

SPIRITUALISM

CURRENT REFLECTIONS



Jorge Hessen

"SPIRITUALISM - CURRENT REFLECTIONS"

Jorge Hessen

2014

Dedications

The idealists that are known for their legitimate opinions consider Jorge Hessen to be a renowned spiritualist writer today. Due to his studies and research, he has been contributed to the dissemination of the precepts of Christ under the perspective of the Spiritism, and also to comfort the people who ignore the true purpose of the present reincarnation.

Preliminary explanation

Jorge Hessen, a spiritist writer, examines current issues with the objective of disseminating the Spiritist Doctrine and highlighting the dictates of reincarnation and immortality of the soul.

His articles suggest a better understanding of immortal life and should be enjoyed by people who are not content with the shallowness of life that is ruled by the tyranny of materialism.

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"Unshakable faith is only that which can meet reason face to face, in all ages of mankind."

Allan Kardec

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PRESENTATION OF THE AUTHOR

Jorge Luiz Hessen was born on 18 August 1951, in the former State of Guanabara, which became the state Rio Janeiro. He lives as the person who came to the world to awaken to a spiritual project above the pleasures of earth life. He had a poor childhood, his parents were divorced, and he had two brothers. In his youth, he had his first contact with facts of mediumship when his younger brother had a communication of the spirits. He was impressed because he knew his brother would be unable to pretend a phenomenon of such magnitude. That episode would later to stimulate him to involve in principles codified by Allan Kardec.

At 20 years of age, he joined Public Administration by doing public examinations and after some time was director of a department's INMETRO - The National Institute of Metrology, Quality and Technology - a federal agency which is the regulatory authority of the National System of Metrology, Standardization and Industrial Quality, in the state of Mato Grosso for five years. He also worked in the University of Brasília - UnB, from 1992 to 1996, as a coordinator of public examinations. Currently, he is retired.

He married Maria Eleusa when he was 26 years old. He is the father of five children, one of the daughters (the eldest) has a brain injury. He graduated with a degree in History and Geography at UniCEUB (Centro Universitario de Brasilia) in 2005, at 54 years of age.

His spirit-life in those over 30 years of Doctrine and the efforts to study Spiritism were equivalente a degree from many colleges. He participated in the foundation of some spiritist centers in Brasilia and Cuiaba - MT where published in 1991 the book "Praeiro - Peregrino da terra do Pantanal" (Praeiro - Pilgrim Land of the Pantanal). He began his outreach work

when he was very young in Brasília. In that time, he engaged in spiritist writing, developing the ability to write in Cuiabá, when published "Luz na Mente" (Light in the Mind), a journal that came to satisfy his ideals of the Spiritism's dissemination.

In the 1990's, he was the editor of the newspaper "União da Federação Espírita do Distrito Federal" (Union of Spiritist Federation of Distrito Federal). Nowadays, he has been member of several disseminators magazines of Spiritism, like "Reformador" a magazine of Brazilian Spiritist Federation, "O Espírita", "O Médiun", and speaker in many different spiritist centers of the state that he lives with his family, the state Distrito Federal.

His unwavering guidance remains to be faithful to the precepts of Jesus and Kardec.

Maria Eleusa de CastroHessen (wife)

FOREWORD

The first sentence of the book Ave, Christ! Emmanuel says, "Almost two hundred years of Christianity began to change the panorama of the world." The Emmanuel report, in this book, events experienced between the end of the second and beginning of the third century of our era. Christianity was still a new idea, a nascent doctrine, a movement that spread in an obscure and illegal way among the great Greco-Roman thought and the splendors of the empire.

Emmanuel also says, "If, in the earthly organization, the Humanity had intense movement to work the ideological transformation, the service on the higher spiritual planes reached heights". We see, then, that there was an intense work in conjunction between the spiritual plane and the Earth to the transformation of the world. This transformation would have to be fundamentally ideological, because it was necessary, first, to change the mind of man, to give them a new direction, so that, later, the social and cultural environment would be transformed.

For over two centuries, still Christianity had to continue its underground work, that the Roman catacombs are the most perfect symbol, so that its principles were able to undermine the power structure of the empire, opening perspectives on a new era. After all, early in the fourth century, Christian principles had already broken in such a way that structure, like the plants that break the walls and the stone wall, the remaining forces of the empire decided to adopt them as official ideology. In that moment, appeared the figure of the Emperor Constantine who started the official and at the same time the misrepresentation of Christianity. (1)

When we understand this sense of Spiritism, capturing its true meaning, we have to put aside the natural anxiety that leads us to accept many mystification as "progress of doctrine ".We understand now that the doctrine can only progress within the methodological principles of Kardec. A hundred years ago the systematizer established these principles, which are still valid, because no one so far did something better. If sociology, for

example, the methodology of Durkheim could be overcome, it was because the new science evolved quickly. With regard to Spiritism, because of the complexity of the object, did not happen the same thing.

The methodological rules of Kardec are not supplanted and should be rigorously observed, if we do not want to go back again at the stage of utopian spiritualism. Many of the "new revelations" that are being accepted in spiritist field are nothing more than a means of regression. In addition, that is why we have to intensify, as Emmanuel advises the systematic study of the works of Codification in the Spiritist doctrinal associations.

São Paulo, November 2014

Brothers W

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ORGAN DONATION FOR TRANSPLANTS IS PERFECTLY LEGITIMATE

Translation
Erika de Castro Hessen

In the medical practice of all specialities, organ transplantation is the one which most clearly demonstrates the close relationship between death and the new life, the reborn from the ashes, like the Phoenix: The mythological bird that is the symbol of time renovation and life after death.(1)

The topic "donation of organs and transplants" is very contemporary in the earthly setting. About this subject, instructive information from the Spiritual Benefactors are not abundant. The genome project, investigations about the embryonic stem cells and others single the reach of the human science. Not too long ago rejections were still abundant in transplantations, which are now trivial practices of organic regeneration. The accuracy of "in-vivo" experiences aiming at the regeneration of cells and the perspective of improving life progress, although researches are still in their initial phases. This makes the experience of the contemporaneous science auspicious. However, the fear of the unknown hovers over the imaginary of many.

Some spiritualists refuse to authorize, in life, the donation of their own organs after death, alleging that Chico Xavier was not favorable to transplantations. This is not true! It is necessary to explain that Chico Xavier, when affirmed that "My medium ship, my life, was dedicated to my family, my friends, the people. My death is mine. I have this right. Nobody can touch my body; it must go to the mother Earth", said so because while still alive, Chico received several [inopportune] offers that, after his death, his brain could be studied. Hence the understandable

fear that his body would be profaned.

We cannot forget that if we are potential donors today, tomorrow we, our friends or relatives could be potential receivers. "For most people, the matter of donation is as remote and distant as death. But for those who are waiting for an organ for transplantation, it means the only possibility of life!" (2) Joanna de Angelis, aware of that importance, stresses out that: " (...) True blessing, the organ transplantation offers the opportunity of continuation of the physical existence, in the condition of moratorium, through which the Spirit continues its organic periplus. After all, life in the body is the way to fullness - which is life in itself, ardent and real" (3)

In an interview to the Tupi Television Network, in August, 1964, Francisco Cândido Xavier said that organ transplantation, in the opinion of the wise Spirits, is a scientific problem that is very legitimate, natural, and must be taken ahead. The Spirits, according to Chico Xavier, do not believe that the organ transplantation is against the natural laws, because it is very natural that, when we get rid of the physical body, we become donors of the useful organs to friends who need them, so that they can make good use of them. (4)

Organ donation to transplantation is perfectly legitimate. Divaldo Franco certifies: If the divine mercy gives us a healthy physical organization, it is fair and valid, after we use this patrimony, offering it, thanks to the valuable achievements of science and technology, to those who came in lacking, so that they can proceed in their journeys.

Also, there are no traumatizing or inhibiting consequences in the spiritual body, compensating for the physical body mutilation. The eye donor will not return blind from the Other World. If such were the case, what would happen to those who have had their bodies consumed by fire or disintegrated in an explosion? (6)

When is it possible to precise that a person is really dead? According to the American Society of Neurocardiology the encephalic death is the state of irreversible cessation of all encephalon and neural functions, resulting from edema and massive destruction of encephalic tissues, although the

cardiopulmonary activity can be sustained through advanced systems of vital support and ventilation mechanisms.

The great discussion on this subject is the encephalic death, because during it, the organs or parts of the human body are removed for immediate use in patients who need them. To be in encephalic death is to be in an irreversible and definitive cessation of the encephalon, incompatible with life and from which no one has ever recovered. (8) In case there is encephalic death, confirmed through conventional exams and also supported by modern technology resources, only devices can maintain a vegetative state of life, sometimes for indefinite time. It is in such state that it is verified the possibility of the organ donor "dying" and just then his/her organs can be used - since organs without sanguine irrigation do not serve for transplantations. Would it be the euthanasia? Evidently that characterizing the fact as euthanasia lacks scientific argumentation (...) to condemn organ transplantation: euthanasia, by no means would fit in those confirmed cases of encephalic death. (8)

Medicine, all over the world, has, as a certainty, that encephalic death, which includes the death of the encephalic stem (10), will be only evidenced through two neurological exams with an interval of six hours, and another complementary exam. Thus, when it is evidenced that there is the total cessation of the neural function, this patient will be dead, to the unanimity of the medical literature.

Another question sometimes raised is the rejection of the organism after the surgery. Chico Xavier comes to help us, explaining that: André Luiz considers rejection a clearly understandable problem, because the organ of the spiritual body is present in the receptor. The perispiritual organ provokes the elements that defend the body, but the immunological resources, in a near future, naturally, will refrain or prevent it. (11) Experts have developed several immunosuppressant drugs since 1967 (cyclosporine, azathioprine, and corticoids), to reduce the possibility of rejection, then starting organ receptor to have a longer afterlife. (12) Statistically, what happens is that the rate of lift

extension through transplantation is extremely high. Thanks not only to the medical techniques, always improving, but also to the immunosuppressors which were considerably developed and extended, currently there are schemes that reach zero percent (0%) of acute cell rejection in the initial phase of the transplantation, which is when they occur. (13)

André Luiz explains that when the cell is removed from its forming structure, in the human body, going laboratorially to other energetic environment, it loses the mental command which orientated it and, this way, starts individualizing itself; when it is implanted in another organism [for example, though transplantation], it will tend to adapt itself to the new command [spiritual] which will revitalize it and then will coordinate its trajectory. (14) This condition is corroborated by Joanna de Angelis when she says: (...)the organ transferred to another body, the perispirit of the living person starts to influence it, automatically, molding it to its needs, which will demand from the benefited patient an urgent moral transformation for the better, so that his/her probation map may also be modified through his/her interior renovation, generating new unchaining causes for the happiness that he/she searches and maybe does not deserve yet. (15)

The Spirits told Kardec that the disconnection of the physical body is a highly specialized process and that can last minutes, hours, days, months. (16) Although after the physical death there is no longer any vitality in the body, although there are cases in which the Spirit, whose life was all material, sensual, remains connected with its remains, due to the affinity given to him/her to the matter. (17) However, let's remember what happens in big cities everyday: The practice of the necropsy, required by Law, in cases of violent death or without determined cause: The corpse is opened, from the sternal region to the lower womb, showing its thoracoabdominal viscera. (18) We cannot lose sight of the subject of the individual merit. Would the spirit of the deceased be at the mercy of the men's decisions to remove their organs for transplantation, cremate their corpses, or cut into pieces their viscera at the time of their necropsy?! Common-sense and

reasoning cry out that this is not possible, considering that such would be admitting the justice of the chance and chance does not exist! (19)

In synthesis, the donation of organs for transplantation will not affect the donor spirit, except if we believe that God's Law is unfair and that we are on the Earth at the drift of His Will. Let us remember that in the Statute of the Father there is no room for injustice and organ transplantation (an achievement of human science) is a valuable opportunity, among others, placed at our disposition for the practice of love.

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(2) In Doação de Órgãos e Transplantes by Wladimir Lisso / Cleusa M. Cardoso de Paiva, access available on 04/15/2004

(3) Franco, Divaldo Pereira. "Dias Gloriosos", dictated by the spirit of Joanna de Angelis. Salvador, BA: LEAL Publishing House, 1999, Cf Chapter Transplantes de Órgãos (Organ Transplantation)

(4) Published in the Spirit Magazine Allan Kardec, year X, number 38

(3) Franco, Divaldo Pereira. Seara de Luz, Salvador: Leal Publishing House [the book presents a series of interviews with Divaldo between 1971 and 1990.]

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(9) Ibid

(10) The brain stem, and not the heart, is recognized as the

organizer and “commander” of all vital processes. In it is the neural capacity for respiration and spontaneous cardiac beats; without the stem nobody can breath by himself/herself.

(11) Cf. Spirit Magazine Allan Kardec, year X, number 38

(12) Folha de S.Paulo, A3, “Opinião”, May 15, 2001

(13) Interview with Professor Dr. Flávio Jota de Paula, Physician of the Unit of Renal Transplantation of the HC/FMUSP. 1st Secretary of the Brazilian Association of Organs Transplantation (ABTO). Director of the I Mini Maraton of Organ Receiver from Brazil. Published in Prática Hospitalar year IV number 24 Nov-Dec/2002

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WOULD SCIENTISTS BE SUBVERTING THE DIVINE ORDER WHEN MANIPULATING EMBRYONIC STEM CELLS

Translation
Erika de Castro Hessen

On April 20, 2005, the Federal Government introduced the first public bid notice which will permit the financing of research with stem cells in the country. R\$ 11 million will be released by the Ministry of Health and the Ministry of Science and Technology. The fund will be used to finance basic research projects (in vitro experimentations), pre-clinic (experimentations with animals) and clinic (experimentations in human beings) research, which have the development of innovate procedures in cellular therapy as their objective. Adult bone marrow and umbilical cord stem cells may also be researched, and the embryonic stem cells, included in the public bid notice due to the bio-security law. (1)

With the approval of the Bio-security Law, Brazilian scientists are authorized to do research with embryonic stem cells, unequivocally, currently one of the most promising areas in medicine. (2) But the research with stem cells may only be done if they have been obtained through in vitro fertilization and have been frozen for more than three years. (3)

For those who do not know the subject, we inform that the stem cell is a type of cell that can differentiate itself and form different types of tissues. This is a special capacity, because the other cells can generally be part of just one specific tissue (for instance: skin cells can only form the skin). Another special capacity of the stem cells is self-replication, in other words, they can generate identical copies of themselves. (4)

Due to these two capacities, the stem cells have been object of intense research lately, because, in the future, they can work

as substitute cells in wounded or sick tissues, as in the cases of Alzheimer, Parkinson and neuromuscular diseases in general, or even in the place of cells that the organism stops producing due to some deficiency, such as in the case of diabetes. However, it is important to say that the immediate application is still distant. (5)

For now, there are high hopes but we lack research, which, although accelerated, are in the initial stage. The Ministry of Health is worried with the excessive euphoria about the use of stem cells. They are not a promise of cure, a miracle...as if the patient was to "leave the crutches and walk away".

For the spirits, embryos that remain stored (frozen) may or may not have connected spirits. Whether by the fact of being in debt with humanity or, according to Joanna de Angelis, of escaping from their persecutors, they may be taken to "a period of probation" in these frozen embryos, passing through a period of dormancy, a period in which they would be free from obsessive persecutions, and in a preparatory phase to a possible return to the Earth.

Placed the subject, one question presents itself: Would the frozen embryos, where the embryonic stem cells are placed, have potential of vitality that cannot be transformed (for some destroyed)? That is the question!

In the last months, several religious leaders and specialists have been getting together, in several parts of the Earth, to discuss these scientific progresses and their controversial ethical questions. Some of them believe it is an "abortion".

Thinking over some important notes of Joanna's, we also have to consider that the spiritual Mentors, specialists in this area, are sufficiently intelligent to know which ovule will be, or not, destined to produce stem cells with therapeutic purposes and, therefore, that any spirit shall be connected with it. Or, then, we are enthroning the vigorous power of the unexpected, the "chance".

Do the frozen human embryos have a spirit connected with them or not? As we remarked above, Joanna explained that there are cases that there may be, and there cases that there are not. Question 356 of The Book of the Spirits explains that

there may be the development of gestation without spirit. André Luiz elucidates the mechanism of that process in the second part of the book *Evolução em Dois Mundos* (Evolution in Two Worlds), considering that the perispiritual model is the maternal one, given by the spiritual command of the mother who desires to have a child very much. (8)

In this regard, question 136-a of the "Book of the Spirits", emphasize again " (...) The organic life may animate a body without a soul (...)" " (9) That idea lead us to reflect about the possibility that embryos without spirits connected with them may exist. And, even more, wouldn't we be making a big mistake, the possible generation of thousands of frozen (expandable) lives waiting for death? It is worth to meditate a little more deeply about that question!

It is interesting to bring to the discussion the fact that the researches of the Medicine School of Cardiff, in Wales, recently announced that they are producing human embryos without using sperm, looking for making the use of blastocysts (10) to the use of stem cells less polemic. The method made public by the *New Scientist* magazine uses just the PLC-Zeta protein, found in the sperm, responsible for the cellular division. The embryos develop themselves without the male chromosomes and, therefore, would not result in a procreation process. The use of stem cells taken from human embryos - generally ruled out in assisted reproduction clinics - face serious resistances in several countries. Many consider those embryos as living beings, because they characterize life from the fecundation of the ovule by the spermatozoid. (11)

Joanna de Angelis knowing about the importance of those researches points out: " (...) True blessing, the organ transplantation grants the opportunity of continuation of the physical existence, in the moratorium condition, through which the Spirit goes on its organic periplus. After all, life in the body is the way to plenitude - which is life in itself, ardent and real". (12) We cannot refrain from recognize that the physical body is the divine machine that the Lord lends us to the confection of our happiness on Earth.

We cannot remain in the ignorance, and science must reach

the objective that the Providence gave it. Kardec teaches that we instruct ourselves through the power of the things. The moral revolutions, like the social revolutions, infiltrate themselves in the ideas little by little; they germinate during centuries; after that, they break out suddenly and produce the collapse of the past ideas that were not in harmony with the new necessities and the new aspirations anymore.

Every new technology generates polemics. Among the arguments of those who are against the therapeutic technique with stem cells is the fear that it will generate ovules and embryos commercialization. In case that reality is feasible, are we going to stagnate science?

For Eduardo Krieger, president of the Brazilian Academy of Science (ABC), the financing of research with embryonic stem cells represents society's trust in the Brazilian scientists. "Today the scientist is extremely worried that the progress of science has to be focused on society. The scientific community has evolved and is in conditions of producing that knowledge". (15)

In reality the search of knowledge is man's basic need. And concerning the fear of misuse of the stem cells we think that the science will learn how to best handle with the techniques which involve cloning, making it simpler and safer. Concerning its dissemination, it will depend on the Spirituality programs. (16)

For those who believe that the scientists would be subverting the divine order when manipulating embryonic stem cells, it is important to remember them that transgression to the natural order is an undernourished child, bombed cities, terrorist acts, sick people without medical assistance, workers without job. Subverting the divine order will always be the way we treat people, not how they are born. (17) Can the ones who are against the scientific research at issue today absolutely guarantee that they will not benefit from that innovate proposal of human therapy in the future?

SOURCES:

- 1 - The public bid notice to the projects selection is available

in the e-mail address of the National Council of Scientific and Technologic Development (CNPq - Conselho Nacional de Desenvolvimento Científico e Tecnológico).

2 - A Census carried out by the Brazilian Society of Assisted Reproduction (SBRA - Sociedade Brasileira de Reprodução Assistida) reveals the existence of 9,914 frozen embryos in the 15 major Brazilian reproduction clinics. From those, 3,219 have been frozen for more than three years, an essential criteria for the use of them in research with embryonic stem cells (CTs) approved by the Bio-security Law.

3 - Veja Magazine published on March 03, 2005.

4 - The stem cells currently used in experiments are, basically, from: 1) the patient's bone marrow, 2) the placenta and the new born's umbilical cord and 3) human embryos.

5 - Lygia da Veiga Pereira, from the Center of Studies of the Human Genome of the University of São Paulo (USP).

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10 - The blastocyst is a cluster ranging from 100 to 200 cells.

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THE COMING OF THE PARACLETE

Translation
Erika de Castro Hessen

In the 16th century, during the Age of Reason – of anthropocentrism – the materialistic rhetoric gains momentum due to the social, political, economical and religious transformations that were occurring in Europe. Faith extinguished itself in its own source; the religious ideal disappeared. In that scenario, the only concrete reality is matter in motion, to which, given its richness, can produce some surprising effects, which are called psychic or mental ones. Strictly speaking, the current Christianity - accepted by most people – did not have appropriate answers for the problems of civilization.

Nowadays, after two millennia of historical ebullition, of the man's painful maturing, of criminal deformations of the Christian message, would it be possible to re-establish the fundamental teachings in their primitive purity, after all? In The Gospel According to Spiritism , Kardec and the Superior Spirits reveal that Spiritism is "Jesus' Promised Consoler", "The Spirit of Truth", the "Paraclete", according to John's Gospel. "If you love me, follow my commandments; and I will ask my Father and he will send you another Consoler, to be with you forever: - The Spirit of Truth, that the world cannot receive, because does not see it and does not know it at all. But as of you, you will know it, because it will be with you and it will be in you. - However, the Consoler, that is the Holy Ghost, that my Father will send in my name, will teach you all of the things and will make you remember everything that I have said".. (1)

If, however, the Sprit of Truth should come later to teach all things is because Christ had not taught everything at that time.

If it would come to remind us of what Christ had said, it is because we would have forgotten or misinterpreted it. In line with his assertion, His teachings were incomplete, for he announced the coming of that which should complete them. This way, if Christ could not fully develop his teachings, it is because men lacked knowledge that could not be acquired except with time, and without which they could not understand it; some things might seem contradictory in their current state of effective knowledge, then.

