although still unappreciable to our senses.

Kardec tells us that the UCF is the primitive cosmic matter that closed the fluidic and vital material elements of all universes, it is the fruitful mother of all things, the eternal geratrix. He also teaches that in relation to the universal elementary principle, it offers two distinct states: the ethereal or of imponderability, considered the primitive normal state, and the materialization or ponderability that is consecutive, the intermediate point is the transformation of the fluid into tangible matters. He also emphasizes there is no a blunt transition, because our imponderable fluids can be considered an medium term between the two states. He

The Spirit André Luiz¹⁰⁰, in the work "Evolução em Dois Mundos", addressing the cosmic fluid, teaches the cosmic fluid is the "divine plasma, the breath of the Creator", (XAVIER, 2008, p.13, our translation) in which everything and all are inserted, the intelligences of the universe operate over it, originating the immensity of existing things, in a process of co-creation with God.

The spirit Miramez¹⁰¹, commenting on question 27 of the Spirits' Book,

⁹⁷ Há um fluido etéreo que enche o espaço e penetra os corpos. Esse fluido é o éter ou matéria cósmica primitiva, geradora do mundo e dos seres. São-lhes inerentes as forças que presidiram às metamorfoses da matéria, as leis imutáveis e necessárias que regem o mundo. *Id. A Gênese.* 53 ed. Brasilia: FEB, 2013. p. 97.

⁹⁸ Id., ibid. p. 102.

⁹⁹ Id., Ibid. p. 244.

¹⁰⁰ Plasma divino, o hausto do Criador. XAVIER, Francisco Cândido; VIEIRA, Waldo. Evolução em Dois Mundos. By Spirit André Luiz. [s.l.]: L. Neilmoris, 2008. p. 13.

¹⁰¹ The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2KaB1t9. Access on: 23 jun. 2018.

on the two general elements of the universe, brings precious information about the UCF, elucidates that man is understanding the existence of subtle fluid in nature, with several vibratory scales, he perceives and feels the fluid in all directions of life. he emphasizes the fluid is driven by the will of the spirit, but with high resonance of matter, it is the intermediary between one and the other, so that absolutely nothing gets distant from the central command of God. He teaches that when the universal fluid exits the peculiar subtleties of its source, initiates a process of transformation, it obeys rules and forms environments, we cannot determine its ways, because they are indescribable.

In the ethereal state, the cosmic fluid is not uniform. It does not stop being ethereal, but it suffers endless modifications of gender and more numerous perhaps than in the state of tangible matter. These modifications form distinct fluids that, although they are from the same principle, are endowed with special properties and give room to peculiar phenomena to the invisible world. It is worth noting that, considering the relativity of everything, these fluids have for the spirits an appearance as material as that of the tangible objects for the incarnate and are, to them, what the substances of the Earth world are to us.

By the strength of thought and will, the spirits elaborate and combine it to produce certain effects and objects, as men do with their materials, albeit by different methods. In this way, in a synthetic way, these are the qualities of the UCF: it composes the so-called primitive universal matter; Distinguished from the matter by special properties; it is the intermediary between spirit and matter; Can be combined with matter, under the action of the spirit, to produce an endless variety of things; Produces the aggregation of matter and its ponderability; can be modified and susceptible to numerous combinations to originate other fluids, such as magnetic fluid and vital fluid.

29. What is vital principle?

It is a by-product of the cosmic fluid; it exists in all living beings. The vital principle **is the principle of material and organic life**, common to all living beings, from plants to man. It is the agent that brings the matter to life. In nature there are organic and inorganic beings.

The first are provided with life, are born, grow, reproduce and die, they have appropriate organs to the various necessities of material life, such as plants, animals and man. The second ones, on the other hand, have no vitality

nor own movements, they are form only by the aggregation of the matter that composes them, such as air, water and minerals.

The law of attraction is the same for organic and inorganic bodies, but the difference is that in the first one it is animalized by the union with the vital principle, life is an effect produced by the action of this fluid over the matter. The higher spirits say:

Without matter the agent is not life, just as matter cannot be alive without the agent. It gives life to all beings that absorb and assimilate it.¹⁰²

[...] It is certainly one of the elements required in the composition of the universe, but it has its origin in the modifications of the one universal matter. You may regard it as an element like oxygen or hydrogen, but even these are not truly primitive elements, because they both derive from one and the same principle."¹⁰³

The vital principle is also called magnetic fluid or animalized electric fluid, it is modified according to the species and, although it is a byproduct of the universal cosmic fluid, it is not mistaken by it, they are distinct. Let us remember that the UCF suffers endless metamorphoses, gives rise to all that is matter in the universe. Thus, the vital principle comes from one of these modifications of the universal fluid, it has the characteristic of being the intermediary, the link existing between the spirit and the matter, it gives movement to the bodies and distinguishes them from the inert matter. It is the driving force of organic bodies.

There are three main conditions where the vital fluid will have active participation:

- **A)** Animalization of matter: the vital fluid is the driving force of organic beings, the element drives the organs, it gives movement and activity to the matter;
- **b)** Mediumship of physical effects: The vital fluid is one of the constituents of the ectoplasm, material used by the spirits in the mediumistic manifestations of physical effects. Mediums capable of producing such phenomena liberate these energies more easily;
- c) Spiritual cures: In the processes of spiritual healing when energy is used from the incarnate, the vital fluid is the main element to be donated to the sick person. Those who possess it in a better con-

¹⁰² KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 63. p. 108.

dition can donate it, through fluid therapy, known as passing, to the one who needs it and to return to health a sick creature. In the so-called "spiritual moratorium", when the incarnate is allowed to continue on earth for a few more years, he will be given a certain vital fluid load to renew his already battered reserves. This fluid, after metabolized by the physical organism, becomes one of the components of magnetic irradiation.

It can therefore be admitted that organic beings, when they are formed, assimilate the vital principle, necessary to their destination or that this principle is developed in each individual, by a natural effect resulting from the combination of the elements. During life, it is the functioning of the organs that nourishes the life of the being, their work produces the vital fluid necessary to the maintenance of organic life. When that action ceases, because of death, the vital principle extinguishes itself.

The organs, impregnated with this vital fluid, remain in communication with each other and in full operation. However, when the elements essential to the functioning of the organs are destroyed or very compromised, the vital fluid is incapable of maintaining life, and death comes. Therefore, if the amount of vital fluid is not renewed, by the absorption of substances that contains it, it ends or becomes insufficient for the maintenance of life. With death, the matter decomposes and forms new organisms, returning the vital principle to the mass where it came from, because we produce it only while we are incarnate. Spirits do not have or produce vital fluid.

According to Kardec, living beings do not have the same amount of vital fluid, it varies from species to species and, even within each one, there is diversity among their individuals. For example, there are people full of energy and vitality, those are saturated with vital fluid, while others have just enough to stay alive. Kardec, in his observations, also teaches:¹⁰⁴

We have an even better image of life and death in an electronic device. Such a device receives electricity and stores it in a latent state – as do all bodies in nature. However, the electric phenomenon does not manifest until the electric fluid is put in motion by a certain cause; only then can we say that the device is alive. When the cause of the activity ceases, so does the phenomenon: the devi-

ce returns to the state of inertia. Organic bodies may thus be compared to batteries or electronic devices in which the vital fluid's activity produces the phenomenon of life; the cessation of this activity causes death. ¹⁰⁵

Without the vital fluid, therefore, there would be no molecular cohesion, because it is the one that gathers all the independent cells and interconnects them in a close relationship, as the cement unites the bricks of a building. Its lack would imply the disintegration and the instantaneous disappearance of life. An aspect of fundamental importance is that good feelings allow great production of vital fluids and keep the lines of the chakras clean, which allows abundant fluid flow. The bad feelings hinder its production and obstructs the chakras lines, it makes difficult the proper flow of the necessary fluids to the right development of the organism.

The vital principle is like a fuel for our body. If we live properly, respecting the divine laws and the limits of the body, physical life will continue its normal course. If we force the limits or disrespect the divine laws we increase the body's wear and, an accident may occur where the body, even full of vital principle, will not be able to continue physical life.

When we disincarnate with great amount of vital principle the bonds that bind the perispirit to the physical body remain very firm, it causes a delay to undo the fluidic bonds, and the spirit goes through a disturbing state stronger than if it was low in vital fluid.

Chapter 5 Divine Justice



30. How does divine justice work?

Through the centuries, we see that God has been presented to us in several ways: the bloodthirsty God, who does justice through calamities and the destructions that reach the earth; The vengeful God, who punishes us with eternal pain; The irreducible God, who does not forgive and must be feared more than loved; The merciless God who can target his children to the fire of "hell" if they do not share his ideas and do not follow him. Yet, with the coming of Christ, our perception of God has evolved, and we are shown a god of love and mercy.

Spiritism comes to broaden our understanding of God, so that over time we can free ourselves from the God who judges, condemns and punishes. The Spiritist doctrine offers profound clarifications about divine justice to all who are willing to study it, through reincarnation and the law of cause and effect, opening a door to our past and guiding us to the future.

In the Spirits' Book, the higher spirituality clarifies the great question of suffering, pain, and illness, by stating that they are not factors proposed by the creator, but consequences of violating his laws. Therefore, according to the nature of the mistakes made by the spirit, it could choose by itself, if in spiritual conditions, the test he wants to suffer in a forthcoming reincarnation that will help it to progress faster.

To those who transgress the laws of God, reincarnation is the most excellent demonstration of his justice, for it is an opportunity to

compensate one of the misconceptions committed in previous existences. The law of rebirth explains and completes the principle of immortality. The evolution of the being indicates that all are born simple and ignorant, it is to say, without knowledge, but destined to perfection, however, as this cannot be carried out in one existence, the plurality of existences is the necessary condition for it.

Thus, at the expense of its own efforts, struggles, and sufferings, the spirit comes out of its state of ignorance and inferiority and rises gradually on earth first, and subsequently in the countless worlds present in the universe.

In the Spirits' Book, when Kardec questions about the bases of the dogma of reincarnation, the spirits respond:

"Reincarnation is based on the justice of God and revelation. We will repeat this to you over and over: a good father always leaves the door of repentance open to his children. Doesn't reason tell you that it would be unjust to keep eternal bliss from those who have not enjoyed the opportunities needed to improve themselves? Aren't all people God's children? It is only among selfish human beings that we find iniquity, insatiable hatred, and unforgiving punishment." ¹⁰⁶

Each one takes the story of the past to the afterlife and brings it at birth. That story is reflected in joys or pains, in the new life that begins and even later. Our daily deeds continue joining the ancient causes, attenuating or aggravating them, forming the web of our destiny.

Only through reincarnation it is possible to answer questions such as: Why is there fortune, constant happiness for some people and for others misery, inevitable disgrace? For some strength, health, beauty; For others weakness, sickness, ugliness? How do you find so many admirable moral qualities in some and so many addictions and defects in others? Why are there so many races? And what about the innate infirmities, blindness, mental retard, deformities, all the misfortunes that fill the hospitals, the night shelters, the prisons? Heredity doesn't explain everything.

We observed, in this way, reincarnation is the only rational way by which we can admit the reparation of faults committed and the gradual evolution of beings. **Man builds his own future.**

Kardec¹⁰⁷, in his commentary on reincarnation, affirms that all spirits

¹⁰⁶ Id., ibid. Q. 171. p. 162-163.

tend to perfection and God gives men the means to reach it, through the trials of body life. The divine justice allows the individual to fulfill, in new existences, what he did not do or did not conclude in the previous ones. If God condemned forever the man who found, as a result of his own means and oblivious to the will that animated him, obstacles to his betterment, he would not act with fairness, nor according to his infinite fairness and kindness.

Therefore, Kardec points out that if the man's luck was irrevocably fixed after death, God would not weigh the actions of all creatures in the same way, it is to say, there would be no impartiality in treatment. The doctrine of reincarnation explains the future and strengthens our hopes, it offers the creature the means to redeem errors through new tests, in the certainty that the current inferiority does not cast him forever from the supreme good and that, through new efforts, he will achieve happiness and perfection.

Through the law of cause and effect, God, in his righteousness, allows us to return to the scenario where we err, to make amends. God is love, but also righteousness, he attributes to each spirit according to its choices. Thus, he grants to the creatures as many experiences as they need to be even with the law, without privileges, but equality.

In the book Heaven and Hell¹⁰⁸, Kardec brings the penal code of future life, with the mechanisms of Divine laws governing our destinies. Paragraphs 16 and 17 of the aforementioned code indicate the path of moral rehabilitation in its entirety, only achieved after the spirit go through three very different situations: repentance, atonement and reparation. The encoder teaches that "repentance softens the locks of atonement, it opens by hope the path of rehabilitation; Only the repair, however, can nullify the effect by destroying the cause."

Moreover, until the last vestiges of the error disappear, the atonement will be present through physical and moral suffering consequent of it, whether in the present life, in the spiritual one or in a new existence. The reparation, on the other hand, is to do good to those whom the person has done evil to and, if someone does not repair his errors in an existence, he will be in close contact with the same people, and in voluntarily chosen conditions, it allows to show them recognition and do to them as much evil as have been done to them in the past.

Suffering is inherent to imperfection. All imperfection, as well as any lack

that it causes, brings with it its effect in the inevitable consequences. However, man can free himself from imperfections by the effect of will, nulling evil and assuring future happiness.

What cheers man up and gives him courage is to know that his current inferiority does not exclude him eternally from happiness, that through new efforts, he will reach the goal and be perfect. Moreover, as God is justice and also mercy, he allows debtor souls to be born around loving hearts that accept them and help them with affection, in their trajectory of rescue and pain. How many mothers carry their children who do not walk, do not speak or do not listen, and still speak of love and exemplify renunciation and detachment?

Finally, let us remember, the words of Chico Xavier¹⁰⁹, when he said that every time that the divine justice seeks for clearing, if we are working for the benefit of the neighbor, the divine mercy sends the charge to be suspended for undetermined time.

31. How to understand a god who allows wars, suffering, pain, and the punishment of his children?

A very common question people make is: "If God is infinitely good, fair and merciful, why does he allow so much suffering in the world?"

When we come across wars, attacks, bombings, slaughter, violence, robberies, rapes, betrayal, or mass killings it is impossible not to be perplexed. In addition, we still see thousands of people dying of malnutrition, hunger and thirst, something that also ails us deeply.

For a correct analysis of the issue we need to broaden our vision. What makes man feel attracted to wars, violence, to let himself be dominated by inferior instincts? Let us resort to Allan Kardec on this matter, in the Spirits' Book¹¹⁰, when he questioned about what pushes man to war. The spirituality responds it is the predominance of the animal nature over the spiritual and the overflowing of the passions, in the barbarian state, people only know the rights of the strongest one, it makes war a normal state and, as man progresses, wars are less frequent, due the lack of causes.

God has bestowed upon us free will and intelligence, he allows the freedom to decide how we want to act and make our choices, it differen-

¹⁰⁹ IDEAL Editora. Ensinamentos e Momentos com Chico Xavier. Available on: https://bit.ly/2yDmmC1. Access on: 24 jun. 2018.

¹¹⁰ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 742. p. 415.

tiates men from animals who only follow their instincts. As we are still in a small evolutionary stage, closer to the animal state than to the angelic one, we take many selfish decisions, centered on our own interest and not the collectivity's.

God sends countless messages about the mistakes we commit, but we do not listen to him and insist on the error and illusion. Man, by his own choices, insists on remaining in the drunkenness of the world's illusions, and God authorizes the pain, suffering, despair and lost to come in order to liberate him, to make him grow and progress. **The pain takes the spirit out of the illusion in which it was.** It is worth noting that learning can be by love or pain, but this is always the resource used by God for our learning and transformation.

If God took away our free will, our freedom of choice, evil probably would not exist, but we would be dolls, puppets controlled by him. We were not created for that, we were created at his image and likeness, with the divine spark in our hearts so that through love, he was understood and followed by the creatures voluntarily. Love does not exist where there is no freedom.

The spirituality informs us that all people will be brothers when men understand justice and practice the Law of God, and that wars are necessary because they aim the freedom and progress of man.¹¹¹

The spirit Miramez¹¹², commenting on the question 743 of the Spirits' Book, brings beautiful clarifications about the theme and recalls an excerpt from "The Book of Spirits," in the prolegomena, saying that the vanity of certain men, for judging to know all, will rise dissident opinions, but at the time that men follow the great principle of Jesus, they will be all together in a single sense of love, the whole world united by an bond of brotherhood. On this day, there will be no more wars; no discord among all people, for the only force to exist will be the love that shall unite all people.

Because men are still unable to avoid wars, God transformed them into instruments of freedom and progress, because nothing is useless in the universe. Thus, while the creature does not notice love, pain and suffering come, to make him understand the message of spiritual regeneration; the wars are violent instruments to awaken hardened souls.¹¹³

¹¹¹ Id., ibid. Q. 743-744. P. 415.

^{112 .} The Spirits' Book commented by Miramez Spirit. Available on: https://bit.ly/2Mo6QMu. Access on: 25 jun. 2018.

¹¹³ Id. Available on: https://bit.ly/2NxP7mG>. Access on: 25 jun. 2018.

By reading the overstated observations, we find that God's will is that love and brotherhood exist among the creatures, which is why we cannot blame God for the tragedies. God always teaches us, "love your neighbor as yourself." We were created for an intimate relationship with God, but he waits for our time, until we truly choose him, ready to comfort us in the midst of our grief and pain.

32. How did it all start?

The universe, as we have already seen, encompasses the multitude of worlds we see and those we do not see, all animate and inanimate beings, all the stars that move in space and the fluids that fill it.

As we cannot know yet the whole process of the worlds formation, the spirits are allowed to tell us that the worlds are formed by the condensation of the matter scattered in space and, in relation to the living beings formation, at first everything was chaos, the elements were in disorder, however, each thing took its place gradually, time in which the living beings appeared framed to the state of the globe. The spirit Miramez, brought greater clarifications about the beginning of the settlement on Earth:

The Earth, in its beginnings, was like a liquid light about to be solidified, held by invisible wires called gravity. The high temperature comes to prove where it came from, and still remains in the center of the planet something of the generating source, expelled to the surface by some of the volcanoes still existing at various points of the world. The germ of life was put by God in all its formation, which went to sleep in his cradle, waiting for the egg of divinity to initiate the formation of living beings, on the planet already solidified and remade from the great telluric confusion. Rains and storms swindled the whole surface, for thousands of consecutive years, in the formation of the seas, guarding in their fruitful womb the waters, so that the rivers emerge. [...] And with the rains falling, another rain of fluids happened, processing the symbiosis, so that the primitive elements could mate with what was coming and life could express itself

The noble Spirit Miramez also adds:

All this was conceived and supported by the instructors of the greater life, without losing a single second, in their benefactor visions, Christ as Commander of the House of God. The master traced the paths to follow and ordered the execution, giving his magnanimous assistance permanently. (SPIRIT MIRAMEZ, 2018, our translation).¹¹⁶

Finally, he informs men did not have the resources to measure the exact date of living beings on Earth, but it is from billions of years ago, with living agents grouped by intrinsic affinity, the automatic movements of the unicellular forms were originated, divided by giving birth to others of the same species, by the strength of the spiritual principle.

The earth contained the germs that awaited the favorable moment to develop themselves and, since the strength that kept them separate ceased, the organic principles were added and formed the germs of all living beings. The germs were in a latent state, of inertia, as the chrysalis and the seeds of the plants, until the propitious time for the appearance of each species. From there, the beings of each species gathered and multiplied themselves.

Emmanuel, in the book "A Caminho da Luz", reveals that the forms of all realms of earthly nature were studied and predicted under the wise guidance of Christ, who coordinated the work of numerous assemblies of spiritual workers. He also claims:

The fluids of life were manipulated so as to adapt to the physical conditions of the planet, the cellular constructions were staged according to the possibilities of the terrestrial environment, all obeying a plan predetermined by the merciful wisdom of Christ, considered the laws of princi-

¹¹⁵ A Terra, nos seus primórdios, era como que uma luz líquida a se solidificar, assegurada por fios invisíveis que se chamam gravidade. A temperatura elevada vem comprovar de onde ela veio, e ainda resta no centro do planeta algo da fonte geradora, expelida para a superfície por alguns dos vulcões ainda existentes em vários pontos do mundo. O germe da vida foi colocado por Deus em toda a sua formação, que passou a dormir no seu berço, esperando o óvulo da Divindade para dar início à formação dos seres vivos, no planeta já solidificado e refeito da grande confusão telúrica. Chuvas e tempestades assolaram toda a superfície, milhares de anos consecutivos, na formação dos mares, guardando no seu seio fecundo as águas, para que surgissem os rios. [...] E no cair das chuvas, outra chuva de fluidos aconteceu, processando-se a simbiose, para que os elementos primitivos pudessem acasalar-se com o que estava chegando e a vida se expressar de variadas formas. The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2ltPIT3. Access on: 26 jun. 2018.

