



The Comforter

Francisco
Cândido
Xavier



by Spirit of
Emmanuel



CHICO XAVIER – THE CONFORTER- EMMANUEL SPIRIT

Original release in Portuguese:

O Consolador - Francisco C. Xavier - pelo Espírito Emmanuel
Editora FEB

Translation: Marcia Andrade

Review and Formatting: Alexandre R. Distefano

Digitized Version:

© 2023

Free Distribution:



FRANCISCO CÂNDIDO XAVIER

THE COMFORTER

EMMANUEL ~ SPIRIT

INDEX

DEFINITION

FIRST PART

SCIENCE - SPIRITISM AND THE NEED FOR SCIENCE.

I

FUNDAMENTAL SCIENCES

POSITION OF LIFE SCIENCE.

CHEMISTRY –

- SPIRITUAL FORCES AND THE FIELD OF CHEMISTRY
- SOURCE OF ELEMENTS ORIGIN
- BROWNIAN MOVEMENTS
- BASIS OF ORGANIC EXPRESSION
- PROGRESS OF CHEMICAL INDIVIDUATION
- BIOLOGICAL AND INDUSTRIAL CHEMISTRY
- RADIOACTIVITY
- SOURCE OF ENERGY
- “NOTHING IS CREATED, NOTHING IS LOST”
- DIVERSITY OF ORGANIC EXPRESSIONS
- WORLD ATMOSPHERE
- THERMAL DEATH OF THE PLANET.

PHYSICS –

- EXECUTION OF PHYSICAL LAWS - CONVENTIONAL BASES
- CURRENT KNOWLEDGE OF PHYSICS
- PHYSICS AND THE EXISTENCE OF GOD
- MAN'S NOTIONS
- THE ETHER
- PHYSICS AND THE PLAN OF EVOLUTION
- SUBSTANCE - LAW OF EQUILIBRIUM AND LAW OF FLUIDS
- LAWS OF GRAVITATION
- TELEDYNAMISM IN THE RELATIONS BETWEEN THE TWO PLANS.
- UNDERSTANDING OF MAGNETISM.

BIOLOGY –

- NATURE - MANIFESTATIONS OF LIFE
- THE SPIRIT AND THE HUMAN EMBRYO
- ORGAN IN THE SPIRITUAL BODY
- BEGINNING OF REINCARNATION
- INTERPENETRATION OF FLUIDS BETWEEN THE PREGNANT WOMAN AND
AND THE ENTITY
- RECAPITULATION
- FAMILY TREE
- GENETICS
- GENETICS AND THE IMPROVEMENT OF MAN
- COMBINATION - FERTILITY AND STERILITY
- IDEA OF EVOLUTION.

PSYCHOLOGY –

- EXPERIENCE OF THE MATERIAL SENSES

- PSYCHOLOGY ON THE PATH TO TRUTH
- IN THE STUDY OF MENTAL DISORDERS
- PSYCHOANALYSIS
- ASSOCIATIONS OF IDEAS
- OPPOSING OPINIONS
- THIRST OF INTELLIGENCE
- THE DREAM
- VOCATION
- MADNESS
- HALLUCINATION
- INFLUENCE OF GOOD OR EVIL THOUGHTS.

SOCIOLOGY –

- HOMELANDS
- INEQUALITY
- CONCEPT OF ABSOLUTE EQUALITY
- PROLETARIAN ISSUES
- THE STATE AND POLITICAL CLASSES
- RACISM
- THOU SHALT NOT KILL
- DO NOT JUDGE
- CRIMINAL PROCEDURE
- RESPONSIBILITIES IN PUBLIC OFFICE
- EVANGELICAL RENUNCIATION
- FEMINIST MOVEMENT
- MODERN DISQUIET.

II ~ ABSTRACT SCIENCES ~ POSITION OF ABSTRACT SCIENCES.

III ~ SPECIALIZED SCIENCES

- CONQUEST OF THE HUMAN SPIRIT
- POSITION OF THE EARTH - LOWER PLANES
- HUMANITY
- POSSIBILITY OF INTERPLANETARY TRIPS
- FLUIDIC CONDITIONS
- METEOROLOGICAL PHENOMENA
- SPIRITS AND BOTANY
- ZOOLOGY
- RELATION BETWEEN MEN AND ANIMALS.

IV ~ COMBINED SCIENCES

- MAN'S EFFORTS
- THE HISTORY OF TERRESTRIAL CIVILIZATION ON THE SPIRITUAL PLANE
- FALSE JUDGMENTS
- RESPONSIBILITY OF THE HISTORIAN
- CANONIZATION AND SPIRITUAL REALITY
- FIRST PLANETARY FORMS
- EVOLUTIONARY STAGES OF THE EARTH
- ELEMENTS OF FORMATION
- GEOLOGICAL CHANGES
- NEWS OF SACRED TEXTS.

V ~ APPLIED SCIENCES

- FIELD OF EFFORT
- INSPIRATIONS FROM THE HIGHER PLANE
- THE FARMER
- THE ENGINEER
- EARTH MEDICINE - HEALTH
- THE DISEASE AND ITS PSYCHIC CURE
- APPLICATION OF HUMAN RESOURCES

- THE MAGNETIC PASS
- APPLICATION OF THE PASS - THE 'BLESSING'
- INCURABLE PHYSICAL DISEASES
- THE ACTION OF FRIENDLY SPIRITS
- FRIENDS ON THE MICROBIAL FLORA
- FLUIDIZED WATER
- CONDITIONS OF SPIRITUAL HELP
- SPIRITUAL FRIEND'S MEDICAL ADVICE IS NOT INFALLIBLE
- EUTHANASIA
- SPIRITIST HOSPITAL
- BASIS OF EDUCATION METHODS
- THE CHILDHOOD PERIOD
- THE BEST SCHOOL OF PREPARATION
- SEX EDUCATION
- RENEWAL OF EDUCATIONAL PROCESSES
- DUTIES OF SPIRITIST PARENTS
- SPIRITIST PARENTS
- DIRECTED ECONOMY.

SECOND PART

PHILOSOPHY –

INTERPRETATION OF PHILOSOPHY

I ~ LIFE

LEARNING ~

- MAN AND HIS PAST
- INTELLIGENCE
- INTIMATE PATRIMONY

- INTIMACY
- DILATATION OF CAPACITY
- INTELLIGENCE AND FEELING
- ENVIRONMENT
- INTUITION
- THE BELIEVER AND IMPOSITIONS
- HUMAN WORD
- OBSTACLES TO SUPERIOR INSPIRATION
- SUPERIOR INSPIRATION
- GOOD AND EVIL VIBRATIONS
- HEALTHY BODY AND HEALTHY MIND - LIFE OF THE IRRATIONAL
- SANCTIFICATION OF THE SABBATH.

EXPERIENCE -

- ACQUISITION OF EXPERIENCE
- SIMULTANEOUS DETERMINISM AND FREE WILL
- INNER FREEDOM
- MODIFICATION OF DETERMINISM
- DETERMINISM - MODIFICATION OF DETERMINISM
- GOOD AND EVIL
- ABSOLUTE DETERMINISM
- VIGILANCE OVER FREEDOM
- POSSIBILITY OF ERROR
- THE CIRCUMSTANCES
- INFLUENCE OF THE STARS
- INFLUENCE OF NAMES
- NAMES –
- NUMEROLOGY
- HIDDEN INFLUENCE OF OBJECTS
- PREMONITORY PHENOMENA
- FORTUNETELLING AND SPIRITISM.

TRANSITION

- THE MOMENT OF DEATH
- CHANGES
- THE FIRST TIMES OF MAN IN THE AFTERLIFE
- MEETING WITH BEINGS
- MAN IN THE AFTERLIFE
- MEETING LOVED ONES
- SPIRITISTS IN THE DISTURBANCES OF DEATH
- CREMATION
- VIOLENT DEATH AND NATURAL DEATH
- THREATS AND DANGERS
- FIRST IMPRESSIONS OF SUICIDE IN THE AFTERLIFE
- FEAR OF DEATH
- SATISFACTION OF THE DISINCARNATE
- POSSIBILITY OF THE SPIRITS
- PERSECUTION OF THE INVISIBLE
- PERSECUTION AND OUR GUIDES
- CHARACTERISTICS OF DISINCARNATE SPIRITS

II – FEELING

ART

- ART
- THE ARTIST AND THE MISSION
- EDUCATION OF THE ARTIST
- GENIUS
- THE ARTIST'S PSYCHISM
- MEMORIES OF THE INFINITE
- THE GREAT MUSICIANS
- DISINCARNATE SPIRITS AND ARTISTIC VALUES

- THE DISCIPLINE OF EMOTION
- GENIUS AND EVIL
- ARTISTIC ENRICHMENT OF THE PERSONALITY
- ANCIENT AND MODERN ART.

AFFECTION

- SYMPATHY AND ANTIPATHY
- FRIENDSHIP
- INSTITUTE OF FAMILY
- SPIRITUAL FAMILY
- SPIRITUAL HEAD
- AFFINITY ON INVISIBLE PLANE
- MANIFESTATIONS OF SENSIBILITY
- ANGER
- REMORSE
- JEALOUSY
- SELF-EDUCATION IN SEXUAL PROBLEMS

OBLIGATION

- GOOD DEED
- CHANCE
- FAVORABLE MENTAL ATTITUDE
- DUTY OF SPOUSES
- OBLIGATIONS OF EARTHLY MOTHERS
- CHILDREN
- INCORRIGIBLE CHILDREN
- PARENTAL ACTION ON EARTH
- LYING

- TRUTH WITH FRANKNESS
- SPIRITUAL HELP
- INNER ENLIGHTENMENT
- SPIRITUAL FRIENDS AND COMPLAINTS OF BELIEVERS.

III – CULTURE

REASON

- THE EARTHLY CULTURE ON THE SPIRITUAL PLANE
- RATIONALISM AND THE EVOLUTION OF THE EARTH
- REASON AND FAITH
- DEVIATIONS OF HUMAN REASON
- SCIENCE AND PHILOSOPHY
- LIMITS TO RATIONALISM
- PROUD RATIONALISTS.

INTELLECTUALISM

- MORAL AND INTELLECTUAL PROGRESS
- INTELLECTUAL CAPACITY OF MAN
- PRESENT INTELLECTUAL POSITION OF THE EARTH
- INTELLECTUAL DECADENCE
- SPECIALIZED TASK OF INTELLIGENCE
- THE WRITER'S RESPONSIBILITY
- THE WORKERS OF SPIRITISM AND THE INTELLECTUALS OF THE WORLD.

PERSONALITY

- NOTION OF PERSONALITY
- MEDIocre MAN

- PERSONAL MAGNETISM
- TALISMAN
- LUCKY MEN
- SOCIAL CONCEPT OF DIGNITY
- DIGNITY
- WATCHFULNESS.

IV – LIGHTING

NECESSITY

- DOCTRINAL DIVULGATION
- ELEMENTS OF ENLIGHTENMENT
- BELIEF AND ENLIGHTENMENT
- ANALYSIS THROUGH REASON
- TOUCH OF THE SOUL
- WORK OF INTIMATE ILLUMINATION
- EFFORT OF THE DISINCARNATE.

WORK

- SOUL SALVATION
- SPIRITUAL GUIDES AND THE ENLIGHTENMENT OF MAN
- GRACE
- SELF-ENLIGHTENMENT
- PURIFICATION IN THE
- WORLD ENVIRONMENT
- BEGINNING OF EFFORT
- THE MOST IN NEED OF LIGHT.