Kardec also reminds us that Spiritism comes at the right time to fulfill Christ's promise: the Spirit of Truth presides over its establishment, reminding men the observance of the law; teaching all things, making them understand what Christ had said through parables. Christ said: "Hear those who have ears to hear"; Spiritism comes to open eyes and ears, because it does not use images or allegories; it lifts the veil intentionally left over certain mysteries; it finally comes to bring a supreme consolation to Earth's disinherited and to all those who suffer, giving a fair cause and a useful purpose to all their pains. Spiritism gives them an unshaken faith in the future, and the painful doubt no longer lingers on their souls; making them see things from above, the importance of the terrestrial suffering is lost in the vastness and in the splendid horizon that involves them, and the perspective of happiness that waits for them gives them patience, resignation, and courage to go all the way in the road. (2)

Some brethren say that many are the comforting doctrines. Why would on Spiritism be the Consoler? We ask: do other doctrines offer humanity the tools [reincarnation, exchange with the unbodied, plurality of inhabited worlds, etc] that Spiritism does? Certainly not! Especially because the Spiritis Doctrine is not a group of ideas, dictated by one thinker or by any group. It is the manifestation of the Spirit of Truth, which was done using the system of universality, precisely as not to allow personal opinions or the opinions of groups to endanger the future of the liberating message.

The Third Revelation [or the Promised Consoler] is based on the opinion of a group of intelligences [Spirits], that have

manifested themselves to more than a thousand spiritualistic groups all over the world, at that time of the Codification. (3) Those intelligences established the moral and philosophical principles of the Spiritualistic Doctrine, which can not be changed by the will of this or that disagreeing thinker.

That is why it is a Revelation, and not a common Doctrine that comes to be modified or interpreted, like the human philosophies of all times. Or else, let us see, The Book of the Spirits is considered for many scholars the most advance work in Philosophy to date, dealing with matters that refer to all fields of knowledge: God, the soul, man and his immortality, divine justice, reincarnation, the plurality of inhabited worlds, etc. With it starts the "age of the Spirit and mediated Faith", no longer a blind faith! Spirit Bezerra de Menezes said: "The Book of the Spirits, if carefully, long and systematically studied, for a hundred years, will not be totally tapered into." (4)

Contemporary Christians say that communication with the spirits is not possible, for it was forbidden by Moses (5), therefore those would be demons (6) trying to deceive men. Yet, why could only bad spirits communicate with us? Wouldn't the good spirits be entitled to do so? And what about the so-called angels, who revealed the prophecies, wouldn't they perhaps be spirits, too?

On the other hand, Jesus also said: "one has to be born again". (7) (my highlight) Admitting that God is infinitely Good and Fair, why would there be so many children with innate handicaps? "Because of their parents' sins", they will say. But would it fair for God "to punish" an innocent child because of his/her parents' mistakes? Recognizing that in the Statutes of God there is no room for injustice, we can only conclude that such children are not as innocent as one might suppose, because they certainly erred a lot in their previous existence.

Besides, we do think of those tragedies as punishment, but rather as a correction opportunity for the individual's own future benefit.

And what about the extraordinary exceptionally gifted or little genius children? Either we have to admit a picky Creator, that privileged those souls, or forcibly these much-above-the-

average intelligences are the result of the vast stock of accumulated knowledge from past lives, manifesting early in childhood the talent they bring from the past.

Also in the spiritualistic hordes there are those who want separate the scientific, philosophical and religious aspects of the Doctrine, and Chico Xavier, commenting on that, remembered that " The Spiritualistic Doctrine is science, philosophy and religion. If we take out the religion, what is left? (...) we have a body without a soul, if we take out the science, we have a headless body, and if we take out the philosophy, we have a limbless body .(8)

Thus, let us not forget that the Consoler takes up three aspects: The Scientific one, the Philosophical one, and the Religious one. As science it demonstrates through logic and experimentation. As philosophy it operates the work of the reason in the search of knowledge and wisdom. As religion it elucidates and clarifies, aiming at elevating the souls, connecting people to one another and to God, building and illuminating the feelings, promoting the inner change.

What we tried to demonstrate here, generally speaking, is that the Doctrine of the Spirits is the Third Revelation, as a complement of the two previous ones, because if the First, with Moses, brought the notion of Justice to the barbarism and the Second, with Jesus Christ, brought the notion of the High Love to a still simple people, it came to bring men the comforting notion of the Duty, as promised by the Master when he said: "Many things I still have to tell you, but you cannot stand them now But the Paraclete, the Holy Ghost (10), that the Father will send in my behalf, will teach you all things, and will remind you of everything that I have said. (11)

SOURCES:

- 1 - John, chap. XIV, vv. 15:16: 17:26
- 2- Kardec, Allan. O Evangelho Segundo o Espiritismo (The Gospel According to Spiritism), RJ: Ed FEB, 1999, Chap. VI.
- 3 - Could it be that only one man could formulate all the scientific and philosophical concepts of the Spiritualistic

Doctrine?, However notable was Kardec's genius, we do not believe that would be possible. In reality the High Spirits took the New Revelation from one pole to the other, manifesting it all over the world, without granting anybody the exclusive privilege of hearing their words. It is in this universality of the doctrinaire precepts that lies the inexpugnable force of the Spiritism and also the cause of its extremely fast propagation.

4 - Reformador from January, 1974, page 30, ed. FEB

5 - The Deuteronomy says: There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. (Chap. 18: 10, 11 and 12.)".

6 - The word "Satan", means opponent in Greek. Diabolos, means opponent in Latin. The word demon (daimon), in its Greek etymology, means human spirits or souls, later being understood as evil spirits. So much that some authors at the dawn of Christianity used the expression "evil demons", and one of them was Saint Justin, martyred in 165 A.D., who wrote "Apology of the Christian Religion."

7 - John, chap. 3:1-12.

8 - "Interviews with Chico Xavier", available in access on 03/27/2005

9 - John, chap, 16:12.

10 - When Jesus prophesied about the coming of the Consoler, he referred to the Good Spirit; he did not use the expression Holy Ghost at all, which was a certainly a change in translations. Nowadays we know that the expression Holy Ghost symbolizes the Spirits that work for God and back then evolved Jesus' disciples, at the party of Pentecostes, provoking the appearance of the mediunic talent, allowing them to speak in different languages to the foreigners of the place (xenoglossy)



THE "ONLY A BIT" AND "ONLY TODAY" FAMOUS EXCUSES

Translation
Erika de Castro Hessen

"Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise. (1)"

The alcoholic drink ingestion issue is an old concern. In Luke's Gospel it is read that "For he [John the Baptist] shall be great in the sight of the Lord, and shall drink neither wine nor strong drink..." (2)

Alcoholism is one of the most serious social-medical problems of the contemporary world. Specialists strive to try to find the matrices for the reason of the problem, and, among many other factors, the huge influence of well-produced advertisements released by media, especially in television, is pointed out. The messages are very strong appeals for the ingestion of drinks, and they become impregnated in the subconscious mind of viewers who are careless to the rules of balance.

Victor Hugo remind us that "when drunk, the patient's rearrangement is very difficult, demanding him/her great effort to regain his/her sanity. Obsession, through alcoholism, is more common than it seems. In a permissive social context, the vice of ingestion of alcoholic drinks becomes an expression of "status", attesting the decadence of a slow and painful historical period."(3)

As the "Spiritualist World" records it, regarding alcoholism in spiritualist cycles, there are some spiritualist "leaders" who usually justify their "draft" in the wicked glass with "baseless arguments, such as: everybody drinks; only some sips do not do any harm; I only drink socially; (...) drinking moderately is even good for one's health..."(4)

Despite the damages alcoholic drinks provoke in the

physiopsychosomatic structure, there are those "specialists" who allege that the physical body needs small amounts of alcoholic drinks. Mere illusion! This is vehemently contested by Doctors Edgar Berger and Oldmar Beskow, in the book called: TWENTIETH CENTURY SLAVES.

Alcoholic not only is a destruction agent in itself, it is also a vehicle of the darkness, a living bridge for the ruining evil bridges. Joanna de Ângelis teaches us that under the pretext of "commemorations, parties and decisions, let us not commit ourselves to the habit of drinking. The ocean is made of water droplets, and beaches of uncountable sand grains. Let us free ourselves from the "ONLY TODAY" cliché, and when impelled to harmful commitments, let us not adopt the famous "ONLY A BIT" excuse, inasmuch as a bite that injects lethal poison, notwithstanding the small dose, produces immediate death."(5) (our highlight)

The permissive rhetoric of the "harmless" drink shall be buried and never, under no allegation, should be exhumed. Although everything begins with the first sip, later comes the need for the second, for the third and so on. Also on the editorial of the "Spiritualist World" if the spiritualist "knows and pretends s/he does not know, s/he is irresponsible and shall suffer the consequences of the omission in his/her deep conscience."(6)

For psychoanalyst Luis Alberto Pinheiro de Freitas, author of "Adolescência, família e drogas" (Mauad Publishing House) (Adolescence, family and drugs), the liberality of many families with alcohol is one of the biggest problems for prevention: - There is the myth that marijuana takes the young to other drugs. But it is alcohol that plays this role. And it is the family itself that stimulates consumption. I have patients who started drinking when their fathers, proud of their sons who became men, called them for some drinks. (7)

In the last five years, indexes grew from 25% to 30%, according to psychiatrist Frederico Vasconcelos (8) "research on alcohol consumption among the youth, by the Centro Brasileiro de Informação sobre Drogas Psicotrópicas (Cebride) (Brazilian Center of Information on Psychotropic Drugs, of the Federal University of São Paulo, Unifesp". For him today's youngsters

have many difficulties with limits, and the age group of excessive alcoholic consumption diminished. Ten years ago, the 40-year-old alcoholic had started drinking when 17 or 18 years old. Today, they start at 12 or 13 years old. This means that, in 10 years, we will have serious alcoholics only 35 years old, at the height of their productive lives.

Vasconcelos affirms that "alcohol generates a disease of long evolution (ten years on the average) and its excessive consumption among youngsters is leading them to more dangerous drugs: - One of them is the Ecstasy, found in two types of tablets: The MA (methamphetamine) and the MDMA (methylenedioxy-N-methylamphetamine), the latter with hallucinogen properties and both sold at R\$ 50.00 a pill in the nightclubs of the South Zone and Barra da Tijuca, in the city of Rio de Janeiro. Nowadays, teenagers expose themselves to alcohol much more. An alcohol-dependant generation is being formed. Besides health risks, there are the hazards of drunk driving, violence and traumas resulting from excessive alcoholic consumption."(9)

Regrettably, in our country i around two billion liters of pinga (Brazilian rum) and more than five billion liters of beer are consumed per year. According to Health and Science College of the University of Brasília, Federal District member, Doctor Josimar França, there are more than one hundred thousand alcoholics and the most of this universe is of youngsters younger than 17 years old. Doctor Josimar França affirms that alcoholism is the most important public health problem in Brazil.

Returning to the "Spiritualist World", it is clearly pointed out that "the mistaken spirit "forgets" that not everything that is common in society is normal, advisable. For this spirit, there is one Doctrine of Spirits for the convenience speech, and another doctrine for his/her personal practice [private spiritualism]. It is adept of the distortion: Do as I say, not as I do." (10)

Before the excuses that try to justify the drinking habit let's hear a legend that once I saw in a calendar with oriental thoughts:

A man comes closer to the leader of his religion, which prohibits alcoholic drinks, and asks:

Great master, are grapes prohibited?

No.

And is grape juice against our religion?

Absolutely not.

And if the grapes leaven in water, are we culprits?

Not at all.

But by leavening, they produce wine. Why is it sin drinking it then?

Well, answered the Great master, if I throw a handful of dirt at your head, I will not hurt you!

Of course not!

If I throw water mixed with dirt, I still won't hurt you!..

Right!

But if I put this handful of dirt mixed with water in an oven in order to burn it, transforming it into a brick and then throw it at your head, what can happen ?....

All circles of existence, in order to adapt themselves to the education processes, need continuous efforts (discipline), because all conquerors of the spirit are made based on reviewed lessons. Hahnemann teaches that "man does not remain vicious because s/he wants to; the one who wants to correct himself/herself always can. Otherwise, for men there would be no law of the progress".(11)

SOURCES:

1 - Solomon Proverb chap 20:1

2 - Luke 1:15 and 7:33

3 - Franco, Divaldo Pereira. Calvário de Libertação - dictated by the Spirit VICTOR HUGO, 1a. ALVORADA Publishing House 1979

4 - Jornal Mundo Espírita da Federação Espírita do Paraná (Spiritualists World Newspaper from Spiritualist Federation of Paraná), July/2002, page 03- Editorial.

5 - Franco, Divaldo Pereira. Estudos Espiritualistas (Spiritualists Studies), dictated by the Spirit of Joanna de Angelis 1ª. FEB Publishing House Rio de Janeiro: 1983

6 - Cf. Jornal Mundo Espírita da Federação Espírita do Paraná

(Spiritualists World Newspaper from Spiritualist Federation of Paraná), July/2002, page 03- Editorial.

7 - "Época" magazine from July 29, 2002, (Marcia Cezimbra, O Globo newspaper)

8 - Frederico Vasconcelos, psychiatrist, coordinator of the Aldeia Clínica and homaged by president Fernando Henrique last month, together with author Glória Perez, for their works on drugs prevention.

9 - "Época" magazine from July 29, 2002, (Marcia Cezimbra, O Globo newspaper)

10 - Cf. Jornal Mundo Espírita da Federação Espírita do Paraná (Spiritualists World Newspaper from Spiritualist Federation of Paraná), July/2002, page 03- Editorial.

11 - Kardec, Allan, Evangelho Segundo o Espiritismo (The Gospel According to Spiritism) , message of Sammuell Hahnemann, Cap 9 FEB Publishing House, Rio de Janeiro 2000



TO BE A SPIRITUALIST

Translation
Erika de Castro Hessen

Every religious conviction is important, however, if we look for the Spiritualistic Doctrine, we cannot deny it fidelity. (1) Due to countless reasons we needed to preserve the doctrinaire whole. Even because, before the educational functions of the religious beliefs, in general, Emmanuel explains: only the Spiritualistic Doctrine allows us the free exam, with the feeling free from dogmatic compressions, so that the faith contemplates the reason, face to face. (2) If the religions "prepare" the souls for punishments and rewards in the after-life, only Kardec's concepts elucidate that we will all harvest according to what we planted in life, without any privilege in the Divine Justice.

The Doctrine codified by Allan Kardec offers us the precise key for the true interpretation of the Gospel. Due to representing the freedom and the understanding in itself. There are those who think that the Third Revelation is forced to miscegenates itself with all of the adventurous peripeteia and religious exoticisms, under penalty of fleeing to the imposing of the fraternity that transmits. But we have to be on watch about this flattering eclecticism, looking for dignifying the Doctrine that consoles and frees us, watching its purity and simplicity (3) so that we do not collaborate, surreptitiously, with the vices of the ignorance and the crimes of thought. [highlighted]

The legacy of tolerance cannot be transfigured in the omission of the obligatory verbal warning before the conceptual grafting and anomalous practices that some fellows attempt to impose in the hosts of the doctrinaire movement.

Nevertheless, to repel the extreme attitudes we should not give up the vigilance demanded by the purity of the spiritualistic

postulates and do not hesitate, when the situation is imposed, in the alert about the fidelity we owe to Kardec and Jesus.

It is important not to forget that in the little concessions we are going to defile the project of the Third Revelation. It is obvious that the fight for the doctrinaire purity and simplicity without living it is to consolidate disturbance focuses, imposing norms onto others, unconcerned of the vigil itself.

This way, for us to avoid certain perfectly dispensable practices on behalf of Spiritualism, we have to understand that the practice of fidelity to Kardec's precepts is a learning process with responsibility on the bases of the Christian dignity, without any traces of fanaticism, which tends to make a healthy discussion around controversial subjects impossible, however we should not forget that the Spiritualist should be our character, even when we are readjusting ourselves, after the fall. Spiritualist should be our behavior, even when we are in hard experiences. Spiritualist should be the name of our name, even when we breathe in afflicting combats with ourselves. Spiritualist should be the clear adjective of our institution, even when, due to that, transitory subsidies and terrestrial honor lack us. (4)

And, also, Emmanuel admonishes: Spiritualistic doctrine means Doctrine of Christ. And the Doctrine of Christ is the doctrine of the moral improvement in all of the worlds. Keep it, then, in the existence, as being your higher responsibility, because there will come the day when you will be naturally invited to render him account. (5) [Highlighted]

SOURCES:

- 1- Xavier, Francisco Cândido. Religião dos Espíritos (Religion of the Spirits), dictated by the Spirit of Emmanuel, RJ: Ed. FEB, 2003
- 2- Idem
- 3- Idem
- 4- Idem Ibidem
- 5- Idem



BRIEF REFLECTIONS ABOUT THE EFFECTIVENESS OF THE PRAYER

Translation
Erika de Castro Hessen

The healing mediunity does not come to supplant medicine and doctors; it simply comes to prove that there are things that they don't know and invite to study them; that nature has resources that they ignore; that the spiritual element that they ignore is not a chimera, and that, when they take it into account they will open new horizons to science and will be more successful than now". (1)

There are researches about the effects of the prayer in the health of people. One of them was performed by the Laboratory of Cellular Immunology of the University of Medicine of the University of Brasília, with the active participation of more than fifty-two students of medicine, from 2000 to 2003. The research, as its results published in the major newspapers of the Country, showed positive results which were materialized in the increase of cellular stability in individuals who received prayers.

According to the study under discussion, one of the main defense mechanisms of the organism - the phagocytosis (*) - may have its function stabilized with prayers made at a distance. "In the analysis of the fifty-two volunteers, each week a pair provided blood samples and answered a questionnaire about stress. A picture of the volunteer would be forwarded, identified only by the name, to a group of ten religious people from different creeds, who, for one week, would make prayers for that person. Coordinated by the immunology professor Carlos Eduardo Tosta, the research lasted three years. (2)

Prayer works on health individuals, influencing the immune system, according to a pioneer study performed in 1988, in the San Francisco General Hospital, in California. In that hospital it was possible to prove that the patients who received prayers showed significant improvements, needing even smaller amounts of medicines". (3) For us, Spiritualists, it takes special features, for "differently from normal medicine, created by Science, magnetism tells us about the power of the fluid action and Spiritualism reveals another powerful force in the healing mediunity and the influence of prayer " (4) Allan Kardec, when making his remarks about question 662 of The Book of the Spirits, states that "thought and will represent a great action power in us, which goes much beyond the limits of our corporeal realm ".(5) In fact "electricity is dynamic energy; magnetism is static energy; thought is electromagnetic power "(6) .Considering the property of the magnetic flow for us to be mutually influenced, and "recognizing the capacity of the magnetic fluid for creatures to be reciprocally influenced, with much greater amplitude and effectiveness will it operate on the cellular entities of the Organic State - specially the blood and hystiocitary ones -, determining their satisfactory level, migration or extreme mobility, the production of antibodies or even the improvising of other fighting and immunological resources, in the defense against bacterial invasions and in the reduction or extension of pathogenic processes (...)"(7)

A lot has been said about the prayer, but very little is known about its operating mechanism. That's why we value it little, and sometimes even forget it. It is probably an understandable procedure, since Spiritism is a relatively new Doctrine, approximately 150 years old, and the analysis of its scientific aspects demand basic knowledge, without which we would not understand its explanations, we would then need to have notions of physics, sciences, biology, fluids, magnetism, electromagnetism, electricity, telecommunications, etc. But one thing is certain, prayer cannot change the nature of the trials through which man has to pass, or even change his course, and that is why they are in the hands of God and there are those which have to be endured until the end, but God always takes

resignation into account.

Often come those who challenge the effectiveness of the prayer, alleging that since God knows the human needs, it is not necessary to pray, for if the Universe is ruled by wise and eternal laws, supplications will never be able to alter the Creator's purposes. However, one should not forget the Master's assertion that "whatever you ask in prayer, have faith that you will obtain, and it will be granted to you." (8)

Although the prayers we make will not deflect our problems and delusions, they will be a comforting balm for our sour soul, for they make us enter in states of peace and enjoyment which only those who pray can decipher. Prayer has then the ineffable gift of giving us strength to stand internal and external fights and problems, of putting us in a position where we can surpass the obstacles that seemed impossible before. Kardec gave so much importance to the act of thinking that one day he wrote in the book "Genesis": "Thought produces a type of physical effect that reacts over the moral: and it is only that the Spiritism could make understand". (9)

It is the thought that gives healing quality to the fluids, which exist in natural state around us. It is what transforms inert fluid in energy capable of recomposing a sick tissue or reducing the hazards of spiritual nature that affect individuals.

It is also thought the thread that allows us to establish a positive relationship with the spirits that participate in the healing activities. But, at the same time that it allows us all this, it may also connect us to spirits whose presence will be harmful to the act of healing. Every coin has two sides, the laws of the nature are two-way roads. The mind is a source of healing or destructive energy.

Prayer, no doubt, is one of the means through which the cure of a hazard can be reached. But it is also one of the most difficult ones, considering the small mental capacity we have to pray. That is because praying has been a mechanical act, done with the lips. However, the prayer is something that greatly depends on thought and will. Without those two requirements, the prayer becomes something without any further value. Thus, we believe that the topic prayer should be a constant topic for

study in spiritualistic centers, however, serious study and not just becoming the object of purely mystic considerations, that prevent it from reaching its essence and importance.

(*) Incorporation of solid particles by one cell through the involvement of those by it. (That process does not implicate penetration of the cellular membrane and serves to nutrition and defense against foreign elements to the organism).