¹¹⁶ Tudo isso idealizado e amparado pelos instrutores da vida maior, sem perda de um segundo sequer, nas suas visões benfeitoras, tendo o Cristo como Comandante da casa de Deus. O Mestre traçou os caminhos a seguir e ordenou a execução, dando a sua magnânima assistência permanentemente. *Id., Ibid.*

The organic elements, before the formation of the Earth, were in the state of fluid in space, in the midst of the spirits, or on other planets, waiting for the moment of the creation of the Earth to begin a new existence in the new globe to be. Nature shows us, for example, that there is a latent principle of vitality in the seeds of plants, they are just expecting a favorable circumstance to grow.

Regarding this, Allan Kardec attested that the chemical molecules of the organic bodies get together to give rise to the regular crystals, according to each species as long as the necessary conditions are present, because the tiniest disturbance of these conditions is enough to block the gathering of the elements or to prevent the regular disposition of the crystal. In this way, he questions why would not it occur the same to the organic elements? He recalls that for years the germs of plants and animals are preserved, which do not get to grow unless appropriate conditions are present.

The human species, in the same way, was among the organic elements contained in the terrestrial globe and came to its own time. Spirituality reveals that the human species did not start from one single man, the one we call Adam. He was not the first, nor the only one to populate the Earth, although he lived around 4,000 B.C. Kardec, commenting on the fact, claimed the following:

The man whom tradition regards by the name Adam was one of those who somewhere survived one of the great cataclysms that have modified the earth's surface in different eras. He became the progenitor of one of today's current races. The laws of nature contradict the opinion that the amount of human progress accomplished well before the time of Christ took only a few centuries, which would have to have been the case if human-kind had only come into existence at the date assigned to Adam. Some regard Adam – and with good reason – as a myth or allegory personifying one of the world's earliest ages. [our emphasis].¹¹⁹

¹¹⁷ Os fluidos da vida foram manipulados de modo a se adaptarem às condições físicas do planeta, encenando-se as construções celulares segundo as possibilidades do ambiente terrestre, tudo obedecendo a um plano preestabelecido pela misericordiosa sabedoria do Cristo, consideradas as leis do princípio e do desenvolvimento geral. XAVIER, Francisco Cândido. A Caminho da Luz. Spirit Emmanuel. [S.1]: FEB, 2016. p. 16.

¹¹⁸ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 45. p. 97.

¹¹⁹ Id., Ibid. Q. 51. p. 99.

In fact, the man appeared in many points of the globe and at various times, this is one of the reasons why the diversity of races exists. The men, subsequently, when dispersed among different climates and mingled with various races, gave rise to new types of races. In the Spirits' Book¹²⁰ we have some biblical considerations and concordances concerning creation. It is mentioned, for example, the issue of Adam as the first man, an idea that needed to be altered by various religious beliefs and also the theory that the earth would be the center. Today it is known that the man emerged in various points of the planet and the Earth is just an insignificant opaque globe that belongs to the solar system, one of the smallest.

According to the Bible, the world was created in six days, the time of its creation was taken out of nowhere from about 4000 years before the Christian era. Science, however, has undeniable evidence, extracted from fossil reality, that the six days of creation are divided, in fact, into several periods of many hundreds of thousands of years each. Actually checking the archives of the Earth, science demonstrates the order in which all the beings of the globe were created, it demonstrates an order that does not contradict what the Genesis says, except when it denies the miracle of creating life in a few hours, for the right thing, using the forces of nature cleverly, would be in a few million years.

The existence of man before the geological flood, the presence of Noah and his miraculous ark, the diversity of races according to theological interpretations and other theories have wise and rational explanations, in the light of the clarifications brought by the mediumship, with the special participation of superior spirituality. It is necessary to keep in mind that the Bible is a book of symbols, it is a phenomenal and historical work, which must be preserved and respected, although never interpreted according to the interests of a religious segment. The Spiritist doctrine, respects and watch over the preservation of the Bible, but accepts it according to the Spiritist teachings and not according to the theological creations.

33. Why did God create us?

In the condition that mankind is today, very limited intellectually and, especially, morally, we are not able to know the exact answer to this question, because only by the purification of the spirit this will be possible. The superior spirituality, in various questions of the Spirits' Book,

when analyzed jointly, gives us proof of our current limitation.

Initially we will see question number 11, when Kardec asks whether it will be given, to men, the capacity to understand the mystery of divinity one day. At the time the spirits answered that this will only be possible "when their spirits are no longer eclipsed by matter, and when they have finally purified themselves enough" 121 only then men will see it and also understand it.

Kardec, in the over said question, makes an observation saying that, because of man's inferiority, it is not possible to understand the essential nature of God and only by the evolution of the moral sense his thought will be able to penetrate better the core of things, opportunity in which he could make a fairer and closer idea of God, although, it would be always incomplete.

Another question is number 17, which is precisely about the knowledge of the principle of things. Here it is asked whether it is given to the man to know the principle of things, the beginning of everything, where we can also include the creation of the spirits, once again the answer is negative, with the information that "No. On earth, God does not allow everything to be revealed to them." In the subsequent question, it is asked whether man will penetrate the mystery of the things that are hidden from him one day and, again, the spirits declare that the veil rises to man as he purifies himself and, they add, that "to understand certain things they need faculties they do not yet have." 123

Following the same line of reasoning, in "A Gênese", Kardec affirms that the man needs a sense that we do not possess yet, to comprehend the intimate nature of God and that we will only acquire it with the purification of the spirit. Analyzing also the question 38, referring to the creation and specifically in how God created the universe, the response of spirituality only informs that God created it by his will, he said "let there be light, and there was light" without entering into further details of why or how, due to our limitation.

In the Spirits' Book, on the question 81126 Kardec seeks to know whether

¹²¹ Id., ibid. Q. 11. p. 82.

¹²² Id., ibid. Q. 17. p. 87.

¹²³ Id., ibid. Q. 18. p. 87.

¹²⁴ Id. A Gênese. 53 ed. Brasilia: FEB. 2013. P. 51..

¹²⁵ Id. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 38. p. 96.

¹²⁶ Id., ibid. Q. 81. p. 118.

the spirits are formed spontaneously or come from one another, the spirits informed that God creates them as all the other creatures, by his will, but that the origin of them is a mystery. Again the answer as we wish it, with a thorough explanation, is not provided to us, it corroborates the idea that only with the evolution of the spirit it will be possible to enter into the knowledge of these things.

While we are unable to understand the beginning of things, a question in the Spirits' Book which, together with the Gospel according to Spiritism and Heaven and Hell, can give us a north on the reason why God created us. The question 132¹²⁷ addresses the purpose of the incarnation of the spirits, they responded that the goal is to achieve perfection, through the vicissitudes of life, and to put the spirit in a position to endure his part in the work of creation, since each of us has a function on it, it also contributes to the universe running. God would not have created the universe to be without habitation, without spirits, for nothing. It would not make any sense.

By reading the information above, we have already found a reason for our existence, which is to contribute with the work of creation, but there is still another one, as it is shown in the Gospel According to Spiritism. In that work, in chapter XI, item 13, we read "God created us to be happy in eternity" that is ratified in Heaven and Hell, when in Chapter 6, item 16, it is said that God created souls to make them happy, and that is the creator's aim, or he would not be good. 129

Therefore, we believe that through a whole reading of the Kardequian Pentateuch, we can affirm that, although we do not have yet full conditions to understand the principle of things, God created us for happiness and to contribute in the work of his creation, in the universe running.

34. Why did not God create the spirits already perfect?

If they had been created perfect, the spirits would have no merit to enjoy the benefits of that perfection, for without the fight where the merit would be? This is the answer given to Kardec by the friendly spirituality when he makes a similar questioning, highlighting also that the spirits fulfill a mission in different degrees of evolution, it all makes part of the Providence's plans for the

¹²⁷ Id., ibid. Q. 132. p. 141.

¹²⁸ Id. The Gospel According to Spiritism. 1 ed. London: Masterprint, 1987, p. 122.

¹²⁹ Id. Heaven and Hell. 1 ed. New York: SAB. 2003. P. 71.

harmony of the universe. 130

We are submitted to the law of progress, the natural law of God, and there is a need to experience the tests that lead us to perfection. If he created the spirits already perfect, God would be transgressing his own law, which makes no sense. Every theory, philosophical or religious doctrine that seeks to destroy the smallest part of God's attributes or his laws, cannot be accepted rationally, the most reliable system is the one who agrees better with God's wisdom and goodness.

Once, in 1864, Allan Kardec was asked if God could not have created the spirits perfect, to spare them from the evil and all its dire consequences. To resolve the issue, the encoder, based on the teachings already known until then and on his logical reasoning, came to an appropriate understanding. This positioning is published in the Spiritist magazine, March 1864¹³¹, and can be summarized.

Obviously, God could have created all the spirits perfect and pure, but if he did not do so it is because he understood it is more useful and the right thing to do otherwise and, even though it is sometimes difficult to comprehend the divine designs, we must acknowledge God is infinite in his perfection and virtues, it was for sure the most correct decision. Man is still like a child, with a narrow view of many things, for he sees only the present, and cannot judge the usefulness of certain things, and should bend towards what is so above his capacity.

There is a general law governing all beings of creation, animate and inanimate, which is the law of progress, the spirits are submitted to it, any exception would disturb the general harmony. However, it is pointed out that the law of progress does not force men to go through the path of evil to achieve good, it submitted them to go through the state of intellectual inferiority, through spiritual infancy. As the spirits were created simple and ignorant, they acquire by themselves and by their own activity the science and experience that they cannot have at the beginning.

If God had created them perfect, he would have always endowed them with the universal knowledge, exempting them from all intellectual work, he would have taken them from the effort that makes them contribute, as incarnate or disincarnate beings, to material improvement of the worlds, an activity that no longer fits the superior spirits, only in charge

¹³⁰ Id. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 119. p. 135.

¹³¹ REVISTA Espírita. 1864. March. Da perfeição dos seres criados. Available on: https://bit.ly/2KkoHap. Accessed on: 19 Jul. 2018.

of directing moral perfection. By their own inferiority, the spirits become an essential cog in the general work of creation.

Otherwise, if they were infallible servants, where would free will and independence be? By submitting men to the law of progress, God wanted us to have the merit of achievements and works, enjoying the reward and happiness of having, ourselves, achieved such a position. It is appropriate to mention the words of Kardec which, in our sense, complete the entire analysis. The encoder says:

Without the universal law of progress applied to all beings, there should be a completely different order of things to be established. No doubt, God had that possibility, but why didn't he? Would it have been better otherwise? Then he would have been mistaken! Well, if God could deceive himself, he is not perfect, and if he is not perfect, he is not God. Since we cannot conceive him without infinite perfection, it must be concluded that what he did is the best. If we are not yet able to understand his motives, we will certainly be in a later state. (REVISTA ESPÍRITA, 1864, our translation)¹³²

Let us acknowledge, finally, that everything in the universe is governed by harmonic laws, whose wisdom and admirable welfare confuse our understanding, but the final destination of all is the same, the relative perfection, this path is free and personal. If we want God to regulate the world differently, it means that we could have done better instead, which is still a sign of our pride and ingratitude to our heavenly Father.

Finally, let us keep in mind that many spirits do not need to go through evil in their development, they progress step by step and always follow the evolution of the planet where they were born in their first lives, making the best choices. May we, every day, seek to follow the laws of God so that, we attain happiness more quickly,

35. What is the Spiritist vision of Noah's Ark?

Allan Kardec, on question 59 of The Spirits' Book, weaving considerations about the Biblical concordances concerning creation, informs

¹³² Sem a lei universal do progresso aplicada a todos os seres, deveria haver uma ordem de coisas completamente diferente a ser estabelecida. Sem dúvida, Deus tinha essa possibilidade, mas por que não o fez? Teria sido melhor de outro modo? Assim, ter-se-ia enganado! Ora, se Deus pôde enganar-se, é que ele não é perfeito, e se não é perfeito, não é Deus. Desde que não se pode concebê-lo sem a perfeição infinita, há que concluir-se que o que ele fez é o melhor. Se ainda não estamos aptos a compreender os seus motivos, certamente podê--lo-emos mais tarde, num estado mais adiantado. REVISTA Espírita. 1864. March. Available on: https://bit.ly/2KkoHap. Accessed on: 19 Jul. 2018.

that the people, due to limited knowledge, ended up making very divergent ideas about the creation and, reason grounded in science can prove the unlikelihood of some theories. It emphasizes that the orientations that the spirits offer us confirm the opinion long admitted by the most enlightened men.

In the over said question, the encoder of Spiritism addresses the issue of the geological flood and that of Noah, understanding that they are distinct cataclysms. The geology shows that the great cataclysm was before man appeared, because until today it has not been found in the primitive layers any trace of its presence, nor of animals of the same category.

Because of that, and considering that against scientific evidence there is no possible reasoning, it is concluded that the great geological flood was not the same as Noah's, since in the last one, the human race was already present. Thus, the existence of man before the geological flood is, only, hypothetical.

If, someday, science finds traces of the existence of man before the great catastrophe, it would be proven that Adam was not the first man, or that his creation is lost in the night of time.

Kardec continues his reasoning, stating that:

Affirming that humans first appeared upon the earth 4,000 years B.C., and if all of them except for a single family were wiped out 1,650 years later, then the entire current population of the earth must have originated from the time of Noah, i.e., 2,350 years B.C. However, when the Hebrews migrated to Egypt in the eighteenth century B.C., they found a densely populated and highly civilized land. History also shows that at the same time India and many other lands were flourishing as well, and this fact does not take into account the chronological tables of certain cultures that go back even farther. Thus, it would have been necessary for the descendants of a single individual's family to have populated, from the twenty-fourth to the eighteenth 105 century, i.e. 600 years, all the vast regions that had been known about at the time (supposing that others had not been populated). It would also have been necessary for the human race during this brief period to have evolved from its primitive state of total ignorance to the highest degree of intellectual development. Both suppositions are in contradiction to all anthropological laws. [our emphasis]. 133

It is concluded that the biblical text is not literal. The most logical conclusion defended by Kardec is that the Noah's deluge was a par-

¹³³ KARDEC, Allan. The Spirits 'book. 3 ed. Brasilia: ISC. 2011. Q. 59. p. 104-105.

tial catastrophe, mistaken for the geological cataclysm. This reasoning is foreseen in the book "A Gênese"¹³⁴, in the chapter referring to the revolutions of the globe. The encoder declares the biblical flood is, also known as "Great Asian Flood," a fact, whose reality cannot be challenged, the lifting of a part of the mountains of that region caused it, and this idea is corroborated by the existence of an inland sea, which went from the Black Sea to the Boreal ocean, according to geological observations.

As the encoder explains, the sea of Azov, the Caspian Sea, whose waters are salted; The Aral Lake and the numerous lakes scattered across the immense plains of Tartly and the steppes of Russia appear to be remnants of that ancient sea. After the universal flood, as a result of the survey of the mountains of the Caucasus, part of those waters was taken northwards towards the Boreal ocean and another part to the south towards the Indian Ocean. These would then have flooded and devastated exactly the Mesopotamian region and the entire area inhabited by the ancestors of the Hebrew people.

Moreover, even though this deluge extended itself over a very large surface, it is a fact that it was only local, and it could not have been caused by rain. As strong as it was and, even though for 40 days, the calculations prove that the amount of water would not be enough to cover the whole land, above the highest mountains.

For the men of that time, that only knew a very limited extent of the surface of the globe and without the full idea of its configuration, the flood that invaded the countries so far known, generated the false perception that the whole earth was flooded. In addition, if to this belief we add the creative and hyperbolic form of the description, according to the peculiar oriental style, it is no surprise the exaggeration of the biblical narration.

It is therefore demonstrated that the Asian flood was after the appearance of man on Earth, since the remembrance of it was preserved by tradition in all the people of that part of the world, who consecrated it in his stories. Similarly, it occurred after the great universal flood that marked the beginning of the current geological period. So, when we ask about pre-diluvium men and animals, we refer to the first great cataclysm, that is, the geologic one.

36. Do the stars influence man's life?

The stars, through the energies they emit, exert undeniably influence on one another, which is why, on earth, certain natural phenomena and certain substances also absorb such energy radiations. However, our way of being, of thinking, our character and destiny is the fruit of our own acquisitions, derived from our past attitudes, so that we receive influences from ourselves or, also, from other human being, but not from the stars.

Emmanuel, in the work "O Consolador" answers a similar question, he claims that the ancient astrological assertive have their reason to be, because the magnetic field and the conjunctions of the planets exert influence on the cellular complex of the physical man, as well as in his organic formation and birth on Earth. The mentor adds that if, in some way, the astral influences do not favor some creatures, it is up to each one of them to fight the disturbing elements, because, the Gospel will be always in effect above astrology, and this teaches that each of them shall receive for their works, therefore, the individual is under the influences he deserves.

From the observations of Emmanuel, it is verified that the influence of the stars occurs only in relation to the cellular complex of the physical man, but not in his character or in his destiny. Examples of this fact are the largest number of births on full moon nights, the influence of the moon on the tides, among others. In the work The Comforter, when Emmanuel questioned whether there would be spiritual influences between the human being and the name he is given at birth, both on earth and in space, he guides that on earth or in the invisible plane, there is the sacred symbolism of words, but that the study of these Influences requires numerous specialist considerations.

He adds that, he cannot affirm for sure that, in some situations the behavior of man may suffer certain alterations, like a state of bad mood or sadness caused by environmental conditions, such as cloudy or rainy days. On the other hand, he reinforces each man receives the influences he has made, and every one must renew his own values, looking for higher and higher achievements, God's will is good and those who truly surrender to him will triumph at all the obstacles in the world.

In "A Gênese" we will find some interesting considerations about the topic. Addressing the constellations, the encoder teaches that the groups that

¹³⁵ XAVIER, Francisco Cândido. O Consolador. By Spirit Emmanuel. [s.l.]: L. Neilmoris, 2009. P. 51.

¹³⁶ KARDEC, Allan. A Gênese. 53 ed. Brasilia: FEB, 2013. P. 89.

took the name of constellations are apparent aggregates, whose cause is in the distance, their figures are nothing but effects of perspective, in fact, there are no such groupings. In case we were able to transport ourselves to the gathering of one of these constellations, their shape would collapse and new groups would appear as we approach.

Thus, Kardec says that these groupings exist only in appearance, the meaning commonly assigned to them is illusory and the names given to the constellations, such as Leo, Taurus, Gemini, Virgo, Libra, Capricorn, Cancer, Orion, Hercules, Ursa major, Ursa minor, Lira etc., are related in no case to the groups of so-called stars, it is useless to seek such shapes in the sky. He concludes affirming the belief on the influence of the constellations, especially those that constitute the twelve signs of the zodiac, comes from the idea linked to their names, so that if the so-called lion were donkey or sheep, surely the man would attribute another influence. Thus, for the star groups are only perspective effects, it is not worth saying that they influence or determine the character of a person.

We also analyze the effects of the phenomenon called the precession of the equinoxes according to Kardec's considerations:

> Besides its annual motion around the sun, which produces the seasons; its rotary movement upon itself in twenty-four hours, which produces day and night, - the Earth has a third movement, which is completed in about twenty-five thousand years (or, more exactly, 25,868 years), which produces the phenomenon designated in astronomy "the precession of the equinoxes" (Chap. V, n° 11). This movement, which it would be impossible to explain in a few words without figures and without a geometrical demonstration, is described by a waved curve very nearly circular, which has been compared to the movement of a dying spinning-top, in consequence of which the axis of the Earth, changing in inclination, described a double cone, of which the summit is at the center of the Earth, and the bases embrace the surface circumscribed by the polar circles; that is to say, an amplitude of twenty-three and a half degrees of radius. The equinox is the time when the sun enters the equinoctial points, - viz., March 21 and Sept. 22; the former being called the vernal or spring equinox, and the latter the autumnal: therefore the sun is exactly on the equator twice a year. (KARDEC, 2013, p. 89,

our translation)137

Kardec says that due to the gradual change in the obliquity of the axis and, as a consequence of the change in the obliquity of the equator over the ecliptic, the moment of the equinox will advance a few minutes a year, this advancement receives the designation of precession of equinox, these minutes will become, with the time, hours, days, months and years, so that the equinox of spring, verified in March, in a given time will occur in February, then in January, then in December. Because of this, December will have March's temperature, March will have June's and so on, until it returns to March and everything starts all over again, which will take place after 25,868 years, to restart indefinitely.