REALIZATION

- A MAN'S GREATEST NEED

- CAUSE OF RETARDATION OF THE SPIRITUAL MAN
- HUMAN DECREES
- ENLIGHTENMENT IN THE GOSPEL
- PROSELYTIZING ANXIETY AND NEED FOR ENLIGHTENMENT
- DOCTRINE AND EVANGELISM
- RELIGIOUS INNOVATIONS.

V – EVOLUTION

PAIN

- PHYSICAL PAIN AND MORAL PAIN
- HAPPINESS ON EARTH
- THE GOSPEL AND HUMAN JOYS
- GENERALITY OF OCCURRENCE OF PAIN
- PLACES OF PENITENCE IN THE INVISIBLE PLANE
- PAIN AND PRAYER.

PROOFS

- TRIALS AND EXPIATION
- LAW OF PROOFS
- FALL OF THE SPIRIT
- FALL OF THE SPIRIT OUTSIDE THE EARTH
- COLLECTIVE ORDEAL
- INCRECULITY
- INTENSITY AND FATALITY OF THE TRIAL.

VIRTUE

- CONCEPT OF VIRTUE
- PATIENCE

- CHARITY
- MATERIAL ALMSGIVING
- HOPE AND FAITH
- DISCIPLES OF JESUS
- IN THE PRACTICE OF CHARITY.

THIRD PART

RELIGION

RELIGION IN THE FACE OF SCIENCE AND PHILOSOPHY.

I ~ THE OLD TESTAMENT

REVELATION

- IN THE BEGINNING WAS THE WORD
- ISRAEL
- JUDAISM
- THE HOLY TRINITY
- THE TRINITY OF CATHOLIC THEOLOGY
- ABSURDITY OF THE IDEA OF "NOTHING"
- THE DAYS OF CREATION
- POSITION OF THE OLD TESTAMENT IN EDUCATIONAL VALUES.

LAW

- THE TEN COMMANDMENTS
- MOSES AT SINAI
- MISSION OF MOSES
- MOSES AND THE DEFINITIVE LAW

- LAW OF THE TALION
- THE SECOND COMMANDMENT
- THE DEUTERONOMY PROHIBITION.

PROPHETS

- THE BOOKS OF THE OLD TESTAMENT
- PREDICTION AND FORESIGHT IN THE SACRED TEXTS
- ANGELS
- NUMEROUS PROPHETS
- PROPHETS OF ISRAEL
- THE PERMANENT COOPERATION OF CHRIST'S MISSIONARIES IN THE WORLD
- READING THE BIBLE IN FAMILY CIRCLES.

II – GOSPEL

JESUS

- POSITION OF JESUS GOSPEL
- AFFIRMATION OF JOHN
- JOHANNINE MISSION
- UNIVERSALISTIC MISSION OF JESUS-CHRIST
- SACRIFICE OF JESUS
- SORROW OF THE CHRIST
- AFFIRMATION OF JESUS
- THE CIRCLES OF EARTHLY ACTIVITY AND THE PRESENCE OF THE LORD
- THE GOSPEL PARABLES
- THE ANTICHRIST.

RELIGIONS

- CONCEPT OF RELIGIONS
- RELIGIONS THAT PRECEDED THE COMING OF CHRIST
- CHRISTIAN DOCTRINES
- TASK OF THE REFORMATION
- THE SPIRIT AND THE PREFERENCE FOR CERTAIN RELIGIOUS IDEAS
- CHRIST'S PROMISES TO HIS APOSTLES
- SPIRITISTS AND BAPTISM
- BAPTISM
- SPIRITISTS AND MARRIAGE
- DEFINITIONS OF THE CATHOLIC MASS
- THE FACTS OF THE ORIGIN OF CHURCHES.

TEACHINGS

- “YOU ARE GODS.”
- “ALL SINS SHALL BE FORGIVEN YOU.”
- “BRING PEACE TO THE EARTH”
- “FOR I HAVE COME TO SET A MAN AT VARIANCE AGAINST HIS FATHER, THE DAUGHTER AGAINST HER MOTHER, THE DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW.”
- “AND WHATEVER YOU ASK IN PRAYER, BELIEVING, YOU WILL RECEIVE.”
- “THE LIGHT SHINES IN THE DARKNESS, AND THE DARKNESS HAVE NOT UNDERSTOOD IT.”
- “TO WHOM BELONGS THE WIFE AND THE HUSBAND”, ETC.
- JESUS' TRANSFIGURATION
- “SINCE GOD WANTED NEITHER SACRIFICE NOR OBLATION, HE FORMED A BODY FOR HIM.”
- “THREE ARE THEY THAT BEAR WITNESS IN HEAVEN, THE FATHER, THE WORD AND THE HOLY SPIRIT.”
- BEATITUDE TO THE POOR IN SPIRIT
- LESSON OF JESUS WASHING THE FEET OF HIS DISCIPLES
- REASON WHY JESUS WRAPPED A TOWEL AROUND HIS BODY WHEN HE WASHED THE FEET OF HIS DISCIPLES' FEET

- LESSON ON SIMON OF CYRENE'S HELP
- RESURRECTION OF LAZARUS -
- EUCCHARIST
- JUDAS AND THE PRIEST
- DENIAL OF PETER.
- TRANSLATION OF THE GOSPEL OF JESUS.

III ~ LOVE

UNION

- GRADATION OF LOVE IN NATURE
- SOUL MATES
- EVIDENCE FOR THE TWIN SOUL THEORY IN THE SACRED TEXT
- TWIN SOUL ATTRACTION
- TWIN SOULS AND UNIVERSAL LOVE
- LESSON OF JESUS-CHRIST
- MATRIMONIAL UNIONS IN THE WORLD
- LONGING AND THE EVOLVING SPIRITS
- HELP OF THE INCARNATED SOUL
- EUNUCHS FOR THE KINGDOM OF HEAVEN.

FORGIVENESS

- FORGIVING AND NOT FORGIVING
- FORGIVENESS IN THE DIVINE LAW
- FORGIVENESS AND ENLIGHTENMENT
- SINCERE FORGIVENESS
- REPENTANCE AND REDEMPTION OF SINS
- RECONCILIATION
- FORGIVENESS AND FORGETFULNESS
- THE DISINCARNATE AND THE ACCUSATIONS OF THE WORLD.

FRATERNITY

- LESSON FROM JESUS CHRIST
- SPIRITS ON A MISSION OF FRATERNITY
- LOVE OF NEIGHBOR
- THE EVANGELICAL COUNSEL AND BODILY AGGRESSION
- FRATERNITY AND MISINTERPRETATION
- SCHOOL OF FRATERNITY
- HUMAN INDIFFERENCE TO SINCERE FRATERNITY
- FRATERNITY AND EQUALITY
- FRATERNITY AND ABNEGATION
- LOVE AND OURSELVES

IV – SPIRITISM

FAITH

- CHRISTIANITY REDIVIVIVO
- MISSION OF SPIRITISM
- FAITH
- FAITH AND REASONING
- REASONED DOUBT
- REVELATIONS FROM THE HIGHER REALM
- BETTER GOOD
- IN THE COGITATIONS OF FAITH
- SPIRITISTS AND DOGMAS
- IN THE DIFUSION OF FAITH.

PROSECTS

- THE SPIRITIST'S DUTIES

- ANTI-SPIRITED STRUGGLES
- THE SPIRITIST'S EVOLUTION
- EVOLUTION OF THE SPIRITIST
- ATTACK OF CRITICISM
- DOCTRINAL EXTRAVAGANCE
- OPPORTUNITY OF THE DOCTRINAL CONVERSATION
- PROVOCATION OF THE INVISIBLE
- INCONVENIENCE OF DIRECT AND PERSONAL EVOCATION
- PAST LIVES –
- MEDIUMISTIC PHENOMENA.

PRACTICE

- SPIRITIST SESSION
- METHODS
- THE LEADERS AND THE MEDIUMS
- GROUPINGS WITHOUT MEDIUMS
- DETERMINATION OF THE DOCTRINAL PROGRAM
- THE SCHOLARS WHO DO NOT WISH THE INTIMATE EVANGELIZATION
- IN THE WORK OF INDOCTRINATION
- IDENTIFICATION OF THE ENTITIES THAT COMMUNICATE
- THE SPIRITIST'S DUTY BEFORE A BELOVED CREATURE THAT LEAVES FOR THE AFTERLIFE
- COMPLAINTS OF THOSE WHO SEEK SPIRITISM WITH NO SERIOUS INTENTION.

V – MEDIUMSHIP

DEVELOPMENT

- DEFINITION OF MEDIUMSHIP
- GENERALIZED MEDIUMSHIP
- MEDIUMISTIC DEVELOPMENT
- THE NEED FOR FEELINGS FOR PERFORMING THE MEDIUMISTIC TASK

- EVERY FACULTY IS USEFUL
- THE GREATEST NEED OF A MEDIUM
- SPECIALIZATION
- MEDIUMSHIP CAN BE WITHDRAWN
- THE MEDIUM AND THE CONVERSION OF THE UNBELIEVERS
- THE IRRATIONAL AND MEDIUMSHIP.

PREPARATION

- THE MEDIUM AND THE NEED FOR STUDY
- OBSESSION
- DOCTRINATION
- OBSESSION AND MADNESS
- MOVEMENT OF EVIL FLUIDS
- NEED FOR MEDIUMISTIC EDUCATION
- THE NEED FOR DISCIPLINE
- IRONIC OR INSULTING OPINIONS
- INSULTING OPINIONS TO THE WORK OF MEDIUMS
- MEDIUMS WHO SEEK ANOTHER MEDIUM
- MYSTIFICATION.

APOSTOLATE

- REMUNERATION
- MATERIAL MATTERS
- THE MEDIUM AND HIS SOCIAL DUTIES TO HIS FAMILY
- THE APOSTOLATE AND
- THE APOSTOLATE AND THE RESTLESS SPIRITISTS
- ACTION OF INVESTIGATORS
- SPIRITIST TRUTH AND THE AID OF A MEDIUM
- ASSOCIATIONS FOR THE MATERIAL AID OF MEDIUMS
- APPRECIATION OF THE APOSTOLATE
- THE PITFALL OF MEDIUMSHIP

-VICTORY OF THE MEDIUMISTIC APOSTOLATE MEDIUMSHIP.

NOTE

NOTE TO THE FIRST EDITION

DEFINITION

In the meeting of October 31, 1939, in the spiritist group "Luis Gonzaga", Pedro Leopoldo, a friend from the spiritual dimension reminded its components of the doctrinal themes for discussion through our questions to the Spirit Emmanuel, to expand the sphere of our knowledge.

Consulted about the subject, Emmanuel established a program of work to be executed by our effort, which was started by the two following questions:

▬ Presenting Spiritism, in its feature as the Comforter promised by Christ, which has three diverse aspects: scientific, philosophical, and religious, what of these aspects is the greatest?

▬ We can take Spiritism, thus symbolized, as a triangle of spiritual forces.

"Science and Philosophy bind this symbolic figure to the Earth, but Religion is the divine angle that links it to heaven. In its scientific and philosophical aspect, the doctrine will always be a noble field of human investigations, like other collective movements of intellectual nature, that aim at the Humanity improvement. In the religious aspect, however, lies its divine greatness, as it constitutes the restoration of Jesus Christ Gospel,

establishing the definitive renewal of man for the highness of his immense spiritual future."

—To intensify our knowledge concerning the threefold aspect of Spiritism, may we continue with our inquiries?

—“You may ask questions without our nourishing the pretension of answering you with definite solutions, although we will cooperate with the best efforts.”

“Besides, through mutual support is how we will reach the highest expressions of intellectual and emotional values.”

“Beyond the grave, the disincarnate spirit does not encounter the miracles of wisdom. Also, the new realities of the immortal realm transcend the framework of modern knowledge, remaining in an almost inaccessible sphere to human cogitations. It occurs due to the absence of analogical comparisons, the only means of impression in the board of restricted values of the human mind.