SOURCES:

- 1- Kardec, Allan. Magazine Espírita, November, 1866.
- 2 - Published in the newspaper Folha de São Paulo, July 09, 2004.
- 3 - Article by Kátia Penteado, called „Efeitos da Prece na Saúde: a Ciência confirma a Doutrina Espírita (Effects of Prayer on Health: Science Confirms Spiritualist Doctrine) - Nov/2004
- 4 - Kardec, Allan. Gospel According to Spiritism, Rio de Janeiro: Ed FEB, 2004, Chapter 28, item 77.
- 5 - Kardec, Allan. The Book of the Spirits (O Livro dos Espíritos), Rio de Janeiro: Ed FEB, 2003, question 662.
- 6 - Xavier, Francisco Cândido. Pensamento e Vida (Thought and Life), 9th ed. Rio de Janeiro: FEB, 1991. page 16
- 7 - Xavier, Francisco Cândido. Evolução em Dois Mundos (Evolution in Two Worlds), 16th ed. Rio de Janeiro: FEB, 1998, in: Passe Magnético (Magnetic Passes)
- 8 - Mark 11:24
- 9 - Available in www.espirito.org.br/porta1/artigos/gebm/ascuras-espirituais.html>accessed, September 07, 2005



GOD, PRIME REASON OF THE UNIVERSE

Translation
Erika de Castro Hessen

God is a palpable thing, not because of Him Himself, but through His creation, the same way that the atoms are not "things" in their atomic form, but a great number of them, suddenly placed together, becomes a visible and recognizable object. In the nineteenth century Kardec asked the Spirits, "Where could we find the proof of God's existence?" The answer comes in a simple and objective way, with the characteristic depth of the Superior spirits: "In an axiom that you apply to your sciences. There is not effect without cause. Seek the cause of everything what is not man's work and our reason shall enter". (1) Therefore, the knowledge of the thinkers cannot find any other conclusion, except the one that God exists and it is the supreme intelligence of the Universe.

The Spiritualist Doctrine rejects the blind faith, defending, with arguments, the reasoned faith, leading people not to believe by simply believe, but to know why they believe in something. And the main one of them is defending the proof of God's existence.

So much was the care of not personifying Him that the first question that Kardec addressed to the Spirits was with the expression "What is God?" In substitution to the classic and anthropomorphic question: "Who is God?"

Before the majestic work of the Creator, the Spirit of Emmanuel explains that man "observes the diminutive dimensions of the Cosmic Home [the Earth] in which it develops. Discovers that the Sun has a volume 1,300,000 times larger, the Moon is more than 380,000 kilometers far; Mars, away from us around 56,000,000 kilometers in the time of its

great proximity, Capella is 5,800 times bigger, Canopus is eighty times brighter than the Sun" (2). The Solar System has just 9 planets with 57 satellites in the amount of 68 celestial bodies. And in order to have the notion of our insignificance before the rest of the Universe, our Solar System constitutes a tiny area of the small Milky Way" (3) in other words, a cluster of nearly 100 billion of stars, with at least one hundred million of planets and, according to Carl Sagan, at least one hundred thousand of them with intelligent life and one thousand with more developed civilizations than ours. (4)

Beyond the Big Bang - Quantum Cosmologies and God, is the book published by scientist Willem B. Drees, Doctor in Theoretical Physics and Mathematics by the Utrecht University and in Theology by the Gröningen University (Holland), who tries to demonstrate the existence of a growing interest by the scientific investigation based on the certainty of God's existence. The most recent theory of the beginning of the Universe lead us not just to the Big Bang (the big explosion) beginning of everything, but, to the idea of several big bangs, with cyclic Universes through a thousand trillions of years. In view of these numbers we would think we would understand what is the Universe; happy illusion, because these areas, or rather, volumes, would represent just 3% of what will be the totality of everything within the tridimensional and space/time as we know. The interplanetary, interstellar and intergalactic spaces, obviously, would form most of that we call Universe." (5)

Currently, the great challenge of the astrophysics is the so called dark energy, and the lens of the space telescope Hubble registered the behavior of this energy, one of the greatest cosmic enigmas. "When watching supernovas, which are explosions of stars, the telescope registered the effect of the light acceleration. The discover must help to explain what is the dark energy that covers almost all the cosmos, a force that could be responsible by the continuous and accelerated expansion of the Universe, also called God's particle". (6)

Our understanding of God changes while our perception about the life expands. It is a difficult task, when the limited tries to

reach the unlimited, or the finite understands the infinite. We are like this before God. The scientific opinions are still divided concerning the origin of the Universe, but there is unanimously in a point, there is order in the Universe.

All of us were created by God to the celestial glory, walking by the terrestrial prosceniums, where we develop interior potentialities that are divine inheritance engraved. "The conclusion we can draw from the innate certainty, that all men have in itself, of the God's existence, is that He really exists; therefore where this feeling would come from, if there had not been a basis?" (7) "Being God the divine essence par excellence, only the Spirits that reached the highest degree of dematerialization can perceive Him". (8)

We point out here a little digression: It is interesting to notice that we generally imagine God as something absolutely external. We think in God as a being or something apart from us, resulting in several conflicts. Well! If God Almighty is also inside us, we can change according to our own will. But if we believe that the Celestial Father is exclusively in the external side, then we believe that just Him can change us and we do not transform ourselves through our own will. Then, we are constantly in the presence of the Divinity; none of our actions can escape His eyes; our thought is in uninterrupted contact with His thought, so there is a reason to say that God sees the most profound dissimulation of our heart.

Albert Einstein, German physicist of Jewish origin that does not need introductions, when asked, in 1921, by rabbi H. Goldstein, of New York, if he believed in God, answered: "I believe in Spinoza's God that is revealed through Himself in the harmony of everything that exists, and not in the God that is interested in the fate and actions of men. In the same occasion, several religious leaders said that the theory of relativity "covers with a veil the horrible phantom of atheism, and makes speculations obscure, producing a universal doubt about God and His creation". (10) We fully disagree with this thesis, because Einstein confessed to an assistant that intrinsically, his only interest was discovering if at the moment of the creation God had the choice of making a different Universe and, in case He

had an option, why He had decided to create this singular Universe we know and not any other? He also said, "My religion consists in humble admiration of the superior and unlimited spirit that is revealed in the small details that we can perceive in our fragile and uncertain spirits. This conviction, deeply emotional in the presence of a power rationally superior, which is revealed in the incomprehensible Universe, is the idea I have of God". (11)

From the megastructure of the stars to the subatomic infrastructure, everything is immersed in the live substance of the God's mind. American physicist Paul Davies, in his book entitled *God and the New Physics*, assures categorically that the Universe was designed by a cosmic conscience. (12) The Universe, therefore, constituted by these million of suns, ruled by universal laws, unchangeable, complete, which are subject, all creatures, is the exteriorization of the Divine Thought.

SOURCES:

1 - Kardec, Allan. *The Book of the Spirits*, Rio [de Janeiro]: FEB, 1994, Question 4

2 - Xavier, Francisco Cândido. *Script*. Dictated by the Spirit of Emmanuel. Rio [de Janeiro]: FEB, 1994, Chapter 1.

3 - The last observations of the Hubble telescope (in orbit), shown the number of known galaxies of 50 millions.

4 - In 1991, in Greenwich, England, the observatory located a quasar (possible nest of galaxies) with the luminosity correspondent to a thousand trillions of suns.

5 - What is God? Paulo Roberto Martins: Article published by the *Spiritualist Newspaper of Pernambuco*-July/2000

6 - *ISTOÉ/1775* magazine - October, 08, 2003 - page 100

7 - Kardec, Allan. *The Book of the Spirits*, Rio de Janeiro: Feb publishing house, 2004, item 5

8 - Kardec, Allan. *The Genesis*, Rio de Janeiro: FEB publishing house, 2001, Chapter II - The Providence, item 34.

9 - Mentioned in Golgher, I. *The Physical and Humane Universe and Albert Einstein*, B.H: Workshop of Books, 1991, page 304.

10 - Mentioned in Ibid, ibid, p 304-305.

11 - Einstein Albert. Extracted from the book "The most beautiful prayers of all the times".

12 - Davies, Paul. God and he New Physics, Lisbon: Edições 70, 1986, page 157.



REINCARNATION: UNIVERSAL PROCESS OF APPLICATION OF THE JUSTICE CODES IN THE CREATOR'S LAWS

Translation
Erika de Castro Hessen

The first references to the idea of reincarnation are lost in the eternal night of history. We have news from it from around two thousand five hundred years ago, in the Upanishads [Holy Scriptures of Hinduism], the major Indian religion until today. In that period, Pythagoras (1), Greek philosopher and mathematic, born around the year 580 B.C., and who was a disciple of Pherecydes of Syros - said that the soul was immortal and, after the death of the body, it occupies other body - palingenesis - sometimes of an animal - metempsychosis [mistaken thesis of the mathematician of Samos]. According to historic sources, it is the first time that the reincarnation theory was mentioned in the West. Later, Plato (429-347 B.C.), also a Greek Philosopher, disciple of Socrates, taught that the soul was born many times, even during ten thousand years, and, then, leaves for the celestial blessedness.

In the first centuries, many majoritarian Christian groups defended the palingenesis, specially the Gnostic (2), with their profoundly intelligent view of the body and matter in general. The extraordinary Christian Origin (3) of Alexandria defended the reincarnation. From his thoughts, a group of wise monks appeared and they also started to profess the doctrine of the pre-existences. For the "owners" of the clerical power the so-called "Origenism" became disastrous and disturbed, mainly Palestine; in view of that the patriarch of the church of Jerusalem, in the fourth century, asked Byzantine Emperor Justinian to intervene.

The emperor wrote a treaty against Origin and lead the

“owner” of the church of Constantinople to gather a synod there (4) in 543, which condemned the thesis related to the pre-existence of the soul and other Origenist positions. Ten years later, in 553, with the ambiguous acquiescence of Pope Virgil (5), Emperor Justinian summoned the Second Council of Constantinople in which he knowingly definitively removed the so called “Origenist controversy”, through a spurious election which he won by 3 to 2 votes. And the reincarnation was definitively excluded from the principles of the ecclesiastic right. (6) Of course! The Church was defending, in this extravagant act, the heaven and hell doctrine and the eternal punishments because they centered more power in its hands. And this way reincarnation was excluded in one of the most serious mistakes made by the Christianity.

Before that, in the third century, distinguished Clement of Alexandria remarked in his work called *Stromata* (Patchwork): “The hypothesis of Gnostic master Basilides says that the soul, having previously committed sins in another life, experiences punishment in this life.

Also at that time Tertullian, the first Christian author to write in Latin, denying metempsychosis, expresses himself many times about the subject, as in this passage: “The worthier of acceptance is our teaching that the souls will return to the same bodies. And the more ridiculous is the inherited (pagan) teaching that the human spirit must reappear in a dog, horse, or peacock!” (*Ad Nationes*, Chapter 19). It is evident that similarly to the spiritualists, the wise men of the church did not accept metempsychosis either.

The metempsychosis thesis conflicted the mind of some theologians, an issue that, strictly speaking, was only clarified with the advent of the Spiritualism. Let us see: apologist and historian Lactantius, in the fourth century, expresses the thought of his contemporary Christian: “The Pythagoreans and Stoics assured that the soul was not born with the body. Rather, they say that it was introduced in the body and that it migrates from one body to another.” In another part of his works called *The Divine Institutions*, he affirms: “Pythagoras insists that the souls migrate from bodies consumed by age and

death. He says that they are admitted in new bodies and newborn. He also says that the same souls are reproduced sometimes in a man, sometimes in a sheep, or in a wild animal, or a bird... That opinion of an insensate man is ridiculous."

Other important testimonial comes from the greatest theologian of the ancient church of the fifth century, Augustine. He was familiarized with the reincarnation theories, both Manichaeian and Platonic ones, of his time. In a comment about Genesis, he rejected, as against the Christian faith, the idea that the human souls returned in bodies of different animals, according to their moral conduct (transmigration). In *The City of God* (Book X, Chapter 30), the Bishop of Hippo remarks that, however the neo-platonic philosopher Porphyry has rejected that concept taught by Plato and Plotinus, and did not hesitate in correct his masters in that point, he thought that the human souls came back in other human bodies. About that matter (metempsychosis) the Spiritualism corrects Pythagoras' mistake.

Currently, to some Christians, the "proof" of the unicity of the human life is found in chapter 9 verse 27 of Paul's letter to the Hebrews: "to men it is ordered to die just once, and after that, judgment." I wonder if Jesus attributed to the current life a decisive value to the whole existence after death. In the debate, unicity advocates proclaimed the resurrection, but it is imperious to reflect, about that supernatural phenomenon, about Jairus' s daughter's (Mt.9:18-26), Naim' s widow's son's (Lc.7:11-17), and Lazarus' (Jo.11:1-44) cases, if all of them "resurrected" as Christians believe, how would the evocation of the aforementioned letter to the Hebrews to deny reincarnation be?" Let us remember that both the "resurrected" would not have died just once. By the way, they were not even dead, they were just suffering from catalepsy. (7)

Jesus assured that the truth would set the man free, if the truth (reincarnation) is being currently denied to Christians, it is evident that they are not free, or, what is worst, they are enchained to the strong human dogmas, disseminated by contumacious deniers of the natural principle of reincarnation, forgers of a faith enthroned in the pinnacles of fiction, myth,

and celestial dreams of the theological imaginary.

In the maxim "to be born, to die, to be reborn, and to continuously progress, that is the Law" we find the most legitimate universal process of application of the codes of justice in the Creator's Law.

SOURCES:

(1) Pythagoras of Samos (VI century B.C.), Greek philosopher and mathematician. His followers, the Pythagoreans, who, from the sixth to the fourth centuries B.C., organized in philosophic-religious communities, multiplied through Magnum Greece, constituted the so-called Italic School or Pythagorean School. Pythagorism is defined by two tendencies: The mystic-moralist one, linked to the Orphism and the Shamanism, and the philosophic-mathematic one, which resulted in a bright patrimony of arithmetic, geometric, astronomic and acoustic knowledge, integrated by the discovery of numeric correspondences between several orders of reality.

(2) It is said of, or adept of, Gnosticism, a philosophic-religious movement which appeared in the first centuries of our age and diversified in several sects, which aimed at conciliating all religions and explain their most profound meaning through Gnosis (exoteric and perfect knowledge of the divinity, and that is transmitted through tradition and initiation rites). (3) He died in 254 A.C., in the city of Tyre, due to the persecution from Decius, more commonly known as Trajanus, who was an indefatigable Christianity oppositionist.

(4) Collegiate and permanent body of the ecclesiastic government of the Eastern Churches.

(5) Virgil (537-555), born in Rome from a noble family. He was elected, due to simony, calumny, and complicity of Empress Theodora. He was victim, due to his weak nature, of blackmailing on the part of the Empress and Emperor Justinian. He died in Syracuse, when he was coming back after a long visit to the West.

(6) It is said that it was through the influence of Justinian's wife Theodora, who wanted to be divinized; however, she was

an ex-courtesan and she ordered the death of her old colleagues (500 women) because they were proud of her old "FRIEND" who had become empress. The dead prostitutes' customers cast Theodora a curse: Her next 500 reincarnations would always end tragically. (*se non é vero, é bene trovato*).

(7) A condition of suspended animation and loss of voluntary motion in which the limbs remain in whatever position they are placed. [Catalepsy is mainly observed in dementia praecox and hypnotic sleep cases.] Pythagoras of Samos (VI century B.C.), Greek philosopher and mathematician. His followers, the Pythagoreans, who, from the sixth to the fourth centuries B.C., organized in philosophic-religious communities, multiplied through Magnum Greece, constituted the so-called Italic School or Pythagorean School. Pythagorism is defined by two tendencies: The mystic-moralist one, linked to the Orphism and the Shamanism, and the philosophic-mathematic one, which resulted in a bright patrimony of arithmetic, geometric, astronomic and acoustic knowledge, integrated by the discovery of numeric correspondences between several orders of reality.



KARDEC 'S TRUSTWORTHINESS

Translation
Erika de Castro Hessen

What characterizes man, the inhabitant of Earth for millions of years, is the intelligence with which it is endowed. This intelligence complements itself with the will and the freedom to think and act. But the human being, with its intelligence and attributes has a cause, a generator, a Creator, which is outside it. This first cause, the Supreme Intelligence, in the Superior Spirituality teachings, is the Creator not only of man, but of everything that exists in the whole Universe. Those synthetic teachings, which are in the basic works of the Spiritualism, were complemented by others so that man could form an idea of itself, its origin and destiny, and the world in which it lives and the infinite Universe.

The notions that the Doctrine of the Spirits offers of the Creator and of creation - God, spirit, and matter - facilitate the understanding of everything that exists, principally when that basic knowledge is complemented by the revelation of the divine laws established for the work of everything that was created. Through the natural or divine laws, today Humanity can understand that the Supreme Intelligence has created not only the two elements - spirit and matter - but has regulated the work of the whole creation in a full universal harmony.

Matter and spirit are connected in such a way that, ruled by perfect and unchangeable laws, today we can understand the meaning of the life on Earth and in other words, in a reality that is opposed to what the past and present religions and philosophic schools have taught. Thus, the New Revelation unveils the great mysteries of the past, with which both the primitive cave man and the philosophic and religious systems of

all ages have come across with.

God is the primary cause, the Divine Creator of everything that exists, but He is also the Legislator who established the eternal laws for the work of all His creation, in the domains of life and nature. The wisdom of the Revealing Spirits tried not to define God, the Creator, to avoid mistakes and limitations to the perfect and infinite Being. The human language and intelligence, being limited, do not have the conditions to define what is infinite and unlimited.

Revelations of the Superior Spirituality, formulated in the Spirit Codification, are very important for Humanity, in all their aspects. However, in what concerns the notions of God, the Creator and the Universe, the Revelations assume exceptional importance, due to the diversity of conceptions reigning in the religions, philosophies, and sciences, showing that God cannot be mistaken by His creation, as in the oriental Pantheism; He is not an anthropomorphic God either, as in the religious conceptions of the occident; nor does not exist, to the multifarious materialism and the atheism which dominates in some sciences and philosophies. The conditions of life on Earth were elaborated in such a way that man, having the free will granted by his Creator, got the most diverse conclusions about himself and his God, in the course of the millenna.

However, in a certain moment of the planetary life, when Humanity has already reached considerable progress in scientific knowledge about the matter and changed many aspects of its social organization, this reached evolution contrasted with its conceptions of its Creator and the divine laws which rule everything in the Universe. It is in that historic moment of Humanity, in the middle of the 19th century of the Christian Age, that the Divine Mercy, represented by the Spiritual Governor of the Orb, the Christ of God, comes to the rescue of the inhabitants of this Planet, bringing them the explanations that were transformed in lights which illuminate causes and effects not realized until then. The Spirit Revelation comes to aid everybody who is already in conditions to understand the Power, Goodness, and Mercy of God, its multiple forms of manifestation all over the Universe, including

in our world of expiations and testing.

This Revelation, like all the previous ones, is available for those who are searching real knowledge, in the pursuit of coherence and truth. However, the new revelations neither obligate nor constrain the deniers or the skeptics to accept them. They represent the solidarity, love, and goodness from High Above to those who already deserve help and understanding. Spiritualism does not come to Humanity as an imposition from the Higher to the Lower. It really seeks opening the human mind to the general knowledge about the life, about all that exists, their causes and manifestations. Its basic postulates not only explain and clear the great problems faces by man, but help the thought to always evolve, not stopping in dogmatic positions which restrict reality's and truth's future unfoldings.

It is what happened, after the Codification formulated by the missionary Allan Kardec, through extensive literature, whether or not mediumistic, whose task was developing concepts, definitions and truths revealed in the basic works, without altering their essence, showing us the continuation of life in spiritual worlds and spheres, the perfect work of the divine laws, in the most different situations, and the confirmation of the unsurpassable Christ Message, without the interpretation distortions of the many sects called Christians. Besides the security that the Comforting and Clarifying Doctrine proportionate to the logic and rational thoughts of its sincere followers, the Doctrine itself assures that any misunderstood or misconception that the sciences and the general progress prove as such, it accepts the proven truth or the new fact, previously unknown, since its engagement is with reality, and that does not affect its essential structure. In consequence of this principle, the spiritist is neither afraid of the progress of the sciences, nor worried with the confrontation of the principles of its Doctrine with the thoughts of others philosophies and religions.

The certainty of the continuation of life, after the death of the physical body, the contact with the transcending realities, the perception of a fair and merciful God, the knowledge and the

confirmation of the successive lives and the demonstration of the permanent presence of the divine laws in Nature, in its several kingdoms and in all the billions of worlds of the Universe, give the follower of the Spirit Doctrine a different perception of life on Earth, before the vicissitudes and the future, inducing him /her not to be too attached to the transitory things of the world and value everything that refers to the immortal being that it is - the Spirit. Dilating the importance of life, the Doctrine helps its adept to accept the afflicting facts and painful circumstances with confidence and resignation. Knowing that death only affects the body, she/he naturally accepts his/her own death and the death of those who preceded him/her, confident that the reencounter is a matter of time.

Those motivations and others, real and not illusory ones, powerfully influence the spiritual growth and the moral renovation of the being, giving him/her another dimension of life, in whose reality he/she is forever immerse. Because of that, considering that the law of progress and evolution, as a divine norm, renovates the whole creation, including the still backward world in which we live, it is licit that we expect the regeneration of this orb, with the predominance of Christ's teachings, in spirit and truth, and those of the Comforter sent by Him, propitiating the substitution of the current mentality, originated from a past of mistakes, by another one, molded in the reality and in Truth...Since the Classic Antiquity, in which the Greeks predominated with their philosophies in the Western civilization, the field of knowledge is divided in two parts: in one the materialist thoughts prevail, constant in several philosophical thoughts; in the other the spiritualist thought serves as the foundation for religions.