Therefore, due the tapered movement of the axis, the poles of the earth do not look constantly at the same points of the sky and the Polar star will not always be the Polar Star, since, little by little, the poles lean more or less towards the sun and receive from it more or less direct rays. From this reasoning, if only after 25,868 years the groupings return to the starting point, it is concluded that, within this period, they move constantly, they are not fixed points and, thus, it is not worth saying that the individual, who was born at the time of a certain day is under the influence of a given star, the aforementioned movement does not allow enough precision to evaluate and establish its influence on the individual.

¹³⁷ Além do seu movimento anual em torno do Sol, origem das estações, do seu movimento de rotação sobre si mesma em 24 horas, origem do dia e da noite, tem a Terra um terceiro movimento que se completa em cerca de 25.000 anos, ou, mais exatamente, em 25.868 anos, e que produz o fenômeno denominado, em Astronomia, precessão dos equinócios (cap. V, item 11). Este movimento, que não se pode explicar em poucas palavras, sem o auxílio de figuras e sem uma demonstração geométrica, consiste numa espécie de oscilação circular, que se há comparado à de um pião a morrer, e por virtude da qual o eixo da Terra, mudando de inclinação, descreve um duplo cone, cujo vértice está no centro do planeta, abrangendo as bases desses cones a superfície circunscrita pelos círculos polares, isto é, uma amplitude de 23 graus e meio de raio. O equinócio é o instante em que o Sol, passando de um hemisfério a outro, se encontra perpendicular ao Equador, o que acontece duas vezes por ano, a 21 de março, quando o Sol passa para o hemisfério boreal, e a 22 de setembro, quando volta ao hemisfério austral. Id., ibid. p. 158.

Chapter 6 The Spirits



37. What is the spirit?

According to the spirits themselves, they "are individualizations of the intelligent principle, just as bodies are individualizations of the material principle. It is the time and manner of this formation that we do not know." We are all spirits, but we who live here on Earth need the union between spirit and matter so that we can give life to the latter. The spirits are the intelligent beings of creation, they were created simple and ignorant by God, it is to say, without wisdom and without the conscience of good and evil, intelligence is, therefore, an essential attribute of the spirit and not the intelligent principle itself.

Spirits inhabit the universe in several stages of evolutionary development and in various categories of worlds. They are endowed with aptitudes to acquire intellectual and moral knowledge through reincarnations and thus perfection and purity.

It is opportune to bring the considerations of the spirit Miramez¹³⁹ about what the spirit is, he assures that defining the spirit in all its particularities, at the moment will not be possible, for it would bring us some confusion because we are still spiritual children, learning now the first letters about life, which is why it is difficult to define life for those who remain in death.

¹³⁸ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 79. p. 118.

¹³⁹ The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2tEIAxF>. Access on: 26 jun. 2018.

He inquires how incarnate people and a large amount of disincarnate desire to know the other bodies used by the spirits, or, beyond, to know the spirit itself, without knowing the physical body and its countless functions. It is necessary to start on earth to be possible, afterwards, to feel and perceive heaven.

He affirms that the forces of the spirit are limitless, they blossom gradually in the soul that learns to use its potentialities, the definition of the spirit, as many desire, is not being denied by God, it is given only according to the means and needs of souls, by intermediate of countless works and messages brought by mediumship, in Brazil and in the world.

Spirits constitute the world of spirits or intangible intelligences; the spiritual world is pre-existent to the material. The spirit is not divisible, it is a complete individuality and, although it is not palpable, it is not the nothing, for the nothing does not exist, it is a quintessential matter without analogy to us, so ethereal that cannot be perceived by our senses.

According to Kardec it is said that spirits are immaterial, because, by their essence, they differ from everything we know under the name of matter, but actually we are as blind in relation to the essence of the superhuman beings and we can only define them using always imperfect comparisons or an effort of imagination.¹⁴⁰

The spirit, as long as it progresses through countless reincarnations, evolves also in the spiritual plane, in erraticism. It acquires special knowledge that it could not acquire on earth, the corporeal state and the spiritual state are two forms of progress that develop solidary. It is for this reason that the spirit alternatively goes through these two modes of existence.

38. How are the spirits born?

As we approach the general elements of the universe, we say that the spirit is the intelligent principle of the universe and it comes from the evolution of the spiritual principle, which is becoming individualized little by little. Knowing, exactly, how the spirit is born is still an unreasonable question for the fragile human intelligence, yet we know that it is not created in an instant, at the moment of conception, as orthodox theology suggests.

Kardec, in the Spirits' Book, asks whether the spirits had a beginning or if they existed from all eternity and, whether they are formed spontaneously or proceed from one another. The superior spirits claim: If spirits had no beginning, they would be equal to God; on the contrary, they are God's creation and subject to the divine will. God has existed from all eternity – that is incontestable – but we know nothing as to when and how we spirits were created. You could say that we had no beginning if you mean that since God is eternal, then God must have always and unceasingly created spirits. Nevertheless, when and how each of us was created individually, I will repeat: no one knows. It is a mystery.

[...]Like all other creatures, God creates them by the divine will; **but let me repeat once more: their origin is a mystery.** [our emphasis].¹⁴¹

The Miramez spirit reminds that, even though the beginning and the way the spirits were created remain a mystery of God, the light will come when the lord finds it convenient, and each of us must be prepared for that moment, as the pupil who dominates all courses, in the blessing of time, to receive the degree. ¹⁴²

The spiritual principle, until the effective creation of the spirits, goes through a "gestation" in the womb of nature, a stage among the inferior beings of creation for thousands of years. For millennia it is in the crystals, acquiring the internal movements of organization and volumetric growth, subsequently it follows to the plant and animal kingdoms, until it is fit to enter the human realm. This information is ratified by the Spirit André Luiz, in the work "No Mundo Maior", when he says:

[...] the spiritual principle, from the dark moment of creation, walks forward without stop. He moved away from the ocean floor, hit the surface of the protective waters, move towards the mud of the shores, debated in the pond, reached the mainland, experimented in the forest copious material of representative forms, rose from the ground, contemplated heaven and, after long millennia, during which he learned to procreate, feed, choose, remember and feel, conquered the intelligence... He traveled from simple impulse to irritability, from irritability to sensation, from sensation to instinct, from instinct to reason. In this painful roaming, countless millennia have elapsed over us. We are, at all times, abandoning inferior spheres in order to climb the superiors. The brain is the sacred organ of the mind manifestation, in transit from primitive animality to human spirituality [our emphasis].(XAVIER, 2011, p.37,

¹⁴¹ Id., ibid. Q. 78; 81. p. 118.

¹⁴² The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2Ko2qV8. Access on: 27 jun. 2018.

On the subject, in the Spirits' Book, the encoder questions where the spirit passes this first phase of its development, when its intelligence only blooms and takes over for life. Spirituality responds that this first phase is experienced in some serious existences that precede the period we call humanity. Indeed, it is observed that everything is chained together and tends towards unity in nature and, in these beings, the intelligent principle is elaborated, it is individualized little by little and it approaches to life, as a preparatory work so that, in the future, the intelligent principle suffers a transformation and become spirit, entering the period of humanization.¹⁴⁴

Therefore, until the spiritual principle is transformed into spirit, it passes by a staggering during evolution, that involves species and races, in the vegetable and animal kingdom, although we do not know how it operates, it is also subjected to reincarnation, when it develops enough complexity until it is fit for its transformation into spirit. Leon Denis, on the subject, claims:

In the plant, the intelligence numbness; In the animal, dreams; Only in man it wakes up, knows and possesses itself and becomes conscious; From there, progress, of some fatal fate in the inferior forms of nature, can only be carried out by the agreement of the human will with the eternal laws.¹⁴⁵ (DENIS, 2013, p. 91, our translation)

In each realm of nature, gradually, the spiritual principle evolves and gets value, extracting from each of them the necessary subsidies for its evolution. It manifests itself in the realms as follows:

- **1.** Mineral Kingdom: In the movement of matter, the atom shakes itself. It acquires the aggregator power of matter.
- 2. Vegetable Kingdom: Through germinating, being born, growing and

¹⁴³ O princípio espiritual, desde o obscuro momento da criação, caminha sem detença para frente. Afastou-se do leito oceânico, atingiu a superfície das águas protetoras, moveu-se em direção à lama das margens, debateu-se no charco, chegou à terra firme, experimentou na floresta copioso material de formas representativas, ergueu-se do solo, contemplou os céus e, depois de longos milênios, durante os quais aprendeu a procriar, alimentar-se, escolher, lembrar e sentir, conquistou a inteligência... Viajou do simples impulso para a irritabilidade, da irritabilidade para a sensação, da sensação para o instinto, do instinto para a razão. Nessa penosa romagem, inúmeros milênios decorreram sobre nós. Estamos, em todas as épocas, abandonando esferas inferiores, a fim de escalar as superiores. O cérebro é o órgão sagrado de manifestação da mente, em trânsito da animalidade primitiva para a espiritualidade humana. XAVIER, Francisco Cândido. No Mundo Maior. André Luiz Spirit. [s.l.]: Luz Espírita, 2011. p. 37.

¹⁴⁴ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 607. p. 352.

¹⁴⁵ Na planta, a inteligência dormita; no animal, sonha; só no homem acorda, conhece-se, possui-se e torna--se consciente; a partir daí, o progresso, de alguma sorte fatal nas formas inferiores da Natureza, só se pode realizar pelo acordo da vontade humana com as leis Eternas. DENIS, Leon. O Problema do Ser, do Destino e da Dor.. [s.l.]: Luz Espírita, 2013. p. 91.

dying it acquires sensitivity.

- **3.** Animal Kingdom: Through instinct and sensations. It acquires motility, which is the movement capacity.
- **4.** Human kingdom: In the shape of consciousness, of rationality. It acquires intelligence.

In each of these phases there is an intermediate zone, a link that connects two parts of a particular system, such as carnivorous vegetables between the plant and animal kingdoms. In the case of the transition from the animal kingdom to the human realm, the absence of links on Earth is due to the fact that evolution also takes place outside the matter, in the spiritual plane, as well illustrated by Luiz Gonzaga Pinheiro¹⁴⁶, in the book "O Perispírito e Suas Modelações".

The author says that there are links in certain stretches of the path, they allow to stablish points of contact between the terrain slopes, but that in the reconstruction of the family tree of the living beings of our planet, and between a more evolved being and another that is Inferior, there are several unknown links, it makes impossible to reconstruct fully the biological history of the species.

The absence of links occurs because evolution does not happen only in the physical plane, but also outside the matter, when the intelligent principle, coated only in the perispiritual shape, suffers adaptive changes that will be materialized on its new reincarnation. Moreover, in the transference from the intelligent principle to the spiritual plane, because of the impulse to which all are subjected to growth, it is also possible that animals and vegetables are acclimatized and modified, so that when they return to physical environment they are different, due to the so-called adaptive mutations.

On the link between the kingdoms, André Luiz also says that the spiritual principle suffers constant modifications in the two planes of life in which it manifests itself, which is why various links of evolution flee from the research of naturalists. Let us see:

Understanding, however, that the **divine principle** has landed on the earth, emanated from the spiritual sphere, bringing in its mechanism the intended archetype, as the acorn has within itself the oak tree it will be in the future, we cannot circumscribe the experience to the physical plane, simply considered, because, **through the birth and death of the shapes**, it suffers constant modifications in the two planes in which it manifests itself, which is why various links of evolution flee from the research of naturalists, because they represent stages of fragmented consciousness outside the carnal field itself, in the extra-physicals regions, in which this same incomplete consciousness proceeds to elaborate its subtle vehicle, then classified as human protform, corresponding to the evolutionary degree in which it is found [our emphasis]. (XAVIER, 2008, p. 23, our translation)¹⁴⁷

From the moment the spiritual principle is transformed into spirit, it is completely individualized and incarnate in the human realm. The evolutionary process does not end in the human realm, the next step of mankind is the angelic realm, when spirits attain purity.

There is, therefore, a difference between the intelligent principle and the spirit, because **the intelligent principle is the universal intelligent element, still in the process of individualization**, while the **spirit is already an individuality**, conscious of its existence and responsible for its evolution.

39. Were all the spirits created at the same time?

No. According to the higher spirituality the creation of the spirits is permanent, God has never ceased to create, this is the information transmitted to Kardec in the Spirits' Book.¹⁴⁸ Therefore, there are older spirits and younger spirits. Several of us are created at the same time, in order to relate and progress, although we are always living with younger, equal or older spirits in creation. From this, as the spirits were not created all at the same time, and they individualize themselves at different times, they are different "ages."

As the process of evolution in the universe is constant, new consciences will always be formed from energies that are added, so that God keeps on creating and so on. In the Spirits' Book commented by Spirit Miramez, we have a greater detail about the moment of our creation.¹⁴⁹

¹⁴⁷ Compreendendo porém, que o princípio divino aportou na Terra, emanado da esfera espiritual, trazendo em seu mecanismo o arquétipo a que se destina, qual a bolota de carvalho encerrando em si a árvore venerando que será de futuro, não podemos circunscrever-lhe a experiência ao plano físico, simplesmente considerado, porquanto, através do nascimento e morte da forma, sofre constantes modificações nos dois planos em que se manifesta, razão pela qual variados elos da evolução fogem à pesquisa dos naturalistas, por representarem estágios de consciência fragmentária fora do campo carnal propriamente visto, nas regiões extra-físicas, em que essa mesma consciência incompleta prossegue elaborando o seu veículo sutil, então classificado como protoforma humana, correspondente ao grau evolutivo em que se encontra. XAVIER, Francisco Cândido; VIEIRA, Waldo. Evolução em dois mundos. Spirit André Luiz. [s.l.]: L. Neilmoris, 2008. Cap. 3. Evolução e Corpo Espiritual. Elos desconhecidos da evolução. p. 23. 148 KARDEC, Allan. *The Spirits' book.* 3 ed. Brasilia: ISC. 2011. Q. 80. p. 118.

¹⁴⁹ The Spirits´ Book commented by Spirit Miramez. Available on: https://bit.ly/2KbB1ts. Access on: 27 jun. 2018.

It ratifies the information that the spirits were created and continue to be created by God, but that this ability escapes our analyses, the creation do not have the ability to understand the creator, but only to understand more or less his goals. Remember that if God had created everything in the principles of eternity, he would be inert, which is contrary to his own laws, which is why he works constantly.

In order to understand better this reasoning, the Miramez spirit suggests to observe the human body, great shape, on the step of awakening of the spirit, its life is movement, as well as everything in the universe, simply analyzing the own thoughts and verifying they are active, in the activity of life.

Evolution is constant and, at all times, new spirits are created by the hands of God. The spirits previously created continue to follow their evolution, not at all affected by the creation of new spirits. The individual process of evolution is provided by reincarnation that allows each one to repeat the experiences they need for the learning of divine laws as many times as necessary, especially love and charity.

When Kardec asks whether the spirits are formed spontaneously or come from one another, spirituality responds that God creates spirits, by the divine will, as he creates all other creatures of the universe, it demonstrates that the creation of the spirit is a natural and constant process within the divine laws. Divine immutability is in his laws and gradual and progressive creation obeys these same laws. The seeds are an example of this, which after germinating, they generate leafless trees, which will give fruit and more seeds.

The spirit, whether it is or not the first generation of divine creation, will always find all the necessary conditions to progress and evolve. For those of the first generation, their experiences will be limited by the knowledge they have to acquire, without predecessors to indicate them any path, however, even the "simple and ignorant" already possess individualized intelligence, which provides them with the use of logic and reason.

40. The spirit dies, is there an end to the spirit?

No. The existence of the spirit has no end, according to the information from the superior spirits. Kardec discusses the subject and questions whether the individualities have an end, if at some point, the element which they are made of goes back to the mass where it came from,

as it happens with the material bodies, the spirits say there are many things that we do not understand, due to our limited intelligence, but they affirm that there is no end to the existence of the spirits, and that is all that can be said at the moment.¹⁵⁰

By the words of the higher spirituality by saying that it is all that can be said for now, we understand that there is still a lot to learn about the question and when we are more evolved and purified, we will be able to deepen our learning. It is exactly about this aspect of the question that Miramez makes his considerations.

He reaffirms that the incarnate spirit suffers great limitations regard to the capacity of greater understanding of the spiritual life, such difficulty is also observed in the disincarnate, unable to answer certain questions made by man, for they do not have access to all knowledge, as knowledge always accompanies spiritual growth.

The question was asked based on logic reason, it is to say, if something begins, it must also have an end, but let us remember that the laws in the greater plan of life are not always related to those that exist on Earth and that are known for men. Thus, something that is impossible for men it is not for God, so what is understood as an end suffers a variation in the hands of the creator.

He concludes his considerations by stating that if we are similar to the creator, we are eternal, and the time being spirits will serve to promote the inner renewal; the older the younger.¹⁵¹

The absorption of the spirit in the universal whole, after death, is a belief of the pantheistic doctrine, according to which the being lives an existence and, by disincarnating, the spirit returns to the universal whole. The question of Kardec to the spirits is different from this belief, his inquiry is not if after a lifetime the spirit would return to this whole and lose its individuality, but if the spirit, after passing through countless reincarnations and conquered perfection It is possible, that it still remains as individualized or if it is absorbed by this universal whole.

Therefore, Kardec asks, as the spirit is created simple and ignorant, to reach perfection through the various reincarnations, when it reaches the goal, would it continue to exist as an individual being or would compose the universal whole by already achieving the goal? So that we can af-

¹⁵⁰ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 83. p. 119.

¹⁵¹ The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2KhSUH0. Access on: 28 jun. 2018.

firm that the spirit has no end, that it is truly eternal, the individuality and self-consciousness of oneself should always be preserved, for without consciousness we would cease to exist as an active being, since we would not have more free will. Once absorbed in the universal whole we would lose the ability to act individually and identity ourselves. That would be the same as to cease to exist, to have an end.

The superior spirits, although they tell us that we still cannot comprehend everything, affirm that the spirit is eternal and, as eternal, it must preserve for all eternity its individuality.

41. Does spirit and soul have the same meaning?

For the Spiritist doctrine, the soul is the incarnate spirit, and spirit is the disincarnate soul. We can say, then, the two words have the same meaning, with differences only of moment and place, it is to say, of time and space. Kardec, in the introduction of the Spirits' Book¹⁵², after defining the word Spiritism, presents an interesting study on the term soul, from which we highlight some ideas.

He recalls the term soul is commonly used in three different aspects, which ends up making it difficult to express and understand it. For some, soul is the principle of organic material life, without its own existence and would be annihilated with life, therefore, it would be an effect and not a cause. For us Spiritists, this idea is more appropriate to define the vital principle or vital fluid, a common element in all living beings, not the soul.

There are some who believe that the term has the sense of principle of intelligence, a universal agent from which each being absorbs a portion. They understand that there would be a single soul in the universe, distributed in intelligent beings while they are alive and, after death, these sparks would come back to the whole.

Another conception understands the soul as a moral being, distinct, independent of matter and that maintains individuality after death. Allan Kardec, in front of this threefold aspect of the term, considers it more logical to take it in its vulgar sense, calling soul an immaterial and individual being that resides in us and survives the body.

In his considerations about the soul, the Miramez spirit reinforces the above thought, suggesting that we leave aside the controversy over what the

¹⁵² KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Introduction. p. 29.

meaning of the term soul is and do as the spirits who helped Kardec did, calling the spirit by soul, when in the flesh. He also emphasizes that by using the term spirit we refer to "the free divine immortal principle, for it came out of immortality, bearer of consciousness, attribute of the spirit in consonance with sovereign consciousness." (SPIRIT MIRAMEZ, 2018, our translation)¹⁵³

Gradually, we are heading to an ever-increasing understanding of spiritual laws, thanks to God's permission given to the spirits to come and tell us and show life in the spirit world. May we continue to study, learn and work in good so that, upon reaching the spiritual homeland, we feel joy for the fulfilled duty.

42. Do spirits have a gender?

The spirit has no sex as we know it. The male or female condition is a characteristic of physical life, material in the earthly environment, because of the reincarnating process, the spirit can incarnate as a man or as a woman. Allan Kardec deals with this theme in the Spirits' Book, he presents his ideas in a didactic and enlightening way.