Furthermore, we are still on an evolutionary plan, without being able to bring to your circle learning the latest equations in this or that area of investigation and analysis.

That is why we can only cooperate with you without the presumption of the final word. Considering our contribution to this essential concept of relativity, we will try to aid with our modest share of experience without stopping at the technical examination of scientific questions.

Neither at the object of polemics in philosophy and religions, which are too busy debated in the backstage of opinion, to consider only the spiritual light from all things and the mystical

ascent of the spirit activities within its blessed earthly school, under the merciful protection of God.”

The questions presented were the most diverse and numerous. All the components of the Group, as well as other Spiritist friends from different points cooperated in the collection of questions, sometimes manifesting their needs for intimate enlightenment, in the study of the Gospel, or interested in new subjects that Emmanuel's answers raised.

After that, the spiritual author selected the questions and gave them an order, cataloged them in each particular subject, and here is the new book.

May the wise and consoling words of Emmanuel provide to all the same spiritual good they did to us, are the wishes of the modest workers of the Spiritist Group "Luis Gonzaga" from Pedro Leopoldo, Minas Gerais.

Pedro Leopoldo, March 8th, 1940.

From the Work "O CONSOLADOR" ~ Spirit: EMMANUEL ~
Medium: FRANCISCO CÂNDIDO XAVIER

PART ONE

SCIENCE

1- Is Spiritism necessary to earthly science?

-This need can by no means be absolute. Scientific contribution is always helpful when it comes from an enlightened conscience and the sincerity of the heart. However, it is imperative to consider that the science of the world, if it does not wish to continue in the role of accomplice of tyranny and destruction, has an absolute need for Spiritism, whose divine purpose is the illumination of feelings, in the sacred improvement of the moral characteristics of man.

I

FUNDAMENTAL SCIENCES

2 - If we recognize Chemistry, Physics, Biology, Psychology, and Sociology as five fundamental sciences, what will be the position of life science concerning the others?

-Chemistry and Physics, studying the intimate action of bodies, their relations with each other, and their properties, constitute the cataloging of material science values. Psychology and Sociology, examining the landscape of feelings and social problems, represent the classification of intellectual science achievements. At the center of them all is Biology, meaning the science of life in its depths, revealing the transcendence of the origin - the Spirit, the Divine Word.

Until now, Biology is equally circumscribed to the materialistic schools of the Earth; however, in its most legitimate expressions, it will evolve toward God with its sublime demonstrations, and we must recognize that even today, its profound enigmas are the noblest appeals to spiritual reality and the examination of the existence's divine sources.

CHEMISTRY

3 - In the Chemistry field, do the forces of the spiritual dimension help the earthly man?

-The representatives of Jesus are spread out in all sectors of human work. They cooperate with the man in his efforts to improve himself. The scholars and scientists of the planet did not create the chemical phenomena, as they have existed since the dawn of time, affirming supreme intelligence.

Men learned chemistry from Nature, copied its associations, developing its sphere of study and invented a nomenclature, reducing the chemical values without apprehending their divine origin.

4 - In the chemistry studies, the number of substances on Earth is estimated at about a quarter of a million, which can be reduced, approximately, as originating from ninety elements. When the studies of this science are extended, will it be possible the sources of origin be further reduced?

-Chemistry needs to present this division of elements for the cataloging of educational values, with the purpose of scientific investigations. However, if at its base are atoms in the most varied expressions of diversity, even then it will always tend toward

substantial unity in going back with the spiritual truths to their original sources.

As a matter of fact, when it comes to chemical individualization, you already know that hydrogen, within the framework of earthly knowledge, is the simplest element of all. Its atom is the primordial form of planetary matter, for it is composed of a single electron, from which depart the other individuations in the mechanism of matter, in its rudimentary expressions.

5 - Can we observe manifestations of spirituality in the so-called Brownian movements and molecular affinities?

- In the so-called Brownian movements, as well as in molecular attractions, we will not yet be able to see, properly, spirituality manifestations as a principle of intelligence, but rudimentary phenomena of life in its demonstrations of potential energy, in the evolution of matter, on the way to the soul principles, under the blessing of the divine nature light.

6 - Has there been a material unity for the formation of the several organic expressions existing on Earth?

Just as the human chemist finds in hydrogen the simplest formula to establish the route of his substantial comparisons, the spirits who cooperated with the Christ, in the early days of the planetary organization, found in the protoplasm the starting point for their accomplishing activity, taking it as the essential basis of all the living cells of the earthly organism.

7 - Is there a law of progress for chemical individualization?

-In the conception of spiritual values, the Law is of evolution for all beings and things in the Universe. The chemical individualizations also have their route to obtain the first soul expressions. It is fair to notice that in the industrial circle, individualization is worked through the coarsest processes until it can be harnessed by the invisible agent, in biological chemistry, where it enters a new vital cycle in the ascent to its destination.

8 - What is the diversity observed by the Spirits between biological and industrial chemistry?

-In the former, the spirit ascendants predominate, in all the organizations, while in the latter, all the factors may be of proper material action. Therein lies the high difference. In the intimacy of the organic cell, the phenomenon of life submits itself to a divine agent in its profound nature, and in the industrial compounds, the chemical combinations may obey a human agent.

9 - Does radioactivity work in the destruction or the evolution of matter?

Through radioactivity, the evolution of matter occurs. In this continuous wear, we observe the transformation processes of chemical individualizations, converted into energy, movement, electricity, and light, in the ascent to new evolutionary modalities in obedience to the laws that govern the Universe.

10 - Where is the source of energy for matter, since radioactivity operates incessantly, working its forces?

-The Sun is that vital source for all the nuclei of planetary life. As all the centers in which the embryonic forces of life are processed, all the beings receive the constant renewal of their energies through the incessant rain of atoms that the system headquarters sends to its family of worlds, balanced in its attraction, within the Infinite.

11 - How should we understand the chemists' assertion *'Nothing is created, nothing is lost'*?

- In truth, human spirit does not create life, which is an attribute of God, the source of infinite and incessant creation.

However, if a man cannot create the fluid of life, nothing is lost from God's work around him because all substances are transformed in the evolution to a higher level.

12 - Given the exactness with which the natural combinations of organic chemistry are effected, how can we understand the varied expressions of nature in its beginnings?

The diverse expressions of terrestrial nature, in its primitive molecular aggregations, obeyed the divine thought of Jesus' representatives, when in the initial manifestations of life on the crust of the world.

Dating back to these deep origins, you can observe, thus, the efforts of the wise Spirits in the biological chemistry values manipulation at the dawn of planetary life. It establishes the definitive characterization of Nature's processes in setting the species. Foreseeing the whole mechanism of evolution in the future and handing over its work to the laws of natural selection, which, under the aegis of Jesus, continued to perfect the earthly work through time.

13 - Have spiritual forces also organized the world's atmosphere?

-That is undoubtedly true. The intelligence with which the scenery elements were arranged for the development of life on the planet proves it to you.

A few tens of kilometers away, were placed the coatings of ozone, intended to filter the Sun's rays, dosing their nature for the protection of life.

From the atmosphere, it receives the highest percentage of nutrition for the preservation of cells.

And since our scope is not that of erudite quotations, nor of repeating the scientific precepts of the world, let us remember that a man, for the conservation of his organic life, needs a regular amount of oxygen, fifteen grams of nitrogen (food), and five hundred grams of carbon (food). Oxygen is a gift from God to all creatures. As for nitrogen and carbon, it is for obtaining them that man struggles diligently on Earth, reminding us the exhortation of the sacred texts to the spirit that failed – *"Thou shalt eat bread by the sweat of thy face."*

The elementary problem of nutrition in this chemical account, is a reaffirmation of the Creator's paternal generosity and the expiatory state in which the reincarnated souls find themselves in this world.

14 - How should we understand the astronomers' statement regarding the thermal death of the planet?

-It is certain that every material organism will transform itself one day, taking on new forms.

The Sun's energies, as the telluric forces of the terrestrial orb, will be exhausted here to appear elsewhere. Some astronomers estimate the thermal death of the planet to be approximately one million years from now.

Though, it has already been said that life is an eternal present. And our first duty is not to count time, demarcating, on insecure bases, the duration of works known to be sacred to the definitive constructions of our spirit, which are inaccessible to all matter transformations before the Infinite.

PHYSICS

15 -Are there spirits specially in charge of the physical laws' execution on the Earth?

-That truth is incontestable, and man will be able to examine and study it constantly, making the best use of his ceaseless efforts' routine.

Nevertheless, all the definitions of materialism will be useless before the irrefutable reality of the transcendental factors in all the grand physical phenomena of Nature.

16 - Are the new scientific revelations about atoms and electrons, positivized by professors Thomson, Rutherford, Ramsay, and Soddy, among others in the field of Physics, capable of providing the exact knowledge of all the stages of the soul evolution?

-Science, properly human, may establish conventional bases, but it does not know it to be legitimate, in its divine origin, since atoms and electrons are phases of matter characterization without constituting the principle in this endless scale, which is also true for the plane of the infinitely small.

17 - How is the current knowledge of Physics on Earth considered on the spiritual plane?

-Modern notions of Physics come closer and closer to the knowledge of the universal laws, in whose apex rests the divine directive that governs all the worlds. The ancient systems have grown old. Yesterday's conceptions have given way to new deductions. Recent studies of matter make you aware that its elements are dissociated by analysis, that the atom is not indivisible, that every material expression can turn into force, and that all energy returns to the reservoir of the universal ether.

In time, the academic formulas will be renewed in other concepts of transcendent reality, and the physicists of Earth will not be able to dispense with God in their illusions, reintegrating Nature in its position of the passive field, where the divine intelligence manifests itself.

18 - Where is the immediate point of observation for Physics to recognize the existence of God?

- From the initial point of its observations, Physics is obliged to recognize the existence of God in His divine attributes. To demonstrate the system of the world, didn't the scientist resort to the so-called "imaginary axis"? Higher illusions, in the realm of the transcendent.

Celestial mechanics proves the irrefutability of the theory of motion. The planet moves in immensity. Matter vibrates in its most diverse expressions.

Who generated the movement? Who provided the first vibratory impulse in the universal organism?

Science explains that energy makes movement, but force is blind and matter has no spontaneous characteristics.

Only in the divine intelligence can we find the origin of all coordination and all balance, which is why, in its most intimate questions, the Physics of the Earth will not be able to do without logic with God.

19 – Are the notions of physics known to men genuine or definitive conceptions?

-Man conceives matter under the possibilities of his mind. It is understood that the real aspect of the world is not that which mortal eyes can encompass, since human perceptions are conditioned to the sensorial plan without man's being able to overcome the domain of determinate vibrations.

Once immersed in the heavy vibrations of the flesh circles, the creatures have very narrow-minded news of the Universe due to the exiguity of their poor five senses. That is why a man will always have a limit in his observations of matter, force, and movement, not only for the deficiency of sensorial perception but also the structure of the eye, where divine wisdom has delimited the human possibilities of analysis, to value the efforts and initiatives of the creature.

20 -How can we understand the ether?

-In the scientific circles of the planet, much has been said about the ether without anyone's being able to provide a perfect picture of its reality in the usual conventions. And man cannot imagine it within the restricted perceptions of his half. We, in

turn, will not be able to provide you with a more advanced notion due to the absence of analogy terms.

If, as disincarnate, we begin to examine it in its deepest essence, for the incarnate ether is almost an abstraction. However, let us try to comprehend it as the sacred fluid of life found all over the Cosmo.

It is an essential fluid of the Universe, which, in all directions, is the vehicle of divine thought.