Traditional religions and philosophies did not achieve satisfactory solutions for all human problems. The Spirit Doctrine, comprising philosophic, scientific, moral, religious, educational, and social aspects, came, at the right moment, to explain the problems and give them the right solutions, with the revelation of unknown realities and using old truths, as the doctrine of reincarnation, or the successive lives, known for

millennia in the East. The Spirit Codification was built on sound foundations, under the auspices of the Higher Spirituality. Its thoughts are so sound that, in spite of the enormous development of the scientific knowledge in the second part of the 19th and 20th centuries, there was no need to adjust the Spirit Doctrine to any new truths or discoveries. The spirit experts know that many of the doctrinaire teachings are foresights of realities that only will be recognized in the future by the many scientific areas man is occupied with.

That does not mean that the Spiritualism is a complete and finished work. The Instructing Spirits and the Codifier themselves characterized it as an evolutionist doctrine, in the sense that it always aggregates the new discovered and proven truths. If there is a field in which the evolution law operates with all its clarity that is the realm of the successive revelations. The Spiritualism is precisely the last phase of the Higher Spiritual Manifestations for Humanity. If there are successive revelations from Above, it is going to be easy to deduce its future continuation. The revelations are supplies, provided by the Higher Spirituality to men, people, races, and civilizations, so they can perceive certain transcending truths, which would remain hidden without the superior intervention, because of the incapacity of the human perception in some evolutionary phases. The initiative of the Revelations comes from Above, according to the human need.

However, not all men are apt to receive and accept them immediately. Many are against them, because they do not understand them properly or because they are against their immediate interests. This occurred with the Jesus' Message, innovative and rectifying several assent things, brought by the Incomparable Master personally. With the New Revelation the same would occur. The oppositions are many, some product of spiritual ignorance, others resulting from offended interests and prejudices. However, what is not justified are the deviations of the spiritualist thought, its moral totally founded in the moral teachings of Christ.

A permanent care is necessary, constant alertness so that the spiritualist principles are not defiled. This is a serious

commitment of all sincere and worthy spiritist of the Doctrine he/she embraced. Supported by "strong and independent spirits", some creatures, from the two plans of life, fitted with excessive personalism, excel in establishing confusion in the Spiritualist Movement, with the denial of consecrated values, boasting themselves as judges of what is much beyond and above their understanding. They lack self-criticism, in spite of converting themselves in critics of Christ, of the Gospels, Instructing Spirits, mediums. Matters of secondary order are transformed by those critics in capital points, as if they were the reconstructors of the Doctrine. Here are some examples of the matters questioned, without any provenience, denoting ignorance and inconsequence, resulting from pride, vanity, and exaggerated personalism.

"Kardec is obsolete"; "The Doctrine needs to be updated"; "The spirit moral is independent from the Christian moral"; debates and criticism of perfectly defined matters in the doctrinaire context; concerns with social and political aspects, without the necessary basis in the Doctrine; concerns with the creation of new terms, as if the use of adjectives itself could modify the substance of the things; confusion between responsible freedom, recognized by the Spirit Doctrine, with ample license to do and say what one wants.

Those references, just for exemplification, give an idea the negative things that occur in the Spiritualist Movement, a consequence of the individualist attitude, in which humility, Christian and Spirit virtue which oppose pride and vanity are always missing. In living and spreading the Spiritualist Doctrine, what is required, above everything else, is the fidelity to its principles. Some of those spreaders forget that their freedom is naturally limited in the Doctrine itself, which cannot and must not be mutilated in its principles. Living and spreading the Doctrine of the Spirits requires, above everything else, their knowledge and fidelity to it. The spirit spreader cannot be, at the same time, critic or inconformist with the correct principles of the Doctrine.

The Codification and the Gospels are assent values, interpreted by the Higher Spirituality to help men. We, spiritists

of today and tomorrow, are their apprentices, in the demand of the right way referred to by Christ, and not by the reconstructors of that way. To understand the greatness and beauty of the Higher Spiritualist Revelations it is necessary to avoid prejudice, personalism, and precipitation, common human vices that hamper and prevent the knowledge of the truth.



IN THE LIGHTS OF THE GOSPEL

Translation
Erika de Castro Hessen

"My friends:

Greeting our brother here, as well as the other fellows of our evangelic caravan, I do it in the peace of Jesus, wishing you His sanctifying light.

There is nothing more useful than the effort of evangelization, nowadays, and it is in this luminous affirmative that we need to develop all our works and direct all our thoughts and attitudes.

The century's terrible and bitter transitions have their origin in the clamorous incomprehension of Christ's example.

The secular work of organization of the positive sciences has progressed side by side with the stagnation of the religious principles. The absurdities contained in today's assertions and denials are the crowning of the general work of the human sciences, among which, void of almost all its magnificent aspects of the Antiquity, lies the philosophy in a transcending negativism. And what becomes evident, to the bitter days that pass by, is, on one side, the science that does not know, and, on the other one, the religion that cannot.

Our work must be totally characterized by the effort of renovation of the consciences and hearts, in the lights of the Gospel. It is urgent, through acts and feelings, to take all organic laws of the divine code out from the incomprehension and bad faith, and apply them to the common life.

Your sacrifice and effort will execute a regenerator work, but it is necessary not to worry about time, divine patrimony of the existence of the spirit. Through examples and supported in your sincere convictions, you will get high realizations, which will het to the human laws the central and immortal laws of the Divine

Master. This is the greatest problem of the times.

No message from the spiritual world can surpass the permanent and eternal lesson of Christ, and the task of the Spiritualism, always new, is, above all, to evangelize, even sacrificing other activities of doctrinaire nature.

The human soul is tired of science without wisdom and, poisoned by the modern thought, the brain, in its cultural functions, needs to be substituted by the heart, by the education of the feelings.

The Gospel and the continuous work for the renovation of man's interior must be our common cause.

Let's try to develop all of our effort within Ishmael's workshop in this way, and we will have found, for our activity, the healthy and lasting area of edification.

May Jesus bless the workers of our friend and his fellows, who, with abnegation and renouncement, fight for the cause of the glorious Angel, serving as sincere instrument for the higher orientation of His Home in Brazil, it is the very fervid prayer of the brother and humble servant.

"Emmanuel"

Psycographed on May 13, 1938.

Directed to Manuel Quintão, at that time Vice President of the Brazilian Spirit Federation, who was in Pedro Leopoldo visiting Chico.

It was published by the Reformador that same year (p. 210) and published again in the issue of May, 1976, in the same magazine (page 123).



KARDEC, RACISM AND SPIRITISM - A REFLECTION

Translation
Erika de Castro Hessen

Do not speak nor write Something that degrades
or causes iniquity; Racism is an open wound
In the body of Humanity.
(Cornelio Pires) (1)

Racism (2) is a topic seldom addressed in the hosts of the doctrine. The literature is scarce. The Brazilian spiritist writers and scholars have not yet offered more profound insights into the subject. For some, the few analyses on the issue of segregation and slavery of black people in Spiritism betray the influence of the Arian theory (3), the idealistic and positivistic view of history, ignoring the facts in their relativism and contradictions.

For the Kardecian research regarding the black, one should take into consideration the historical context in which the subject was discussed. It would be a mistake, under the historical point of view, to consider Allan Kardec tainted with prejudice or a racist. This word has a very strong semantic load and would be unsuitable to define the ideals of the master from Lyon. There is no indication that he has discriminated against any individual or group of black origin or any individuals, whether in or outside the Spiritist movement. The journalist Dora Incontri, master and doctor in Education from USP, in her book *Understanding Kardec* brings us an interesting fact that will shed some light on who was Mr Rivail. Consider this: "It's good to remember that at the Society of Spiritist Studies of Paris there was a Camille Flammarion, an astronomer, and a paver (a labourer who made the pavements of Paris, whose

death is reported by Kardec) and both were members of the Society". (4)

Kardec's opponents rely on texts published in the Spiritist Magazine and especially in the Posthumous Works, Part 1, Chapter IX, on the "Theory of Beauty." Strictly speaking, we do not consider this theory a doctrinal point and it is not part of the Basic Works. This is just a piece of research which Kardec did not publish. It became public after his disembodiment when some notes he left were gathered in the aforementioned book, whence it is inferred that that thought was not yet fully consolidated.

Phrenology, for instance, advocated a relationship between intelligence and strength of the instincts. For the sake of fairness, it should be noted that Kardec did not claim ownership of Spiritism. He introduced it to us as the Doctrine of the Spirits. So, the distinction must be done between what the Spiritual Benefactors revealed under the principle of universal consensus of the Spirits and what Kardec wrote and thought in private, including what was published in the Spiritist Magazine.

Amid the basic literature of the Third Revelation, the Codifier notes that "with belief in reincarnation, the prejudices of race and caste fall dead, since the same spirit can be re-born rich or poor, lord or beggar, master or subordinate, free or enslaved, man or woman. If, then, reincarnation is founded upon a law of nature which is the source of universal brotherhood, it is based upon the same law as that of equality of social rights and of freedom." (5)

Faced with the dictates of the plurality of existences, still according to Kardec, "the prejudices of race become weak, people begin to consider themselves as members of one big family." (6)

As noted, these ideas radically mischaracterize a biased Kardec. However, despite the attitude (for some biased) imputed to Kardec regarding the black, as a result of the context in which he lived (we repeat) on discrimination and prejudice of a certain ethnicity, his work remains untainted by all the criticism in the ethical sense. In order to approach the issue, it is essential to contextualize it by considering the

theories of racial superiority in vogue at the time.

Phrenology, for instance, advocated a relationship between intelligence and strength of the instincts in an individual with his skull proportions, in a kind of pseudoscientific "unfolding" of physiognomy.

If not the difference of spiritual evolution, then what makes men unequal?

In an article in the Spiritist Magazine of April 1862, "Spiritualist and Spiritist Phrenology - Perfectibility of the black race," Kardec does a kind of replay of this "science" with a spiritualist focus, demonstrating that the "backward" of the blacks should not be due to biological causes, but because their incarnate spirits were still relatively young. (7)

We wonder: are there people more advanced than others? Is it possible to ignore the gap between townsmen and savages? If not the difference of spiritual evolution, then what makes them unequal?

Clearly, the terms to "complex or simple" cultures can be tailored so as to replace "advanced or backward," which in essence does not change the situation of either one. It is also known - and it is indisputable - that anthropology and sociology are born Eurocentric. And anthropology was a kind of sociology created to study the primitive people. (8) Nevertheless, the Spiritist Doctrine is broader than this whole issue.

For us "there are not many species of men, there are merely people whose spirits are more or less backward, but all subject to progressing through reincarnation. Is this principle not more in conformity to the righteousness of God?" (9)

In the book *Renuncia* (Resignation), a magnificent work of the mediumistic literature, we have identified a passage that caught our attention and made us reflect upon the subject. Robbie, the son of slaves and adopted brother of Alcione, after disembodiment he told her: "provided that I sent the gendarmes (10) to free the coachman for realising that I was the one to blame (...) I feel that I no longer have the black skin, that my hand and leg are healed (...) (...) look Alcione and she explains: These are the redeeming proof, my dear Robbie! God has restored you the health of the soul for considering you worthy

again.”(11) Can one imagine the Spirit Alcione a racist? And why would the blacks have suffered so much from slavery?

Jesus, before the eyes of man, is the greatest archetype of perfection that a spirit can attain According to Humberto de Campos, the slaves were the “former fighters of the crusades, feudal lords of the Middle Ages, priests and inquisitors, rebellious and angry spirits, lost in the paths filled with darkness of their impure consciences.” (12)

The idea that a man can be re-born as a white, black, mulatto or indigenous substantiates a rupture with racial prejudice and discrimination. Do not forget, however, that even today in Great Britain many supporters of neo-spiritualism reject the theory of reincarnation for not admitting the possibility of having had incarnations in lower positions on race and social status.

With this vision, a spirit reincarnated in a body of black origin, will be subject to discrimination and that will be for him a condition, an evolutionary contingency to be overcome. For some it may be an atonement, for others a mission. With the Spiritist principles “all distinction between men is extinguished according to the bodily and worldly advantages, on which pride founded caste and the stupid prejudices of color.”(13).

As noted, a libertarian doctrine such as Spiritism does not condone under any pretexts with any ideology that seeks to ethnic discrimination among social groups.

The truth is that in the great debates of sociological, anthropological, philosophical, psychological nature, Spiritism will cause the greatest historical revolution in the human thought, as it is registered in the questions 798 and 799 of The Spirits’ Book, especially when it takes the place it deserves in the human culture and knowledge, for its moral precepts will warn men of the compelling solidarity that will unite them as brothers, pointing, in turn, that the intellectual and moral progress in the life of all spirits is a universal law and having Jesus as a model, who, in the eyes of man is the greatest archetype of perfection that a spirit can attain.¹⁴

Sources:

1. Xavier, Francisco Candido. *Caminhos da Vida (Paths of Life)*, dictated by the Spirit Cornelio Pires, São Paulo: Ed CEU, 1996.

2. Racism, according to the meaning of "Novo Dicionário Aurélio" is "the doctrine that supports the superiority of certain races." The Count de Gobineau was the main theorist of the racist theories. His work, "Essay on the Inequality of Human Races" (1855), laid the foundations of the Arian theory, which regards the white race as the only pure and superior, taken as the philosophical foundation by the Nazis, supporters of pan-Germanism.

3. Among the theorists of German racism, it was said of the Europeans supposedly pure-bred descendants of the Aryans.

4. Incontri, Dora. *Para Entender Kardec (Understanding Kardec)*, *Grandes Questões*, São Paulo: Lachâtre Publications, 2001

5. Kardec, Allan. *Genesis*, Rio de Janeiro: Editora FEB, 2002, p. 31.

6. *Ibid* pp. 415-416

7. Kardec, Allan. *Spiritist Magazine* April 1862.

8. Primitive was all those people who had not reached the level of culture and technology as Europe's. It was certainly a point of view of the European in that time, which saw blacks and Latinos as savages.

9. Kardec, Allan. *The Spirits's Book*, text written by Allan Kardec and constitutes Chapter V item 6, Rio de Janeiro: Editora FEB 2001

10. Soldier of the Force responsible for overseeing the security and public order in France.

11. Xavier, Francisco Candido. *Renúncia (Resignation)*, 7th ed. Dictated by the spirit Emmanuel, Rio de Janeiro: Ed FEB 1973, p. 412.

12. Xavier, Francisco Candido. *Brasil, Coração do Mundo Pátria do Evangelho (Brazil, the Heart of the World Land of the Gospel)* Dictated by the Spirit Humberto de Campos, Rio de Janeiro: Ed FEB, 1980.

13. Kardec, Allan. Spiritist Magazine April 1861 297-298).
14. Kardec, Allan. The Spirits' Book, Rio de Janeiro: Editora FEB, 2003, 3rd party, q. 798 and 799, Ch. VIII Item VI - Influence of Spiritism on Progress.

Note from Editors:

We suggest the reader to read on the subject of an editorial issue 213, available at <http://www.oconsolador.com.br/ano5/213/editorial.html> as well as the text contained in section Spiritism answers published in the issue 68 of 10.8.2008, available at <http://www.oconsolador.com.br/ano2/68/oespiritismoresponde.html>



“SPIRITUALISM IS A RELIGION AND WE ARE PROUD OF IT”

Translation
Erika de Castro Hessen

That sentence was pronounced in November of 1868, at the Society of Spiritualistic Studies of Paris, by Allan Kardec, the Decoder of Spiritualism. It circulates around the Internet, and also in some spiritualistic journals, absurd criticism of the literature of Emmanuel. Undoubtedly, it is a question of a fruitless attempt to disregard the extraordinary work of the great medium Chico Xavier and enthrone the ideological hegemony of these agents of turmoil.

One does not need to make a great effort to identify in these brothers the lack of sense, for they find themselves completely distant from the Doctrine of Spirits, entangled in the webs of obsessive fascination.

Melancholic critics of Chico Xavier, Emmanuel and Andre Luiz, such brethren stay in a state of hypnotic numbness, delusional in the inside of a derailed train that ended up in the foolishness named “emmanuelism”, sponsored by “spiritualists”, who have nothing better to do.

This aversion of Emmanuel has lingered on for a long time within the Spiritualistic movement, the same way as the grudge against Andre Luiz, since the publication of the book ‘Nosso Lar’ (Our Home). Recently, we thought about watching a video presentation about what they nicknamed “Emmanuelism”. We saw it; however we could not stand the mutilated pseudo-research and we stopped watching in order not to obliterate our mind’s landscape.

Among the ‘pearls’ of its content, they state that even for “spiritualists” themselves Emmanuel is a “pseudo-scholar”. We are not sure which source they used for such incoherent

statement.

Emmanuel: a pseudo-scholar?

The fundamental description of Emmanuel that we do is this: he does not praise, he does not recriminate. He demonstrates, raises awareness. He is vehement; He shows that the ones who come around are immune to the horrors of tomorrow. That's why he invites us to an intimate reform. We, who interpret him, and allow us to be in awe of him, let out a little cry of comfort: "Yes, we can!" This is a little poetic, but that's how we feel about Emmanuel the benefactor.

It is clear for a conscious spiritualist that this subject smells like a pointless and illogical discussion. To rebut it may be a waste of time, but even then, let's spare a couple of minutes in order to write about this nonsense, reminding ourselves that we must beware not to come up against the same wavelength.

It is laughable the effort of our brethrens (dodgy reincarnations of 19th Century's ex-scientists) who consider Emmanuel a pseudo-scholar. Who do they consider a scholar? Afonso Angelo Torteroli? Or themselves? It is a mockery!! We write with the intention of warning the readers, for "according to circumstances, to unveil a hypocrisy and a lie can be a duty, because it is better to see a man fall than many fooled and become victims of him". (1)

These brothers, dressed in fertile imagination and blurred in their thought, reverberate that the Young "catholic" Chico Xavier, when he had the medium vision of what seemed to be the priest Manoel da Nobrega in a former reincarnation, and later identified as Emmanuel, made sure that he would become his spiritual mentor. With that, would all the medium process of this extraordinary medium come to be by a "catholic mysticism". (!?...)

Spiritualism: an academy of "exponents of knowledge"?

Thus, the current admirers of Torteroli (that "scientist" Who abused the resignation of the "mystic" Bezerra de Menezes, in the 19th Century) go around saying that, for being a Jesuit, Emmanuel imposed a catholic bias to the Spiritualistic Movement. Well, if these fellows studied more thoroughly the spiritualistic principles, they would identify that the Spiritualism

did not require to be "catholicized" with the outstanding messages of the great architect of Catholicism, Doctor Gratia Aurelio Agostinho, former bishop of Hipona, who dictated several messages that are now in the Kardecian Pentateuch. What matters is the essence of its orientations, which do no harm to the Third Revelation; on the contrary, contribute to shed some light upon it through the Gospel. Spiritualism is a moral doctrine that strengthens religious feelings in general, and is applicable to all religions; it belongs to all of them but at the same time to none in particular. That's why it does not advise people to change religions". (2)

Formally, what's concealed in the rhetoric of these adventurers of illusion, under the subject "Emmanuelism", is nothing but a hidden restriction to the religious aspect of the Spiritualistic Doctrine which is brilliantly supported in Brasil by FEB and brightened by Chico Xavier in the medium practice.

These Kardecologists, "PhD's of nothing in particular", far from using common sense, insist in spreading the "progressive" thesis that one needs to get away from the "Catholic Christ", from the religion, church aspect of Spiritualism and transform it into an academy of exponents of "knowledge", under their conduction, obviously! That can only be a mockery!

Jesus: the most perfect type, our guide and model

Under the spell of this compulsive philosophical trend, they go on the Internet, write books and articles, and promote innocuous lectures, stung by telepathic directives of the dark 'intelligences' of the threshold. But whether you like it or not, the Christ is the model of virtues for all men, and it was not Emmanuel who said it, but the mortals who took part in decoding Spiritualism and Kardec himself. It is worth remembering what we read in question 625 of The Book of Spirits: "Who is the most perfect type that God has given man to serve as a guide and model for men?" Answer: "Jesus."

When commenting the answer Kardec made the following note: "To men, Jesus constitutes the kind of moral perfection that Mankind can aspire to have on earth. God offers it as the most perfect model and the doctrine he taught is the purest expression of the Lord's law, because, being him the purest of

the beings that walked the Earth, the Divine Spirit gave him life". (Book of Spirits, item 625.)

Such brethren have placed themselves as victims of the mob of chasers of the Master Jesus from the doctrinarian realm. They stumble without direction. Maybe because, in an interview given to brethren in Uberaba, Chico Xavier warned: "If they take Jesus away from Spiritualism, it turns into a mockery. If you take away the religious aspect from Spiritualism it becomes a business. The Spiritualistic Doctrine is science, philosophy and religion. If you take away religion, what is left? Jesus is in our everyday living, as long as our trials and tribulations come about, the first name we remember, capable of providing relief and comfort is Jesus."(3)

Jesus: Divine messiah, God sent

They attack, with the same purpose, even the figure of the pioneer Olympio Teles de Menezes, naming him Catholic-Spiritist. The hoards in the dense regions are powerful and get "organized", once they have as their goal, the banishment of Jesus from Spiritualist studies. Such brethren, trapped by astute knights of the threshold mists, attest that Kardec wrote the Gospel in order to pacify theologians, attempting an approach to the Church (believe it or not!).