The superior spirituality, when was questioned if the spirits have sexual genre, responded that not as we understand it, because the genres depend on the organic constitution, there is love and sympathy among the spirits, based on the affinity of feelings. Moreover, it is added that the spirit who animated a man's body can animate a woman's life as well, in a new existence, for they are the same spirits that animate men and women.¹⁵⁴

According to the teachings of the spirits, there is no preference to incarnate in a man or woman body, because it depends directly on the tests that the person has to suffer.¹⁵⁵ Commenting on the subject, Kardec claims that the spirits incarnate as men or women exactly because they have no genre and, as they need to progress in everything, each sex offers special tests and duties, which allows the acquisition of new experiences. Therefore, the one who was always a man would know only what men know.

We can observe that the spirits can reincarnate both in male and

¹⁵³ Áquele livre princípio divino, imortal, por ter saído da imortalidade, portador de consciência, atributo do Espírito em consonância com a consciência soberana. The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2tI0qjs. Access on: 28 jun. 2018.

¹⁵⁴ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 200-201. p. 175.

female polarity, they possess, in the perispiritual garment, genitals of the two potential sexes. By reincarnating countless times as men and as women, the spirit develops its potentialities and learns to exercise the best in masculinity and femininity.

However, in the reincarnations there is no necessarily a constant alternation, between male and female polarity, and the spirit may reincarnate several times as man or woman, alternating sex less frequently, always according to the evolutionary needs. The alternation between the genres will occur until higher stages of spirituality are reached, pure spirits present a perfect balance between masculinity and femininity, and for this reason it is often said that angels do not have sexual genre.

This, however, may raise the following question: How is it possible, then, that in the mediumistic works, and even in the mediumistic meetings, the spirits present themselves with the masculine and feminine form, even as boyfriend and girlfriend and, eventually, living in the erraticism in the condition of spouses?

The reason for this is the fact that the spiritual beings, still trapped in the carnal injunctions, although they hold in potential the two polarities, they surely experience one of them with greater intensity, according to countless reincarnated experiences experienced. The codifier himself, in an essay published in the Spiritist magazine, January 1866, reinforces this understanding by stating:

As the incarnate spirit suffers the influence of the organism, its character changes according to the circumstances and it bends to the needs and demands imposed by the same organism. This influence is not extinguished immediately after the destruction of the material case, and does not instantly lose the tastes and earthly habits. Then, it may happen that the spirit travels through a series of existences in the same sex, which makes it possible for a long time to retain, in the state of mind, the character of man or woman, whose mark was printed on it. Only when it came to a certain degree of advance and dematerialization is when the influence of matter is completely erased and, with it, the character of the genres[our emphasis]. (O CONSOLADOR, our translation)¹⁵⁶

¹⁵⁶ Sofrendo o Espírito encarnado a influência do organismo, seu caráter se modifica conforme as circunstâncias e se dobra às necessidades e exigências impostas pelo mesmo organismo. Esta influência não se apaga imediatamente após a destruição do invólucro material, assim como não perde instantaneamente os gostos e hábitos terrenos. Depois, pode acontecer que o Espírito percorra uma série de existências no mesmo sexo, o que faz que, durante muito tempo, possa conservar, no estado de Espírito, o caráter de homem ou de mulher, cuja marca nele ficou impressa. Somente quando chegado a certo grau de adiantamento e de desmaterialização é que a influência da matéria se apaga completamente e, com ela, o caráter dos sexos. O CONSOLADOR. Sexo nos Espíritos: o pensamento de Kardec. Available on: https://bit.ly/2KuEMJX. Access on: 29 jun. 2018.

From this, we can verify that this distinction between the genres is transient. With the unfolding of evolutionary experiences, a perfect balance between masculinity and femininity operates. Pure spirits, keepers of relative perfection, no longer bound to earthly passions and desires, achieve full unisexuality, with perfect balance of sexual polarities within themselves.

In the work Heaven and Hell, the Spirit Sanson, former member of the Spiritist Society of Paris, Disincarnated on April 21, 1862, received the following question from Kardec:¹⁵⁷

Spirits are of no sex; but as, only a few days ago, you were a man, is there in your present state more of the masculine nature than of the feminine? And how is it, in this respect, with spirits who have been separated for a longer time from their earthly body?

In the response, the spirit Sanson informed that the spirits do not need to be of masculine or feminine nature, for they do not procreate and as God, by his divine designs, wanted the spirits to reincarnate on Earth, he had to add the reproduction of species by the male and the female. Kardec, at the time, commented that it has always been said that the spirits do not have genre, because it is only needed for the reproduction of the bodies and, since they do not reproduce, the sex would be useless to them. In addition, he wished to ask the question not to confirm the fact, but to know if Mr. Sanson, for having disincarnated a short time ago, kept the impressions of his earthly state.

The encoder also explains that the pure spirits understand perfectly their nature, but among the inferior ones, not dematerialized yet, there are those who think to be incarnate on the earth, with the same passions and desires, it is to say, they think they are still the same, man or woman, assuming they really have a genre. Thus, the contradictions derive from the diversity of advances of the spirits that manifest themselves.

It is noteworthy, also, the mediumistic descriptions of the world of spirits refer to regions very close to the Earth's crust, inhabited by still very materialized spirits. Few are the references we possess from the life of spirits in higher spheres. In the Mediums' Book, item 74, Kardec wrote:

Low spirits retain terrestrial illusions for so long a time. Such spirits think and act just as if they were still in the flesh; they have the same de-

Kardec helps us to explain the mediumistic reports about spirits tormented by sexual emotions, known in the literature as vampires of the incarnate sexuality. As they cannot satiate their libido in spirituality, they engage magnetically with improvident couples with an imbalanced sexuality, with which they tune, absorbing the psychic emanations released during sexual intercourse.

The Miramez spirit, also brings his contribution on the subject, teaching that sex exists among the spirits, but in the conditions in which the soul is found in the scale of life, it is to say, the forms of sex in the spiritual world vary according to the evolution of the spirit. Remember that as it happens on Earth, many spirituality understand that love is sex and vice versa. However, the more it evolves, the more it feels love transcending over the instinct and the biological factor, the sex act is an exchange of values in the natural order of life, and these values, in the elevated spheres, are of divine order, by the feelings.

On the other hand, Miramez teaches that in the inferior astral the situation is diverse, the souls are still materialized and the sexual processes are compatible with those of the earth, it is not rare they become lust, with practices that incarnate men copy and transmit to those eager of animality on Earth. He emphasizes that the purity of feelings only exists for pure spirits, natural laws vigor them in all their splendor. Also, to prove his assertion, he comments on the dreams that many people have in lower regions, using and abusing sex as if they were in their own bodies.

In the work Sex Beyond Death, its author, R. A. Ranieri visits, through unfolding, areas of spirituality where creatures are deeply involved with sexual problems that prevent them from ascending. According to his testimony and observations, these spirits, since they are so heavily rooted in aberrant and vicious practices, present a fully deformed perispirit. Usually they are spirits who during the reincarnation abused sex and continue, even after the disincarnating, with the same unhappy habits, conditioned to libidinous practices.

These disincarnate spirits, strongly attached to matter and, in this case, to sexual desires, are not yet able to enjoy sexuality based on love and experienced in superior energetic vibration. In this way, tied to the rudest sensations, they try to practice sex identically to the incarnate and fail to

¹⁵⁸ KARDEC, Allan. The Mediums' Book. 1 ed. Rio de Janeiro: FEB, 2013. p. 70.

succeed, due to the

inertia of the periphery sex, and also the need of contact with physical matter, leading them, at least, the delayed ones, to share with the incarnate, with whom they are tuned, promiscuous sex, exercising vampire action. (A CASA DO ESPIRITISMO, our translation.)¹⁵⁹

Thus, they live in the earthly motels, enjoy the sexual pleasures with those incarnate with which they have affinity, in reciprocal obsessive processes. Kardec, examining the suffering arising from the inferior passions, brings in the Spirits' Book the following thought of the benefactors: Although the passions no longer exist in the material sense, they still exist mentally in little-evolved spirits ". He refers to the impossibility of sexual intercourse between them, he comments that this kind of passion causes torment in the spirit who sees the orgy he cannot take part of.

In the work "Sexo y Destino" ¹⁶², dictated by the Spirit André Luiz, through the mediums Francisco Cândido Xavier and Waldo Vieira, we are informed of the existence of the Hospital-school sisters souls, institution destined to help disincarnate spirits who needed sexual reeducation. The Spirit André Luiz, when requesting information to the instructor Neves about the institute, received the clarification that it had a vast dependence reserved to the sick and it was of paramount importance for the candidates to reincarnation, and the interns or students came, mostly, from purgatorial places, after being relieved of the immediate consequences of the addictions and passions, which they practiced in the physical plane.

The hearts were examined rigorously, taking into account the selection criterion, according to the expiatory anguish in which they took time, and only after being considered fit, they entered for more or less long seasons of study and meditation, to research the causes and observing the effects of the affective nature falls in which they had pre-

¹⁵⁹ Inércia do sexo de periferia, como igualmente da necessidade do contato grosseiro com a matéria física, levando-os, pelo menos, os mais atrasados, a compartilhar com os encarnados, com os quais se afinizam, na prática do sexo promíscuo, exercendo ação vampiresca. A CASA DO ESPIRITISMO. Os Espíritos têm sexo? Available on: https://bit.ly/2KzkvzA. Access on: 29 jun. 2018.

¹⁶⁰ The obsession is characterized by the domain that some spirits acquire on certain people, practiced by inferior spirits who seek to dominate the obsessed. It is the persistent action that a wicked spirit exerts upon an individual, it presents very diverse characters, and may be a simple moral influence, without perceptible outward signs, until the complete disturbance of the organism and mental faculties.

¹⁶¹ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC. 2011. Q. 972. p. 529.

¹⁶² XAVIER, Francisco Cândido; VIEIRA, Waldo. *Sexo e Destino*. By Spirit André Luiz. Rio de Janeiro: FEB, [2013?]. p. 263.

cipitated. He also informs that all of them, after sufficient instruction, returned to the physical field by reincarnation, in the environments in which they failed and, as far as possible, in the consanguineous families that imposed them damage or suffered the damages.

In the Hospital-school Sisters Souls, many spiritually mistaken spirits, obtained the knowledge so that they could apply it when returning to the physical plane of the Earth, an opportunity in which, through the continuous difficulties and temptations of material life, they get to assimilate the acquired virtues.

In the Hospital-school, the sick ones have, as a central subject of studies, sex, researched and ennobled in the countless colleges of teaching and unfolded in specialties such as: Sex and love, sex and marriage, sex and motherhood, sex and stimulation, sex and balance, sex and medicine, sex and evolution, sex and sorrow. The subject is complex and is open to new contributions, but we hope we have cooperated for the debate.

43. What really assures us that there is life after death?

Before we discuss the evidence of life after death, it is important to bring some of the reasons why man has difficulty accepting the immortality of the soul and its survival. We can affirm the fact that the human being cannot perceive, with the physical senses, the spirits and the spiritual plane, the main point of incredulity still observed on Earth. However, we need to consider that not perceiving something by the physical senses does not mean its inexistence, it suffices to remember the microscope world, proven existent, but not perceptible directly by man. The creature should not, then, accept as true only what can be effectively perceived by the five senses.

Historically, the soul's immortality belief, is part of the culture and religion of different people, it is one of the most widespread in the philosophies and religions of the east and west. In an article titled "A Imortalidade do Ser Humano" ¹⁶³, available on the website of the "Federação Espírita Brasileira," we observe the concept of existence and survival of the soul admitted from distant times, it was consolidated with the ideas brought by the philosophers Socrates, Plato, Pythagoras, among others. For Spiritism this is a peaceful subject, the human being is immortal, he does not die, his survival is proven by countless mediumistic facts and by emancipation of

¹⁶³ FEDERAÇÃO ESPÍRITA BRASILEIRA. A Imortalidade do Ser Humano. Available on: https://bit.ly/2I-CEn36. Access on: 29 jun. 2018.

the soul phenomena.

In addition to being immortal spirits, we retain our individuality in the spiritual world, to where we will return after the death of the physical body. As evidence of the immortality of the soul, we quote:

- 1) Phenomena of soul exteriorization. During sleep, while our body rests and our senses are relatively inactive, we are able to experience extremely real magnificent experiences -dreams-, which cannot exclusively mean hallucination. These phenomena represent the emancipation of our souls, helping to prove the human being possesses something beyond the physical body, nothing than spirit, which is more our individuality that survives the material body. The phenomena of exteriorization of the soul are well observed in cases of sleepwalking clairvoyance, where the perceptions and ideas transmitted by the sleepwalkers cannot be transmitted by the physical organs, it demonstrates that the soul is free and enjoy of a relative life.
- 2) Haunted houses and transportation of objects. The phenomenon of haunted houses is one of the most known and frequent in mankind, everyone has heard of it. The haunted places are numerous, the houses whose walls and floors have transmitted, at some time, noises and hits or, even, the transportion and displacement of objects, large or small, even being thrown in the air. We also remember to have the history of Spiritism begun by a case of haunted nature, with the Fox family, in a house in Hydesville, in the year 1848.
- 3) Spinning tables phenomenon. Designation given to the communications of the spirits through the movement of a table, which could rotate, lift, give beats etc. Even though the movement could be achieved with other objects, because it was the table used at the beginning of Spiritism, the denomination of spinning tables was kept, to indicate this type of phenomenon.
- 4) Manifestation of the spirits by writing. There are several mechanisms of communication by writing, called Psychography, and it can be: 1) indirect, when obtained through boards, baskets and tables where a pencil is adapted. 2) direct or manual, when the medium, by influence of the spirits, writes the messa-

- ge directly. 3) Direct writing or Pneumatography (due its original word in portuguese), when there is spontaneous production of the message, without the motion of the medium's hand or of a pencil.
- 5) Manifestation of spirits by hearing and word. The spirits can communicate through the auditory apparatus of the medium or by their organs of speech, it is possible to keep a conversation between them. The medium, in these situations, transmits what he heard from the spirit or allows it to directly speak through him. This fact can happen whether the medium is conscious or not, often speaking of strange things to his knowledge or everyday ideas.
- 6) Apparitions and materializations of spirits. The apparitions occur when the spirits can be seen by people with the ability to see spirits, the so-called psychic mediums. The materializations occur when the spirit becomes visible, in a partial or total way, for every person, regardless the ostensive mediumship. The apparitions can be vaporously, kind of imprecise, as well as clear and with all the appearance of an incarnate. In certain cases of materialization, the person can even touch and feel the spirit, when it acquires tangibility.
- 7) Near-death phenomena. In this case people report floating above the physical body, with a clear awareness of the two realities, the physical and the spiritual. Others say they traveled through a luminous tunnel, getting their senses very enlarged, there are also reports of encounters with relatives, disincarnate friends, spirits of light or not very happy encounters with disincarnate ones.
- 8) Past life therapy. Performed by the memory regression or by induction of disincarnate spirits, that is also a proof of the immortality of the soul and reincarnation. Science advances in the sense of the confirmation of the spirit, as the origin and basic principle of life, and of reincarnation as a natural mechanism for man's understanding his sufferings. By verifying the consequences of his past acts in his current problems the individual can reflect and discover the need to develop the slowdown of their negative tendencies and the acceptance of the problems we face.

- 9) Visions on the deathbed. At the moment of death, the perceptions of people about the spirit world and the spirits are common. There are reports of visions of familiar spirits and friends who come to assist in the process of the disincarnation. Such situations have been shown not to be mere hallucinations.
- 10) Instrumental trans-communication (ITC). It is the communication of the spirits through technical and electronic equipment, such as recorders, radios, computers, televisions, telephones and, more recently, TV-phones, where the spiritual entity appears on a TV monitor and speaks simultaneously over the phone. Sonia Rinaldi, founder of "Instituto de Pesquisas Avançadas em Transcomunicação Instrumental" IPATI,¹⁶⁴ has several books and electronic magazines published specifically on the subject, it is a scientific proof that death does not really exist.

In the Bible we can also find evidence of the immortality of the soul, as in the transfiguration of Jesus, when Moses and Elijah, already disincarnate, were present, it demonstrates the survival of the spirit after death. Let us see the Gospel text.

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters-one for you, one for Moses and one for Elijah." While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" When the disciples heard this, they fell facedown to the ground, terrified. 7 But Jesus came and touched them. "Get up", he said. "Don't be afraid." 8 When they looked up, they saw no one except Jesus. As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead." [our emphasis]. 165

The evidence of the immortality of the spirit, survivor to the death of the physical body, is evident in this quote of the Gospel. The fact was so clear that

¹⁶⁴ Access by website: www.ipati.org.br.

¹⁶⁵ Matthew 17:1-9.

Peter asked the Lord to build a shelter or tent, quoted in other versions. If immortality of the soul was not a reality, but only as a result of the imagination of some, Moses and Elijah could not have been present in front of the Divine Master.

The perception of the presence of Moses and Elijah, on the apostles' side, can be defined as mediumistic or spiritual materialization, which is independent of the faculty of seeing spirits. The phenomenon of transfiguration, in addition to bringing the idea of the survival of the spirit, brings other precious teachings, such as the spiritual authority of Christ, the understanding that he is the awaited Messiah, the idea of reincarnation, the mediumistic phenomena, the perispirit properties, among others.

Therefore, the survival of the soul after death is proven, in an undeniable way and, in a certain way even palpable, by the spiritist communications. As it is observed in the statements above, in addition to the intelligent evidence, there is also the material evidence of the visual manifestations, or apparitions, which are so frequent and so authentic, it is impossible to deny them.

44. Do spirits have the same evolution?

No. The classification of spirits, as to evolution, is founded on their degree of development, the qualities acquired by them and the imperfections from which they have not been freed yet, they are of "different orders, according to their individual degree of self-purification."¹⁶⁶

The number of these orders is unlimited, because there is no such thing as a demarcation line, plotted as a barrier, so that it can multiply or restrict divisions, at will. Nevertheless, if we consider the general characters, we can reduce them to three main orders: **Imperfect Spirits**, **good spirits and pure spirits**.

In the first order we may put those who have already reached perfection: the pure spirits. In the second are those who have reached the middle of the scale: their main concern is the desire to do the good. In the third are those who are toward the bottom of the scale: the imperfect spirits. These are characterized by ignorance, the desire for evil28 and all the passions that delay their advancement. ¹⁶⁷

This classification is not absolute, because the categories do not have

static characteristics, but rather a set, so that from one degree to another the transition is imperceptible. Kardec organized a spiritist scale regarding the evolution of spirits, so that we can determine the order and degree of superiority or inferiority of the spirits with which we relate to and, thus, the degree of trust and esteem they deserve, because the spirits are not equal neither in power nor in knowledge, nor in intelligence nor in morality, they vary according to the experiences of each.

By the law of progress, the spirits do not belong forever to a single class, and may even present characteristics of various categories, however, by their language and acts, it becomes possible for man to identify which order and class they belong. Within the third order, of imperfect spirits, we can find five classes of spirits: impure, frivolous, false scholars, neutral, boisterous and disruptive spirits. In the second order, of the good spirits, we see four classes: benevolent, scholarly spirits, wise spirits and superiors. In the first order, we have a single class; pure spirits.

In the spirits of the third order -imperfect ones- there is a predominance of matter over the spirit and propensity to evil, ignorance, pride, selfishness and all the consequent bad passions are very present. Though they have God's intuition, they do not understand him. Let us see, in more detail, each of the classes that form this order.¹⁶⁸

In the tenth grade we have the **impure spirits.**¹⁶⁹ They bend to evil, which is the subject of their worries, they give treacherous counsel, encourage discord and mistrust. They use all the disguises to deceive better, cling to people of weak enough character to give in to their suggestions. These spirits are recognized by the language, the triviality and the vulgar expressions. If incarnate, they bow to all vices and degrading passions, and do evil for the pleasure of doing so, without apparent motives.

In the ninth class we find the **frivolous spirits**¹⁷⁰. They are ignorant, evil, inconsequential, and master of ridicule, they enjoy causing small setbacks, joys, intrigues, and induce maliciously to error, through mystifications and cleverness. They have spirituous language, but usually without any deepness. In the eighth grade we have the **pseudo-learned spirits**. They have a very broad knowledge, although they think they know more than they really know. Because they have made some

¹⁶⁸ Id., ibid. Q. 101. p. 127.

¹⁶⁹ Id., ibid. Q. 102. p. 128.

¹⁷⁰ Id., ibid. Q. 103. p. 129.

¹⁷¹ Id., ibid. Q. 104. p. 129.

progress, their language has a serious character, which can deceive as to its truthfulness. We must be careful with these manifestations, because the message, while eloquent, is a mixture of truth with lies, it always presents a lot of presumption and pride.