21. Can Physics offer us elements to appreciate the divine plan of evolution?

- There, you will also be able to observe the profound beauty of the universal laws. At the intelligent breath of the Divine Will, cosmic matter condenses into the organism of the Universe. The great masses of nebulae appear, and then the family of worlds, governed in their movements by the laws of equilibrium, within the attraction, in the infinite body of the cosmos.

The cycle of evolution presents here one of its most beautiful aspects. Under the divine directive, matter produces force; the force generates movement; the movement gives rise to the balance of attraction, and attraction is transformed into love, identifying all the planes of life in the same law of unity established in the Universe by the divine wisdom.

22 -Is the substance the same in all worlds? How should we understand the revelation of spectroscopes?

-Recognizing the maxim that the universe obeys a law of unity, we are obliged to recognize that what is in the whole exists equally in the parts.

Nevertheless, the spectroscope cannot reveal to you all the substances in other worlds, and we must not forget that the Earth is a very humble apartment within the universal building, without our being able to know, through its details, the infinite grandeur of the Creator's work.

23. Is there a law of equilibrium and a law of fluids?

- The high general laws of equilibrium have their sacred seat in God, the perennial source of all life. And as for the law of fluids, each world possesses it following its planetary organization.

When it comes to the Earth plane, only Jesus and His more superior messengers know its processes with all due plenitude. Such law constitutes a divine field of study, not only for the human mentality but also for the disincarnate beings who have already redeemed themselves from the coarser labors on the Earth to evolve in spheres closer to the earthly scenario.

24 - Are the laws of gravitation analogous on all planets?

- The laws of gravitation cannot be the same for all planets, even because, before your scientific evolution, you already understand that the Newtonian principles have been, somehow, replaced by the concepts of relativity, which, in turn, will follow the progressive course of knowledge.

25 - Is teledynamism applied to the relationships between the visible and invisible planes?

- As teledynamism is the action of forces that act at a distance, we should clarify that in the phenomenon of communications, the

teledynamic actions, essential to certain expressions of mediumship, often come into play.

26. Given the principles of Physics, how can we understand magnetism, and what are its characteristics in the interchange between incarnate and disincarnate?

-Magnetism is a phenomenon of life, as it is a natural manifestation in all beings. If science has reached remarkable equations in its experiments, proving the generality and delicacy of the magnetic phenomena, the exteriorizations of this nature, in the relations between the two worlds, are always higher and subtler, for being, there, an expression of a superior life.

BIOLOGY

27 - How should we understand Nature?

-Nature is always the divine book, where the hands of God write the history of His wisdom, the book of life that constitutes the school of man's spiritual progress, constantly evolving with the effort and dedication of His disciples.

28 - Do the manifestations of life in the various kingdoms of Nature, including man, mean the expression of the Divine Verb, on a gradual scale in the improvement processes on Earth?

-Yes, in all the kingdoms of Nature the vibration of God throbs, like the Divine Word of Infinite Creation, and, in the endless framework of the work of experience, all principles, like all individuals, catalog their values and acquisitions sacred to immortal life.

29 - Do spirits cooperate in the embryo development of the body in which they will reincarnate? And, if so, do they even operate

in the cellular complexes of physical inheritance so that the future bodies are endowed with certain elements apt to the situations of the test or mission they have to fulfill?

-In the case of the spirits involved, who are masters of their inalienable achievements, this cooperation often takes place, together with the efforts of Jesus' representatives, who operate in this direction, with a view to the future of their struggles in the material field. We have to consider, however, that rebellious or indifferent spirits, lacking indispensable values of their own, have to accept the deliberation of the aforementioned agents, who choose the substances they deserve or are necessary to them in the rescue or evolution process.

30. Are there organs in the spiritual body?

-Within the substantial laws which rule terrestrial life, extensive to the spiritual spheres closest to the planet, the physical body, after some alterations imposed by the test or task to be accomplished, is an exteriorization of the perispirit body, which is subordinated to the imperatives of the coarser matter, in the mechanism of cellular heritages that are part of the indispensable trials or testimonies of each one.

31. Does reincarnation begin with the first manifestations of the human embryo life?

- From the first instant of such manifestations, the spiritual entity experiences the effects of its new condition. It is relevant to recognize, however, that the more lucid spirit, in contrast with the more obscure and ignorant ones, enjoys almost entire freedom

until the total consolidation of the material ties with the new birth in the world sphere.

32 - When the embryo is being formed, is there an interpenetration of fluids between the pregnant woman and the entity then attached to the fetus? Are there verifiable consequences?

This interpenetration of fluids is natural and fair, often causing very subtle phenomena, such as the so-called "birthmarks", which only later will be understood by world science, enriching the values of Biology, in the deep study of origins.

33 - Does the Spirit, in each of its incarnations, recapitulate its evolutionary stages, as is the case with the material embryo that remembers, before birth, the entire evolution of its species?

-This recapitulation is verified, in most cases, by the opportunity it offers the incarnated soul to behave uprightly in the same circumstances of the guilty past. Though, it does not constitute a general rule, emphasizing that the greater the acquisitions of wisdom and love, the further away will be the Spirit in apprenticeship on Earth from this remembrance of material experiences, whose painful intimacy can then be dispensed with, for its superior expression of spirituality.

34. Does the so-called family tree of human beings have identical significance on the spiritual plane?

-In the spiritual sphere, the same effort persists in the conservation and the expansion of family affections. Sometimes in the regenerating work on Earth or the sanctifying light of the

sidereal planes, passions or illegitimate feelings transform into sacred bonds of the Spirit.

Nevertheless, the genealogical tree, as man knows in the worldly struggle, is not transported to the invisible plane since the bonds of blood there are substituted by the attractions of sublime feelings of love, purified in the heritage of the experiences and struggles lived together.

35 - Is genetics subject to purely material laws?

- The laws of genetics are presided over by numerous psychic agents that Earth science is far from formulating within its materialistic postulates. These psychic agents are often moved by messengers from the spiritual plane, in charge of this or that mission with the currents of the deep source of life. That is why geneticists frequently face unexpected unanticipated unknowns, which shift the center of their previous illations.

36. Can genetics establish measures that improve man?

- Physically speaking, the very nature of the orb has perfected man continuously, in its natural selection processes. In this sense, genetics can only act by copying the material nature itself. If this Science, however, investigates spiritual factors, adhering to the high principles that aim at the enlightenment of human souls, so it will be able to create a vast service of improvement and regeneration of the spiritual man in the world. Even because, otherwise, it may be a remarkable mentor of eugenics and a great sculptor of cellular forms, but it will always be cold to the human spirit, and may become an abominable puppet in the ruthless hands of racist politicians.

37. Can the combinations of *genes*, advised by genetics imprint in man certain faculties or determinate vocations?

- Some scientists today proclaim these possibilities forgetting, yet, that the vocation or faculty is an attribute of the spiritual individuality, inaccessible to their observation processes. Geneticists can perform numerous demonstrations in material cells; however, these experiments will not go beyond this superficial zone when it comes to the conquests, the trials, or the evolutionary position of incarnate spirits.

38. If Genetics is guided by psychic elements, how can we explain the very exact conclusions of Mendelism?

- Mendelism has performed remarkable experiments, but it still finds inexplicable phenomena in the process of its positive observations. It is necessary to consider, also, that in decreasing scale, in the kingdoms of nature, Genetics presents good results in its demonstrations, due to the simple and primitive material taken for its practical observations. For instance, the cellular embraces of plants and animals, constituted by rudimentary expressions. At ascending scale, nonetheless, where psychic evolution shows its characteristics of intensity and fulfillment, genetics will always encounter spiritual factors summoning it to a vaster and more sublime field of operations.

39. What are the causes of the birth of monstrosities among men and animals?

- We must not forget that among men, these painful phenomena are part of the purifying trials framework, without forgetting,

equally, that the earthly world is still a preparatory school of improvement.

The teratological products constitute an expiatory struggle, not only for the susceptible parents, but also for the incarnate Spirit under painful ransom for past misdeeds.

As for the animals, we have to recognize the imperious necessity of multiple experiences in the drama of soul evolution.

In everything, yet, let us try to distinguish the educational aspect of the earthly works.

The Earth is a vast workshop. Within, the agents of the Lord exert their functions, whom we can consider the technical guides of the improvement and redemption labor.

In some activity fields, men are either bad students or rebellious workers. In these nuclei, the representatives of Jesus can perform the same task as always; however, they encounter disturbance and resistance of the very beneficiaries, which is why the source of pure energies cannot be held responsible for the phenomena that distort it. It is operated by indifference, criminal intentions or perversity of human creatures, who are, though, a constant object of the Lord's unveiled affection, in all the paths of their destiny.

40. Are fecundity and sterility trials?

- In the framework of interpretations on Earth, these concepts can indicate testing situations for souls who are in instructive experiences; however, if we analyze the question in its spiritual features, we are obliged to recognize that sterility does not exist for the Spirit who, on Earth or outside of it, can be fruitful in works of beauty, improvement, and redemption.

41. Does the idea of evolution, which has influenced the sphere of all world sciences since the Darwinian theories, now represent a new stage of rapprochement between man's scientific knowledge and the truths of Spiritism?

- All the evolutionist theories on the Earth are moving toward the approximation with the truths of Spiritism, in the final embrace with the supreme Truth.

PSYCHOLOGY

42. How can we understand, through Spiritism, the precept of Psychology that affirms the experience of our five senses as the basis of our mental life?

- Spiritism clarifies that man is the master of a wider patrimony, consolidated in his other lives background, proving that the legitimate foundation of mental life does not reside, in an absolute way, in the contribution of body senses, but also in the latent memories of the past. The phenomena of premature intelligence on Earth are their most eloquent witnesses.

43. Once the Psychology of the world establishes as the seat of memory, judgment, and imagination, the parts of the human brain, whose functions are not yet well known by science, does it delay the solution of a problem that can only be satisfied by spiritist knowledge?

- Distant from the cogitations of divine order, the earthly psychology does this procrastination until it reaches the deep estuary of the integral truth.

44. Can Psychology arrive at a complete solution for mental disorders, called psychological abnormalities?

- By merely using the materials of human Science, Psychology will not reach this desideratum, remaining in the field of definitions and studies, far from the cause.

The learning of the world, though, is moving towards the evolution of this subject in the light of Spiritism, when its investigators will reach precise solutions.

45. Does Freudian Psychoanalysis, by valuing the unknown powers of our mental apparatus, represent a trace of an approximation between Psychology and Spiritism?

- These schools of the world are always great attempts to acquire profound spiritual truths. Despite that, their masters, with rare exceptions, lose themselves in the vanity of academic titles or false appreciation of conventional values.

The scientific prejudices, for the time being, make impossible the legitimate convergence of official Psychology and Spiritism.

The processes of the former deal with the unknown part of the mental world, which they call subconsciousness, without defining this mysterious crypt of the human personality, examining it only in the pompous classification of words.

Solely in the light of Spiritism will psychological methods be able to apprehend that this hidden zone of each one's psychic

sphere is the deep reservoir of past episodes in the multiple existences of the creature. It is a fascinating archive where all the conquests of the bygone days are deposited in potential energies to resurface at the opportune moment.

46. How can we understand the so-called complexes or ideas associations in mental phenomena?

- We know that the associations of ideas do not have cause in the nerve cells, but rather constitute spontaneous actions of the Spirit within the vast circumstantial mechanism. Such actions arise from its incessant effort, projected through the material brain, which is but a passive instrument.

47. Why, in regard to the study of mental processes, are the psychologists of the world divided in opinion?

- Human psychologists, who are still far from the spiritual truths are divided only by the manifestations of personalism within their own schools; since, by analyzing only the effects, they do not investigate the causes, getting lost in the complication of scientific nomenclatures, without a serious and simple definition of the mental process, where the profound realities of the Spirit stand out.