They get red with anger when reading Kardec, who stated: "Spiritualism is a religion, and we are proud of it." (4) Besides that, the Spirit St. Louis warns that "spirits don't subvert religion, as some intend to. On the contrary, they confirm it, sanction it through irrefutable proof. In time, the number of sincere believers will be much larger."(5) The master of Lyon assures that "Spiritualism lies upon the fundamental basis of religion and respects all beliefs; one of its effects is to infuse religious feelings in those who don't have them, and strengthen them in those who have them faltering". (6)

For the heralds of the anti-religion, who affirm that "Jesus is an archetype shaped in the collective consciousness", we remind that the master of Galilee was the manifestation of the love of God, the personification of His kindness. And for Kardec, the notable pedagogue and scholar from Lyon, Christ was a superior Spirit, of the highest kind and placed, for his virtues,

much higher above mankind on Earth: "By the immense results he produced, his incarnation in this world by force must have been one of those missions in which the Deity only trusts his direct messengers, in order to fulfill his tasks. Even without supposing that he was God himself, but merely sent by God to transmit His word to men, he'd be more than a prophet, but a divine Messiah".(7)

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SPIRITISM AND THE DECOMPOSITION AND SUSTAINABILITY OF NATURE

Translation
Erika de Castro Hessen

When we clear forests, change the courses of rivers, land submerged areas, and destabilize the climate, we are destroying the foundations of a natural safety net extremely sensitive. We need to be alert to experts' warnings, because it is already too clear that it is only a matter of time for the predictions of terrible consequences to start to affect brutally our lives and especially the lives of our children and grandchildren.

Earth is like a living organism, with mechanisms to self-regulate its functions. (1) In recent years, the United States of America went through the worst drought in over a century. Large extensions of land in Russia also did not have enough rain. Even the seasons of monsoons in India were deeply affected. In South America, rainfall index has remained below the historical average. (2)

Why so much ingratitude towards Nature, which works tirelessly for us, offering us unlimited resources? Let us remember that Nature suffers and "reacts" to aggressions. In Southern Brazil, floods and cyclones have emerged more frequently often accompanied by great tragedies. In the United States, the "tornados" shake the structures of American society. In Europe and other parts of our planet, we have observed hotter summers, causing fires in several forests, without precedent in history.

Current studies show that "climate changes have led to death of some 300,000 people per year, due to starvation (3), diseases, or natural disasters. This number will rise to 500,000

within 15 years.” (4) It is estimated that climate problems affect 325 million people every year, and that within two decades, this number will double to the equivalent of 10 % of the world’s population today. Kardec questioned Spirituality about this matter: “Why does Earth not always produce enough to provide what is necessary for man?” He received an answer that well exemplifies what we are living today: “It is because the ungrateful man despises it! However, she is an excellent mother. Often, man also accuses Nature of what is only a result of his own incompetence, or imprudence. Land would always produce whatever necessary, if only man would be contented with that.” (5)

WASTE WATER

The “renewable” resources that are consumed and their influence on the environmental balance cannot be relegated to matters of a minor nature, especially taking into consideration the wasteful use of water and other natural resources. It is not risky to say that in the days to come this source will be the most obvious cause of war on the planet.

Indeed, there is a serious problem to consider, we are misusing drinking water. It is known that in Brazil almost half (yes, precisely 50%) of the volume collected from the sources does not reach the taps of our homes. In the middle of its route, there are leaks in pipelines, measurement errors, and deviations caused by illegal connections. This survey is authored by ISA (Socio-Environmental Institute), organizer of the campaign “Keeping an Eye on Watershed,” which is intended to alert the population to the rational use of water. This situation is truly alarming. This resource is becoming increasingly scarce.

It is important to emphasize that, according to current researchers the loss of water in the Brazilian capital is of 6.14 billion liters per day, 2,457 Olympic swimming pools every 24 hours. This is the equivalent to 45% of the water taken from the sources. The United Nations recommends the use of 110 liters per capita per day.

RECOMMENDATIONS FOR THE USE OF WATER ON OUR DAILY TASKS

Let us learn, therefore, to save water in the various situations of everyday life. While bathing we should close the tap while we are washing ourselves. When we brush our teeth, first wet your toothbrush, and when you rinse your mouth, use a glass of water instead of the running tap. When washing our hands, face, or shaving, let us also be rational. Check for the leaks on the toilette's outlet valve, see to its maintenance, and have it repaired as soon as you see any problem. When washing the dishes, clean the leftovers first, wet the sponge before soaping it. Only then, open the tap for the final rinsing. To wash dishes also requires discipline. Let some dishes accumulate before you wash them, because thus we are using this precious liquid rationally. After we have filled the laundry tub, there is no need to soap the clothes and we can make use of this water to wash the yard. Therefore, we shall be saving not only water, but electricity too (for those who use a washing machine). As for the gardens, let us wet the plants using a watering can, instead of using the hose. To clean up the sidewalk, just use a broom.

ONE THIRD OF FOOD GOES TO WASTE

It is urgent to build a critical mentality to establish new behaviors, with an eye on sustainability. We must give place to new models of coexistence, based on fraternity, and love of nature. There are various types of waste, difficult to quantify, but identifiable by researchers within building, basic sanitation, civil service, and so on.

Many of us have witnessed on Brazilian roads, the waste of grain transported by trucks, which may seem "insignificant." However, this waste represents a significant loss to the governmental safe, which could be avoided were it not for the disregard of the authorities, not supervising the transport of these products through our highways. As if it were not enough, there is still the serious problem of stocking grain, improperly done in several warehouses in the country, how to monitor

more closely the transport of such products . As if this is not enough, it still results in great losses for the nation. Until when will this go on?

Approximately, one third of the food produced in Brazil goes to waste, with no chance of recovery. The process of loss of products begins immediately after harvest, in the countryside. Many foods are boxed carelessly and in inappropriate containers. In unusual situations, we also witness waste. How often do we see in some restrooms users wiping their hands, and using towel paper in excess, when only two sheets are enough? It is an "insignificant" deed, but the waste of collective material shows lack of education and respect for others. A full citizenship should be exercised throughout small deeds, which considering the overall population, make a big difference. There are countless small actions, which could be taken into consideration, such as open taps, lights on, garbage in the streets, environment, and rivers pollution, and so on. All this can be avoided, if family citizenship was included together with family education.

COLLECTIVE DISASTER

Nature has responded to our indifference. Many communities suffer with earthquakes, floods, hurricanes, landslides, tsunamis, and so on. Chance is not part of the statutes of God. Then, collective catastrophes have their reason for being, considering that; life returns to us what we give it. In fact, before we reincarnate, under the weight of collective debts, we are told in Spirituality of the risks to which we are going to be subject, the ways in which we can repay the debt. However, the fact itself is not determinative because it depends on several circumstances in our lives for its fulfillment, since the law of cause and effect allows flexibility when love governs life.

The one who takes pleasure in walking through the shortcuts of evil and indifference regarding life will be brought back to the right path by the law itself. The past often determines the present, which in turn determines the future. By saying "who hurts with iron, with iron will be hurt," Jesus confirmed the law

of action and reaction, or cause and effect, widely taught by Spiritism. However, one should note that not all suffering is atonement. In item 9, Chapter V, of The Gospel According to Spiritism, Allan Kardec states, "One must not believe, however, that all suffering in this world is necessarily an indication of a certain fault, but it is often simple tests chosen by the Spirit for purification and to hasten his progress." (6)

Naturally, the Law is for all of us. Emmanuel states that, "When we return from Earth to the Spiritual world, and are aware of our responsibilities, we lift our past debts and pray for the precise means to redeem them properly. Moreover, before we reincarnate, under the weight of collective debts, we are told, in the afterlife, of the risks to which we are going to be subject, the ways in which we can repay the debt. However, the fact itself is not determinative, because it depends on several circumstances in our lives for its fulfillment, since the law of cause and effect allows flexibility, when love governs life" and "love covers a multitude of sins" (7), so we can redeem past debts, by practicing Good.

Thus, those who are victimized by natural phenomena, those who are considered a disturbance of the elements, they do not go through this due to unforeseen circumstances, since "everything has a reason and nothing happens without the permission of God." (8) It is true! Earthquakes, hurricanes, floods, volcanic eruptions and other natural disasters are inevitable and are part of the dynamics of nature, but that does not mean we cannot do anything to make us less vulnerable. As complex as are the challenges to be faced, because of man's carelessness, we increase the desire to harmonize ourselves with nature and let us adjust ourselves with the Laws of God, recorded within the conscience of each one.

ENVIRONMENTAL INFLUENCE

Undoubtedly, the climate and the environment have great influence on all of us. Climate consists of several elements, namely: temperature, rain, humidity, wind, air masses, and atmospheric pressure. These elements are influenced by

several other factors, such as, the position of astronomical and geographical region or country, the configuration of the territory, the altitude, and the relief of the land, weather phenomenon, and so on. Emmanuel in his answer warns, "The environment in which the soul is reborn many times is the atonement with powerful influences on personality. It is essential that the enlightened heart cooperates for its change to good, improving and increasing the material and moral conditions of those living in its area of influence." (9)

Currently, Science is radically transforming the way we live in Nature. The technological invasion is so evident especially with the use of smartphones, for example, we can access the Internet, send and receive e-mails, text messages, watch TV, listen to music, download movies, take pictures, use GPS and obviously, make a phone call. There is no doubt that computers save us from routine tasks, allow us to do shopping and banking without leaving home, also help us to maintain contacts with individuals or corporations through e-mail, voicemail or videos and even make friends. So what?

Despite all this technological resources, unfortunately, we still suffer the contrasts of this sovereign science, computers, telecommunication, and at the same time, we deal with a lot of indifference to environment. On the other hand, it seems not so bad, considering the Law of Evolution, the need to destruct Nature "weakens in man, as the Spirit overcomes the matter." (10). Indeed, the awareness of environmental protection grows with our intellectual and moral development.

CRITICAL CONSCIOUSNESS

It is urgent that we create a critical mentality, which would establish new behavioral paradigms having as scope the sustainability of human life. Society must format new models of coexistence, supported by fraternity and love. The lack of perception of interdependence and complementary among individuals generates, more and more, the imbalance in the environment. The scientist, Stephen Hawking, in his book "The Universe in a Nutshell," declares, in a curious way that "A

butterfly flapping its wings in Tokyo, can cause rain in Central Park in New York.” (11) He explains that: “It is not the flapping of the wings that causes the rain, but the influence of this small movement on other events elsewhere is what can eventually lead to influence the climate.” (12)

The Brazilian Spiritist Federation, along with the Spiritist Centers could and should contribute so that the Spiritists become aware of the need to preserve natural resources, “studying and discussing this issue in the light of Spiritism; developing campaigns and events aimed at improving social and environmental conditions; using for printing, such as books, magazines, single piece messages, and so on, recycled paper and inks that reduce environmental impact, using more the electronic mail to reduce the use of paper, ink, etc.; by publishing works that analyze these matters under the Spiritist perspective; stimulating research in fundamental works of Spiritism to improve the understanding of the need to care for the planet and support actions and campaigns to raise environmental awareness; providing, through training, the inclusion of environmental issues in the light of Spiritism in the educational activities of Spiritist childhood and youth evangelizers, as well as the ESDE facilitators, within the BEING, promoting an environmental ethic rooted in brotherhood professed by Christ, and in the broadest sense of the universal family that we can grasp within Spiritism”. (13)

While the painful changes of these moments of moral ruin are announced, together with the sinister tinkling of the coins, echoing in the stock exchanges, the spiritual forces come together for the great reconstruction of the New Age. The moment arrives in which all human values will be revised, so that, with the new creative energies, a new model of the world triumphs over the destructive burden of the insane consciences, which are presently in the school of life. While this happens, the teachings of Jesus did not pass and will never pass.

THE GOSPEL IN FAVOR OF NATURE

In view of the environmental impacts, let us always remember that the message of Christ is the great construction of human redemption in favor of nature and society, which will penetrate all of human consciousness, as once it penetrated the consciousness of Vincent de Paul, Sister Dulce, Francis of Assisi, Mother Teresa of Calcutta, and Chico Xavier. In the suffered struggle of civilizations, Jesus is the torch of the principle and in His sacrosanct hands rests the fate of the Earth. We cannot forget that He is the Way that leads us to the enlightened concepts of Truth, where we received the glorious seeds of wisdom that will dominate the coming centuries, preparing our earthly life to heights of universal love in the deepest respect for nature.

From the above mentioned, we understand that Nature "is always the divine book, where the hand of God wrote the story of His wisdom, the book of life which is the school of the spiritual progress of man, constantly evolving with the effort and dedication of its followers. In Kingdom of Nature, the vibration of God pulses, as the Divine Verb of Infinite Creation, and in the endless picture of the work of experience, all principles, as all individuals, schedule their sacred acquisitions and values to immortal life." (14)

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PARTY IDEOLOGY X DOCTRINE OF SPIRITS

Translation
Erika de Castro Hessen

The legacy of doctrinal tolerance must not express itself in the form of omission regarding conceptual amendments and abnormal ideas that some companions want to introduce in the doctrinal institutions on behalf of political activism. Mainly if it is just before elections, when discussions arise about whether the Spiritist should or not apply to any elective office.

In fact, the Doctrine of Spirits does not encourage engagement in political functions. Moreover, it does not allow the use of its tribune for party propaganda of any candidate. The main mission and purpose of the Spiritist is to change his inner self, his behavior, struggling to be a good person on behalf of the Gospel. This does not mean that the Spiritists are unrelated to political issues. Whoever thinks this is wrong. The incorruptible Spiritists, loyal to family, to society and moral commitments are fully active citizens, who exercise their right and/or obligation (according to the point of view) to vote. However, they do it free from any involvement in the absurd ideological-party disputes.

If a Spiritist belongs to any political party, and wishes to run as a candidate for elective office, obviously, he is completely free to do so. However, he must act away from the Spiritist environments, so that he does not disguise his intention and works within the Spiritist Institution with the masked purpose of winning votes among those who attend the meetings. Excessive caution is recommended in this case. It is not a matter of prejudice. It is even a matter of logic, since, if issues of human politics are discussed, it is not acceptable to bring into Spiritism, the party ideology (the "right", "left", "center", "both" and so

on). Although, as a citizen, every Spiritist has the right and free will to service within the fragmented universe of the political and party ideologies, he also has no right to mix up things. Let us not forget that Spiritism is not a fragment of worldly policy, nor does it engage with sectarian political groups that use contradictory means to reach power.

As we have seen, for obvious reasons, it is imperative to distinguish the interest of human politics, with no value whatsoever, and the sublime politics of Jesus - the "True light that enlightens every man" (1). When we work to eradicate poverty and social exclusion, we are adopting the policy "of the One who is from the beginning" (2). The true Spiritist policy favors the human being and his spiritual growth. A conscious Spiritist does not submit nor does he omit himself before the political power. Moreover, he is not "opposition" or "situation". "The sincere disciple of the Gospel has no need to breathe the atmosphere of the world's politics to fulfill the ministry that is committed to him. The Governor of Earth to meet the purpose of the politics of love, represented, above all, the interests of God in our hearts with no need for regulations and decrees, although they may be acceptable"(3).

Bezerra and Euripedes

The first chapter of the Statute of the Parisian Society of Spiritist Studies provides the following BAN (yes, BAN!): "POLITICAL ISSUES, RELIGIOUS CONTROVERSY, AND SOCIAL ECONOMY ARE PROHIBITED". Therefore, based on fair grounds, it is unacceptable for someone to use the Spiritist tribune to make political-party propaganda. Likewise, it is a depressing situation for a Spiritist to use an electoral platform to implore for votes, using demagogical fallacies and pretending to be "modest," "poor," "humble," "altruist," "tolerant," glorifying his unparalleled "virtues" and colossal works of "charity". We advise these inconsiderate "Spiritists", imploring for votes, to keep a distance from Spiritism and follow another faith thus assuring that the Spiritist movement does not become contaminated by the cheap and petty politics of

personal interests.

Some defenders of the politicization in Spiritist centers remember Menezes and Eurípedes Barsanulfo in order to justify their reasoning. The political career of Menezes began in 1861, when he was elected municipal councilor for the Liberal Party. He was re-elected for the period 1864-1868 and was elected Deputy General in 1867. Again, he was elected city council man in 1873. He became Mayor, which currently corresponds to the Mayor of Rio de Janeiro, from July 1878 to January 1881. During this period, Bezerra joined the Abolitionism struggle. However, Bezerra used extreme caution in dealing with the matter. Meanwhile, on August 16, 1886, the audience of two thousand people who crowded the hall of honor of the Old Guard, in Rio de Janeiro, listened, in silent and astonishment, the famous physician and politician announcing his conversion to Spiritism. From then onwards, he did not involve himself in politics.

As for Eurípedes Barsanulfo, he was a respectable political representative of his community, no doubt. He became the secretary of the Brotherhood of St. Vincent de Paul, having actively participated in the foundation of the newspaper "Gazeta Sacramento" and "High School Sacramentano". Soon he found himself raised to the natural position of leadership, for his safe guidance towards the real values of life. Through information passed to him by one of his uncles, he learned about the existence of spiritual phenomena and the works of the Spiritist Codification. In view of these facts, he completely turned his activities to the new doctrine, searching to clarify all his doubts. From that moment, the political party ceased to be an integral part of the desires of the young man born in the State of Minas Gerais.

We do not need political representatives

Very strong reasons compel us to make an important distinction between Spiritism and politics. We are "political" since we were born. Yes, we are, so what? Spiritism can never be a vehicle for our particular ambitions. If the world spins

around economic, administrative and social policies, there is no way to tolerate militancy within Spiritism. The simplest theory cannot be sustained when we say that by effectively participating in political processes we will improve the world. This is an ideological foolishness.

In no way can we mistake our earthly politics of minor interests with the policy of the "Son of God"(4). Each situation has its proper dimension. Party politics belongs to politicians, while the Spiritist practice belongs to the Christian Spiritists. The argument that the Congressman uses that being in politics he can more easily "defend" the principles of the Doctrine, or entice social prestige to Spiritism, or even being a "light" among lawmakers, is an artful and dishonest argument. "WE HAVE NO NEED OF OFFICIAL REPRESENTATIVES OF SPIRITISM IN NO SECTOR OF HUMAN POLICY""(5).

The genuine Spiritist scholars understand that life is to be lived based on common sense and humbleness. They understand that "the mission of the doctrine is to comfort and instruct, in Jesus, so that all mobilize their divine possibilities into the way they live. To change this for a place at the banquet of the States is to reverse the value of the teachings, because all human organizations are transient due to the need for renewal of all formulas of man in the law of universal progress"(6).

Again, we guarantee that that there is no basis for the useless arguments that only by participating in political processes, we can help to "improve" Brazil. Let us not forget that the "King of the Ages"(7) thought much to improve creature itself. It is not reported that the "Son of God"(8) opened any political party proceedings against or in favor of the established power at the time. So our nonpolitical conduct (nonpartisan) should not be seen as conformism; on the contrary, this attitude is synonym of industrious patience, always working to improve the situation and cooperate with those who are given the responsibility of managing our public interests.

It is right to remember that through imperceptible consents, we mischaracterize the program of the Third Revelation. Under the title of tolerance, many times we become blind to the

politicization in Spiritist centers. However, experience shows that, sometimes, we can even close an eye, but never both of them. Considering that our world is the home of opinion, it is natural that we disagree with our fellow political activists regarding this specific subject. However, what is inadmissible, in view of the proper orientation of the Spiritist Doctrine, is the imposition that arises involving those who mistake intensity with aggressiveness, or defense of truth with inflexibility.

We are invested of an immediate commitment, rather than delve into the world of politics saturated by deplorable misconceptions. Therefore, we should not seek a prominent position for ourselves in the transitional government of the Earth. If we are called upon by circumstances, we must accept it, not for the honor of the doctrine we profess, but as a complex experience, where every success is always very difficult. "The sincere Spiritist must understand that enlightenment of a consciousness is as if it were the enlightenment of a world. We emphasize that the task of the Gospel, regarding the embodied souls on Earth, is the most important of all, since it constitutes a definite and real realization. The purpose of the Doctrine is to comfort and teach Jesus, so that all mobilize their divine possibilities in the way of life. To change it for a place at the banquet of States is to reverse the value of the teachings, because all human organizations are transient due to the need for renewal of all formulas of the man in the law of universal progress."(9)

Conclusion

If we lived in a society educated for mutual tolerance, respect for authority, for the persistent work without conflicts between servers and government, employers and employees, where people came together to understand the need of individual or social group spiritual values, then we would live in a blissful and peaceful country. Many can admire politics as a science, as a principle, as a philosophy, but, certainly, we do not need to engage in political parties. We think in being fair to fight for our voluntary action in society, whether in our professional action,

whether acting as a citizen, without changing our dignity by politics or personal convenience.

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- 3 - Xavier, Francisco Candido. Vineyard Light (Vinha da Luz), dictated by the Spirit Emmanuel, Rio de Janeiro: Ed BSF (FEB) 1999, Chapter 59
- 4 - Luke 1:32
- 5 - VIEIRA, Waldo. Spiritist Conduct (Conduta Espirita), dictated by the Spirit Andre Luiz, Rio de Janeiro: BSF (FEB), 2001 Chapter 10
- 6 - Xavier, Francisco Candido. The Comforter (O Consolador), dictated by the Spirit Emmanuel, Rio de Janeiro: Ed BSF (FEB) 1984, Question 60
- 7 - 1 Timothy 1:17
- 8 - Mt 2:15
- 9 - Xavier, Francisco Candido. The Comforter (O Consolador), dictated by the Spirit Emmanuel, Rio de Janeiro: Ed BSF (FEB) 1984, Question 60.



EUTHANASIA

Translation
Erika de Castro Hessen

Terri Schiavo's case called my attention: a woman from Florida - USA who was in vegetative state for 15 years and was disconnected from the tube which fed her after an intense debate among her relatives, the American government and the Courts. According to specialists, it can take her until two weeks to die, without tube-feeding (1).

What worries is that many physicians reveal that euthanasia is a habitual practice in Brazilian Intensive Care Units - ICUs, and that hurrying, without pain or suffering, the death of a terminally-ill patient, is a frequent act and, many times, little discussed in the ICUs of the Brazilian hospitals. (2) In spite of the Brazilian Intensive Medicine Association denial that the euthanasia is frequent in ICUs, there are those who admit more concrete reasons, such as the need of places at ICUs for patients with chances of surviving, or the pressure to diminish the costs in private medicine.