The seventh class is the **Neutral spirits**¹⁷². They are not good enough to do good, not evil enough to do evil, they tend to both sides equally. Most of mankind is in this class. In the sixth grade we find **the boisterous and disturbing spirits.**¹⁷³ They are not in a different class as to their personal qualities, and may belong to all classes of the third order. They are manifested by sensitive and physical effects, such as blows, movement and abnormal displacement of objects, etc. All spirits can produce these phenomena, but imperfect spirits are better suited to do material things than intelligent ones.

In the second order – good spirits –the spirit predominates over matter, the desire for good is present and, while they are not completely dematerialized, they already understand God and the infinite, enjoy the happiness of the good. In the fifth class we have the **benevolent spirits**.¹⁷⁴ Their dominant quality is kindness; they have limited knowledge. They provide services to men and protect them.¹⁷⁵

The fourth class is formed by the **scholarly spirits**.¹⁷⁶ They have great knowledge; they worry more about scientific issues than moral ones. In the third class we have the **wise spirits**.¹⁷⁷ They present higher moral qualities, intellectual capacity and precise power of judgment, although they do not have unlimited knowledge.

The second class is composed by the **superior spirits**.¹⁷⁸ They gather science, wisdom, and kindness. They have sublime language and provide correct notions about the corporeal world. They communicate voluntarily with those who seek the truth of good faith, but stay away from those driven by curiosity or inferior passions. They incarnate by exception, only to fulfill missions of progress.

¹⁷² Id., ibid. Q. 105. p. 130.

¹⁷³ Id., ibid. Q. 106. p. 130.

¹⁷⁴ Id., ibid. Q. 107. p. 130.

¹⁷⁵ Id., ibid. Q. 108. p. 132.

¹⁷⁶ Id., ibid. Q. 109. p. 132.

¹⁷⁷ Id., ibid. Q. 110. p. 132.

¹⁷⁸ Id., ibid. Q. 111. p. 132.

The first order is the one of **pure spirits**¹⁷⁹, who do not suffer more influence of matter, they present intellectual superiority and absolute moral. They represent a **unique** class¹⁸⁰ they went through all the grades of the scale and stripped of all impurities of matter. They are no longer subject to reincarnation in perishable bodies, for they have no more trials or expiations to suffer. They enjoy permanent happiness.

They are God's messengers and ministers, whose orders are executed for the maintenance of universal harmony. They assist men in their anguish, encouraging them to the good or the atonement of their faults, it is possible to communicate with them but we cannot assume they are at our entire disposal. In the Spiritist Journal of March 1865, the following information about the pure spirit is contained.

[...] The Pure spirits are the Messiahs or messengers of God, for the transmission and execution of his wills. They perform the great missions, preside over the formation of the worlds and the general harmony of the universe, a glorious charge that can be reached only through perfection. Only those of the highest order comprehend the secrets of God and inspire themselves in his thought, of which they are the direct representatives.(REVISTA ESPÍRITA, 1865, our translation)¹⁸¹

Still addressing the Messiahs, we bring the Spiritist Magazine of February 1888.¹⁸²

Beside God there are numerous spirits who have reached the top of the scale of pure spirits, who deserve to be initiated on his designs to run the execution. God chose among them his superior envoys, in charge of special missions. You can call them *Christos*. [...] The *Messiahs*, higher beings who reached the highest rung of the celestial hierarchy, after they attained a perfection that makes them infallible from there on, and above the human weaknesses, even in the incarnation. Admitted in the councils of the highest, they receive his word directly, they are in charge of transmitting and enforcing it. True representatives of the divinity, whose

¹⁷⁹ Id., ibid. Q. 112. p. 133.

¹⁸⁰ Id., ibid. Q. 113. p. 133.

¹⁸¹ Os puros Espíritos são os messias ou mensageiros de Deus, para transmissão e execução de suas vontades. Eles realizam as grandes missões, presidem à formação dos mundos e à harmonia geral do Universo, encargo glorioso ao qual só se chega pela perfeição. Somente os da ordem mais elevada compreendem os segredos de Deus e se inspiram em seu pensamento, do qual são os representantes diretos. REVISTA Espírita. 1865. March. Onde é o Céu?. Available on: https://bit.ly/2KlgkLZ. Access on: 30 jun. 2018.

¹⁸² REVISTA Espírita. 1868. February. Instruções dos Espíritos. Os messias do Espiritismo. Available on: https://bit.ly/2KnU1VR>. Access on: 30 jun. 2018.

thought they have, it is among them that God chose his Special Envoy, or his *Messiah* for the great general missions, whose execution details are entrusted to other spirits incarnate or disincarnate who act by his orders and under his inspiration.(REVISTA ESPÍRITA, 1888, our translation)¹⁸³

According to the Spirit Emmanuel, in the work "A Caminho da Luz," there is a community of pure spirits, elected by the Supreme Lord of the Universe, in whose hands the reins of life and of all planetary collectivities are preserved, they are the Christos¹⁸⁴. The Christos are pure spirits, whose sublime glory and sovereign power outweigh everything magnificent and formidable that the human mind can imagine, for now. In the work Universe and Life of the Aureo spirit, we obtain more information about the Christos:

The Christos, the purest spirits, do not incarnate. They have no more essential affinity with any kind of matter, which is the lowest stage of universal energy. For them, matter is fruitful mud, which they do not despise, on which they indirectly work through their prepositions, in the sublime stewardship of life, but something they cannot associate themselves contextually, even less in intimate genetic bonds [our emphasis]. (SANTANNA, 2015, p. 56, our translation) ¹⁸⁵

As we observe from the reading above, the Christos, along the evolutionary journey, reached such evolutionary level that they manifest themselves only with superior bodies, it is to say, bodies formed by the universal fluid. They do not reincarnate anymore because they can no longer be circumscribed to material or semi-materials bodies.

45. Do spirits know all things?

No. A very common idea, especially among those who do not know

¹⁸³ Ao lado de Deus estão numerosos Espíritos que chegaram ao topo da escala dos Espíritos puros, que mereceram ser iniciados em seus desígnios para dirigirem a execução. Deus escolheu entre eles os seus enviados superiores, encarregados de missões especiais. Podeis chamá-los de Cristos os Messias, seres superiores que chegaram ao mais alto degrau da hierarquia celeste, depois de haverem atingido uma perfeição que os torna infalíveis daí por diante, e acima das fraquezas humanas, mesmo na encarnação. Admitidos nos conselhos do Altíssimo, eles recebem diretamente a sua palavra, que são encarregados de transmitir e fazer cumprir. Verdadeiros representantes da Divindade, cujo pensamento eles têm, é entre eles que Deus escolhe os seus enviados especiais, ou seus Messias para as grandes missões gerais, cujos detalhes de execução são confiados a outros Espíritos encarnados ou desencarnados que agem por suas ordens e sob sua inspiração. *Id.* Available on: https://bit.ly/2KyCBSs<>https://bit.ly/2KyCBSs<>https://bit.ly/2KyCBSs<>https://bit.ly/2KyCBSs. Access on: 30 jun. 2018.

¹⁸⁴ XAVIER, Francisco Cândido. A Caminho da Luz. By Spirit Emmanuel. 38. ed. Brasilia: FEB, 2015. p. 13.

¹⁸⁵ Os Cristos, Espíritos Puríssimos, não encarnam. Não têm mais nenhuma afinidade essencial com qualquer tipo de matéria, que é o mais baixo estágio da energia universal. Para eles, matéria é lama fecunda, que não desprezam, sobre a qual indiretamente trabalham através dos seus prepostos, na sublime mordomia da Vida, mas coisa com que não podem associar- -se contextualmente, muito menos em íntimas ligações genéticas. SANTANNA, Hernani T. *Universe and Life*. Aureo Spirit. Rio de Janeiro: FEB, [2015?]. p. 56.

Spiritism, is to believe that the spirits know all, because they are unlinked from the matter. It's a big misunderstanding. In the Spirits' Book¹⁸⁶, Allan Kardec asked if the perceptions and knowledge of the spirits are infinite, if they know all things, the answer given by spirituality was that the closer to perfection, the more they know and, when they become superior spirits, they know a lot. The inferior ones are more or less ignorant in all matters.

The spirits do not acquire perfection when they leave the carnal mantle, for they are nothing but the souls of the men themselves, endowed with the same intellectual and moral knowledge. If the mere fact that the spirits disincarnate gave them complete knowledge, there would be no reason for reincarnation. Let us reflect. Why do we reincarnate? What is the goal? To learn, to provide the spirit with the possibility of moral and spiritual progress, it is to say, through each reincarnation the spirit learns, by studying, acquiring experience and, gradually, growing. Therefore, if the disincarnate spirit knew all, it would not be logical for it to reincarnate to learn what it already knows.

The disincarnation doesn't give us any more knowledge. It may happen that, with the return to the spiritual plane, the spirit recovers part of its memories and the knowledge acquired in past lives, expanding its knowledge. However, even in this situation, this will be limited and always represents the sum of everything experienced by the spirit in its walk, it is to say, the more experiences it has, the more knowledge it will reflect.

In the Divine Law the achievement of learning is an individual effort, whether through work or study. Each spirit will then only know what it has learned and experienced, God does not privilege any being. Who attained the superiority of spirit did so by the own effort, conquering the patrimony shown today. Therefore, the progress of the spirit is gradual. Over time it will be stripped of imperfections and will acquire the missing knowledge, it makes no sense, for example, to imagine that the spirit of a criminal, immediately after his disincarnating, will become wise and virtuous, in the same way that it would be contrary to the righteousness of God to imagine that he may be eternally in moral inferiority, without the possibility of progress.

In this way, as we find men in different degrees of knowledge and kindness, the same happens with the spirits, some are frivolous, others liars, others

even hypocrites, etc. On the other hand, we find those who possess the noblest virtues and knowledge in a degree still unknown on earth.

The spirit Miramez¹⁸⁷, commenting on the 238 question of the Spirits' Book, informs that the superior spirits know a lot of things, they dominate many of the secrets of the divine and human nature, although they do not know everything, for only God is the connoisseur of the laws and secrets of creation that he himself established. He highlights that the inferior spirits have the knowledge that their elevation has reached, so that many do not know more than men, and others know less than these.

Wisdom is fundamental, but it is only gradually acquired, so that if the creature desires to know, it must initially learn the laws of love, the value of charity, the benefits of forgiveness, and what can be useful to universal brotherhood. Thus, as the spirits are approaching perfection, knowledge will grow in their consciousness, endowing their intelligence and hearts of various resources that will grant them spiritual liberation.

The diversity of spirits, with distinct degrees of knowledge and qualities, creates, of course, distinct communications of positive or negative nature. To distinguish them, it is necessary to be careful, to study and to use constantly common sense. However, the fact that the spirits do not know everything, does not invalidate their communications, on the contrary, they are essential to the study of the immortality of the soul and the journey to perfection.

46. Can spirits predict the future?

A question of equal content was made to the spirits by Kardec¹⁸⁸, the spirituality answered that if man were able to know the future, he would neglect the present and seeking to know about tomorrow through the spirits is a serious error, because their manifestation is not a means of fortune-telling. In addition, if a man insists on an answer, it will be given by a frivolous spirit, for it has no commitment with the truth.

As explained in the Spirits' Book¹⁸⁹, the future is hidden to man, so that only in rare and exceptional cases, God permits its revelation. Obviously, if man knew the future, he would not work with the same freedom and dedi-

¹⁸⁷ *The Spirits' Book* commented by Spirit Miramez. Available on: https://bit.ly/2tLLeme. Access on: 2 jul. 2018. 188 KARDEC, Allan. *The Mediums' Book*. 81 Ed. Brasilia: FEB, 2013. p. 321.

¹⁸⁹ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2013. Q. 868. p. 466.

cation, because he would think that present actions are useless, or utmost cautious, he would avoid that certain attitudes harm the revealed future. God does not want us to think or behave like that, because his goal is that each one earns the realization of things, so that in the course of our experience, we are prepared for future events.

Kardec, on his lucid and always appropriate considerations, recognizes it is wise the divine providence of hiding the future. It reflects that the certainty of a happy event would cast man into inaction and, on the other hand, an unfortunate event would fill him with discouragement, his forces would be paralyzed in both situations, which is why the future is not shown to him but as a goal that needs to be achieved by his efforts, ignoring the procedures which he will have to go through to reach it.

It is possible for the spirit to predict situations that it considers useful to reveal or that, by mission, it should reveal, for example, when it wants to facilitate the execution of something, it makes the creature act diversely in the way he would act if he did not know the revelation. It can also be a test for man, because the prospect of an event may suggest positive or negative thoughts, and it is up to him to try to act in the most adjusted way to the law of God and also because of the eventual failure to fulfil the prediction will depend on the way he will endure disappointment. Thus, the test aims to put the individual in the fight against the temptations of evil, it assures him all the merit of the resistance.

This subject always deserves a lot of caution, because many are the deceiving spirits who have fun in making predictions, so that only the set of circumstances allows man to assess the degree of trust that the predictions deserve, those devoid of a general utility are suspicious, and personal predictions can almost always be considered apocryphal.

Usually the spirits who speak of future events that do not take place, aim to amuse themselves with the credulity, the terror, or the joy they provoke, laughing afterwards with the disappointment felt by the people. On the other hand, everything is a learning process, which in this case would be to test the one to whom the predictions are made, through an appreciation of the way in which he accepts what is said and the feelings that it awakes.

When the serious spirits perceive some event, they do not use to determine the date, because they cannot or do not want to proceed like that, although they can, in certain situations, make the event to be sensed, as a warning. The spirit can predict a fact, however, the exact moment

may depend on circumstances that have not happened yet, only God knows or, even, the fact that the measurement of time is different than ours, it is to say, for the determination of a precise time, it is necessary that the spirits identify themselves with our way of calculating, with our calendar, which is not always possible, it often produces, a cause of apparent errors.

The frivolous spirits, on the contrary, have no scruples in deceiving us, determining the days and hours without the slightest concern if the predicted fact will or not occur, which is why we must suspect all detailed predictions.

Regarding to future reincarnations, it is not possible to reveal them in the present life, taking into account the future existence cannot be perceived before, for it is determined by our behavior today on earth and by later resolutions as spirit. We can only know, that having less to expiate, the happier we will be, however, knowing where and how exactly it will be, is impossible.

Finally, there are also incarnate men endowed with a special faculty of seeing the future, those are called mediums of premonition or prophetic, which will be studied in more detail in the chapter referring to mediumship. In this case the medium's soul, in a momentary detachment, sees and senses the future. If there is a useful purpose and consistent with God's plans, he allows the fact to be revealed. Even among these, spirituality informs that nowadays the imposters are in greater numbers, but in the future this skill will become more common.

47. Are the goblins and gnomes spirits?

The gnomes and goblins, according to popular belief, are small characterts present in children's stories and in the mythology of many European people, their characteristics vary according to the country and the region, they are able to be good and benevolent, or mischievous and evil. In addition, they are generally known to have affinity with nature and protect it, or for possessing a funny personality. The origin of this belief dates from many years.

For the Spiritist doctrine, these beings exist, but not with the mysticism usually known by the common sense.

Allan Kardec dealt with this topic in the Spirits' Book and in the Spiritist magazine. In that opportunity, the encoder informs us that these

beings belong to the class of frivolous spirits¹⁹⁰, which are commonly designated under the names of goblins, trolls, gnomes. They possess a mocking personality, inconsequential, malicious and ignorant, they enjoy causing small dislikes and joys, harassing and maliciously inducing to the error through mystifications and cleverness.

The encoder also talked about it in the Spiritist Magazine of 1858¹⁹¹, showing that these imps spirits "knock on doors, displaced furniture, taps on barrels, hammered floors and ceilings, whispering whistles, loud sighs, pulling the drapes and bed sheets of people in bed, etc." (REVISTA ESPÍRITA, 1858, our translation) and it is possible to recognize in them devilish and disturbers spirits. These spirits usually manifest themselves by sensitive and physical effects, such as blows, abnormal movement of solid bodies and agitation of the air, they are particularly connected to matter, entertain themselves with the pranks and devilry they make.

In addition, these imperfect spirits are under the command of the superior spirits, a relationship that gives the latter ones the ability to use the first ones whenever necessary. The language of goblins and gnomes is usually witty and funny, but witless.

For their ease and aptitude for the realization of physical phenomena, these spirits can also act on some phenomena of nature, according to the of Spirits´ Book. The higher spirituality informs that some act with knowledge of cause, with free will, and others by an instinctive and thoughtless impulse. These spirits are useful to the whole, it is to say, while they rehearse for life and even before they are fully aware of their actions and of their free will, they act in certain phenomena, without knowing it, as agents.¹⁹²

First they execute, afterwards they can direct the things of the moral world, so that everything has a purpose, everything is chained in nature. The spirits who preside over the phenomena of nature, as the role they play is more or less material and intelligent, they belong to the superior or inferior orders of the Spiritist hierarchy, spirits who have been or who will still be incarnate as us. In the latter case, the Spirit Vianna de Carvalho says:

[...] These entities, which are guided by the higher spirits, as they do

¹⁹⁰ See question number 44.

¹⁹¹ Batem nas portas, deslocam os móveis, aplicam golpes nos tonéis, marteladas no teto e no assoalho, assobiam baixinho, soltam suspiros lamentosos, puxam os lençóis e as cortinas dos que estão deitados. REVISTA Espírita. 1858. January. Os Diabretes. Available on: https://bit.ly/2MhXFwD. Access on: 10 sep. 2018.

¹⁹² KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 538-540. p. 325-326.

not yet have discernment, because they have not acquired the faculty of thinking, are forwarded to other evolutionary experiences, so that they do not interrupt the process of development. (FRANCO, 1999, p. 18, our translation)¹⁹³

Those who perform material things are always of a lower order. They do not inhabit materially on Earth, presiding over the phenomena and driving them according to the attributions they have. Thus, they are responsible, due to the direct action in the elements of nature, such as fire, earth, water and air, to all that human science designates as forces or natural products. In the context of the Spiritist doctrine they are also known as "elemental" beings. Manoel Philomeno de Miranda points out in chapter 09 of the Book Madness and Obsession:

In the religious culture of the past and present we will find these beings under the name of devas, elementals, fairies, geniuses, sylphs, elves, djins, fauns. [...] The cabalists also classified the most evolved elementals, in charge of air, earth, fire and water, respectively of gnomes, sylphs, salamanders and undines. (FRANCO, 2003, p. 93, our translation)¹⁹⁴

The Spirit André Luiz, in the work "Nosso Lar", 195 also mentions the existence of "common servants of the plant kingdom", (XAVIER, 2011, p. 167, our translation) spirits of nature totally unfamiliar to his understanding, the so called "elementals." (XAVIER, 2011, p. 167, our translation) The same spiritual author, now in the book "Libertação" per reporting an incursion to lower zones, receives instruction from Gúbio that in that purgatorial colony who does not fulfill painful regenerative penance, can be considered subhuman intelligence. He highlights the existence of thousands of creatures used in the rudest services of nature, moving around the place in an infra-terrestrial position and that ignorance, at the time, did not confer them the glory of responsibility.

¹⁹³ Essas entidades, que são orientadas pelos Espíritos Superiores, como ainda não dispõem de discernimento, porque não adquiriram a faculdade de pensar, são encaminhadas a outras experiências evolutivas, de forma que não se lhes interrompa o processo de desenvolvimento. FRANCO, Divaldo Pereira. Atualidade do pensamento espírita. By Spirit Vianna de Carvalho. [s.l.]: Leal, 1999. p. 18.

¹⁹⁴ Na cultura religiosa do passado e do presente encontraremos esses seres sob a denominação de devas, elementais, fadas, gênios, silfos, elfos, djins, faunos. [...] os cabalistas também classificaram os elemantais mais evoluídos, encarregados do Ar, da Terra, do Fogo e da Água, respectivamente de Gnomos, Sílfides, Salamandras e Ondinas. Id. Loucura e Obsessão. P. By Spirit Manoel Philomeno de Miranda. [s.l.]: FEB, [2003?]. p. 93.

¹⁹⁵ Servidores comuns do Reino Vegetal [...] Elementais. XAVIER, Francisco Cândido. *Nosso Lar.* By Spirit André Luiz. [s.l.]: Luz Espirita, 2011. p. 167.

¹⁹⁶ *Id.* Libertação. By Spirit André Luiz. Rio de Janeiro: FEB, [2011?]. p. 57.

In addition, these creatures are developing worthy tendencies, applying to mankind known on earth, standing between the fragmentary reasoning of the monkey and the simple idea of primitive man in the forest. Therefore, there are several stages of the spirits that occupy nature, from those who animate countless animals of small order, to even those who have attained certain development and, therefore, order and direct the things of the material world, initially, and then those of moral order.