48. Will Spiritism enlighten Psychology about the problem of the intelligence seat?

- Only with the cooperation of Spiritism will psychological science be able to define the seat of human intelligence, not in

the nervous or glandular complexes of the perishable body, but in the immortal Spirit.

49. How should we conceptualize dreams?

- In most cases, a dream constitutes a reflex activity of man's psychological situations in the mechanism of the struggles of each day, when the organic forces are asleep in the indispensable rest.

In some circumstances, yet, as in premonitory phenomena or somnambulism, when the incarnate reaches a high percentage of a partial detachment, the dream represents the relative freedom of the imprisoned Spirit on Earth.

It is then that the communication between incarnate, and, as far as possible, prophetic visions, may be verified. Those manifestations are always organized by spiritual mentors of high hierarchy, obeying superior purposes, and when the incarnate in temporary freedom can receive the word and the direct influence of his friends and mentors from the invisible dimension.

50. Is the vocation a memory of past existences?

- Vocation is the natural impulse arising from the repetition of analogous experiences through many lives. Its characteristics, in infantile dispositions, are the most eloquent testimony of the reincarnationist truth.

51. Is madness always an ordeal?

- Mental imbalance is always a rough and painful trial. This reality, however, may represent the redemption of a debt from

the dark and unknown past. It may, equally, be a result of today's unpredictability in the passing present, making it necessary, above all orientations, the one that recommends prayer and vigilance.

52. Is hallucination a phenomenon of the brain or the spirit?

- Hallucination is always an intrinsically spiritual phenomenon. Nevertheless, it can arise from strictly organic disturbances reflected in the sensorial apparatus, vitiating the instrument of senses through which the spirit manifests itself.

53. Do good or bad thoughts of the incarnate affect the psychic organization of his brothers on Earth, to whom they are directed?

- The hearts that really pray and watch, consonant to the evangelical lessons, build their own fortress, for all spontaneous defense moves.

Good thoughts always produce the most positive effects upon those who represent their goal, for they fit into the essence of the unique Law, which is Love in all its divine expressions. Those of inferior nature may affect their object in identical circumstances, when the creature became the creditor of these painful shocks, in the fairness of compensation.

Overall deeds of this nature, nonetheless, prevails Divine Providence, which operates the execution of its designs of equity, with mercy and wisdom.

SOCIOLOGY

54. With the spreading of the spiritual light, will man broaden the notion of homeland, so as to encompass on the same level all the nations of the world?

- The spiritual light will give men a new concept of homeland, so as to proscribe the destructive movement made by cannons and homicidal bullets.

When this happens, man will learn to value the cradle in which he was reborn, through work and love, and, simultaneously, the material frontiers will be destroyed, giving rise to the new era of the great human family, in which races will be replaced by souls, and the homeland, will be honored, not by death, but by a well-led and spent life.

55. Will the inequality among the social classes in the enjoyment of earthly goods persist in the future world?

- Social inequality is the highest proof of reincarnation truth, through which each spirit has its defined position of regeneration and redemption. In this case, we consider that poverty, misery, war, ignorance, as well as other collective calamities, are infirmities of the social organism due to the situation of trials of almost all of its members. Once ceased the pathogenic cause with the spiritual illumination of all in Jesus Christ, the generalized disease will disappear from human environments.

56. Can one admit, in Sociology, the concept of absolute equality?

- The absolute egalitarian conception is a grave mistake of sociologists in any department of life. Political tyranny may try to impose such a concept, but it is nothing more than spectacular symbolic uniformities for outward effects, for a man's genuine value is in his innermost being, where each Spirit has its position defined by its efforts.

In this matter, there is absolute equality of man rights before God, who grants all His children an equal opportunity in the priceless treasures of time. Such rights are those of wisdom and love conquest, throughout life, by his performing the sacred duty of individual work and endeavor.

Behold why each creature will have its map of merits on the evolutionary paths, constituting this situation, in the planetary struggles, a grandiose progressive scale in terms of reasoning and feelings. There will rise naturally those who mobilize the possibilities granted to their existence for the constructive work of enlightening themselves in the sacred revelations of personal straining.

57. Can men resolve the so-called proletarian questions without friction?

- Yes, when they decide to accept and apply the sacred principles of the Gospel. The passionate regulations, strikes, unilateral decrees, and revolutionary ideologies are inexpressive poultices, complicating the wound of collectivity.

Socialism is a beautiful expression of human culture as long as it does not slide into extremism. All the absurdities of social theories arise from men's ignorance regarding their need for Christianization.

We know from here that the unfortunate leaders and the bad led not as wealthy and poor men but as avaricious and rebellious. In these two expressions, the creatures operate an unbalance of all the mechanisms of natural work.

The truth is that all men are proletarians of evolution, and no effort of good realization on Earth is unworthy of the incarnated Spirit.

Each machine demands a determinate direction, and the world's mechanism requires an infinity of aptitudes and knowledge.

Without the harmony of each part in its position, all production is counterproductive, and every good task is impossible.

All men are rich through the blessings of God and each one must successfully use the *talents* received, since, without exception, one day, they will render accounts of their efforts beyond the grave.

Let the leaders know how to love and that those of accomplishment never hate. That is the truth by which we understand that all the problems of work on Earth represent an equation of the Gospel.

58. Once recognized the State as an apparatus of conventional laws, is its existence justifiable, as that of the armed classes, that sustain it in the world?

- In the present situation (or condition) of the world and considering the heterogeneity of characters and evolutionary expressions of creatures, examined in isolation, it justifies the need for state apparatuses in political conventions, as well as the

armed classes that maintain them in the world as institutes of order for the execution of individual trials, in human contingencies, until man perceives the sense of concord and fraternity within the rules of the Creator, dispensing thus with the obligation of certain determinations of conventional and transitory human laws.

59. Does Spiritism have a special role in Sociology?

- At present earthly humanity, when all the conquests of civilization are subverted into extremisms, Spiritism is the great initiator of Sociology by signifying the Renewed Gospel that the literalist religions have tried to inhume in economic interests and the external convention of their proselytes.

By restoring the teachings of Jesus for humankind and clarifying that the legitimate values of the creature are those coming from conscience and heart, the consoling Doctrine of the Spirits reaffirms the truth that each man will be given according to his merits, through individual striving, within the application of the law of work and the good. That is why it represents the best antidote to the social poisons currently spread in the world by the

political philosophies of absurdity and unmeasured ambition, reestablishing the truth and concord for the hearts.

60. How should spiritists behave when facing world politics?

~ The sincere disciple of Jesus is invested with a more sublime mission before the political task saturated with material struggles. That is the reason for his unadvisable provoking situations of evidence for himself in transitory managements. And, when summoned to it by force of circumstances, he ought to accept them not as a reward for the Doctrine he professes, but as an imperious and arduous ordeal, where every success is always hard.

The good spiritist must understand that the illumination of conscience is like the illumination of a world, emphasizing that the task of the Gospel, together with the souls incarnated on Earth, is the most relevant of all since it constitutes definitive and real accomplishment.

The mission of the Doctrine is to console and instruct with Jesus, so everyone can mobilize their divine possibilities on the path of life. Exchanging it for a place at the banquet of the States is to invert the value of the teachings, once all human organizations are transient before the need for the renewal of all human formulas in the Law of universal progress.

Hence, we can infer that the true construction of general happiness will only be effective with legitimate bases in the spirit of creatures.

61. How should we regard the politics of racism?

- If it is fair to observe in the homelands a grouping of multiple collectivities, by the related ties of education and sentiment, the politics of racism must be seen as a grave error that no pretext can justify since it can have no solid foundations in its allegations, which barely cover up the nefarious purpose of tyranny and separateness.

62. Does the "You shall not kill" extend to the hunter who kills for amusement and the executioner who exterminates for obligation?

- As you evolve in the evangelical sentiment, you will understand that all killers oppose the sacred text.

At the level of your present knowledge, you understand that only murderers who kill out of perversity are against the Divine Law. When you advance further along the path, perfecting the social apparatus, you will not tolerate the executioner, and more spiritualized, seeing in the animals the lower brothers, the hunter class will have no reason to exist.

By reading our concepts, you will remember the vermin, and deep inside, you will ponder the need for their extermination. It is possible, however, that you do not remind the harmful and ferocious men. Does not the slanderer poison more than the touch of a serpent? Are not they more relentless than the wild lion, the weapon-maker, or the ambitious politician, who coldly assembles the machine of incomprehensible war?

Let us ponder these truths, and we will recognize that the spiritual man of the future, with the light of the Gospel in the intelligence and heart, will have changed his environment of struggles, also helping the evolutionary efforts of his companions on the lower plane in the material world.

63. Considering the positive determination of "Do not judge", how can we discern good from evil without judgment?

- There is always a great distance between judging and discerning. The act of judging, for the specification of definitive consequences, belongs to the Divine Authority; though, the right of analysis is instituted for all spirits so that discerning good and error from their contraries, the creatures can trace the guidelines of their best path to God.

64. In the face of the men's law, when in the presence of criminal process, a vote of condemnation must be given, in the criminal process, or acquit the accused in obedience to the *Do-not-judge*?

- In the sphere of our experiences, we consider that, ahead of human processes, even when its parts are damning, one must remember the figure of Christ beside the stoned sinner, since Jesus he was also before a jury.

"Let he who is without sin cast the first stone" - That is the sentence one should always remind us of our common situation as fallen spirits., so we do not condemn this or that of our fellow men. **"Go and sin no more."** - should be our rule of conduct within our hearts, removing the weed of evil that thrives in it.

In public proceedings, the judicial authority, as an integral part of the State machine in the performance of its specialized functions, must know where is a convenient resource for correction or re-education of the social organism, mobilizing, in this matter, the values of its experience and responsibilities.

Individually, however, let us try to learn that if we can "judge" anything, let us judge ourselves, always, first of all, as the closest

brother of the one to whom a crime or a fault is attributed, to agree with Him, who is the light of our hearts.

In the ordinary hours of existence, let us look for the Gospel light to analyze error and truth, discern the good and evil; however, at the moment of final judgments, let us hand over the processes to God, who, before us, you will always know the best way to regenerate His misguided children.

65. Is the man who holds responsibilities in public offices answerable, on the spiritual plane, for the orders he fulfills and causes to be fulfilled?

- The responsibility of a public office, because of its moral characteristics, is always more important than the one granted by God over a material estate. Hence, the truth which, in the spiritual life, the trustee of public good will always answer for the orders issued by its authority in the tasks of the Earth.

66. The evangelical precept: "So then, whoever among you does not renounce all that he has, he cannot be my disciple." must be interpreted in an absolute sense?

- Even this Master's teaching must be taken in its divine symbolism. Human fortune and authority are also paths of experiences and trials, and the man who would throw them arbitrarily, would proceed with the notion of irresponsibility, despising the opportunity for progress that divine Providence has placed in his hands.

All men are usufructuaries of divine goods, and those called to work in the administration of these goods should face their responsibility as one of life's most serious problems.

By renouncing selfishness, pride, weakness, and expressions of vanity, man will fulfill the evangelical aim, and by feeling the greatness of God, the dispenser of the real patrimony of life, he will be a disciple of the Lord. In any circumstance, using his material and spiritual abilities without the poisoned characteristics of the world, he will be a sincere interpreter of the divine designs for the happiness of all.

67. How should we interpret the feminist movement in the present moment of civilization?

- The man and the woman in the conjugal institute are like the brain and heart of the domestic organism. Both bear equal responsibility in the sacred college of a family; and if the feminine soul has always a more advanced coefficient of spirituality, it is because, from an early age, the masculine spirit intoxicated the fountains of her freedom, employing all the abuses, damaging her moral position for numerous lives in multiple secular experiences.