In medicine regional councils, the tendency is to accept the euthanasia, except in few cases of misunderstandings, among relatives, about the time to cease the treatments. Physicians and bioethical specialists actually advocate a specific type of euthanasia, the Withholding or Withdrawing of Life-Sustaining Treatment, which would be the act of removing equipment or medication which serves to prolong a terminally-ill patient's life. When removing those life-sustaining equipment, keeping only pain killers and tranquilizers, it is expected that nature takes responsibility for the death (3).

By definition the word euthanasia comes from Greek, meaning "good death" or "appropriate death". The term is from

Francis Bacon who, in 1623, in his work "Historia vitae et mortis" (History of Life and Death) defines it as being the "adequate treatment to incurable diseases". There are several expressions used as synonyms, it can be mentioned as "good death", "assisted suicide", "active euthanasia". Its antonym is "distanasia" (4) which, on its turn, is the use of adequate means to treat a patient who is dying. Based on humanitarian values, in which the medical ethics aims at prolonging life as much as possible. For some physicians the word euthanasia became stigmatized, and people are afraid of using it. This way, they believe it is necessary that a legislation establishes criteria and ethical conducts for a death without suffering. In view of the fact that death is a price which deserves to be paid for the mitigating consonant pain according to an ethics professor of the Medicine College of an important Brazilian University, for him euthanasia has to be accept in situations of incurable diseases, since " The tendency is keeping life at all costs" (5).

Euthanasia has been the cause for controversies in legal spheres, bearing in mind, however, that our Constitution, through the Brazilian Penal Code, is incisive and conclusive: It is considered common assassination (6). In medical hosts, under the perspective of the medicine ethics, life is considered a holy gift and, therefore, it is forbidden for the physician the intention of being the judge of someone's life or death. In this regard, it is important to point out that the World Medical Association, since 1987, in the Declaration of Madrid, considers euthanasia as being an ethically inadequate procedure. In the moral or religious aspect, mainly spiritualist, let's remember that aren't few the cases in which people given no hopes by the official and traditional medicine try to find other alternatives and obtain spectacular cures, whether through hand imposition, faith, magnetism, homeopathy, or through behavioral changes. There are not few cases of patients with medical diagnoses of incurable diseases, given no hopes, in which the magnetism activated by the hand imposition could change the medical diagnosis and reestablish the cellular field.

Allan Kardec asks to spiritual Benefactors if the human being has the right of disposing of his/her own life and the Spirits

explain that only God (7) has this right. Nobody has the right to take a life, only God is entitled to decide. Euthanasia is a form of interrupting the expiation of the spirit who suffers as a terminally-ill patient. His/her relatives, thinking they are mitigating his/her pains, ask for euthanasia, but it is a happy illusion, since they are committing a crime against life, and do not consider that moral sufferings are bigger than material ones, and that this spirit has to repay for his/her debts.

Emmanuel explains that behind the dull eyes and faint hands, which seem to cast the last farewell, just show up warnings and caution notices so that the mistake is suspended or that the routine readjusts itself tomorrow (8). And before the bed of the most difficult and painful illness, shines the help of the Infinite Goodness, making it easier, for whom is in debt, to achieve quittance. Do not disrespect, thus, who is immobilized in the horizontal cross of the long and difficult illness, giving him/her the poison of the smooth death, because, probably, you shall also know, later, the profitable lying position, essential for the great meditation (9).

It is not entitled to man, in any circumstances or under any pretext, the right to choose and deliberate about life and death of his/her fellows, and euthanasia, this false mercy, disturbs the divine therapeutics, in the rehabilitation redeeming processes. We, Spiritualists, know that the prolonged agony may have a precious objective for soul, and the incurable illness can be, actually, for the good. We do not always know the reflections that the spirit may do during the convulsions of the physic pain, and how many agonies may be spared from him/her in a flash of regret.

Euthanasia interrupts the illness depurative process, imposing the chronic patient serious difficulties, including in the return to the spiritual level. Besides, the family members who search such "merciful" resource are, actually, only, and improperly, anxious to free themselves of the commitment and responsibility of helping, supporting, and loving their loved one.

Strictly speaking, cancer is the means to expunge the darkness which establish itself in the heart, preventing it to better understand life. Paralysis and insanity, pemphigus and

tuberculosis, idiocy and mutilation, almost always work as blessed correctives, helping the spirit which blame made insane or covered in shadows in the expiatory probation. This way, we have to respect the pain as an instructor of souls and, without hesitation or absurd questions, support everyone who is experiencing its constraining and educative presence. Always bearing in mind that just the obligation to serve is entitled to us, because Justice, without any further appeal, belongs to God that distributes to us relief and affliction, illness, life and death, at the right moment.

The true Christian is always in favor of the maintenance of life and respect regarding God designations, trying not only to diminish the fellows' sufferings (without euthanasia, of course!), but also to have confidence in the divine justice and goodness, even because, in God's Statutes, there is no room for injustice.

SOURCES:

- 1 - Published in the Correio Braziliense newspaper, 3/19/2005
- 2 - Published in the Folha de S.Paulo newspaper, 03/19/2005
- 3 - Ibid
- 4 - To some people, Distanasia means exaggerated prolonging of the patient's death or, even, may be used as a synonym of useless treatment. For some specialists it is a medical attitude which, aiming at saving the terminally-ill patient, submit him/her to great suffering.
- 5 - Ibid
- 6 - Established in the Federal Constitution, article 5, main section, the main characteristic of the right to life is its unavailability. Life, as a divine gift, must be preserved in each and every circumstance, being its elimination inconceivable whether by man or by State.
- 7 - Kardec, Allan, (The Book of the Spirits), Rio de Janeiro: FEB publishing house, 1999, question 944
- 8 - Xavier, Francisco Cândido. Religião dos Espíritos (Spirits Religion), Rio de Janeiro: FEB publishing house, 1999
- 9 - Ibid



NATURE CLAMORS

Translation

Erika de Castro Hessen

The famous physicist Stephen Hawking, in his latest book entitled "The Universe in a Nutshell", explains, in an instigating way, that: "A butterfly flapping its wings in Tokyo can cause rain in New York's Central Park". (1) As explained by himself, "it is not the flapping of the wings, pure and simple, that will generate the rain, but it is the influence of this tiny movement on other events in other places that can lead, ultimately, to influence the climate."(2)

It calls our attention the sequence of natural catastrophes which have occurred recently. "Unofficial estimates point to the mass death of more than 30 thousand people, more than 100 thousand people having lost their houses, producing one of the biggest cataclysms that reached Iran, similar to what occurred in September of 1978." (3) Whether it is the tsunami in Indonesia, which devastated so many cities and provoked so much destruction, or the "hurricanes that meet themselves in a godly council made of winds and lightings in the gulf of Mexico and conjugate themselves in the Katrina, which runs full of wrath and energy and ends up destroying New Orleans [could it be the influence of the human "butterflies" destroyed in Iraq?] or also Rita, with the same fury, and now the Kashmir earthquake, in Pakistan, a region of confront with India, where forces are in permanent vigil to fight and, suddenly, joined by the disaster, leave their weapons, take the ambulances and join themselves by solidarity. (4)

Due to those clamors from nature, groups of fanatic people who create odd cults and parties, abandoning jobs and families and waiting for the "Doomsday" appear in several parts of the

world. According to the "ISTO É" magazine of August 4, 1999, there are around 200 thousand of them, only in France, with 300 thousand followers. In Japan, several "gurus" foresee the "end of the world". In the United States, 55 million of Americans think that there is not much time until the end of the world. For those, the hurricanes that have been destroying the central region of the country are angels sent to punish men, announcing the "Great End". (5)

The appearance of people with such odd beliefs, whose number multiply everywhere in the world, is not comforting, since they are numbed in their senses by the expectation of a "new age". Even in the spiritualists troops, some books with ideas that induce many credulous to panic or to the catastrophist hypnosis that the worse the better has broken out.

In the current days, before the Cause and Effect Law, we do not need to foretell the future to predict about the terrestrial situation for the near future. Earthquakes, hurricanes, floods, volcanic eruptions and other natural catastrophes are an inevitable part of nature's beat. This does not mean that we cannot do anything to make ourselves less vulnerable. "Learning with today's catastrophes to face the future threats". (6) - remember us Kofi Annan, Secretary-General of the United Nations, stressing that it is up to us to learn with each tragedy. In many situations the causal nexus between the catastrophe and the human action is present. Men modify the geologic composition, with diggings, deforestations, embankments and other actions, and their unwariness ends up generating the aforementioned "natural" catastrophes.

And in this conjuncture of fear some situation about the next terrestrial setting in total indifference are foreseen. It is known in the European universities that the pollution of motor vehicles in the Old Continent kills more than transit accidents. The force of the expansion of the consumption of illicit drugs, the vulgarization of the sexual behavior propagated through magazines, newspapers, television, cinema, theater, video tapes, cable TV, personal computers, etc are perceived...There are hypothesis that Islamism (sponsored by oil money) will

clash with the Christian nations, assuming, little by little, the place that was once taken by the communism of former times, in its ideological basis.

There are discussions about the legalization of illicit drugs, people talk about structural unemployment (resulting of the globalizing phenomenon), there are talks about the rupture of the order etc... There are speculations about the dim forecast of the drastic reduction of the source of potable water in four decades' time. About that some researchers foresee world-wide conflicts having as their cause the race for the control of the vital liquid. "We have grown accustomed to always hear that Brazil does not have earthquakes or typhoons. But let us not forget the draught, as cruel as those, and that, now, in the land of the waters, reaches the Amazon. The rivers are drying there, where 12% of the fresh water of the Earth is". (9)

We know through the Lyon Genius that the great phenomena of Nature, those which are considered as elements disturbance, are not from unexpected causes, because " everything has a reason of being and nothing happens without God's permission." "() And the cataclysms "sometimes have a reason of being that is direct to men. However, in most cases, its objective is the reestablishment of the balance and harmony of nature's physical forces."()

While the painful transitions of the 20th century are announced to the gloomy tinkling of the coins echoing in the stock market, the spiritual forces meet themselves to the great reconstruction of the future. The moment when the gauging of all terrestrial moral values will be made to the resuscitation of the creative energies of a new world approaches. In this journey, Jesus's lesson did not pass and will never pass. In the painful fight of the civilizations He is the light of the beginning and in His hands Earth destinies lie.

"In this world you will just have afflictions, but have good spirit, [said the Master] I won the world" (10) In this warning we see that life in this world is really this way, in which for an hour of joy or happiness we have days and days of sadness and pain. Just like that we continue living day after day, confident that we are the eternal spirit, created for the spiritual sublimity.

The pessimists always insist in considering that the negative and dim way of perceive the things of the world is a realist way of living. In reality, if we look at life with lots of emotion (distant from the reasoning) we are going to find reasons that lower the spirits everywhere and every situation; destitute children, universal famine, wars, urban violence, kidnappings, high prices, social unsafety, corruption, catastrophic accidents, and so forth. However, it is an obligation with our welfare being adapted to life, with all that it has of good and bad, without necessarily complying with everything. To be worried means to be always trying to improve the current conditions, to do something to change to a better situation. This concern is a healthy and desired attitude.

Remember that there is still time for the practice of the evangelic codes, the only condition that will determinate the great Global transformation in the future. It will be the end of the old world, guided by prejudice, pride, egoism and incredulity. "There is a lesson to be taken from all these. All of us are condemned to live together, to abandon the times of war and search, in the unity, to prepare ourselves to survive in the planet that shelters our lives." (11)

Earth will not have to change itself through a hecatomb that will destroy a full generation at once. Even because the spiritualist rules indicate that the current generation will disappear gradually and a new one will naturally succeed, in other words, a fraction of the spirits that incarnate in the Earth do not incarnate anymore. In each child that will born, instead of a spirit inclined to evil, which would incarnate in it before, will come a more advanced spirit and inclined to the good. However difficult the inevitable process of the final selection of the ethic values of the society may be, we cannot forget that Jesus is the Way which induces us to the illuminated concepts of Truth, where we receive the glorious seeds of wisdom, which will dominate the centuries to come, preparing our social lives for the apogee of the universal love in the full respect to life in the Planet.

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- 2 - Ibid
- 3 - Marcelo Henrique Catástrofes e Desencarnes em Massa A visão Espírita, accessed on 10/15/2005
- 4 - Sarney, José A reação da natureza - Article published in the Folha de São Paulo newspaper on 10.14.05
- 5 - ISTO É magazine, August 4, 1999
- 6 - Message of the secretary-general of the United Nations Kofi Annan, for the occasion of the International Day for the reduction of the natural catastrophes (October 13, 2004) available and assessed on 10/12/2005
- 7 - Cf. _. A reação da natureza - Article published in the Folha de São Paulo newspaper on 10.14.05 (Sarney)
- 8 - Kardec, Allan. O Livro dos Espíritos, Rio de Janeiro: Ed. FEB, 2004 page 536.
- 9 - Ibid page 563 - a
- 10 - (João 16:33)
- 11 - Cf. _. A reação da natureza - Article published in the Folha de São Paulo newspaper on 10.14.05 (Sarney)



EPILEPSY AND SPIRITUALISM, BRIEF REMARKS

Translation
Erika de Castro Hessen

Epilepsy is as old as mankind. We know the legislations regarding epileptic patients Hammurabi's code, and in ancient Greece it was called "the sacred illness", because, due to the sudden and unexpected characteristic of the phenomenon, people believed that gods or demons possessed the body of the patient.

The word epilepsy derives from the Greek and means "somebody taken from above". Hippocrates, the father of medicine, wrote "Regarding the sacred illness", and four centuries before our age, he said that it was not more sacred than any other illness and that it was located in the brain. In Rome the disease was called "the rally illness" because the fact that any of the attendees had a convulsion was a signal to postpone elections".

Epilepsy patients suffer with stigma, prejudice, shame, and fear of the unknown. Epilepsy is a brain illness characterized by convulsions, which range from the almost imperceptible ones to the serious and frequent ones. The World Health Organization considers that about 50 millions of people suffer from epilepsy in the world, including 40 millions in underdeveloped countries. Despite such alarming situation, the organization affirms that 70% of the new cases that are diagnosed can be successfully treated, as long as the medications are used correctly. (1)

The preferred treatment to epilepsy is the use of drugs. The use of anticonvulsive drugs is efficient in 70% to 80% of the cases. For patient whose epilepsy is refractory to anticonvulsive drugs (20% to 30% of the cases), the indicated treatment is the surgical one. Depend on the type of epilepsy, surgery can

be successful in up to 80% of these patients. Surgery has mainly developed from the 1980s with the advance of technology in image examinations. The structural magnetic resonance and the functional one (SPECT), in addition to monitoring in video, allows making an accurate diagnosis of the epileptic focus. However, despite the current medical technology "It is like shooting in the dark and hoping to hit the blank". That's how neurologist Ley Sander, professor of Department of Clinical and Experimental Epilepsy at the University College London, defines epilepsy treatment.

In all countries, epilepsy represents an important public health problem, not only for its high incidence, but also due to the repercussion of the disease, the recurrence of the crises, besides the suffering of the patients themselves, due to the social restrictions that, most of the times, are unjustified", affirms neurologist Jesus Gomez-Placencia, MD, PhD, Professor at the Dep. of Neurosciences of the University of Guadalajara, Mexico.(2)

It was Hippocrates (around 460-375 BC) - maybe influenced by Attreya, father of Hindu medicine (and who lived 500 years before him), who began affirming that epilepsy did not have a divine sacred or demoniac origin, but rather it was the brain that was responsible for this disease. And it was only many years later that Galeno (129- about 200 BC) did the first classification of different types of the illness.(3) Despite what affirmed Hippocrates and Galeno, the beliefs around epilepsy as possession, curse or punishment lasted for a long time.

Epilepsy, under the optics of Spiritualism, is a neurological disease, like any other disease that can alter the human organism, which is why it should be treated with the experts of Earthly medicine. By the way, some students of the Polytechnic Institute of Mexico (PIM) have created a device that can diminish the epilepsy attacks, as informs the institute of Mexico City. "Aiming at contributing to improve the life quality of people who suffer from epilepsy, students have created the Saceryd, which reduces the frequency and density of the crises through electrical stimuli" (4) In the United States, there already is a similar device;

There is no doubt that spiritual therapy may help in the recovery of the physical balance of the patient, if properly given, without ever exempting the medical assistance. However, several people mistake epileptic crises for obsessive symptoms or psychic powers to be developed, which is a serious error. Still today, in the 21st century - despite all achievements of medicine - several spiritualism centers and churches of others beliefs, all over Brazil, deal with epilepsy as if it arose from the "incorporation of the spirits of the dead", "demoniac possession", etc... Not long ago, in the whole world, epileptic attacks, brain convulsions, hysterics, illnesses in general, were dealt almost exclusively with "magnetic passes" or "exorcisms", many times violent and inhuman ones.

Epilepsy is not an obsession, though it may, sometimes, present itself with the symptoms of epilepsy, and the epileptic may have an obsessive process. Hence the confusion that is often made between those things. The concept that exists in spiritualism is that epileptics are psychics who should develop their psychic powers are completely wrong.

That pathology only rarely occurs by simple alternations in the encephalon (5), as those that usually result from hitting the head, it is a soul disease, independent of the physical body, which only records reflection actions, in this case. Thus epilepsy has connections with spiritual problems. The remembrance of this or that grave fault which has been rooted in the Spirit without having had the opportunity of relief or correction creates a pathologic state in mind that is ranked as a zone of remorse, causing several problems of syntony from one incarnation to another.

The body proceeds from the body, however there is enormous influence of the conscience of the reincarnated, shaping his own body, influencing the genes of heredity with the disturb connected to the previous cause in the use of God's Law so that the Spirit does not escape from its painful, yet untransferable and necessary destiny. In the book called "Missionary of Light", in its chapter 12, André Luiz narrates to us several experiences in which the reincarnating Spirit asks for changes in some physical conditions so that it can overcome its

redeeming tests.

Epilepsy is a neurological illness and has brain matrices so that it occurs. Nevertheless, many factors can cause those brain alternations and, among them, there is the spiritual cause. The biggest contribution from Spiritualism in this area is to point to direct and indirect spiritual causes. In the book called *The Genesis*, in chapter XIV, Allan Kardec teaches that an intensive and long obsession (strong interdependence between the obsessing and the obsessed) can generate organic injuries through the "problematic" spiritual fluids. "Such fluids act over the perispirit and that, on its turn, reacts over the material organism with which it is in actual molecular contact. (...) if bad fluids were permanent and energetic one they may determine physical disorders. Some diseases do not have any other cause but this (6). Master Lyon, in *The Book of the Spirits*, questions 481-483, recognizes that an obsessive spiritual influence may cause an epileptic neurological injury and proposes that the obsession curing method may lead the patient to madness. (7)

Epilepsy has many relations with natural mechanisms of trials and expiations, in the context of current and former causes of our afflictions. Thus, instead of the epilepsy having an organic cause, the spiritual influence so that it may happen must not be ignored. As André Luiz narrates, a case in which during an epileptic convulsion, the obsessing, linking to Peter, followed by a generalized tonic-muscle convulsion, with sphincters relaxation. Guardian Aulus affirms that it is complete obsession or essential epilepsy and analyses that, in physical field, Peter is unconscious, he will not remember the occurrence, but he is alert in spirit, filing the incident and enriching himself. (8)

In the sequence of the fact, after praying and passing, there is the disconnection of the disincarnated, the convulsion ends and Peter gets in sound sleep. "With successful obsession curing therapy, it will be possible to end the "possession" attacks, but Peter will suffer the reflexes of the unbalance situation in which he is involved being expressed in softer phenomena of the secondary epilepsy that will arise for some time, before stronger memories of the current struggle until the integral readjustment of the perispirit (conditioned reflex)"(9).

This case demonstrates that, although being an obsession, there was no manifestation from the obsessing after the convulsion, certainly because of the pass applied during the convulsion which produced the disconnection of the disincarnated spirit. It is inferred, considering the present exposition, that the epilepsy cases may be caused by obsession, too, as long as there are cases without action from disincarnated spirits and mixed cases. Independently of the case, with or without obsessive involvement, there is the need for the use of medication from the academic medicine, and it is considered obvious that oppression curing therapy is highly efficient, and it must be used as it is recommended in the works of Kardec.

SOURCES:

- 1 - Available and accessed on 10/10/2005
- 2 - Available at www.cerebromente.org.br/n04/doenca/epilepsy/epilepsy.htm accessed on 10/26/2005
- 3 - Available and accessed on 10/10/2005
- 4 - Published in the O ESTADO DE S. PAULO newspaper, VIDA & section, Monday, 10/17/2005, A13
- 5 - The encephalon or brain, main element of the central nervous system, occupies the skull or encephalic box. The Latin term cerebrum has been used in several ways. Generally speaking, it means encephalon, and has also been used to specially indicate the prosencephalon and mesencephalon. The adjective cerebral is derived from it. Encephalon, on its turn, is from Greek origin (enkep-halos). Words like encephalitis - which means encephalon inflammation - are derived from it.
- 6 - Kardec, Allan. The Genesis, Rio de Janeiro FEB Ed., 2004, Chap.XIV
- 7- Kardec, Allan. The Book of the Spirits, Rio de Janeiro: FEB Ed., 2000, 481-483,
- 8- Xavier, Francisco Cândido. On Sundays of Psychics, Rio de Janeiro: FEB Ed., 1997,
- 9 - Ibid.