The short stature of the elves – although they maintain identical shape to humans – is explained by Divaldo Pereira Franco as a characteristic applied to them because of their low evolutionary degree, since they have not had the opportunity to reincarnate on Earth. In this way, they are usually present in reduced dimensions to ours.¹⁹⁷

Thanks to his mediumistic experiences, Divaldo believes that some would be living an intermediary period between the primitive and human forms, as a preparation for human reincarnations in the future, so that the less advanced did not suspect of being in God´s service, they are useful for the help they provide to the whole. They must have some sort of fragmentary consciousness.

He informs these spirits live in regions of space appropriate to their development, while they often mix with men or live in nature. Among the many tasks they perform, he highlights the protection of vegetables, animals, men, the contribution to events such as storms, rains, tidal waves, earthquakes, they interfere in nature's natural phenomena under the command of the spiritual engineers who operate in God's name.

Besides, he observes that although we cannot normally see them, it does not mean they are devoid of matter, but only that they are in the developmental phase perceptible only to mediums, by their special perception, as well as the disincarnate spirits can only be perceived by those endowed with appropriate mediumistic faculty.

It is also worth mentioning the existence of elemental beings along the waters, known as undines and nymphs, when connected to freshwater, such as rivers, lakes and streams, and mermaids and tritons, which would be the elementals linked directly to the depths of the salty waters. Of all sorts, the undines, mermaids, gnomes, elves and fairies are just denominations of the human vocabulary to disguise the true face of the

¹⁹⁷ GNOMOS e duendes existem? Divaldo Franco responde... Available on: < https://bit.ly/2CHII8K>. Access on: 10 sep. 2018.

extra physical nature, which lies beyond the ordinary perceptions of the incarnate. Let us keep in mind the universe is full of life, all beings contribute to the balance of the world, our surprise does not mean its inexistence, but only our deep ignorance as to the "mysteries" of creation.

Finally, the Spiritist doctrine explains how the spirits manifest themselves and provoke physical phenomena, showing that, in fact, the mythology and the popular imagination ended up creating superstitions and beings to justify these phenomena, that are nothing but still imperfect spirits, in spiritual infancy, walking the same paths we have already traveled, for progress is an unavoidable divine law.

Chapter 7 Disincarnation



48. Why the fear of death?

In the work Heaven and Hell, Allan Kardec invites us to meditate on this subject, which many people do not like to speak, analyze, know or prepare for its coming. However, we know that avoid thinking about death does not prevent it from coming, because it is a natural phenomenon inherent in the process of the material life of living beings. Whether you want it or not, think about it or not, we all pass through the experience of death.

According to Divaldo Pereira Franco, for Spiritism, under the philosophical aspect, death is not the interruption of life, but only of the biological phenomenon, because life is an incessant, uninterrupted journey, both in the physical body and outside it. Death, therefore, is the loss of the body with the continuation of life, beyond the tomb.¹⁹⁸

The Spirit Manoel Philomeno de Miranda, in the book Themes of Life and Death, psychographed by Divaldo Pereira Franco, says that the fear of death is caused by various factors, which are inherent to human nature and bodily existence. The first factor would be the instinct of life preservation, which constitutes a preventive force against everything that might threaten it. The law of conservation is part of the divine law on morality, and because of it,

¹⁹⁸ PIRES, Fábio. A morte e a volta ao plano espiritual. Available on: https://bit.ly/2KFlePW. Access on: 2 jul. 2018.

we try to avoid risky situations and we put ourselves safe, safeguarding the material life.¹⁹⁹

In Heaven and Hell, Allan Kardec elucidates this fear as an effect of the Providence's wisdom and a consequence of the instinct of conservation natural to every living being, for while the creature is not quite enlightened about the conditions of the future life, it is fundamental, it acts as a counterweight, the absence of this limit would lead man to leave life prematurely and neglect the work in the physical life that serves for his moral and intellectual advancement.²⁰⁰

Another factor is the predominance of material nature, which commands the inspirations of the inferior spirits. In the immediate individuals, still trapped in the pleasures and sensations of the matter, the fear of death is greater, it causes them to fear the loss of the joys in which they pleased. When we practice selfishness, ambition, pride and cling to physical pleasures and material possessions, we allow the material and non-spiritual nature to predominate over us.

The temporary forgetfulness of spiritual life, when reincarnate, is also a reason that favors the fear of death. Reincarnation promotes the transitory forgetfulness of the past, which is providential to spare the spirit from the bitterness and affliction that its mistakes and offenses impose to it. This forgetfulness, however, constitutes a cause of fear of death because of the absence of elements that creates confidence about the survival of the soul, when it returns to the spiritual world. Sensations overlap the emotions, setting their interests in physical life, despite knowing of their ephemeral existence.

The religious content of some doctrines is another factor that contributes to the fear of death, some religions offer a distorted view of what happens to the soul after the rupture of material bonds, there are prizes and punishments of material character, in which the religions of the past have based the structure of spiritual existence.

Unfortunately, we have learned, throughout the ages, that there is only one life, the idea of the uniqueness of existence makes us wish to enjoy this life to the fullest, without worrying about deepening the transcendental issues. Moreover, the notion of continuity of existence, after the death of the body, indicated us physical places where there would be pleasures or pain, it is to

¹⁹⁹ FRANCO, Divaldo. Temas da Vida e da Morte. Spirit Manoel Philomeno de Miranda. [S. 1.]: FEB, 2014. Kindle file.

²⁰⁰ KARDEC, Allan. Heaven and Hell. 1. Ed. New York: SAB, 2003. p. 20.

say, heaven or hell. On the one hand, perpetual contemplative beatitude and indifference to the suffering of others, on the other the horrific and eternal tortures of convicts burning eternally in the fire of hell. And all that with God's permission.

Another factor that creates fear of the physical death of the body is the fear of the annihilation of life. The end. Disappearing. This is the great fear of those who are extremely attached to life and material pleasures, who do not even consider spiritual matters. It is also the great fear of those disappointed, insecure, uncertain that there is something beyond the death of the body, for lack of knowledge, of correct information about the future of the soul and of what is destined for it.

By reading the observations above, it is verified that the misinformation, the ignorance and the wrong conceptions about the future life are the greatest responsible for the fear of death. The fear of death therefore results from insufficient knowledge about the future life.

Allan Kardec, in the Spirits' Book²⁰¹, questions the spirituality about where this fear of death comes from, since there is a whole future ahead. The spirits clarify that this fear lacks of foundation, but it is understandable because, when children, there were convinced of the existence of a hell and a paradise and that more likely they will go to hell, for they were told that the existing in nature constitutes mortal sin for the soul.

So, when they are adults, unable to admit such a thing, they become atheists or materialists, because they believe that, after the present life, nothing else exists. On the other hand, those who keep their childhood beliefs fear the so-called eternal fire that will burn without consuming them but, to the righteous one, death does not inspire any fear, because faith gives him the certainty of the future, the hope of a better life; The charity gives the conviction that in the world he is going to, no one shall look upon him in such a way as to inflict fear.

However, as the riddles of *post-mortem* reality gets clearer, the facts demonstrate life continuity, fear gives room to trust and doubts are replaced by the certainty of the perpetuity of the being, that feels stimulated to prepare this future. This certainty therefore leads man to a change in the goals of life, he becomes less materialistic and much more spiritual.

Kardec²⁰² reminds that the carnal man, is more connected to the corporeal life than to the spiritual life one, his happiness lays on the fleeting satisfaction of all his desires, he is always worried about the vicissitudes of life, in a perpetual anxiety and torture. Thus, the doubt of the future and the thought of leaving the world of all his affections and hopes, causes the fear of death. However, the situation is different for the moral individual, placed above the false needs of the material world and who experiences pleasures unknown for the strictly material man, thanks to the good he does, he does not feel the disappointments and the setbacks, it is to say, no painful impression gets to him.

The understanding expressed by Kardec, is reinforced by the Miramez Spirit²⁰³ when he adds that the fear of death is also born due to certain commitments assumed when preparing for reincarnation, that have not been fully fulfilled yet. It is worth mentioning that Christ conquered death, for he said he would return on the third day, and he became visible after the tomb, for the joy of all mankind, the Spiritist doctrine is the continuation of the teachings of Jesus, no one dies, but continues life in all directions of existence. For Spiritism, everything is life, and life with abundance.

The certainty that life continues, that we are immortal spirits, momentarily experiencing one of the countless incarnations, causes both life and death to become stop stations on the journey, towards the destiny of all of us: perfection. Thus, the feeling of fear of death disappears, for if the dead themselves came back to inform us about the future life, there is no doubt.

To conclude our considerations, we bring a testimony contained in the work Heaven and Hell²⁰⁴, of a happy spirit, a Russian physician, called Lord Cardon. He, when incarnate, acquired some materialistic ideas and, after being affected by an incurable cardiac problem, fell down because the perspective of death. At the time of his disincarnating, he gathered the family and, at a time when he be dead, opened his eyes and said:

- Oh, my children, how beautiful it is! How sublime! Oh, death! What a blessing! What a delight! I was dead; and I felt my soul rising

²⁰² Id., ibid. Q. 941. p. 513.

²⁰³ *The Spirits' Book* commented by Spirit Miramez. Available on: https://bit.ly/2NmcTSK. Access on: 2 jul. 2018.

²⁰⁴ KARDEC, Allan. Heaven and Hell. 1 ed. New York: SAB, 2003. p. 156.

up very high; but I am permitted to come back to say to you, 'Have no fear of death; death is deliverance.' Would that I could depict for you the magnificence that I have seen and the impressions that have spread throughout my entire being! But you could not understand them. ...Oh, my children! Conduct yourselves always in such a way as to deserve this ineffable felicity, reserved for those who have become good; conform your lives to the dictates of charity; of whatever you possess, give a part to those who are in want...

After his disincarnating, Kardec informs that Lord Cardon was evoked believing that such proceeding would be instructive to all. When the spirit was asked about the place where he was in the interval of what they called two deaths, he replied:

— A. What I saw, could you comprehend? I know not; but I could not find words capable of rendering comprehensible, for you, what I beheld in the few moments during which it was possible for me to quit my mortal envelope. [...] — The spirit does not measure distances as you do. Carried away by some wonderful current, I beheld the splendors of a sky such as not the most ecstatic dream could foreshadow. This journey through infinity was accomplished so rapidly that I cannot tell how many moments were thus employed by my spirit.

And when questioned if he was currently enjoying the happiness he entertained, he replied:

— No, I should be rejoiced indeed if such were my present lot; but God could not grant me a reward so far above my merits. I rebelled too often against the wise suggestions made to my mind, for death seemed to me to be an injustice.

A skeptical physician, I had imbibed, from the exercise of the healing art, an aversion to the idea of the second nature which is our intelligent and divinely-given motor; I regarded the immortality of the soul as a fiction fit for minds of little elevation; nevertheless, the prospect of annihilation filled me with horror, for the mysterious agent, that I had so often cursed, continued to knock at the door of my heart. But the vain philosophy, to which I had accorded my confidence, had failed to show me the greatness of the Eternal, whose wisdom distributes joy and sorrow for the improvement of mankind.

After he said that he did not enjoy the happiness he had at that sudden moment before his disincarnate, it was wondered if he was unhappy. Thus responds the spirit of Lord Cardon:

 No, for I believed before dying, sincerely and deeply. Pain, so hard to bear, in the earthly life, adds to our advancement in the spirit-world. The Divine Judge has taken account of my prayers and my entire confidence in His goodness; I am on the road to perfection, and I shall reach, in time, the goal of which I was permitted to obtain a glimpse. Pray, my Friends, for you thus render more operative your union with the beings of this other world who preside over the destinies of the Earth. Prayer is a force that brings the spirits of all worlds into communion with one another. [...] — I beseech all those who love me to believe in God, the all-powerful, just, unchangeable; in prayer, which consoles and relieves; in charity, which is the holiest product of human incarnation. Let them remember that even the poorest can find something to give, and that the mite of the poor is the most noble of all gifts in the sight of God, who knows that the poor give much in giving little, and that the rich can only equal the charitableness of the poor by giving very largely, and very often. The happiness of the future is contained in charity, in universal benevolence, in the conviction that all human beings are brothers and sisters, in the absence of all selfishness and childish vanity. My beloved family! You will have to undergo heavy trials; but draw courage, for bearing them, from the thought that God takes note of your resignation. Repeat, often, this prayer: - God of love and of goodness, Eternal Giver! Give us firmness so that we do not draw back from confronting any sorrow; make us kind, gentle, charitable; if we are but little, in point of fortune, make us great in the qualities of our hearts. May we be thoroughly enlightened by the truths of Spiritism during our earthly life, so that we may be better able to understand and to love Thee in the spirit--world. May Thy name, O God! Emblem of freedom, be the consoling aim of all those who feel the need of loving, forgiving, and believing.

49. How does it happen the disincarnating process?

When the material body dies, the soul returns to the spirits world, from which it had temporarily left to progress in intellectual and moral terms. **The soul retains its individuality after death and never loses it;** it keeps the individuality by the maintenance of its fluidic body, called perispirit that looks the same as its last incarnation.²⁰⁵

The soul carries with it the remembrance of the events and acts it practiced. This remembrance carried from the bodily life is full of sweetness or bitterness, according to the good or evil job done during its earthly journey. The higher and purer the soul is, the less it binds to the material things it has left on earth and more quickly understands their futility.²⁰⁶

The communications the spirits can keep with men, through mediums, atone to the immortality, survival and individuality of the soul.

²⁰⁵ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 150-a. p. 151.

Through these communications the spirits reveal their intelligence, their own qualities and the conscience of the self.

The spirits also give evidence of their individuality after disincarnating when they reveal their identity through undeniable signals, remembering the personal details of their earthly life and, also, when they manifest themselves, in appearances, with the same image of when they were incarnate.

Addressing the separation of the soul from the material body, we can say that the death of the material body does not cause suffering to the soul that sees the end of its exile in corporeal life. The body suffers many times more during life than at the time of death. Death promotes the release of the soul from its transitory body, as it breaks down the bonds that kept it trapped in the material life.

This release occurs gradually, the separation happens little by little, as the bonds are released. In this way, for the soul, death is only the destruction of the material body, separating itself from this with the cessation of organic life. However, as previously said, it carries with it its perispirit that connected it to the body and that was released.

The time of separation of the soul from its material body varies according to each individual. For the soul that practiced the good and the virtues in the material life, the process is very fast, and can occur even in the agony and disturbance of the disincarnate, the material body only keeps the organic life. For the soul that embraced material things and sensuality, the process takes longer, and can last, sometimes, days, weeks and even months.

This slow separation is due to the affinity created between the perispirit and the material body, because of the preponderance that the soul gave to material things. The more the soul identified itself with material things, the more it will suffer to separate itself from the material body. It is also worth noting that the type of death influences a more or less quick separation of the perispirit, as well as the disturbance that the spirit suffers at the time of the disincarnate. Let us observe some cases.

In the specific case of death by suicide, this separation is usually quite complicated. As suicide is an attempt to life, suffering almost always remains for a period equal to the time when the spirit was supposed to be incarnate. The pain of the physical injury affects the spirit and the decomposition of the body, its destruction by the worms, in some cases, can be felt in detail by the spirit. In addition, remorse generates a very pronounced moral distress to the suicidal.

In violent death, as the perispirit is strongly connected to the material body, the vital forces are very active and as the bonds that unite the material wrap to the perispirit are very strong, the complete separation is slower. In this case, the process only begins after death, and its termination does not occur quickly. The spirit remains branded, it does not understand its state, remains in the illusion that it lives materially for a more or less long period, according to its level of spiritualization.

In cases of collective death, it has been observed that not all who perish at the same time meet again soon, because they are trapped in the disturbance that follows death, each one goes in a different direction, or only cares for those of his interest. The truth is that each type of death of the material body causes a different impact at the time of the separation of the soul.

In the case of induced abortion, the spirit suffers the trauma provoked by violent death, although it is mitigated because it is not yet committed to the material world. Generally, when it sees its intention to reincarnate frustrated, especially if it is a morally immature spirit, a huge grudge emerges against the criminal act committed by the parents and sometimes the spirit becomes their ruthless stalker. In spontaneous abortion, it is a test for the reincarnating spirit and/or for the parents, the spirit is disconnected easily, since the bonds that bind him to the physical body are tenuous.

When a child dies, the disincarnation is much quieter, even in tragic circumstances, since the spirit, in this phase, remains in a state of numbness and awakens slowly to the earthly reality. Only during adolescence, the reincarnating spirit takes full possession of his faculties.

In situations such as euthanasia, as the patient's vital fluid still circulates through his physical body, euthanasia hinders its shutdown, the disincarnate gets stucked in the inert body, in full unconsciousness and inability to react, until the depletion of the vital fluid of the body is complete due to organ failure. Only from this moment the shutdown of the perispirit begins and, often, even after the shutdown, the spirit is still apathetic, sleepy and forgetful, for he shortened criminally the end of the material body.

In the case of short or fulminant disease, for death came when the body still have full vitality, unless it is already a spiritualized spirit, the disembodied may have problems of shutdown and adaptation, because the impressions and interests are still very strong related to physical life.

The morality degree of the spirit exerts great influence at the mo-

ment of the disincarnation. For the soul that cultivated the intellectual and moral activities and that kept high thoughts, the separation begins even during corporeal life, to the point of being almost instantaneous. Once partially separated from material life, it can foresee its future and enjoy it in anticipation the state of spirit.

Once in the world of spirits, the soul meet again the people it knew in the material life and who died before it, according to the affection they reciprocally had. Almost always, the spirits of friends come to greet the soul that returns to the world of spirits and help it to free itself from the links of matter. The soul also sees the spirits who are in the spiritual life and can even visit the spirits that are incarnate.

After the death of the material body, the soul generally has no immediate consciousness of itself. It gets confused for a while. However, the duration of this confusion depends on the moral elevation of the soul, as Kardec says in the Spirits' Book:

At the moment of death, everything appears confused at first. The soul needs some time to recognize itself; it feels dazed, like someone waking out of a deep sleep, who tries to understand the situation. The lucidity of its ideas and the memory of its past return as the influence of the matter from which it has just freed itself is extinguished and the sort of fog that had obscured its thoughts is dissipated. The duration of the state of confusion following death varies greatly: it may last a few hours, several months or even years. The ones who experience it for the least amount of time are those who have identified themselves with their future state during life because they immediately understand their position.²⁰⁷

And the encoder adds:

This confusion presents particular aspects, depending on the character of the individual and especially depending on the type of death involved. In violent deaths: suicide, capital punishment, accident, stroke, mortal wounds, etc., the spirit is surprised and astonished; it does not believe itself to be dead. It stubbornly persists in asserting that it has not died. Moreover, it sees its body lying there and knows who it belongs to, but does not understand that it is now separate. It seeks out loved ones and speaks to them, but cannot understand why they cannot hear it. This illusion lasts until its separation is complete, and only then does it realize its

situation and understand that it is no longer part of the world of the living [our emphasis].

As we saw, the soul of the man who held himself to material things and did not maintain pure consciousness retains much longer the impression of matter and only after the complete detachment of the spirit, recognizes his new state, understands he does not make any part of the world of the so-called living.

In short, practicing the law of God, we attain the true goal of material life, we achieve the quick separation of the soul from the material body, regardless of what may cause its death and we go briefly through the confusion that follows death, it is just a light sleep with a happy awakening. With the liberation, we return to lucidity with the full recognition of our self in the spiritual life, always under the protection of friends and family good spirits.

50. The spirit, when disincarnate, finds soon the relatives who preceded it in the spiritual life?

It depends. This reunion, more or less fast, is directly influenced by the degree of evolution and spiritual preparation of the disincarnate. Allan Kardec made a similar question to the spirits of coding, and they informed that this encounter cannot always be immediate because the spirit, when returning to the spiritual plane, needs a time to recognize its state, to become aware that it is not on the physical plane anymore.²⁰⁸

As explained in the previous question, when the spirit disincarnates, it usually loses the senses and is in a more or less long state of confusion, it is guided to colonies of recovery in the spiritual plane so that it can gradually regain the consciousness of itself, and this awakening is directly related to the evolution of the creature. There are some who soon recover their complete lucidity, they understand their state in spirituality and are able to embrace their family and friends, present and joyful for their return to erraticism. While the variation is almost infinite, rare are those who do not lose the lucidity at the time of the disincarnation, especially in the small evolutionary condition in which the earthly humanity is, it is common that the disincarnate does not perceive the situation of death. The Miramez spirit, remembering the divine goodness, says:

To help our companions who die and remain dead, there are task forces of spirits in the spiritual colonies, in charge of providing assistance compatible with the spirits, in which the unconsciousness of life dominates the feelings, always working by God's command, using the channels of Christ. (SPIRIT MIRAMEZ, 2018, our translation) ²⁰⁹

We highlight the case of the spirit André Luiz, who, after his disincarnation, was in a lower zone, known as Umbraline, for eight years and, even after being rescued and moved to the colony "Nosso Lar", he did not find his mother immediately, he needed to wait a certain time, because his mother was in a superior spiritual plane. Another interesting case is in Heaven and Hell, in the second part of the work, when Kardec brings the testimony of a suicidal mother, who hanged herself in the barn shortly after her son's disincarnation, she intended to be again with him and to find him in the spiritual plane, but it did not happen.