The feminist ideology of modern times, however, with its various political and social banners, can be poison to women unaware of their high spiritual duties on the face of the Earth. If there is legitimate feminism, it should be the re-education of the woman for the household, never for a counterproductive action outside it. Women's problems cannot be solved by man's codes, but only in the generous and divine light of the Gospel.

68. How to conceptualize the state of mind of modern man, who is so concerned with "doing well in life", "earning well" and "working to become rich"?

- This purpose of the addicted modern man is a strong expression of ignorance concerning spiritual values on Earth, where there is an inversion of the majority of moral conquests.

It was this excess of restlessness, in the most unrestrained selfishness that caused the world's moral crisis, in whose sinister spectacles we can recognize that the physical man, of the radiotelephony and the transatlantic, needs more truth than money, more light than bread.

II

ABSTRACT SCIENCES

69. In the framework of spiritual values, what is the position of abstract sciences such as Mathematics, Statistics, and Logic, for example, which requires the utmost method and observation for their deductive activities?

- Even here, we observe Mathematics and Statistics measuring, calculating, and enumerating the property of the material expressions, and Logic guiding the intellectual activities of man in the contingencies of his life on the planet.

We cannot despise the cooperation of the abstract sciences in the educational postulates for training intelligence, dilating the spontaneity of the spirit to establish the ease of understanding of planetary life values. Though, we have to recognize that such activities, almost all circumscribed to the world environment, are processes or means for man to reach the science of life in its most profound spiritual revelations; science that symbolizes the divine finality of all investigations and analyses of existing organizations on Earth.

III

SPECIALIZED SCIENCES

70. Were the specialized sciences such as Astronomy, Meteorology, Botany and Zoology created by the effort of the human spirit, in the evolution of the fundamental sciences?

-As complementary activities to the fundamental sciences, these specialized studies, represent a set of the human spirit achievements, in the sacred labor of the abstract entity we call "civilization". Such endeavor constitutes the cataloging of research and achievements properly human; though, they converge to integral science on the infinite plane, where they will be united with moral values in the glorification of redeemed man.

71. How should we judge the position of the Earth with respect to the other worlds?

The greatness of the sidereal plane, where the community of systems stirs, is too deep for us to sign its definition with the petty formularies from the Earth.

In the whirlpool of Infinity, the planetary system centralized by our Sun is excessively simple, being a very poor aspect of Creation. Just remember that Chapel, one of our closest neighbors, is a sun 5,800 times larger than our star of the day, without forgetting that the Earth is 1,300,000 times smaller than our Sun. In these grandiose figures, we understand the extent of our humility in the universe, sincerely pitying the plight of the human conquerors of all hues, who, in their eagerness to hoard

material possessions, give us the impression of ridiculous and vain jumping jacks of life.

72. Are there planets with worse conditions than those of Earth?

- There are orbs that offer worse prospects for existence than yours, and as far as prospects are concerned, the Earth is a happy and beautiful plane of learning. The only element that is out of touch with nature is precisely man, overwhelmed by selfishness.

We know planets where the beings are obliged to a continuous and painful effort to attract the elements essential to life; others, still, where numerous creatures are in painful exile. However, in yours, without any sacrifice on your part, you have, free of charge, blue skies, abundant springs, plenty of oxygen, friendly trees, fruits and flowers, color and light, in holy possibilities of work, that man has denied in all times.

73. Is the earthly humanity identical to that of other orbs?

- In physical expressions, such an analogy is impossible, given the substantial laws that govern each evolutionary plane. Yet, let us try to understand humanity as the spiritual family of all God's creatures that populate the universe, and as we examine the question from this point of view, we will see the earthly community identified with universal collectivity.

74. Will the scientific man be able to face with success the possibilities of an interplanetary trip?

- At least, as long as he keeps his attitude of confusion, selfishness

and rebellion, terrestrial humanity should not encourage any project of the interplanetary voyage. What can we say about the man who, without arranging the order in his own home, would want to invade the residence of his neighbors? If so often, the terrestrial creatures have despised the goods that Divine Providence has placed in their hands, would it not be fair to circumscribe them to their narrow and petty ambit?

The isolation of the Earth is an invaluable asset.

Let us observe the expressions of human progress, moved towards war and destruction, in the triumphs of strength, and let us praise our heavenly Father for not having dilated in our world, the processes of observation of his vain creatures.

75. In the diversity of its experiences, is the Spirit obliged to adapt to the fluidic conditions of each orb?

- This is an imperative for the acquisition of its evolutionary values within the laws of improvement.

76. Could the phenomena of meteorology be controlled later on by men?

- The meteorological phenomena, uncontrollable by humans, are not controlled by the representatives of Jesus, who seek to arrange them in accordance with the spiritual ascendants to be observed in all evolutionary processes.

Let us not forget, however, that the Earth is a school.

If it is not possible to grant, for the time being, a title of knowledge to the rebellious and lazy disciples, this will be possible one day,

when moral evolution has reached the indispensable level for the use of this or that force, for the benefit of all.

77. Do spirits concern themselves with Botany?

- In Botany, you find the same unknowns as in the principles, which can only be explained by transcendent factors that prove the attention of the spiritual plane to the so-called vegetable kingdom. This department of nature, a field of evolution like the others, also receives the sacred influx of the Lord through the assistance of His messengers, since the prodromes of the planetary organization.

Remember that man is a pupil in a school, in which his reasoning has already found organized by the divine wisdom and, in the name of the One who is the sacred origin of our lives, love the trees, and take care of the field, where the blessings of heaven flourish.

78. Is Zoology also the object of attention from the spiritual planes?

- Undoubtedly, Zoology also deserves the zeal of the invisible sphere, but it is indispensable to consider the usefulness of a warning to men, inviting them to examine carefully their ties of kinship with animals within the evolutionary lines, and it is only correct that they should seek to place the lower beings of planetary life under their friendly care.

The kingdoms of nature, by the way, are the field of operation and work of men, and it is reasonable to consider them more under their direct responsibility rather than that of the Spirits themselves, for which reason they will answer before the Divine

Laws for what they have done, in conscience, with the patrimony of earthly nature.

79. How should we interpret our kinship with animals?

- Considering that they also have, before time, a future of fruitful realizations through numerous experiences, they will one day reach the so-called kingdom, just as, in our turn, in the millennia, we will reach the situation of angelic. The scale of progress is sublime and infinite. Within the limited framework of your knowledge, let us look for a figure that summons us to the feeling of solidarity and love that must reign in all departments of visible and invisible nature.

The mineral is attraction. The vegetable is the sensation. The animal is instinct. Man is the reason. The angel is divinity. Let us seek to recognize the infinity of bonds that unite us in the gradual values of evolution and let us rise in our innermost being, the eternal sanctuary of universal fraternity.

IV

COMBINED SCIENCES

80. Have the so-called combined sciences, among which are History, Geology and Geography, appeared in the world only by the effort of the spirits incarnated here?

- Indirectly, human creatures have received the cooperation of the spiritual plane, in all eras, for the edification of their most legitimate values.

The combined sciences are expressions of the same framework of human knowledge, with equal convergence toward integral wisdom, on the infinite plane.

Is not History, as you know it, statistics of the planet's events through words? All of them are evolutionary processes for man's intellectual values, on the way to the definitive conquests of his immortal personality.

81. Is the history of the worldly civilizations known on the spiritual planes in the same characteristics in which we know it through human narrators?

- The description of the facts is approximately the same; though, the methods of appreciation of the events and situations diverge in an almost absolute way. Many times, the heroes in the books on Earth are miserable entities in the spiritual sphere. The opposite is true.

We know very high spirits who came from the world covered with glorious virtues, who are not included in any memory of

mankind. The altars and patriotic galleries on Earth have always been compromised by the low politics of passions. Few heroes of the planet are worthy of this title in the world of truth.

It is for this reason that the history of the orb being accurate, as regards description and chronology, is illegitimate concerning justice and sincerity.

82. The false judgments of history aggravate the situation of those who are detached from the world as heroes, without being heroes?

- The solemn funerals, the brilliant obituaries, the pompous adjectives that are given to the "dead" in exchange for the gold of the conventional position they have left behind, afflict those who have departed by death, in an untranslatable way.

A painful situation of anguish is established for these suffering and disturbed spirits, who are ashamed of themselves, experiencing the deepest repugnance for the homages received.

Once this phase of insincere judgment of the world has ceased, the incoherence of men can often be observed. The "old hero" returns to the world in the garb of the of the beggar or of the rude proletarian, learning through silent tears to compose the songs of sanctifying duty and work. Nevertheless, no one sees him, because in the history of the world, in all times, man has always praised tyranny and rarely fixed his restless gaze on the tender and humble flower of virtue.

83. Is the historian responsible for the false judgments of History?

- Considering that each incarnated Spirit has its special task in this or that evolutionary sector, the historians who allow themselves to be plunged into the economic interest of political

sinecures, intoxicated by the wine of mediocrity, will answer in the afterlife for the commercial exploitation of intelligence that they may have practiced on Earth, adulterating justice and right, avoiding the truth, or providing lies to the trusting Spirit of the posterity.

84. If a Spirit in the invisible plane is not a sanctified creature, how will he receive the prayers of his devotees if the history of the world has canonized him?

- Canonization is a very daring process of human ambitions to be considered before the spiritual truth. We know of inquisitors, executioners of peoples, and traitors of the good, brought to the altar by the false judgment of human politics. The prayer of the devotees invoking his help, many times without remembering the paternity of God, echoes in their disturbed hearts like voices of the painful accusation, for they revive even more the nakedness of their wounds.

Frequently, the spirits that find themselves in this afflicting situation often ask Jesus for the concession of the most humble experiences on Earth, to forget the harmful noises of the planet's false glories, in the silence of the great pains that enlighten and regenerate.

85. Did the first planetary forms obey a special pre-existing mold?

- Jesus was the divine sculptor of the Earth's geological work. Together with his representatives, he illuminated the shadow of the beginnings with the sublimated effluvium of his love, which saturated all the substances of the world in formation.

We cannot affirm that in their initial manifestation, the forms of nature obeyed a pre-existent mold in the sense of imitation, for they all received the sacred influx from the heart of Christ.

The truth is that just as in your material constructions, all works have previously lived in the brain of an engineer or an architect's brain, all life forms on Earth were first conceived in his divine vision.

86. Having the Earth been formed by the Divine Power, why did the planet go through so many evolutionary stages, many of which lasted millions of years?

- In the infinite universe, the evolution of the spiritual principle must escape all your limitations of time and space, on the board of earthly values.

The acquisitions of each result from the law of self-effort on the boundless path of Creation, highlighting hence the most diverse evolutionary positions of creatures and understanding that time and space are divine laboratories, where all the life principles are subjected to improvement experiences. Then, each one owes himself all accomplishments on the day of acquisition of the highest values in life.

87. From where were the elements for the formation of the Earth taken?

- We know that molecular agglutination, as the transcendent engine of the world, obeyed the life-giving breath of life, originating from the Almighty and launched over the infinite of the universal creation. Yet, we are still in the situation of the student who found the school already built. It is up to us,

employing work and improvement, to praise and seek its divine Author.

88. Should the terrestrial man see in the geological of the globe elements of trial for his life?

- Earthquakes are not simple accidents of nature. The world is not under the direction of blind forces. Global upheavals are instruments of collective, harsh, and painful collective ordeals. In these cataclysms, the multitude equally redeems its past crimes, and each element integrating it pays off the past individual debts.

89. Why is there no positive news in the sacred texts about the discovered lands after the coming of Jesus to the planet?