ITC PHENOMENA BRING "HYDESVILLE" BACK TO LIFE

Translation
Erika de Castro Hessen

Altivo Ferreira, director of the Brazilian Spiritist Federation (FEB, in Portuguese), informs that "Instrumental Transcommunication repeats nowadays what the phenomenology of Hydesville, in the state of New York back in 1848 represented to the World, culminating with the arrival of the Christ's promised Consoler to Humanity." The tribune Divaldo Franco takes us to the glorious days of Allan Kardec when saying "at the time of the Encoder, Transcommunication was present in the first messages through the tripod table, or later in the small wicker basket, or in other phenomena, through the manifestation of the messages written in slate, without any human contact."

In fact, in May, 1855, professor Hyppolyte-Léon-Denizart Rivail learned of tables that answered questions asked to the "Spirits" with knocks. "The genius of Lyon saw there that there was an intelligent power behind that mini-poltergeist" (according to researcher Hernani Guimarães Andrade). The method is way behind the contemporary technique, but the principle of talking with entities without the mouth and ears of the medium is all there." Undoubtedly it was Allan Kardec who interpreted that beautiful phenomenon, since its beginning when he codified the Spiritualistic Doctrine, revealing and confirming the immortality of the soul.

At that time, the instruments for the Transcommunication were mainly the "turning tables", among others. With the technological advanced, the Spirits have been using today's available electronic equipment to communicate, such as television sets, tape recorders, telephones, computers and

sensitive photographic plates in high-speed cameras. It is the phenomenon of Instrumental transcommunication, by definition the use of electronic instruments for the exchange with beyond-grave life.

The Book of the Spirits, question 934 says that, "(you) Have, however, a consolation in being able to communicate with your friends through the means that are at your hand, while you do not have others which are more direct and more accessible to your senses." (we highlight) Thus, humanity's great geniuses are at the puss of a button of recording equipment and are the master-key for the opening of the gates of the mysteries of the spiritual life. "The secrets of time, space, History, science, philosophy are with them." They have the torch that may shed us light to walk between the two dense stations of our transcendental inquiries: whence do we come and whither do we go?

"Extraordinary discoveries unveil new and great horizons to the human knowledge." Although it seems new to many, strictly speaking, ITC research is already over 100 years old. According to the researchers, Thomas Edson would have been the first one to contemplate the possibility of contacting the dead, when he said that if he could create a subtle enough equipment as to be handled by those who had already left, the exchange would happen. However, only with the arrival of Electronics interdimensional contacts started to become sound, in other words, since the 50's. And it was in June, 1956, in Stockholm that a man devoted to recording birds, Friederich Jürguenson, recorded a beyond-grave voice for the first time. "His experiences inspired the great researcher Raudive to continue them . But at that time, the great engineer Meek had already tried to perform that amazing work in the USA, using the Spiricom. Through three consecutive generations and attempts of the Spiricom, they managed to record voices, even one attributed to Charles Richet, the father of human metapsychic.

"There is a concern in knowing whether ITC will be recognized by the science, however, it is part of the human nature combating, objecting, reacting and that process is natural, making everybody aware of those phenomena, being

impossible to deny it the legitimacy of the proven facts." For more than 5,000 years already religions have been claiming that one lives after death, but science has not been paying much attention to it. "Perhaps, if instead of that being under a religious perspective were proven as a scientific truth, we would have the effective dissemination of that reality - whose result, we imagine, would be of bringing more responsibility to Mankind, new directions for the Humanity, after all."

Nowadays, since interdimensional communication is a reality, we believe that in the near future the official Science will have to confront itself with the reality of the Spirit, duly proven in the laboratory. Even because "Chemists and physicists, geometricians and mathematicians, taken to the condition of investigators of the truth, are today, unwillingly, priests of the Spirit, because, as a consequence of their cunning studies, materialism and atheism will be forced to disappear, due to their lack of substance, the base that assured them the negativistic speculations".

The scientific part of Spiritism embraces areas such as the research of Poltergeist cases, Reincarnation, NDE, Visions in the Bed of Death, Telepathy, Clairvoyance, Regressions to Past Lives, etc... and although all those phenomena have plenty of evidence, they lack documentation to leave the category of metascience. Instrumental Transcommunication is a segment rich in possibilities to gather evidence in favor of the reality of the survival after death, besides evidencing the communication.

To get to what it is today, the Doctrine had to go from the United States to Mexico, then to Scotland and later to England, until arriving at the turning tables of Paris, in 1853. As Allan Kardec said, in the Spiritist Magazine from May 1864, the phenomena first appeared in the USA as physical effects because they were in the character of that people. When they penetrated France, which was the origin of the universal culture of those days, they changed the characteristics of the phenomenon, from physical effects to intelligent ones. "In Brazil, we have had almost a century and a half of coexistence with the phenomena of intelligent effects. We no longer need the materialization of Spirits, movement of objects at a

distance, direct writing, etc, and other types of phenomena to convince us of anything. The Spiritualistic Centers work, basically, with the intelligent phenomenon, the one which seeks the moral transformation of humanity.”

The hydesville phenomena provoked a general reaction, attracting the attention of researchers, the Press and religious people. With the progress of Cybernetics and Computer science, the Spirits are looking for other ways to provoke the same results. However, it is extremely important to bear in mind that “The Spiritualistic Center has its function, as doctrinaire propagation center and as an aid station to the fellow beings. One cannot deny the validity of the transcommunication experiences, just like one cannot deny the results obtained from PLT (Past Live Therapy), for it would be the same as denying reincarnation. But neither one nor the other are the purposes of the Center. The PLT is for the specialized medical clinic, just like the ITC is a work for researchers.”

We always try to avoid linking ITC specifically to Spiritism. That because, for its nature, ITC is a “scientific technology” that appeared independently from any attitude or religious base. It may have religious implications only in its effects. ITC will only work as a supporting evidence for the hypothesis of the survival after the physical death and to the communication with the spiritual plan. This aspect is common to all spiritualistic religions.

We remember that Pope John Paul II, said, in 1983, that: “The dialogue with the dead should not be interrupted, for, in reality, life is not limited by the horizons of the world.” Later, in November, 1998, talking to pilgrims in Rome, as broadcasted by the Vatican Radio, John Paul II affirmed again that: “One should not think that life after the death begins in the Day of the Doom. There are very special conditions after the natural death. It is a transition phase. While the body is dissolved, the spiritual components continue alive. That spiritual element is formed by the very conscience and its free will. Man exists without the physical body.”

Priest François Charles Antoine Brune is devoted to studies of

ITC phenomena. Brune declares that "The after life exists and we can communicate with those that we call dead." The author of the books "Os Mortos nos Falam" (The Dead Talk to Us) and "Linha Direta do Além" (Direct Connection from Beyond), François Brune also explains that: "I have written those books to try to break the thick wall of silence, of incomprehension, of ostracism, erected by most of the intellectual means of the West. For them, to talk about eternity is tolerable; to say that one can communicate with it is considered unbearable. (...) I want to show that life continues, that there is a God that loves us, that waits for us, and that the only value of life is love. I want to show that life after death depends on our life in this world."

SOURCES:

- 1- Alavanca Newspaper – November-December - 1997
- 2 - Testimony of Divaldo P. Franco in the show "Espiritismo Via Satélite", on 11/02/97, available at <http://www.consciesp.org.br> accessed on 1/23/2005
- 3 - Available at <> accessed on 11/12/20054- Read Ponte Entre o Aqui e o Além, by Hildegard Shäffer (Ed. Pensamento), in which everything is described in detail, including the techniques.
- 5 - Kardec, Allan. The Book of the Spirits (O Livro dos Espíritos), Rio de Janeiro: Ed FEB, 2003, question 934.
- 6 - Available at <> accessed on 11/02/2005
- 7- Xavier, Francisco Cândido. Nos Domínios da Mediunidade (In the Domains of Mediunity), Rio de Janeiro: Ed. FEB, 2000, Chap. 1.
- 8 - Spiricom is a word formed by the contraction of two English words: spirit and communication. It serves to name an electronic system that makes it possible for the verbal, direct, two-way communication with the Spirits of already dead people
- 9 - Testimony of Divaldo P. Franco in the show "Espiritismo Via Satélite", on 11/02/97, available at <http://www.consciesp.org.br> accessed on 1/23/2005
- 10 - Atualidade do Pensamento Espírita – By the spirit Vianna

de Carvalho - Divaldo P. Franco.

11 - National association of Transcommunicators (ANT, in Portuguese), available at <>accessed on 10/22/2005

12 - Same Chap. 4

13-Interview with Hernani Guimarães Andrade Source: Revista de Espiritismo N. 26 - 1995

14 - Interview with Altivo Ferreira Source: Alavanca Newspaper – November-December - 1997

15 - Consciência espírita www.consciesp.org.br , available at <>accessed on 10/11/2005

16 - Ibid

17 - Brune, François. Os mortos nos Falam, Sobradinho, DF: Edicel, 1991, 1st edition



ABOUT THE NEAR-DEATH EXPERIENCES, A SMALL REFLECTION

Translation
Erika de Castro Hessen

The plot of the soap opera *America*, written by Glória Perez and aired by Rede Globo, touched the issue of life after death and showed people who had contact with the dead, after being through a coma, in the phenomenon known as Near Death Experience (NDE). The cast of the soap opera had debates about Spiritism with professionals of the area, specialists in intensive therapy, spiritualists and biographers of Chico Xavier. (1)

The topic has been calling the researchers' attention. In 1975, an American doctor, Raymond Moody Jr., brought a collection of accounts of NDE to the great publish through his work "Life after Life" (2). All patients have symptoms of clinic death. The victims hover over their physical bodies, follow the events and notice they have another body, and that their conscience is with the new body, spiritual in nature.

They meet deceased relatives and friends, with great joy. Everybody tells them about the tasks developed in the spiritual world, of the need to continue working, evolving, studying. That the family ties do not break, rather strengthen, through love and forgiveness. At that moment the material means, the wealth, the power, the social status do not matter, only the goodness and the knowledge that exist in each person matter, independently of their religious or philosophical beliefs.

In an interview to "Revista de Espiritismo" (Magazine of Spiritism), Divaldo Franco affirms that: "Such apparent deaths have always happened, mainly in the past when cataleptic states were seldom diagnosed. The technique of death

diagnosis was very empiric, usually through breathing and heart beats. Today, thanks to the electroencephalograph, one can detect more precisely the moment the heart definitively stops beating and the real death. However, even in those cases, studied by Edith Fiore, Elizabeth Kubler-Ross or Raymond Moody Jr., there is always the return to the heart activity and, consequently, of the brain one, offering evidences that at the moment of the apparent death of the conscience, the conscious being continues thinking". (3)

For the Materialists life after the death obviously does not exist. About that the newspaper Correio Braziliense publishes an interesting text about the topic on 09/20/94, called Cientistas Desmistificam a Volta do Além (Scientists Demystify the Return from Beyond (sic)) - The researchers of the Rudolfo Virchow academic clinic in Berlin have discovered a clear link between the syncope hallucinations and NDE and have verified "the accuracy of their intuitions and hypotheses" with a group of 42 (forty-two) "young and healthy people". The human subjects were deprived of all senses for at most 22 seconds. When back to life, they reported experiences very similar to the near death phenomena. (4)

The subject has also been studied by Americans since 1977, when the Association for the Scientific Study of the Phenomena of Imminent Death was founded in the US. According to the materialistic researchers, the hallucinations are caused by a variety of problems, whether pharmacological, physiological, neurological, or psychological ones. In fact, the psychological explanation for the NDE being a syndrome caused by the fear of death does not hold true when we see that children - who do not have such fears and do not have a cultural knowledge of the death yet - have experiences which are similar to those of adults. It is interesting mentioning that people describe their experiences as something vivid and real and that has changed their lives forever, rather than simply a passing reaction to a stressful situation.

For Spiritism death does not exist, because the Spirit is immortal and survives the decomposition of the physical body. Death (or deincarnation) is just a final stage of an evolutionary

process in this life. Only the body dies.

Kardec studied that spiritual body and called it perispirit, which has been studied by many specialists and searching, however, due to the lack of instruments and laboratory equipment, we are still a long way from knowing its operational structure. Master Lionês refers to the splitting or the so-called astral trips (as some spiritualistic definitions), in which the perispirit detaches from the body as in the sleep, in the hypnotic trance, in faintings, coma etc... In that process the perispirit can cross walls and other material obstacles and there are often phenomena known as bilocation, bicorporal presence, exteriorization of the double, etc...

The exit of the perispirit from the body is now scientifically proven. In the unified States, the acronym OBES - out of body experience - is used. Dr Gleen Gabbard, psychiatrist of the Menninger's Psychiatry College from Kansas reports in one of his notes about an unfolded man who attended a meeting of people who wanted to kill him and thanks to that changed his route back home and surprised his pursuers by having the details of the plan told to the police, and escaped unharmed. Gabbard, Elizabeth Klobb Ross, and Raymond Moody Jr. have long been researching the so-call NDE (Near Death Experience), in which the existence of such psychosomatic body is confirmed.

Among us, spiritists, immortality is already the Law of Life. However, we should indeed follow the debate of contemporary scientists about the subject closely. In our days, several schools such as the transpersonal psychology are based on transcendental experiences and use the argument of the immortality. Many are the professionals of the mental health are that publish books about experiences of temporary death. There is, no doubt, a holistic movement seeking for a global interpretation of man nowadays. The winds of the spiritualistic revelations blow steadily and strongly, and the scientific laboratories of the human academy now consider the plausibility of the immortal being.

SOURCES:

1 - Available to Access on March 22, 2005

2 - The book "Life after Life", by Dr. Raymond A. Moody (non-spiritualist researcher), a bestseller in the US, is one of those books that deals with those unusual experiences, now complemented with his new book "Reflections on Life After Life", which brings us the results of new interviews with people who remained for some moments in the other dimension of life.

3 - Available at www.espirito.org.br/portal/artigos/jose-lucas/eles-morreram.html> Access on March 31, 2005.

4 - Published at Correio Braziliense on 09/20/94.



"REFORMADOR" MAGAZINE: A PRODIGIOUS SOURCE OF PEACE AND LOVE

Translation
Erika de Castro Hessen

Founded by Augusto Elias of Silva on 1/21/1883, the "Reformador" magazine was one of the most daring enterprises of the spiritualistic publication in Brazil. Such because founding and preserving a body of spiritualistic propaganda, in the Brazilian Court at that time was as risk as to weaken the resolution of the most resolute of the spiritualists. That due to the fact that from the Brazilian pulpits, mainly from those in the country's Capital, there was the pouring of curses against the spiritualists, the new heretics that should be abated.

Augusto Elias wrote: "Open way, greeting the men of the present that so were in the past and shall still be those of the future, another one of the fighters of the peace: the "Reformador" (our highlight) With those opening words a new body for the divulgation of the spiritualism introduced itself to the world. The main article of the first issued established the guidelines of peace and progress through which the evolutionist body of the spiritualistic press would be orientated, also defining the relevant objectives that it aimed to reach. The "Reformador" thus introduced itself as another sower of the peace, equipped with tolerance and fraternity, spreading the sing of the Ismael's paradigm: God, Christ, and Charity.

The offices of the newspaper worked (in a study) in the residence of Augusto Elias of Silva's until 1888. It was a 4-page biweekly newspaper and it is estimated that its initial circulation was of approximately 300 copies, having approximately one hundred subscribers. In 1902 it started being published as a 20-page bi-monthly magazine.

In the decade of 1930 it became monthly, and the number of pages increased gradually, until reaching the current 40 pages. In 1939, the FEB bought and installed its own printing machines, in the premises at the back of the building located on Passos Avenue. It was a decisive undertaking, a new encouragement in the path of the doctrinaire divulger in the "Land of the Gospel." Thanks to that measure, the editions and reeditions of spiritualistic books started their great expansion. With the installation of the Editorial Department in 1948, located in a wide building especially built for such in the district of São Cristóvão, in the city of Rio de Janeiro, the so-called "House of Ismael" gave a sound structure to its whole editorial compound. (1) In the 1970's the FEB starting printing the Reformador with its colorful covers, replacing even the logo and the drawing, and the magazine received a new graphic aspect, with an excellent reception.

In its extraordinary history, the "Reformador" was fearlessly side by side with the fair causes, such as the abolition of the slavery and the religious tolerance, preserving until today the genuinely spiritualist and Christian nature of the magazine, which became one of the main vehicles for the development of the spiritualistic doctrine in the world. By the way, "the work of the Brazilian Spiritualistic Federation (Federação Espírita Brasileira, in Portuguese), which is molded in Kardec's Codification and in Jesus' Gospel, has been reflected in the Spiritist movement from several countries in Europe, America, Asia, and Africa, allowing for fraternal contacts of great importance as for the primal purposes of the Spiritism". (2)

In course of the decades that followed its foundation, two world wars shattered the structures of the Earth and several social convulsions have destabilized our country. In that historical context, many countries have seen the appearance of the bolshevist, Fascist, Nazi-fascist totalitarisms. There came the appearance of the existentialist philosophy and movement and the licentiousness, however without embittering the resentful aftertastes of the roars of the violence, through its pages the "Reformador" disseminated, as a source of hope, precious studies and timely comments about the Christ's Good

News and Allan Kardec's Spiritualistic Code, stimulating the noblest efforts of the well-intentioned spirits, towards world confraternization and peace.

The "Reformador" always continued, with calm and unshaken balance, to sail the agitated ocean of the ideas in conflict, repeating, every month, with imperturbable safety the message of truth and forgiveness, of work, of solidarity, and of tolerance, for the Third Revelation.

It is today the dean of the spiritist press in our territory, and one of the oldest ones in the World, among its peers. As consign the "Anais da Biblioteca Nacional" (Annals of the National Library) (Vol. 85) the "Reformador" is one of the four periodicals that appeared in Rio de Janeiro, from 1808 to 1889, that have survived until the present days. Namely, they are, in order: "Jornal do Commercio" (1827); "Revista do Instituto Histórico e Geográfico Brasileiro" (1839); "Diário Oficial" (1862); "Reformador" (1883). (3) Except for the "Diário Oficial" (Official Gazette), the "Reformador" is the only one which never had its publication suspended. Preserving the guidelines it has followed since its foundation, it has never diverged from the program of studying, divulging, and spreading the Spiritism under its triple aspect (scientific, philosophical, and religious one), and, even if it has given greater importance to the moral and religious side of the Doctrine, it has not, and does not ignore the fair and real value of the scientific experimentation and of the reflections, though.

"The secular history of the "Reformador" is virtually the same as the history of the House of Ismael itself"(4) of which it is the living voice and the representation of its thought. Every Spiritist knows the editorial orientation of the body of the FEB fairly well. Serving as the messenger of the Brazilian Spiritualistic Federation, it express its thought and guidelines. It is permanently working for the Gospel of Jesus, under the light of the Spiritualistic Doctrine, and that says it all. It has always been in the forefront, in defense of the Spiritualistic Movement, of the Spiritualistic Institutions, of the Spiritists, against the attacks, persecutions, and prejudices of any kind or origin. In that line of coherence, it has always expressed the calm

courage of those who fight for the prevalence of the truth, of the justice, and of the fraternity among men.

"As the Encoder expressed, the unit of the Doctrine is the fortress before which the dissidences will melt and the sophisms will break before principles sustained by the reason". (5) To consubstantiate such project, "for over one century the "Reformador" has been teaching and comforting the Brazilian masses, mainly in the proposed effective transformation of the ingrained prejudice and of the ideas that hinder the spiritual evolution.(6) In that sense Emmanuel expresses himself "So that all are one".(7) Strictly speaking, the Unification is a slow ripening process, which progresses towards stimulating the existence of participation, exchange, and respect among the spiritualistic institutions, considering their diversities of conditions, respecting the administrative autonomy that they have. (8)

For some comrades the FEB excessively diffuses (through the "Reformador") the religious aspect of the doctrine, the reason why they nurture a certain rather odd aversion before everything that may have ties with the religion. Several lay institutions have been trying to meddle with the Brazilian Spiritist Movement. Companions that affirm that the Spiritism is not the Promised Consoler, because the Spiritism and the Christianity would be two different doctrines. (sic) They deny the use of the adjective Christian to qualify the Spiritism. In that confuse vortex they do not admit the submission to any constituted power, to rules, as for the anarchist spirit those are violations for free-thinking, and thus, using freedom as the sign for their strange theories, they are convicts of their "wisdom" and believe that their ideas represent the truth.

As for what concerns the non-transferable institutional task of the FEB we emphasize Allan Kardec's instructions, when it comes to the organization of the Spiritualistic Movement. The master from Lyon demonstrates not only the need for the managing board, but also how it should work. For a strong reason, to leave the Spiritualistic Doctrine loose at the insuperable whims of the personal interpretations can transform the Spiritualistic Movement into an unprecedented confusion.

Those who do not understand the need for a unifying institution become supporters of what is called the "anarchical-libertarian" movement (?!). And not few are the remainders of such progressive outbursts, forming schools of a "Fashion Spiritism", based on the frail pillars of "half truths".

Aiming at reaching a harmonious relationship with the akin spiritualistic centers, the FEB and the "Reformador" have materialized the commitment with the state federal associations [in tune with the FEB] of avoiding the systematic and widespread dispersion, towards the disintegration, as a results of strange interferences. Especially because the doctrinaire unit was Allan Kardec's only and last boundary, for being the unassailable fortress of the Spiritualistic Doctrine.

Therefore, by remembering the importance of the "Reformador" magazine in the current conjuncture of the World Spiritualistic Movement, we recommend its reading, as a source of peace and love and as a powerful antidote against the poisons of the discords and disunions.

SOURCES:

1 - The Editorial and Graphic Department works in its own building, at 17, Souza Brave Street, in the city of Rio de Janeiro (RJ), and has already published nearly 6,000,000 copies of Allan Kardec's works and more than 12,600,000 of other spiritualistic works, among which we find, with more than 8,300,000 copies, the directly-written books by medium Francisco Cândido Xavier. Some dozens of didactic and doctrinaire works have been published in Esperanto by the Brazilian Spiritualistic Federation, which, since 1909, fosters the use of the International Neutral Language in the spiritualistic circles and even in the middle of lay collectivities. (Source: Systematized study of the Spiritualistic Doctrine based on a Publication of the FEB).