The son, when evoked, said he knew about his mother suicide and affirmed that, with the unfortunate attitude, she delayed indefinitely the reunion of both, which would happen soon if mummy had resigned herself to the father's will. The son says "My poor dear mother! She could not bear the trial of this momentary separation" and advises "Mothers, who hear me, when you behold the eyes of your children closed in death, remember that, like Christ, they have climbed to the top of the Calvary from which they will rise into the glory of the higher life." The mother was also evoked, but she was angry with the divine providence, because she was not allowed to see her son, saying things like "I must see my son...", "I must and will have him...he belongs to me!", "No; God is not just; He is not the God of mothers; He understands nothing of their despair and their sorrow... ", or even "My son! My son, where are you?" As the mother intended to meet her son through suicide, a crime in the eyes of God, she ended up being blamed for affronting the natural laws, and the absence of the loved one was the punishment.

When the spirit is median, with some knowledge and spiritual purification, it needs a certain period of time to embrace death, in some cases, it is transferred to the dwelling of the family members who precede it in

²⁰⁹ Para o auxílio aos nossos companheiros que morrem e continuam mortos, existem mutirões e mais mutirões de Espíritos adestrados nas colônias espirituais, encarregados de dar assistência compatível com os Espíritos, nos quais a inconsciência da vida domina os sentimentos, trabalhando sempre por ordem de Deus, usando os canais do Cristo. *The Spirits' Book* commented by Spirit Miramez. Available on: https://bit.ly/2Qg5Sax. Accessed on: 22 Nov. 2018.

²¹⁰ XAVIER, Francisco Cândido. Nosso Lar. By Spirit André Luiz. [s.l.]: Luz Espírita, 2011. p. 12.

²¹¹ KARDEC, Allan. Heaven and Hell. 1 ed. New York: SAB, 2003. p. 184.

the spiritual plane, which hold merits to receive and accompany the relatives who arrive at the erraticism. It is worth remembering the case observed in "Nosso Lar", when Laura was allowed to receive in her home, in the spiritual colony, the newly disincarnate granddaughter, who remained for fifteen days on the threshold in severe somnolence. After that, she should enter the hospital halls; however, due to the merits of her grandmother, she was allowed to stay under her care.²¹²

According to the spirits, our relatives and friends, sometimes, come to our encounter when we leave the earth. When a beloved soul returns, they rejoice and help it to get rid of the perceptions of matter, it is a divine grace for the good spirits who return to spirituality, a very different condition from those still imperfect and materialized, for they are by themselves and accompanied by other similar to them, which is a punishment. Therefore, the reception is carried out by friends and relatives depending on the merits of the disincarnate spirit, the time and the way in which this reunion will be held varies.²¹³

Moreover, it is worth noting that there are colonies in the spiritual plane of different degrees of evolution, so family members and friends in spirituality may not always remain together because of the diversity of spiritual purification of each, that is, they can sometimes be together, but will only remain in this condition, walking side by side, when they achieve similar evolutionary condition. Besides, considering reincarnation is needed for the continuity of progress, the meeting in spirituality ends up being temporary, it is not possible the union of all families formed in the many bodily existences.

The creature, when is conscious of the divine truths, trusts in the future, has faith in tomorrow and resignation in the face of the struggles of earthly life, does not care about the death of the physical body, because it knows of the immortal life of the spirit, accepts the disincarnation in peace, in a climate of harmony and happiness for leaving the material prison, it free itself by the return to spirituality, our true homeland. If we want to find our friends and family in the spiritual plane, we need to work daily for this, prepare ourselves in the experience of love and the gospel so beautifully exemplified by the Divine Master, we need to be charitable and feel the strength of the spiritual life covering us, and so, after the great journey, we will not be negatively surprised.

²¹² XAVIER, Francisco Cândido. Nosso Lar. By Spirit André Luiz. [s.l.]: Luz Espirita, 2011. p. 65.

²¹³ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 289. p. 227.

51. Do we have a right date to disincarnate?

We do not have a day and a specific time to disincarnate, but a probable period, which may be this week, this month or this year, for example. This is what is inferred from the response of the spirits given to Kardec in the Spirits' Book²¹⁴, when he asked whether it is possible to escape death or if it is a certain destiny. The spirituality informs that destiny is, in the real sense of the word, only the instant of death, when the moment comes, in one way or another, man cannot run from it.

So, by the same reasoning, when the time has not come, whatever the danger is, we will not die. He also adds that God knows the genre of death, and often the spirit itself knows it or feels it, because it was revealed during the reincarnation planning. This affirmation of the spirits is reinforced in Kardec's commentary, "Come by a scourge to death, or by a common cause, no one ceases to die, as long as the time of departure has arrived."²¹⁵

When we reincarnate, according to our reincarnation planning and the circumstance we need to pass, aiming the growth of our spirit, we will have a life expectancy, a number of years previously stipulated. According to this planned time, we will receive a specific load of vital fluid, which is not equal in all living beings and that will keep us, at first, healthy for the respective time.

However, we may change this life expectancy to more or less, according to the spiritual balance, the care of the material body, the energies, the thoughts and the actions during the life as incarnate. In situations where time is shortened by the individual, or by a third party, everyone involved will respond to the mistaken acts, either in this or another life.

As an example of situations where we reduce the time predicted in our reincarnation planning, we mention direct suicide, in which the suicidal deliberately and by the will takes his life, or even the so-called indirect suicide, in which the creature adopts inappropriate habits during life (drugs abuse, alcohol, smoking, wild sex, hatred, guilt, sorrow, pride, etc.) that end up compromising his health and shortening the time on earth.

The Spirit André Luiz, a classic example, was considered an indirect suicidal, because he reduced his life in the material body neglecting his health.

²¹⁴ Id., ibid. Q. 853, p. 459.

²¹⁵ Id., ibid. Q. 738. p. 412.

By this reasoning, the main events of our lives are, in a certain way, foreseen by the way we conduct our lives.

Commenting on the fatality in earthly life, the Spirit Miramez²¹⁶ teaches that fatality can, especially in the human race, change, depending on what man is doing with his life, his behavior and the care he has with his body and with his mission. There are situations in which the spirit itself, even though it dedicates himself and try hard, does not desire the prolongation of its life on Earth, it only wishes to fulfill the commitment assumed in the spirit world before taking the corporeal form. Therefore, it can be observed that fatality becomes life, depending on the will of the one who created life, because before God everything changes at his magnanimous will.

In the Spirits' Book,²¹⁷ Allan Kardec asks if, when in erraticism, before starting new bodily existence, the spirit has consciousness and prediction of what will happen to it in the course of its earthly life. Spirituality informs that the spirit itself, in general, chooses the genre of trials it desires to pass, according to its free will. Therefore, the probable time of life and the gender of death is also chosen at this time, such information was confirmed by the spirits in another questioning of the book, when they elucidate the spirit knows that the genre of life chosen exposes it more to die in a certain way, it also knows what battles it will need to face in order to avoid difficulties and not to succumb.²¹⁸

Therefore, the spirit knows, in a certain way, what kind of death will end its earthly journey, for this was before chosen. Thus, as long as its destiny is not altered by God, in function of the attitudes and choices of the spirit when incarnate, there is a certain time to return to the spiritual plane, even though this time is not settled in days, hours and minutes.

Today we are the sum of all that we thought, spoke and did, in all our reincarnations and in the intervals between them. We have an energetic field of attraction or repulsion that attracts or repels thoughts, emotions, words, intentions and actions, so that the fatality is a truth in one life but it is not in another. As it was already said, everything depends on the changes undertaken by the soul in its evolutionary journey, everything changes on the outside with the mutations of the inside.

²¹⁶ The Spirits' Book commented by Spirit Miramez. Available on: https://bit.ly/2NqOSdl. Access on: 2 jul. 2018. 217 KARDEC, Allan. *The Spirits' Book*. 3 ed. Brasilia: ISC, 2011. Q. 258, p. 215.

²¹⁸ Id., ibid. Q. 856. p. 461.

52. Is there death by "accident"?

This question aims to know the incidence of reincarnation planning in certain types of death, it is to say, the victim was supposed to disincarnate in this way? Examining the Spirits' Book, in the part about the law of freedom, we observed that spirituality emphasized that the spirit will not perish when the hour has not come, whatever the danger threatens it.²¹⁹

In the case of violent deaths, for example, according to the article published on the website "O Consolador", ²²⁰ the victims are basically in three types of situations:

- 1) Test In this case the victim suffers violence that generates his disincarnation, a test for him to exercise the virtues learned, such as forgiveness. This situation generates learning and evolution; this type of death is normally requested by the victim before his reincarnation. It is worth noting that Test is an opportunity to evaluate whether the virtues were actually learned. By morally overcoming the situation, the spirit attained certain virtue.
- **2) Atonement** these are the most frequent situations. The victim has acted with violence in past lives, harmed someone and, as he has not been released from this commitment through love, he will need to suffer the consequences in the present existence. Through this atonement, the spirit will have the opportunity to expiate and repair its mistakes, harmonizing itself with the divine laws.
- **3) Mission** some noble souls die violently to give examples of love and good suffering, for instance Jesus and Gandhi.

While we respect the opinions to the contrary, we believe that the disincarnation always happens at the right time, except for suicide, as already discussed in the previous question. Thus, even in cases of violent deaths, disincarnation was part of reincarnation schedule.

This questioning is very natural in situations where the disincarnation is given by the criminal acts of another person, such as murder, running over, rape, etc. The question that arises is about the perpetrators of

²¹⁹ Id., ibid. Q. 853. p. 459.

²²⁰ O Consolador. Mortes violentas e planejamento reencarnatório. Available on: https://bit.ly/2KINm7P. Access on: 04 jul. 2018.

such violence. If no one reincarnates for evil, the aggressor did not have on his planning to kill his neighbor and, if according to his free will he did so, it would cause an unplanned death, by "accident" and, therefore, out of the victim's reincarnating schedule.

Surely no one reincarnates with the goal, the commitment to kill someone. This information is transmitted in The Spirits' Book, when Kardec asks if the man who commits a homicide knows, by choosing his existence, that he will become a murderer. Let us observe the response of the spirits:

No. They only know that in choosing a life of struggle they will incur the probability of killing one of their fellow beings, but they do not know if they will actually do so or not. Murderers will almost always deliberate in their minds before committing the crime, and those who deliberate about something are always free to do it or not. If spirits knew beforehand that as individuals they would have to commit a murder, it would mean they were predestined to do so. However, you should be very clear about the fact that no one is ever predestined to commit a crime, and that every crime, like any and every other act, is always the result of volition and free will.

You always confuse two very distinct things: the material events of existence and the moral acts of life. If there is sometimes fatalism, it only applies to material events where the cause is outside of you and independent of your will. As for the acts of the moral life, they always emanate from the individual him or herself, who therefore always has the freedom of choice. There is never fatalism in such acts. [our emphasis].²²¹

So, considering there is no reincarnation planning for evil, the person who chooses to kill someone does so by virtue of his spiritual inferiority, or when a person runs over someone for being intoxicated and/or speeding, does so by recklessness. In such situations, by the misuse of his free will, he will acquire expiatory commitments according to the divine justice. Therefore, when the victim reincarnates with the commitment of dying violently, there is no a spirit predetermined to kill her, it is to say, a spirit that has assumed that reincarnating commitment before being born.

However, there will be countless imperfect spirits on earth who, by their violence and/or recklessness, will reap the life of that victim, they work as instruments of the divine laws. It should be emphasized that such a fact does

not exempt them, from the moral and spiritual consequences of their actions, since they are not the predetermined to act in this way, and may have chosen another conduct. Jesus taught that scandals were necessary, but woe to those who caused them.

Within this topic another question that arises is: how the aggressor manages to identify the people who need to disincarnate in that way. Through Spiritism we know that each person has a specific spiritual vibration, a unique energetic field of attraction or repulsion that attracts or repels situations that reflect his karmic history, his debts, his thoughts, intentions and actions. It is called the Law of Attraction and repulsion, which acts invariably, called by Kardec the *law of assimilation and repulsion of fluids*.

Thus, because of the energetic field of the person, the aggressor, unconsciously, identifies with the victim and promotes his disincarnation. This vibrational energy also explains other cases of violence, such as rape, kidnapping, robberies, among others. In these cases, the author acts against the one who must experience the traumatic situation.

However, we cannot forget God is a father of love and kindness, love covers the multitude of sins, it is to say, the creature that has come with the atoning commitment to disincarnate in a situation of violence, may have its planning mitigated or fully diluted through the good that he carries out in his earthly life, freeing him from that violent death. Love is always the path that brings us closer to God.

53. How can Spiritism help an incarnate person to endure the loss of a loved one?

This is a very delicate topic, because we know that the pain of losing a loved one is huge, it is one of the most atrocious sorrows for mankind. The Spiritist doctrine shows us that it is not possible to avoid pain, to stop feeling it, but it brings us a different way of facing death.

Spiritism shows mankind that death does not exist, because the spirit is eternal and survives the death of the physical body. In the spiritual plane the spirit continues with its individuality, it has the opportunity to learn, study, work and continue the evolutionary walk, the spirit does not forget of its beloved relatives who remained on Earth, the spirit even works for them on the spiritual plane.

Being aware of these facts brings consolation, and relief for those who remain on Earth, especially knowing that this separation is temporary, for everyone will meet again, for death does not end the bonds of family, the bonds of love existing among the creatures.

Spiritual life is the true life. We are reincarnate spirits in this wonderful school called Earth to correct our mistakes and accelerate our learning and progress, but we will always return to the spiritual world through death that destroys organic life, but never our individuality, our spirit. We are immortal and spiritual life is just an improved continuity of what we do on Earth.

It is also noteworthy that the fact that we are incarnate and our loved ones disincarnate, does not mean that it is impossible to communicate with them. During the process of emancipation of the soul by the sleep²²² our perispirit unfolds itself, there may be spiritual encounters that enable us to meet again with beloved relatives who are in the erraticism, as well as other friends of past lives that are not reincarnate at the moment.

This is the reason why we often dream of those loved ones and we believe it was just a memory, when it fact it was a real encounter. These real dreams, which reflect real experiences of the unfolded spirit, are usually vivid, colorful, with a normal development of ideas, with a beginning, a middle and an end, and not just loose or disjointed images. In these conditions, the unfolded spirit had, in fact, the opportunity to experience an encounter.

Therefore, even during the momentary separation between incarnate and disincarnate, it is still possible and allowed by God to be in contact with our loved ones. However, it is essential to emphasize that the relatives who remain on Earth, unhappy about the death of the loved one, when they feel an injustice has happened and/or weep copiously, cause great suffering for the disincarnate.

The disincarnate ones do not forget us either. Let us imagine how we would feel in the spiritual plane if we realized that our family on earth do not accept our departure and weep as if God were unfair. We would certainly have trouble moving forward spiritually. Thus, uncontrolled emotions and funeral feelings harm and afflict the disincarnate spirit in a direct manner.

Kardec questions how the inconsolable sorrow of those who survive death is reflected on the spirits that cause it. The spirits clarify the spirit is sensitive to memories and the longing of their earthly relatives, but an excessive and unreasonable pain touches it in a painful way, the spirit see the lack of faith

²²² It is the process by which the soul of an incarnate partially separates itself from the physical body, becoming more free. It can also be called spiritual unfolding.

in the future and in God, that becomes an impediment to advancement for those who weep and even an obstacle to their reunion.²²³ About that Kardec observes:

When a spirit is happier than it was on the earth, to regret that it has left this life behind is to regret that it is happy. Two friends are prisoners in the same jail; both of them are to be freed someday but one of them is freed first. Would it be right on the part of the one who remains in prison to be saddened that his friend has been set free before him? Would there not be on his part more selfishness than affection in wishing that his friend would remain in captivity and suffer as long as himself? The same applies to two persons who love each other on the earth. The one who departs first is the first to be freed, and the other should be happy, patiently waiting for the moment when he or she will also be liberated. [our emphasis.]²²⁴

We are not saying it is not possible to remember the disincarnate relatives, only that we should do it positively, joyfully for the moments spent together, praying and wishing that they may continue their journey in pursuit of evolution and progress and helping us, within their possibilities, for one day all will be together again. Anyway, always thinking good and positive things.

One of the mechanisms used for some families to overcome pain is to seek for psychographic messages. It is worth remembering the cherished words of the medium Chico Xavier: "The phone rings from there to here". Although it is a legitimate means, we should not seek it precipitously, because of the various factors that enable communication, such as spiritual permission, availability of the disincarnate spirit, relation of fluidic affinity between the spirit and the medium, among other.

The spirits clarify that relatives and disincarnate friends come, sometimes, to our reunion when we leave the Earth, congratulating us as if we were returning from a long and dangerous journey; they help us in the release of body bonds. It is the divine blessing bestowed on the good spirits to have their loved ones at the moment of returning to the spiritual homeland, but the one who finds himself tainted remains alone, or only surrounded by those who are similar to him, it is actually a punishment.²²⁵ We will meet again with those we love and who have gone before us when we disincarnate, it is a prove of the purest expression

²²³ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 936, p. 508.

²²⁴ Id., ibid. Q. 936. p. 509.

²²⁵ Id., ibid. Q. 289, p. 227.

of God's love for us.

In this way, those who are in erraticism and observe the saluting conduct of their families who trust in God, are fully happy and able to act constructively in the new plane in which they are located. The book The Gospel According to Spiritism, ²²⁶ contains guidance on how to overcome the pain of the loss of a relative, highlighting that we need to elevate them above the earth to the land of life, understanding there is good, often, where we think there is evil, it is not up to us to judge the divine justice through ours.

Undoubtedly, the assimilation of spiritist knowledge helps man understand the transience of corporeal life, strengthening him to overcome the longing of family members who departed before us, but who did not disappear forever. Let us always remember the words of the beloved encoder:

The Spiritist Doctrine, through the obvious proofs it gives us concerning the future life, the presence around us of beings we have loved, the continuing of their affection and kindness, as well as the relationships that enable us to communicate with them, offers us supreme consolation in the face of one of the most legitimate causes of sorrow. With Spiritism there is no more abandonment. The most isolated of human beings is always surrounded by friends with whom he or she can communicate. [our emphasis]²²⁷

Therefore, this knowledge that the Spiritist doctrine provides of life after death greatly helps relatives to better endure this painful moment, which is why it is of paramount importance that we seek to know and study more about the immortality of the soul, so as to emerge from the ignorance that keeps us in pain.

54. Will we ever find the pets we lost, in the spiritual plane?

In the spiritual plane is very unlikely, in the physical world yes, it is possible, because the animal needs to continue its evolution and, when we talk about animals, we need to address aspects such as animals' souls, the evolution of species and the spiritual principle.

The Spirits' Book²²⁸ says that animals have souls, they keep their individuality after death, but not the conscience of themselves, for intel-

²²⁶ Id. The Gospel According to Spiritism.1 ed. London: Masterprint, 1987. p. 95.

²²⁷ Id. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 936. p. 508.

²²⁸ Id., ibid. Q. 597-598. p. 348.

ligent life remains in a latent state. It demonstrates that this surviving principle is also a soul, that depends on the meaning given to this word, but it is inferior man's. Between the animals' soul and ours there is a distance equivalent to the one between the man's soul and God's. The Spirit Miramez says:²²⁹

[...] Talking about animals, their intelligent life remains in a latent state as the Spirits' Book informs us. There are many spiritualist philosophies that teach in a different way, that the souls of the animals belong to a whole, that by leaving the body it loses its individuality, penetrating the mass that corresponds to its living. This information is misleading; the animal does not lose its individuality, it preserves it in the plans that the spiritual life holds for all, under the watchful of entities who work with love for the evolution of all, returning in other bodies according to their needs.

Do not ever think that your dog, horse, or monkey was dissolved in space, for wrong information from the ignorant. They continue to exist with more property and growing increasingly, because the law of God commands progress. Everything progresses forever. The animals, in the future, will be aware of themselves. Hopefully. [our emphasis]. (SPIRIT MIRAMEZ, 2018, our translation).