- In this matter, we must agree that the word of the prophecies, through all times and situations on the planet as an echo from the divine regions, had no other aim than the building of the Kingdom of God in hearts, despising human foundations, precarious and perishable. However, in the unfolding of the revelations, you will find observations on the new lands, later discovered, information that lies under the veils of symbols, as has been the case with all the other notifications that the Old and New Testaments bequeathed to the spiritual man.

APPLIED SCIENCES

90. Do the applied sciences, such as Agriculture, Engineering Medicine, Education, and Economics represent the field of effort of incarnate spirits for the amplification of man's knowledge in favor of humanity's material benefit?

- The applied sciences are the forces mobilized to the amenities of civilization; though, despite its material characteristics, it is within its framework that the blessed efforts of the Spirit are organized, in regeneration trials or purifying missions in its upward march toward the perfect.

Intertwining with the complementary activities of the planet's other scientific expressions, they are all in harmony, in man's struggles, as earthly resources for the desideratum of the divine purposes.

91. Within the framework of the sciences, are the inspirations from the higher plane destined for certain scholars, or are they launched in a general way for all scientists?

- In the departments of scientific activity, there is, sometimes, this or that missionary with a specialized task and conferred only on his effort. Nonetheless, when it comes to new ideas and devices, in evolutionary movements, the inspirations from the spiritual plane are distributed among all currents of human thought, perceiving them, yet, only those attuned to its vibrations.

92. Does the farmer, who applies scientific knowledge for his environment improvement and social level elevation, also fulfill a spiritual mission?

- Man has also received an outstanding task with the soil of the globe, the source of maintenance of his existence, being entrusted with the service of cultivating and perfecting the treatment of the earth under his transitory order, for it is in the orb's workshop that he prepares, in a general way, for its infinite future, full of beauty and definitive realizations on the eternal plane.

93. Is the engineer, in the movement of the world patrimonies, by broadening the possibilities of communication between peoples, supported by spiritual forces?

- The sources of protection from the invisible plane support all the generous and sincere endeavor that aims not only at the improvement of the planetary school, but also that of its children. Thus, we must recognize in the selfless engineer a worker of progress and fraternity. This is the reason why the great works of Engineering, in its beneficent aspect, in spite of being material, are highly significant by the extension of its usefulness to the collective spirit.

94. How is earthly medicine considered on the spiritual plane?

- Human medicine, understood and applied within its superior purposes, constitutes a noble spiritual mission.

The honest and sincere doctor, a friend of the truth, and dedicated to the good is an apostle of Divine Providence, from which he receives the necessary assistance and inspiration, whatever the religious principles he espouses.

95. Under the light of the medical strives, how should we consider health?

- To the man in the material world, health can mean the perfect balance of material organs; for the spiritual plane, nevertheless, health is the total harmony of the soul, which, to be achieved, there is, many times, the need for the precious contribution of the transient illnesses of the earth.

96. Does every disease of the body have spiritual ascendancy?

- The wounds of the soul are manifested through the human envelope. The sick body reflects the inner panorama of the ill spirit. Pathogenesis is a set of inferiorities of the psychic system. And it is still in the soul that resides the primary source of all the definitive medicinal resources. The pharmaceutical assistance of the world cannot remove the transcendental causes of the individuals' morbid character. The effective medication is in the action of the very sick Spirit.

You may object that injections and pills suppress pain. Yet, the evil will resurface later in the body's cells. You will inquire, afflicted, as to the diseases, incurable by Earth Science, and I will tell you that reincarnation, in itself, under the circumstances of the world, aged in abuses, already represents a station of treatment and cure. There are so persistent diseases of the soul, that they may require several successive seasons, with the same intensity in the regenerating processes.

97. If the illnesses are of spiritual origin, is it fair to apply human medicines, surgery, etc.?

- Man must mobilize all the resources within his reach in favor of

his organic balance. For a long time to come, humanity will not be able to do without the contribution of the clinician, the surgeon and the pharmacist, missionaries of the collective good. Man will take care of the body health until he learns to preserve and defend it, by maintaining the precious health of his soul.

Above all, we must recognize that the services of defense of the organic energies, in the human processes as they are at present, ensure the stability of a great workshop of sanctifying straining in the world.

When, however, the spiritual man dominates the physical man, the medicinal elements of the Earth will be transformed into excellence of psychic resources and this great workshop will be elevated to a sanctuary of spiritual forces and possibilities with the souls.

98. In the healing processes, how should we understand the magnetic pass?

- Just as the transfusion of blood represents a renewal of physical forces, the pass is a transfusion of psychic energies, with the difference that the organic resources are taken from a limited reservoir, and the psychic elements from the unlimited reservoir of spiritual forces.

99. How should the pass be received and given?

- The pass can obey the formula that provides greater percentage of confidence, not only to those who give it, but also as to who receives it. We should clarify, though, that the pass is the transmission of a psychic and spiritual force, dispensing with any physical contact in its application.

100. Are the so-called "blessings", known in popular circles, a modality of the magnetic pass?

- The so-called "blessings", so usual in the popular environment, whenever employed in charity, are humble expressions of the regenerating pass, vulgarized in the spiritist institutions of help and assistance.

Jesus gave us its first lesson, by imposing the divine hands over the sick and suffering. The apostles of primitive Christianity followed him. *"Every good gift and perfect talent come from above,"* said the apostle in the depth of his explanations. The practice of good can adopt the most diverse formulas. Its essence, though, is always the same before the Lord.

101. Why should spiritual entities not be allowed to reveal the healing processes of leprosy, cancer, etc.?

- Before any consideration, we must examine the law of trials and the need for its full implementation. In the very nature of the Earth and the organization of fluids inherent in the planet lie all these resources, so far undertaken by the science of men. Jesus cured leprosy patients with the simple imposition of his divine hands. The spiritual plane cannot break the rhythm of the laws of one's striving, as the direction of a school cannot decipher the problems related to the evolution of its disciples.

After all, incurable disease brings with them profound benefits. What would become of earthly creatures without the painful diseases that rot their vanity? How far could the pride and personalism of the human spirit go without the constant threat of fragile and tormented flesh?

Let us observe the gifts of God in the field of the great discoveries, mobilized for the war of extermination, and contemplate with sympathy the isolated and dark hospitals where the human soul so often withdraws for the necessary meditation.

102. May the friendly Spirits act upon the microbial flora in incurable illnesses, thus attenuating the creature's sufferings?

- The friendly entities can diminish the intensity of pain in incurable diseases, as well as remove it, if this benefit can occur in the framework of individual trials under the wise and merciful designs of the superior plane.

103. In the treatment administered by friendly Spirits, will the fluidized water for one patient have the same effect on another sick person?

- Water may be fluidized in a general way for the benefit of all. However, it may be fluidized in a particular way for a determinate sick person, and, in this case, it is convenient that the use of water is personal and exclusive.

104. Are there special conditions for the spiritual friends to fluidize pure water, such as the presence of healing mediums, meetings of several elements, etc.?

- Charity cannot respond to specialized situations. The presence of healing mediums, as well as the special meetings, can in no way constitute the price of the benefit to the patients, since the spiritual guides' resources, in this sphere of action, may be independent of mediumship, considering the problem of individual merits.

105. Is the fact that a spiritual guide prescribes for a determinate sick, an infallible sign that this person will reach the cure?

- The spirit guide is also a brother and a friend, who will never hurt your dearest hopes. By advising the use of a medical substance, suggesting this or that providence, he will cooperate to the improvement of a sick person and, if possible, to the

complete restoration of his physical health, but he cannot change the probation law or the supreme designs of the higher planes in the hypothesis of disincarnation, for within the Law, only God, its Creator, can dispense with it.

106. Is euthanasia a good thing in cases of an incurable disease?

- Man does not have the right to practice euthanasia in any case, even if it is the apparent demonstration of a benign measure. Prolonged agony can have a precious purpose for the soul, and incurable disease may be good, as the only outlet for the imperfections of the spirit on its march toward the way to the sublime acquisition of immortal life patrimonies.

Besides, the divine designs are unfathomable, and the precarious science of men cannot decide on the transcendental problems of the spirit's needs.

107. Is a spiritist hospital helpful to the spiritist family?

- The foundation of a hospital in whose treatment the principles of Evangelical Spiritism are alive, constitute a generous achievement in the best exaltation of the consoling teachings of the heavenly messengers.

Buildings of this nature, however, require maximum renunciation on the part of those who sponsor them, for within them, the world doctor is compelled to forget academic titles to be one of the most legitimate missionaries of that Doctor of souls who cured the blind and the leprous, the sad and the possessed, exemplifying love and humility in the intertwining of all the services for the good of our fellow men.

A spiritist hospital should be a home for Jesus. Its equipment is a divine machine. It demands identical superiority in the workers called to operate its parts, so the profound grandeur of its objectives is not distorted.

108. Where is the highest basis for the methods of education?

- Religious notions, with the exemplification of the highest duties of life, constitute the basis of all education in the sacred institution of the family.

109. Is the childhood period the most relevant for the educational task?

- Childhood is the most serious and favorable for the assimilation of educational principles. Up to the age of seven, the Spirit is still in the adaptation phase to the new existence it will live. At this age, there is not yet, a perfect integration between it and organic matter. Its memories of the spiritual plane are, therefore, more vivid, making it more susceptible to renew the character and establish a new path in the consolidation of the responsibilities principles, if it finds in the parents, legitimate representatives of the family college.

That is why home is so crucial to man edification and why the woman's mission is so profound before the Divine Laws. After the childish period, which deserves all the vigilance and care on the part of the paternal energies, the processes of moral education, which forms the character, become harder with the integration of the Spirit in its organic world. Upon reaching adulthood, if education has not taken place in the household, then only the violent process of harsh trials in the world can renew the thinking

and conception of the creatures, for the reincarnated soul will have taken back all its harmful heritage from the past and will relapse into the same downfalls if it lacked the inner light of sacred educational principles.

110. What is the best school of preparation for the reincarnated souls on Earth?

- The best school is still the home, where the creature should receive the foundations of feeling and character. The worldly educational establishments can instruct, but only the family institute can educate. That is why the university can make a citizen, but only a home can build a man. In its glorious task of Christianization, this is the profound purpose of evangelical Spiritism, in the sense of enlightening the creature's conscience so that home is renewed and a new cycle of spiritual progress is translated, among men, into Christian homes for the new era of humanity.

111. Is it fair the foundation of institutes for sex education?

- When the teachers of the world are fully unconcerned about administrative tables, official aid, classification of wages, situations of evidence in the teaching profession, promotions, etc., to feel in the disciples the real children of their heart, it will be right to consider the foundation of schools of this nature, because there will be much love within souls, ensuring the success of the initiatives.

The world's teachers, yet, considering the legitimate framework of exceptions, are still no more than servants of the state, anguished in the competition of professionalism.

In the sacred mission of teaching, they instruct the intellect, but, in general, they still do not know how to enlighten the hearts of their disciples, because they are in need of enlightenment themselves.

Once examining the question in this way, and considering the circumstances of the evolutionary positions, we believe that parents are the masters of the sexual education of their children, naturally indicated for this task, until the orb possesses, everywhere, the true schools of Jesus, where the woman, in any civil state, is integrated with the divine mission of spiritual motherhood of their little ones, and the man, summoned to the educative labor transforms himself in a center of paternal love and loving respect for his disciples.

112. How should we renew the processes of education for the betterment of the world?

- The earthly instructive schools will always renew their pedagogical methods, with these or those new processes, in conformity with the psychology of children, but the educational school of the home has only one source of renewal, which is the Gospel, and only one model of Master, which is the sublime personality of Christ.

113. Should spiritist parents minister doctrinal education to their children, or may they not do it, invoking the reasons that, in matters of religion, they appreciate more the full freedom of their children?