2 - Systematized study of the Spiritualistic Doctrine based on Publication of the FEB

3 - Juvanir Borges of Souza In Reformador, January, 2003

4 - "Reformador": porta-voz da espiritualidade superior"

(Reformador: voice of the higher spirituality)” - article by Francisco Thiesen In “Reformador”, October, 1972.

5 - Juvanir Borges de Souza, article: Allan Kardec e a Unificação (Allan Kardec and the Unification), available at and accessed on 11/21/2005

6 - Sentence taken from the chapter about Augusto Elias da Silva in Grandes Espíritos do Brasil (Great Spiritist from Brazil), 2nd edition, revised and corrected, Rio de Janeiro, FEB, 1969.

7- (John, 17:22).

8 - “The Spiritism is a matter of principles; to be stuck to the form would be a puerility that is unworthy of the greatness of the matter. Hence comes the fact that the centers that have been penetrated by the true spirit of the Spiritism should fraternally join hands with one another and unite to fight the common enemies: incredulity and fanaticism”. (In Obras Póstumas - Constituição do Espiritismo (Posthumous Works - Constitution of the Spiritism) - Item VI).



TO INHUME OR TO CREMATE, THAT IS THE QUESTION

Translation
Erika de Castro Hessen

In spite of having been practiced since the most remote ancient times, the cremation (incineration of a corpse until reducing it to ashes) is a controversial subject in the opinion of the contemporary Western society. In ancient times, the practice of the cremation resulted from two different reasons: the need to bring of turn the dead warriors, so as the have their graves in their homeland, as it used to happen among the Greeks; or base on religious grounds, as it was among the Nordic, who believed that doing such they would free the Spirit from its physical structure and prevent those whose souls had left their bodies from causing harm to the living.

In Rome, perhaps due to the ritual adopted to burn the bodies of the dead soldiers, cremation became a symbol of social prestige, in such a way that the building of columbaria (1) became a profitable business. Since long the Indians and other peoples that believe in reincarnation have known that the physical body, once extinct, can no longer be inhabited by a Spirit, for that would contradict the Natural Law; therefore, the corpse can be cremated, transformed into ashes, without any traumatic process.

The works of the spiritualistic codification say nothing as for the cremation. Therefore, we believe that the problem of the incineration of the body deserves further study among us. Especially because, if for some the crematory process does not affect the Spirit, for many other, behind a defunct often hides a disturbed and suffered soul, under strange inquiries, in the tortured vigil or in the sleep filled with anguish. For such travelers of the great journey, the immediate cremation of the

mortal remains will be a terrible and painful nightmare.

There are ideological currents contrary to cremation, almost always resulting from reasons of forensic nature (in the cases established in law, when it involves a violent death, due to public interest); or because of a reason of affective nature (because the family members find the incineration of the body a violence and want to preserve the mortal remains for worshipping the dead); or, also resulting from the logic of the religious order (because many people still believe in the resurrection of the body, etc.) mainly because the Church from Rome was against the act and even denied the sacrament to the cremated people. We could also add one more objection - perhaps the most serious one: the ignorance of the things of the Spirit, which persists, mostly due to infused fear, ingrained prejudice, and lack of information. (2)

Besides, the question involving cremation has sociological, juridical, psychological, ethical, and religious implications. Even because this issue refers to all people (let's remember that all of us, faced with the biological fatality, shall leave our bodies). According to a research thesis about the subject, every 70 years the planet has an many buried bodies as the quantity of currently living people, that is: in seven decades' time there will be 6 billion buried corpses.

While the advocates of the traditional funeral (inhumation) defend it for waiting for the Final Judgment and the resurrection of the physical body, those who defend the cremation affirm that the burying has sanitary and economical consequences, and, following such reasoning, explain that the cemeteries would be causing serious harms to the environment and to the quality of life of the population in general. Expert Reports attest that cemeteries contaminate the potable water that passes under them and offers serious risks to the human health in the residences nearby, besides the spring waters, which can also contaminate those who live a long way from the cemeteries.

The planet has its spatial limits, which means saying that billions and billions of buried bodies will flood the soil, invade the waters with black liquid (liquid formed from the

decomposition of the bodies that attack nature, which would cause diseases), disseminating diseases and other risks about which hygienists and researchers have been concerned. On the other hand, the use of cremation would reduce the economic basic duties, such as, for example: buying a piece of land to build graves; the maintenance of the tombs; in large capitals, the lack of space to build cemeteries, etc. At least as far as our Country is concerned, we may, for the time being, remain calm, because, as reminds Chico Xavier "there is still plenty of land in Brazil and, due to that, we admit that we do not need to hastily copy customs in full disagreement with our spiritual traits". (3)

Under the spiritualistic perspective, the issue is more complex when we consider that often "the Spirit does not understand its situation; it does not believe it is dead, it feels as if it were alive. Such state lasts during the whole time there is a tie between the body and the perispirit. (4) The perispirit, disconnected from the body, tastes the feeling; but since such does not come from a limited channel, it becomes generalized. We might say that the molecular vibrations are felt all over its being, thus getting to its sensorium commune (5), which is the very Spirit, but in a different way.

Kardec emphasizes that, "In the first moments after the death, the vision of the Spirit is always dim and obscure, and it becomes clearer as it frees itself, and it may get to the same clarity that it had in life, besides the possibility of penetrating opaque bodies". (6) That way, the person who had lived his life always in sobriety would spare himself/herself from many tribulations and would be less prone on suffering the painful feelings. Therefore, for those, who live on the Earth only for the cultivation of the practice of good deeds, in its varied forms and in the most several faiths, leaving the physical body does not mean disturbances considering their elevated conscience and their hearts of lovers of truth and love.

When questioned if those who had just left the body might suffer with the incineration of the mortal remains, Emmanuel answered: "In the cremation, it is imperative that we practice the charity with the corpses, procrastinating for more hours the action of the destruction of the material core, because, in

certain way, there are always many echoes of sensibility between the Spirit that left the body and the body where the "vital tonus" extinguished in the first hours after the death, due to the fact that of the organic fluids still demanding the soul for the feelings of the material existence". (7)

Chico Xavier, in the TV show "Pinga Fogo" of the extinct Tupi TV network from the state of São Paulo, when questioned, by journalist Almir Guimarães, about the cremation of the bodies that would be then implemented in Brazil explained that: "We have already heard Emmanuel about that, and he says that the cremation is legitimate for all those who want it, as long as there is a period of at least 72 hours of wait before its occurrence in any crematory oven, which can be done with the deposit of human remains in a cold atmosphere." (8) (Our highlight) however, Richard Simonetti, in his book "Quem tem Medo da Morte" (Who is Afraid of the Death) regrets that " in the crematory ovens of the city of São Paulo, there is a wait of the legal period of 24 hours, despite the fact that the regulation allows the corpse to remain in the refrigerating chamber for the time that the family so wants". (9) In that case the period could be longer.

Spiritism does not recommend, nor does it condemns, the cremation. But, it is imperative that we practice the charity with the corpses, procrastinating for a longer time the incineration of the material core (10) because there are always many echoes of sensibility between the Spirit that left the body and the body where the "vital tonus" extinguished in the first hours after the death, due to the fact that of the organic fluids still demanding the soul for the feelings of the material existence. The impression of the leaving of the body is perceived, and there is the possibility of the appearance of psychic traumas. That way, it is recommended that the followers of the Spiritualistic Doctrine who wish to opt for the crematory process should prolong the operation for a minimum period of 72 hours after death.

SOURCES:

- (1) Building with niches for the mortuary urns
- (2) The Roman Church, by an act of the Holy Office, decided to accept the cremation since 1964, starting to give the sacraments the cremated, allowing the ecclesiastical funeral rites for them. In fact, in a footnote of his "Treaty" (vol. II. P. 534), professor Justino Adriano records the following: "Jésus Hortal, commenting the new Code of Canon Law says that the discipline of the Church "about the cremation of corpses, which, for historical reasons, it was totally contrary to, was modified by the Instruction of the Sacred Congregation of the Holy Office from July 5, 1963 (AAS 56, 1964, pages 882-3). With the modifications introduced by the new Ritual of Funeral Rites, it is possible to carry out the Funeral Rites even in the very crematory, however preventing the scandal or danger of the religious indifferentism.
- (3) Xavier, Francisco Cândido. Escultores de Almas (Sculptors of Souls), SP: CEU edition, 1987.
- (4) Theoretical essay about the feelings in the spirits (chap. VI, item IV, question 257, Book of the Spirits).
- (5) Sensorium commune: Latin expression which means the center of the sensations, the center of the sensibility. (Editor's note).
- (6) Theoretical essay about the feelings in the spirits (chap. VI, item IV, question 257, Book of the Spirits).
- (7) Xavier, Francisco Cândido. O Consolador (The Consoler), dictated by the Spirit of Emmanuel, RJ: FEB Publishing House 11th edition, 1985, page 95.
- (8) The two historical interviews given by the late Francisco Cândido Xavier in the extinct Tupi TV network, channel 4, from the state of São Paulo, in 1971 and 1972, respectively, transcribed in the books Pinga Fogo com Chico Xavier (Edicel Publishing House) and Plantão de Respostas - Pinga Fogo II (CEU Publishing House)
- (9) Simonetti, Richard. Quem tem Medo da Morte (Who is Afraid of the Death), SP: CEAC publishing house, 1987.
- (10) Deposition from Chico Xavier in Revista de Espiritismo.



SPIRITISM, FOUNDATION FOR THE TRANSFORMATION OF THE THEOLOGICAL PARLIAMENTS INTO SPIRITUALITY ACADEMIES

Translation
Erika de Castro Hessen

We may say in all tranquility that Spiritism is a religion especially because Kardec remarked that philosophically Spiritism is a religion, and we are honored of that, for it is the doctrine that lays the foundations of the fraternity ties and of the communion of thoughts not in a simple convention, but rather on the most solid of the foundations: the very laws of Nature. He adds that for many religion is incompatible with what Kardec affirms for the term "religion" is inseparable from the notion of cult, and that only evokes an idea of form, with which the Spiritism has not relation at all. If he had proclaimed a religion, the public would not see anything in it but a new version of the relentless principles in matters of faith, a priestly hierarchy with its procession of conventions, ceremonies and privileges; it would not distinguish it from the ideas of mysticism and the mistakes against which one is frequently very well prepared. Not introducing any of the characteristics of a religion, in the usual meaning of the word, Spiritism neither could nor should be adorned of a title about whose meaning there would be unavoidably misunderstandings. That is why it claims to be simply a philosophical and moral doctrine.

It is imperative to consider that the greatest difference between Spiritism and the ordinary religions is that the latter usually interpret the Lord of Life as a supreme being, creator of everything that exists, yet bearing human characteristics (anthropomorphism). Philosophically the Spiritualistic Doctrine enunciates it as "the Supreme Intelligence, the Primary Cause

of all things" attributing to it "eternity, immutableness, immateriality, unicity, omnipotence and sovereign justice and kindness" which evidently excludes any anthropomorphic trait.

Another basic difference is in the way the Spiritualistic Doctrine understands that the search of God is to be performed without any special character of moral rules or satisfaction of formal and external cults of many orders. In the spiritualistic hordes its postulates do not couple to practices such as baptism, confirmation, communion, confession; participation in exotic cults, rituals, ceremonies; performing of corporal gestures; recitation of formulas and prayers; adoration of varied images and objects; promises, penitences, fasts, etc...

The Spirits explain that the communion of the creature to the Creator is basically made by the coherence of his/her behavior with certain moral codes and any measures of external order are considered dispensable.

Kardec's propositions also differ as of the matters of moral order. Spiritism holds them as supreme, mainly those suggested by Jesus, and which fall within the precept of "love thy neighbor". On the other hand, traditional religions tend to include - or not - those that have the force of evangelical norms, or to partially include them, or to add others to them, or to alter them from the original interpretation, etc. Thus, the final difference appears in the way those ethical rules are justified. Nowadays, modern Christianity "justifies" the moral norms that it proposes, evoking the authority of this or that individual or institution; they are dogmas, therefore articles of faith to be accepted without any questioning. Thinking about the logical mechanics of life, there will come a day when the faithful interpreters of Kardec will be precious helpers in the transformation of the theological parliaments into spirituality academies. Especially because Spiritism bases its ethical precepts in the knowledge that it scientifically reaches the consequences of the human actions along the unlimited existence of the beings (reincarnations), conjugated with the theological clause that all long for happiness. However, in its postulates there is no room for dogmas or dogmatic injunctions, only for the free and rational investigation of the

facts.

Spiritism's mission is precisely explaining to us the immortality, the communication of the "dead", the reincarnation, the habitability in other planets.

It is the reality that appears to us, since the very beings from beyond grave come to describe to us the situation in which they are and to tell us what they do, allowing us to watch all vicissitudes of the new life that they live there and showing us, through mediunity, the inevitable fate to which we are bound, according to our deeds.



THE SPIRITIST PROPOSALS CONFRONTED WITH THE SOCIAL VIOLENCE

Translation
Erika de Castro Hessen

Violence of all kinds takes off the brightness of this century's sociological conquests. It appears in all levels of society, manifesting itself in multiple intensities. The human brutality has been discoloring the path to God.

We read a newspaper, a magazine; we watch TV and the violence is insistently shown, whether by TV news shows, by documentaries; or in films, or in TV shows of more and more obscure ethical values. We unconsciously assimilate the information and often react violently in our every day lives, when faced by the reverses or annoyances of life. We condemn the violence of the others in our daily lives instead of acting in a peaceful and fraternal way, we are like androids, always reacting in response to whatever motivated our reaction. We are like robots without even noticing it.

Two thousand years ago Jesus of Nazareth brought humanity a code of behavior that would bring happiness to mankind. That guideline that Jesus left on the Earth is the reassurance of peace, happiness, and social well-being. However, mankind got lost amidst its struggles, its selfishness, its pride, its violence, it ignored such guideline and today it is confronted with itself in an explosive mixture of inner uneasiness and uncontrolled laughter.

Never has mankind accomplished so many things in science as in the current times, however, never mankind has so slowly threaded on its quest for spiritualization. Those are the contradictions of the contemporary life. That old man, who carries inside himself violent experiences along his several

existences sees himself today holding hands with a very intense duality: the ingrained habits from the past, in the previous lives, in which such violence was sowed, harvesting it today in his life, since we are the sum of our past lives.

Spiritism, demonstrating the immortality of the soul, through facts related to the other world, also indicated that there is a logic for life and that each one harvest whatever s/he sows or has sowed in former times, in the law of the action and reaction, through which each action, either positive or negative, will invariably echo in us, bringing us inner peace or torment. Of course those who study Spiritism and practice its precepts have better tools for life in society, in these afflicted times we live, finding logical and rational concepts for the understanding of life in an evangelical vision of it.

That being so, the Spiritist postulates are antidotes for violence, for those who know them know that they cannot exempt themselves from their social responsibilities, knowing that their future will be a consequence of their present. Those who know the Spiritism also know that they will have to modify themselves morally, if they want to have more inner harmony.

Spiritism, in its triple aspect, rescues the Truths that Jesus taught, explaining their reasoning, interpreting them with more logic and giving them a contemporary interpretation, with a focus on the plurality of the existences that are increasingly becoming a reality in the study of the human personality in research centers disconnected from any religious dogmas.

We need to nurture the compassion and the generosity that are conjugated in the act of giving the things to get to the attitude of spontaneously forgetting for our neighbors. We learn how to pray and meditate because those who do not have the habit of introjecting their thought through meditation do not know themselves, and, in such exercise, we will have the authority to free the stoic inarticulate voices in the cry of those who feel the spiritual happiness, as Paul did: "No longer am I the one who lives, rather Christ lives in me..."

It is imperative that we practice the Gospel in the many areas of the social field, contributing with the portion of meekness to pacify it, especially because we shall all leave our bodies one

day, but the way we behave within the cradle-grave limit is of our free option and we shall reach the inner illumination with the act of desiring, moved by the mediated faith, consonant to what O CONSOLADOR proposes.



ANENCEPHALY, SUFFERING PROGRAMMED BY THE
SOVEREIGN LAWS OF LIFE

Translation
Erika de Castro Hessen

It may seem that the arguments contrary to provoked abortion are exclusively religious issues. A more attentive reflection, however, will indicate directions from the very realm of science. Embryogenists have already identified in the zygote the presence of special mnemonic records ("imprints") that evidence the wealth of the human personality, in a very early manifestation, during embryogenesis. In Kardec's *The Book of the Spirits*, he asks the Spirits "When does the soul join the body?" And the answer in all its clarity is "... since the moment of conception the spirit assigned to inhabit a certain body gets attached to it by a very fluid bond ". (1)

Research have demonstrate the embryo's competence whether in its capacity to mentally manage itself, or to adapt to new situations, or to select situations and enjoy experiences. Thus, there are sound scientific reasons for abortion, mainly the "anencephalous" one. About that we remember that with biogenetic we have glimpsed the diversity as our greatest collective asset. And the abnormal embryo, although the bearer of a serious inadequacy (anencephaly), is part of that diversity. It should, therefore, be preserved and respected for many reasons.

The arguments as those to justify the death of the "anencephalous embryo" are the same that corroborate the subtraction of life of any person - or are there people with more life and others with less life? "The decision of the Brazilian Supreme Court in allow the performing of abortions in cases of anencephaly is not correct. The "anencephalous" is an intra-

uterus living creature. It is born alive and dies within minutes, days, months or years. If it is born alive, the abortion is a crime, for it takes away its opportunity and experience of reincarnation". (2)

About abortion, in analysis of the geographic situation of Earth we would see that "the world is divided in three equal parts: a part that authorizes it without restrictions (34 countries), another part that only authorizes it in certain cases (37 countries) and a third part that doesn't authorize it at all (33 countries). In Latin America only Cuba authorizes abortion. Brazil, with the unfortunate ministerial decision, is the second Latin American country to authorize abortions for anencephalous embryos". (3)

Divaldo Franco ponders over the matter with the following remark: "abortion, even for therapeutic reasons, is immoral, according to the medical knowledge, the "anencephalous embryo" has a brief life or none. Thus, why interrupting the reparative process that life imposes to the spirit that reincarnates with that deficiency? Is it fair to prevent it from developing because of the pregnant woman's selfishness?". (4) The medium from Bahia remembers that "it is torturing for the mother who has inside her a being that will not live, but it is a suffering that is programmed by the Laws of Life ".(5) And adds that "according to spiritual benefactors, Earth has been receiving true legions of suffering and primary spirits, which were held in special regions and now have the opportunity to opt for the goodness for themselves ". (6)

The woman's right about her own body is evoked as an argument both for the decriminalization of abortion, which understands the child as a mother's property, without self identity, so she is the one who decides whether or not it will live. "There is no doubt about the woman's right to choose whether or not be a mother. She exercises that rights with all resources that the progresses in science has provided, before the conception, when another being's right also starts existing, that it the right of the one to be born, the right to life, which surpasses the other". (7)

We understand that the woman who generates an impaired

fetus needs psychological help for a while. But it would be important that she moved her heart towards compassion and mercy, finding the real meaning of life. Especially because those children can be breastfed, they react to caressing, and obviously create bonds with their parents! Despite their deficiencies they are human beings fitted with souls, in need of extreme affection!

For very strong reasons there are no rational bases that justify the abortion of the so-called "anencephalous embryos", and the propositions used do not have any scientific, legal, or ethical consistence. "Starting with the very fact that there are no "anencephalous" embryos, for the term "anencephalous" (an + encephalous) would literally mean absence of encephalous, when we know that in fact those fetuses have some encephalic structure, such as encephalic stem, diencephalous, and, in some cases, presence of brain hemisphere and cortex!"(8)

The mistakenly called "anencephalous" fetus has the most primal part of the encephalous preserved, therefore the matrix of the automatous control of the visceral functions, namely: heart beats and capacity to breathe independently upon delivery. "Since the mysteries of the brain-mind relation are still obscure for us, we cannot allow our ignorance to be the driver of mistaken decisions as the one of the provoked abortion of that fetus". (9)

There are reports in the medical publications of "anencephalous" children who have lived for many months without the aid of breathing support. Here where I have lived for many years, Sobradinho, we have the history of a girl, Manuela Teixeira (or Manu), who although having her abortion authorized by the justice, due to fetal malformation, survived for over three years. "Manu" is the only Brazilian who has survived a disease that leads to the malformation of the skull bones. The doctors said that the deformity was incompatible with life. "In the world, only 21 children got to overcome the symptoms of the disease that causes death within minutes after the delivery", (10) and the girl Manuela Teixeira" died after three years of life, on September 14, 2003". (11) As we can see, a fetus, although an "anencephalous" one, does not lose

its dignity and the right to be born.

The confreres in favor of the "anencephalous" abortion allege that in it there is no Spirit destined to reincarnation as explained in The Book of the Spirits. However, it is imperative to think about the bodies in which we could affirm no spirit would be destined to live, those being the ones of teratological, monstrous fetuses, which do not even have human appearance, nor working organs. Thus, nothing of this applies to the "anencephalous" fetus, "which is a living human organism, (...) consciousness tells us, then, that the only attitude compatible with the Law of Love is the one of mercy, compassion, with the "anencephalous" fetus".(12)

Finally we believe that even in the case of the fetus being the bearer of serious and irreversible physical or mental lesions, the body is the instrument the Spirit needs for its evolution, for only in the experience of reincarnation will it have conditions to reorganize its structure which is unbalanced due to actions it performed in disagreement with the Divine Law. It also occurs that it programs itself for homes whose parents, most of the times, are committed to the problem and equally need to go through that reeducational experience.

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