Even though the animals have souls, they do not have free will as we understand it, according to the affirmation of the spirituality in the Spirits' Book²³⁰, they are received in the spiritual plane by the spirits entrusted with this task, classified and used, almost immediately, they do not have time to relate with other creatures. The animals are in a kind of erraticism, considering they are no longer together with the physical body, but they cannot be considered wandering spirits, for those think and are endowed with free will, which is not the case of the animals.

The spirit Miramez²³¹, in consonance with the codification, reinforces the

²²⁹ Em se falando dos animais, a sua vida inteligente permanece em estado latente como nos informa "O Livro dos Espíritos". Há muitas filosofias espiritualistas que ensinam de modo diferente, que as almas dos animais pertencem a um todo, que ao deixar o corpo perde a sua individualidade, penetrando na massa que corresponde ao seu viver. Essa informação é enganosa; o animal não perde a sua individualidade, ele a conserva nos planos que a vida espiritual reserva para todos, sob a guarda de Entidades que trabalham com amor para a evolução de todos, voltando em outros corpos de acordo com as suas necessidades. Não fiques pensando que o teu cão, cavalo, ou macaco se dissolveu no espaço, por informações descabidas dos invigilantes. Eles continuam a existir com mais propriedade e cada vez mais crescendo, porque a lei de Deus comanda o progresso. Tudo progride para sempre. Os animais, no amanhã, vão ter consciência de si mesmos. Esperemos. O tempo que se move pelas bênçãos de Deus vai nos mostrar, como mostrou em relação a nós outros, quando éramos animais como eles. *The Spirits' Book* commented by Spirit Miramez. Available on: https://bit.ly/FbehWF. Access on: 06 sep. 2018.

²³⁰ KARDEC, Allan. The Spirits' Book. 3 ed. Brasilia: ISC, 2011. Q. 599-600, p. 348.

²³¹ *The Spirits' Book* commented by Spirit Miramez. Available on: < https://bit.ly/2NvJMwn>. Access on: 5 jul. 2018.

awareness of oneself as the main attribute of the soul, something that animals do not possess. However, they are advancing to that, we should not think that they do not have souls, for they survive after death as men, animals just do not have identical faculties of human beings. The spirit reinforces animals are also God's children and in the future they should think, feel, speak, discern and listen, do everything that man is capable of through the processes that progress imposes upon them.

By reading the considerations above, we observe that animals do not stay for long in the spiritual plane, they need to resume their reincarnate, evolutionary process and, depending on the sincere feeling of love among those who had it in the family, this pet can even return to the same family, to continue its evolution and favoring the learning of feelings and emotions.

Regarding the evolution of animals, the Spiritist doctrine shows us that there are two general elements of the universe, as already explained in question 27: the material principle, which gives rise to everything that is matter in the universe, from the most ethereal to the denser matter, and the spiritual principle that gives rise to the spirit and, above all, God, forming the Universal Trinity. Both principles are distinct, but they need to act together to evolve.

The spiritual principle, which is not yet a spirit, individualized and conscious of itself, when created, will intern in the various realms of nature to learn and acquire knowledge, extracting from each of them the necessary subsidies for its evolution. In the mineral realm, it learns the aggregation of matter; In the vegetable realm acquires sensitivity; In the animal kingdom acquires instinct and motility, the process of individualization gets more elaborate. When it reaches the maximum learning in this realm, the spiritual principle suffers an evolutionary leap, a transformation, and becomes spirit, completely individualized and conscious of itself, it enters the human realm and follows its evolution until it reaches the angelic realm, our destination. The spirituality warns:

Haven't we stated that everything in nature is linked together and tends toward unity? It is in those beings, whom you are far from knowing about entirely, that the intelligent principle is developed, is gradually individualized and is prepared for life, as we have stated. In a certain way, it is a preparatory work like that of germination, after which the intelligent principle undergoes a transformation and becomes a spirit. It is then that the period of humanity begins for it, and

with it the consciousness of its future, the distinction between good and evil and the responsibility for its acts. [...]Strive to realize the greatness of God in the admirable harmony that establishes the solidarity of all things in nature. To believe that God could have made anything without a purpose, and have created intelligent beings without a future, would be to blaspheme God's goodness, which extends over all creatures. [our emphasis].²³²

That is why animals cannot stay forever as animals, because they need to evolve like everything else in the universe. One day the spiritual principle that animates them will be able to be transformed into spirit, and then they will reincarnate in the human realm. It is the law of progress.

55. Do soulmates exist?

To answer this question, let us analyze some aspects:

- **1.** Origin and meaning of the term.
- **2.** Were they created, from the beginning, destined for each other?
- **3.** What is this union, this complete affinity based on?
- **4.** Can they try to walk together eternally?
- **5.** During incarnation, how do we recognize soulmates or related souls?

About the origin and meaning of the term, soulmate is an ancient topic that permeates philosophies and religions. Plato, the great Greek philosopher, is responsible for popularizing the myth of the soulmates in his work the Feast, whose theme is verified in the myth of the androgynous. In one of the excerpts he immortalizes the theme of the soulmates, with the myth of the androgynous.

He tells that in the beginning of time men were complete beings, with two heads, four arms and four legs, they considered themselves so powerful that they ascended to Olympus to dethrone the gods and replace them. But the gods won the battle, and Zeus punished men for their rebellion by dividing them in half. Since then, men have relentlessly looked for their halves. The longing refers to this quest for the absent half, by the original nature, it is the reminder of that initial feeling of completeness which propels the current search for a soul mate.

The same theory is developed by the Cabal, it defends that when our soul

was created, another soul was conceived, our twin, which polarizes us, thus balancing the cosmic universe.

In the Spirits' Book²³³, there are no soulmates in the sense of eternal halves, which would merge into one to characterize an individuality, the spirituality claims that the expression "half" is inexact, for if one spirit were half of another, separate from it would be incomplete. Referring to the question if the souls were created destined for each other, it clarifies that there is no particular and destiny union between two souls, that the sympathy and the union between the spirits are the result of the perfect concordance of their inclinations, of their instincts. The perfect identity consists in the similarity of thoughts, feelings and degrees of elevation.

In the Spiritist Magazine of May 1858, in the text titled "As metades eternas" ²³⁴, there is the testimony of two spirits considered soulmates, Abelardo and Heloísa, and inform that the souls were not created in pairs, they are perfectly different souls since the beginning, but they walk together and, as men are more or less perfect, they find themselves under the same conditions. They affirm that each spirit tends to look for another that is similar, it is what we call sympathy. Emanuel, in the work The Comforter, psychography of Chico Xavier, thus refers to the soulmates:

In the sacred mystery of life, each heart possesses in the infinite the soulmate of its, divine companion for the journey to glorious immortality. Soulmates look for each other, whenever they are apart. The perennial union is for them the supreme and indefinable aspiration. Thousands of beings, if lost in crime or unconscious, experiment the separation of souls that they bear, as a harder trial, and, in the drama of more obscure existences, we always see the eternal attraction of souls who love each other. When they meet each other, in the human works, they feel owners of the real happiness for their hearts – their sheer union. And the only setback that could spoil this is the perspective of a new separation by death, which the Spiritist Doctrine arrived to explain, to unclenching to all spirits lovers of good and truth the eternal horizons of life. (XAVIER, 2009, p.106,

²³³ Id., ibid. Q. 298. p. 229.

²³⁴ REVISTA Espírita. 1858. May. As metades eternas. Available on: https://bit.ly/2tWwXTQ. Access on: 5 jul. 2018.

The theory of "soulmates" brought by Emmanuel was contested by the Brazilian Spiritist Federation (FEB), because, according to the federation, it was in contradiction to the response given by the spirits of codification, in questions 298 and 299 of the Spirits' Book. In a loving answer, Emmanuel asked to keep it, because the soul mate would not be that of the eternal halves, but of the perfectly identified souls.

Divaldo Franco²³⁶ warns that Emmanuel meant that these souls could merge, if they were in the perispiritual body only, because the two perispirits would not have or feel any vibratory shock. However, he reminds that Kardec chose to maintain the view that the eternal halves do not exist, so that we would be mates in the deep affective sense, identical in aspirations, we would complete each other without forgetting the collectivity in general, because otherwise we would be in the privilege of our exclusive love and abandon the world needy of our love.

As for the possibility of these souls walking together for eternity, it is important to note that the spiritual affinities have already shown the souls have been together for millennia and, therefore, end up presenting a great identity of spiritual baggage, this affinity is the fundamental nourishment of the spirit to the accomplishments of life. In this sense, the possibility of walking together in the evolutionary process exists, but in the physical plane they can reincarnate as parents, children, siblings, husband and wife, etc., according to the evolutionary need of each one.

About this topic, it is worth mentioning the Spiritist magazine of July

²³⁵ No sagrado mistério da vida, cada coração possui no Infinito a alma gêmea da sua, companheira divina para a viagem à gloriosa imortalidade. Criadas umas para as outras, as almas gêmeas se buscam, sempre que separadas. A união perene é-lhes a aspiração suprema e indefinível. Milhares de seres, se transviados no crime ou na inconsciência, experimentaram a separação das almas que os sustentam, como a provação mais ríspida e dolorosa, e no drama das existências mais obscuras vemos sempre a atração eterna das almas que se amam mais intimamente, envolvendo umas para as outras num turbilhão de ansiedades angustiosas; atração que é superior a todas as expressões convencionais da vida terrestre. Quando se encontram no acervo real para os seus corações – o da ventura de sua união pela qual não trocariam todos os impérios do mundo, e a única amargura que lhes empana a alegria é a perspectiva de uma nova separação pela morte, perspectiva essa que a luz da Nova Revelação veio dissipar, descerrando para todos os Espíritos amantes do bem e da verdade os horizontes eternos da vida. XAVIER, Francisco Cândido. O consolador. By Spirit Emmanuel. [s.l.]: L. Neilmoris, 2009. p. 106.

²³⁶ PROGRAMA Transição. Divaldo Franco Alma Gêmea, Carma e justiça de Deus. Available on: https://bit.ly/2KOVMY5. Access on: 5 jul. 2018.

1862²³⁷, which brings a curious dialogue between an affine couple. See:

- Q. you told me several times that we would meet so that we could no longer separate. How can that be? The reincarnations, even those succeeding the Earth ones, do not always separate for a longer or shorter time?
- A. I have already told you: God allows those who sincerely love and who knew how to suffer with resignation to atone for their faults, to meet first in the world of spirits, where they progress together in order to obtain reincarnations in the higher worlds. They can therefore, if they ask fervently, leave the spirit world on the same occasion, to reincarnate in the same places and, by a chaining of previously determined circumstances, to meet by the bonds that invite their hearts. Some will ask to be a father or mother of a spirit that was sympathetic to them and that they will have the happiness of driving on the right path, surrounding it with the gentle care of the family and friendship. Others will ask the grace to unite for marriage and to see many years of happiness and love. I speak of marriage understood in the sense of the intimate union of two beings who no longer want to separate [our emphasis]. (REVISTA ESPÍ-RITA, 1862, our translation)

And the spirit continues to clarify:

[...] What is there that is not easy to understand and admit? God, who loves all his children, would not have been able to create, for those who have become worthy, a happiness as perfect as cruel had been the test? What could he grant that would be more consistent with the sincere desire of every loving heart? Of all the rewards promised to men, something similar to that thought, to that hope, could I say to this certainty to reunite with the loved ones for all eternity? Believe me, dear daughter, our secret aspirations, this mysterious but irresistible need to love, to love at length, to love always, were only placed by God in our hearts because the promise of the future allows us these sweet hopes. God will not make us experience the pains of disappointment. Our hearts want happiness

²³⁷ Já me disseste várias vezes que nos reuniríamos para não mais nos separarmos. Como poderá dar-se isso? As reencarnações, mesmo as que se sucedem às da Terra, não separam sempre por um tempo mais ou menos longo? Eu já te disse: Deus permite aos que se amam sinceramente e que souberam sofrer com resignação para expiar as suas faltas, reunirem-se primeiramente no mundo dos Espíritos, onde progridem juntos, a fim de obterem reencarnações em mundos superiores. Eles podem, pois, se pedirem com fervor, deixar os mundos espíritas na mesma ocasião, reencarnar-se nos mesmos lugares e, por um encadeamento de circunstâncias previamente determinadas, reunir-se pelos laços que mais convierem aos seus corações. Uns terão pedido para serem pai ou mãe de um Espírito que lhes era simpático e que terão a felicidade de dirigir no bom caminho, cercando-o dos suaves cuidados da família e da amizade. Outros terão pedido a graça de se unirem pelo casamento e de verem decorrer muitos anos de felicidade e de amor. Falo do casamento entendido no sentido da união íntima de dois seres que não querem mais separar-se. REVISTA Espírita. 1862. July. União simpática das almas. Available on: https://bit.ly/2Nv5znZ. Access on: 5 jul. 2018.

and do not beat but for pure affections. The reward could only be the perfect realization of our love dreams. In the same way that, in the condition of poor suffering spirits destined for trial, it was necessary to ask and choose sometimes the most cruel expiations, in the condition of happy and regenerating spirits we also chose, with the new life destined to purify us even more, the sum of happiness granted to the advanced spirit [our emphasis]. (REVISTA ESPÍRITA, 1858, our translation)²³⁸

There are many cases of affinity in spiritist works. We selected excerpts from the works of Chico Xavier and André Luiz that exemplify and what we discussed:

- 1. "Renúncia": Alcíone and Carlos.²³⁹
- **2.** "Cinquenta anos depois": in this work, prior to "Renúncia", Celia and Ciro form the same couple of soulmates: Alcíone and Carlos.²⁴⁰
- **3.** "Há dois mil anos": Livia is Publius Lentulus´s soulmate, a Roman senator.²⁴¹
- **4.** "Nosso Lar": Tobias meets his two wives of the last existence. The first, Hilda, was his maximum affinity and Luciana, the second, consorted with him in a fraternal union.²⁴²
- **5.** E a vida continua... Evelina, a disincarnated catholic, was married to Gaius on the physical plane, but discovered her real affinity in another person, Fantini.²⁴³

Another very common questioning involving the topic is whether, when

^{238 [...]} o que é que há nisso que não seja fácil de compreender e admitir? Deus, que ama a todos os seus filhos, não teria podido criar, para aqueles que se tiverem tornado dignos, uma felicidade tão perfeita quanto cruéis tinham sido as provas? O que poderia ele conceder que fosse mais conforme ao sincero desejo de todo coração amoroso? De todas as recompensas prometidas aos homens, algo há semelhante a esse pensamento, a essa esperança, eu poderia dizer a essa certeza de unir-se aos seres adorados por toda a eternidade? Acredita em mim, filha querida, nossas secretas aspirações, essa necessidade misteriosa, mas irresistível de amar, de amar longamente, de amar sempre, só foram colocadas por Deus em nossos corações porque a promessa do futuro nos permite essas doces esperanças. Deus não nos fará experimentar as dores da decepção. Nossos corações querem a felicidade e não pulsam senão pelas afeições puras. A recompensa só poderia ser a perfeita realização de nossos sonhos de amor. Do mesmo modo que, na condição de pobres Espíritos sofredores destinados à provação, foi-nos preciso pedir e escolher por vezes as mais cruéis expiações, na condição de Espíritos felizes e regenerados escolhemos também, com a nova vida destinada a nos depurar ainda mais, a soma de felicidades concedidas ao Espírito adiantado. REVISTA Espírita. 1858. May. As metades eternas. Available on: https://bit.ly/2Nv5znZ. Access on: 05 jul. 2018.

²³⁹ XAVIER, Francisco Cândido. Renúncia. Spirit Emmanuel. [s.l.]: FEB, [2011?].

²⁴⁰ Id. Cinquenta anos depois. Spirit Emmanuel. [s.l.]: FEB, [2011?].

²⁴¹ Id. Há dois mil anos. Spirit Emmanuel. Rio de Janeiro: FEB, [2011?].

²⁴² Id. Nosso Lar. André Luiz Spirit. [s.l.]: Luz Espirita, 2011.

²⁴³ *Id.* E a vida continua. André Luiz. Rio de Janeiro: FEB, [2011?].

incarnate, we can recognize the soul mate or the related souls. The Union of the soulmates in the spiritual plane for a long time is a possibility, but it does not always happen also in the physical plane, because everything depends on the deserving of each and the evolutionary stage. One of the two, for example, may need to repair errors and pass certain tests in a future reincarnation that the other does not. In this case they may find themselves in the future, but do not need to reincarnate together and undergo a new experience in the matter.

The attraction between both is unique and peculiar, it transcends the physical plane in function of the spiritual energy existing among the souls, a sensation that remains through time. The encounter between the soulmates on Earth, when reincarnate in a position of eventual loving partners, does not always present itself in a way that allows a happy and permanent union, and it is rare to happen. Usually the encounter and the relationship of the soul mates presents itself as one of the greatest challenges of their loving lives, it is common that one, or both, are in other relationships.

Therefore, if they are at different points of their evolutionary process there will be a postponement of the union, and will only happen when the souls are deserving and are, before the law of God, ready to live the love. The separation, when there is in the highest soul the certainty that one day they will be together, is not painful.

The encounter with the soulmate give birth, in both, to feelings of security and completeness. Even if the conditions of the material life are not favorable to the union, when they cannot assume what they feel, they are hopelessly attracted to one another. When together they feel an inexplicable feeling of peace and comfort, they feel, in the inner self, that they have found their soulmate, they know and understand each other without words, in a connection of soul to soul.

Final Considerations



After a year writing a little daily about the understanding of the Spiritist doctrine about the many questions received, I am immensely happy to be, in the week of my birthday, finishing this project idealized and built with both love and affection.

There were days of much learning, study and reflection. Very often, I had to call off commitments with friends and family to fulfill the commitment made with spirituality in May 2018, when I was inspired by the idea of writing the book. From the beginning I had full awareness of the efforts to be undertaken for the success of the work, but I never doubted or let myself be slaughtered in the face of difficulties, I always believed it was possible, because I trusted in the support of spiritual friends.

The desire to bring to my neighbor a little bit of the light and consolation that represents to me the Spiritist doctrine was my propellant spring, driving me every day to continue, to lovingly reserve a time for this. It was not always easy, there were times when the commitments were so many that I was unable to write. In those days I slept sad, with a feeling of failure for failing to fulfill my daily work schedule, but I still continued to endure.

Obstacles exist to be overcome. Among the many precious teachings brought by the Spiritist doctrine, I learned not to give up and to maintain perseverance, for perfection and happiness is our destination I knew one day I could. In fact, we will all succeed, with effort and dedication we will reach the great goal. However, all this will be possible only through small victories undertaken over ourselves.

Every day a small challenge, a small overcoming of our inferior tendencies, about discouraging and defeat thoughts that reach our mind, over the fatigue after a stressful day of work, or over the dissatisfaction when something did not occur as we wished. Anyway, simple everyday achievements that make us grow and progress, in the certainty of being capable. We cannot stop believing in ourselves, in our capacity, in our divine spark. We are children of God and we can do all things in him who strengthens us

Dear Friends of Knowing Spiritism, from the bottom of my heart I hope to have contributed, in a simple way, to your encounter, or reunion, with God. That after reading this book you feel more connected to our father, perceiving his presence at all times of your life, just as I feel him.

I thank again to all who have helped me to make this dream come true, especially to God and to spiritual friends, without whom nothing would have been possible. Thank you so much for believing in me and granting me this opportunity. I hope I have matched the expectations. If not, I promise to continue studying, working and striving, always giving my best.

See you soon.

SERIES Knowing Spiritism

Spiritism without Secrets

Spiritism, a doctrine that illuminates consciences and consoles hearts, has a role of great relevance for humanity. It brings hope and shows that we are children of God, immortal and beloved spirits, all born for happiness and perfection. We are temporarily going through challenging moments that assist us in our evolution.

The internet, specially social networks, have become, over time, an exceptional instrument also for the dissemination of the word of Christ. Internet represents an environment without borders and makes possible the Gospel to reach everywhere, even the most remote locations. That allows it to be known by different cultures and languages.

This book, originated from several questions sent to the channel "Conhecendo o Espiritismo" on its social networks, now becomes another resorce for the dissemination of the Spiritist Doctrine. It is a continuation of the initial work. It brings in the format of questions and answers many doubts presented in the channel.

Through instigating and attractive questions to any audience, with a light, objective and didactic language, that awakens the reader. Who is encouraged to search for knowledge of the divine laws and for the experience of the Redivive Gospel, so beautifully exemplified by Jesus.

Therefore, for those who want to know the Spiritist

Doctrine, or even deepen their existing knowledge, reading
this work is of great value.

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