- Childhood, in its first phase, is the most important for all educational bases, and the Christian Spiritist parents cannot

forget their duty to guide their children in the great revelations of life. Under no circumstances should this first stage of earthly struggles be regarded with indifference.

The pretext that the child must develop with the maximum notion of freedom can give rise to grave dangers. A man knows that the free child is the seed of the scoundrel. Doesn't the very reincarnation constitute a restriction on the absolute independence of the soul in need of atonement and correction?

Furthermore, spiritist parents must understand that any indifference in this respect may lead the child to the religious prejudices of others, the attachment to conventionalism, and the absence of love for the truth.

One must nourish the child's heart with belief, goodness, hope, kindness, and faith in God. Acting contrarily to these norms means opening the faulty one of yesterday, the same wide door to all sorts of excesses, which lead to annihilation and crime.

Spiritist parents must understand this characteristic of their sacred obligations by knowing that the home is not made for the selfish contemplation of the species, but for a sanctuary where, sometimes, the renunciation and sacrifice of an entire existence is necessary.

114. Should the economy be directed?

- Concerning the technique of production, the necessity of distribution and the processes of consumption, it is more than fair to direct the economy; yet, in this sense, any political excesses that impair the harmony in the law of exchange, on which progress depends entirely, is a reprehensible error with grave consequences for the whole structure of the collective organism.

Such excesses have given rise to today's autarchic systems of government, where all the ideals of economic justice and fraternity perish due to the vision of a negative nationalism.

Life depends on incessant exchanges and any restriction to these high principles of harmony is a passage to revolutionary destruction, where all the values of life are inverted.

Let the economy be directed, but let political passions not penetrate its domains of equilibrium and reciprocity, because, in its pernicious influence, "self-sufficiency" is the sinister ideology of ambition and selfishness, where the ferment of war finds the appropriate environment for its manifestations of violence and extermination.

SECOND PART

PHILOSOPHY

115 - Is Philosophy the synthetic interpretation of all the activities of the spirit in evolution on Earth?

-Philosophy is, in fact, the summary of the evolutionary activities of the Spirit incarnated on Earth. Its equations are the energies that fertilize Science, spiritualizing its principles, until united to each other, indissolubly, they penetrate the divine atrium of the eternal truths.

I

LIFE

LEARNING

116. Is the physical man always connected to his spiritual past?

- Since most human creatures are in expiatory struggles, we may picture the earthly man as someone struggling to get rid of his corpse, the guilty past, to ascend to the life and light that reside in God.

We have this image in the seed of the world, which, to develop an embryo full of vitality and beauty, needs to be temporarily

parked in the muddy womb of the Earth, to shed its envelope, and then grow into the light of the Sun and fulfill its sacred mission, adorned with flowers and fruits.

117. Is intelligence, judged by human standards, the sum of the various experiences of the Spirit on Earth?

- Intellection values represent the sum of many experiences in many lives of the spirit on the material plane. Deep intelligence means an immense collection of planetary struggles. Once it reaches this position, if a man keeps an identical expression of spiritual progress through feeling, then he will rise to new spheres of Infinity to conquer his perfection.

118. How are the experiences of a spirit in one incarnation recorded to serve as an evolutionary heritage in subsequent reincarnations?

- It is in the inner patrimony that the soul registers its experiences in learning about the struggles of life, of which it will always keep an innate memory in the purifying labors of the future.

119 - How should we proceed to dilate our spiritual capacity?

- We have not yet found a higher and more beautiful formula than that of self-effort, within humility and love, in the environment of work and lessons on Earth, where Jesus saw fit to install our workshop of perfectibility for the future elevation of our destinies as immortal spirits.

120. Can intelligence exist without spiritual development?

- We would rather say human intelligence without sentimental development because it is in this imbalance of sentiment and reason that the painful reality of the world currently lies. The grand error of human creatures has been enthroning only intelligence, forgetting the genuine values of the heart on the paths of life.

121 - Does the environment influence the spirit?

- The environment in which the soul reincarnates very often constitutes the expiatory test; with powerful influences over the personality, it is indispensable that the enlightened heart cooperates in its transformation for the good by improving and elevating the material and moral conditions of all those who live in its zone of influence.

122. What should one do to develop intuition?

- The field of persevering study, with sincere effort and healthy meditation, is a relevant vehicle for expanding intuition in all its aspects.

123. Should the believer create absolute impositions for himself to reach spiritual perfection more quickly?

The believer must strive as hard as possible, but by no means should he entertain the pretense of attaining complete spiritual superiority all at once, because human life is learning about purifying struggles and, in the crucible of rescue, the

temperature cannot always be mild, sometimes reaching the highest degree for the desideratum of refining. In all circumstances, let the Christian keep prayer and caution; active prayer, which are the good works, and alertness, which is the necessary prudence, so as not to betray new commitments. And, in that effort, the soul will be prepared to structure its future, in the eternal path of space and time, without the dismay of the sad and the restlessness of the most daring.

124 -What is the importance of the human word for the evolutionary conquests of the spirit?

-The word is a divine gift when accompanied by the acts that testify to it. Through its spoken or written characters, the man receives the heritage of the holy experiences of those who preceded him in the evolutionary mechanism of civilizations. Through its powers, the divine fire of progress is transmitted from generation to generation in the blessed school of the Earth.

125 -Recognizing that our friends from the spiritual plane are always beside us in all our labors and troubles to inspire us, what are the highest obstacles that their kindness finds in us, to receive their indirect, affectionate, and efficient help?

- The worst psychic obstacles that terrestrial men present to their friends and mentors in spirituality come from the absence of sincere humility in their hearts when examining their selfishness, rebellion, and need for suffering.

126 - Do the vibrations related to good and evil, emitted by the incarnated soul during its terrestrial apprenticeship, persist in Space for future examination and pondering?

- You must agree with us that there are physical phenomena too transcendent for us to examine properly within the limited scope of your current knowledge.

However, when it comes to vibrations emitted by the incarnated Spirit, we are compelled to recognize that these vibrations are perennially engraved in the memory of each one; and the memory is a photographic plate, where the images are never confused.

The manifestation of the memory will suffice for all the considerations to be carried out later in the chapter on the expressions of evil and good.

127 - The precept "healthy body, healthy mind" can be observed only through the habit of sports and athletic labors?

- As far as the "healthy body" is concerned, athletics play an important role and would be of the most edifying action in the problems of physical health if the man, in his vanity and selfishness, had not also vitiated the source of gymnastics and sport, transforming it into a platform for the enthronement of violence. Also a moral bastardization of youth occurs, deceived by brute force and the imperatives of the so-called eugenics or the strange competitions of sectarian groups, deviating from their noble purposes, one of the great collective movements in favor of fraternization and health.

This observation will suffice for us to understand that the "healthy mentality" will only constitute a reality when there is a

perfect balance between the movements of the world and the inner conquests of the soul.

128. Is the life of the irrational also clothed with missionary characteristics?

- The life of the animal is not, strictly speaking, a mission; though, it presents a superior finality, which is that of its improvement, through the beneficial experiences of work, and the acquisition, by means of long and patient efforts, of the sacred principles of intelligence.

129 – Is it a mistake to feed a man with the flesh of irrational beings?

- The ingestion of animal viscera is an error with enormous consequences, from which numerous vices of human nutrition have derived. Such a situation is regrettable, especially since if the creature's state of materiality requires the cooperation of determinate vitamins, these nutritive substances are found in products of plant origin without the absolute need for slaughterhouses.

We ought to consider, however, the economic machine of interest and collective harmony in which so many workers manufacture their daily bread. Its parts cannot be destroyed overnight without danger. Let us console ourselves with the vision of the future since it is fair to work, dedicatedly, for the advent of new times in which earthly men will be able to dispense with the feed the bloody remains of their lesser brothers.

130 - As workers of terrestrial learning, how should we regard the sacred text of *"Remember the Sabbath day to keep it holy"* when the obligations provide Sundays for that purpose?

Sunday rest should be sacred to man, not because it is a Sunday, but for the need to establish a weekly pause to the physical life movements, for the spiritual recollection of the soul itself, on the path of earthly activities. Sunday rest perfectly replaces the old Sabbath, noting that the rigidity of its observance was instituted by the Hebrew legislators, under ambition and the arrogance of the slave masters, numerous at the time, and who, only in this way, attended to the measure of humanity, granting a truce to the exhausting effort that used to annihilate the existence of weak and helpless servants.

The weekly rest must always be consecrated by man to the expressions of the spirituality of his life, without giving himself, nonetheless, to any excess in the domain of the letter in this particular, because, after the word of Moses, we must hear the lesson of the Lord, clarifying that *"The Sabbath was made for man and not the man for the Sabbath."*

EXPERIENCE

131. How does the incarnated Spirit acquire experience?

Struggle and work are as indispensable to spiritual improvement as the material bread is to maintain the physical body.

Through working and struggling, suffering and learning, the soul acquires the necessary experiences toward perfection.

132. Are there determinism and free will simultaneously in human existence?

Determinism and free will coexist in life, intertwining on the road of destiny for the elevation and redemption of men.

The first is absolute in the lowest evolutionary layers, and the second expands with the values of education and experience. Moreover, divine determinations, based on the law of love, sacred and unique, of which prophecy has always been the most eloquent witness, are on both of them.

Don't you verify, nowadays, the achievements foreseen by the Lord's emissaries two and four millennia ago in the divine symbolism of the Scriptures?

Having established the truth that man is free, according to his education and merits, in the law of trials, we must recognize that man himself, as he becomes responsible, organizes the determinism of his existence, aggravating or softening its rigors until he can definitively elevate himself to the higher planes of the Universe.

133 -There being determinism and free will simultaneously in human life, how should we understand the word of the spiritual guides when they affirm that it is impossible to influence our freedom?

We should not forget that we are talking about corporeal expression, when it comes to natural determinism, which dominates human destinies.

The subordination of the creature in its expressions in the physical world is logical and natural in the laws of compensations within the necessary trials; though, in the innermost zone of pure spiritual influence, man is free in the school of his future path. His friends from the invisible locate there the sanctuary of his sacred independence. In every situation, the educated man can recognize where the circumstances of God's will speak for his benefit and where those formed by the force of his vanity or selfishness are. As for him, therefore, there will always be the merit of choice in this particular regard.

134. How can man aggravate or mitigate the determinism of his life?

-The divine determination of the sacred universal law is always that of good and happiness for all creatures. In the human home, do you not see a loving and active father with a broad program of work for the happiness of his children? And each child once ceased the effort of education in childhood, by preparing for life, should not be a faithful collaborator of the generous paternal providence for the good of the entire family community? Nevertheless, most human parents leave the Earth without being understood, despite all the endeavor spent on their children's

education. In this very fragile image, compared to divine fatherhood, we have a simile of the situation. The Spirit that has already somehow stored up some educational merits is called to this or that work of responsibility with other beings in the severe ordeal or in search of knowledge to acquire freedom. This work should be carried out in the straight line of good so that the son be the good cooperator of his Supreme Father, who is God. The administrator of an institution, the head of a workshop, the writer of a book, and the master of a school, have their share of independence to collaborate in the divine work and should repay the spiritual trust given to them. Those who educate themselves and conquer natural rights inherent to the personality will no longer obey, in an absolute way, the determinism of evolution, for they will be able to cooperate in the service of the ordinances, being able to create the circumstances for the ascension march of their subordinates or brothers, in the mechanism of responsibility of the enlightened conscience.

In this work of ordaining with God, the son needs to consider the father's zeal and love, so he does not deviate his task from the straight path by supposing himself arbitrary lord of situations, complicating the life of the human family, and acquiring commitments, sometimes quite painful. Once contrary to the parent's intentions, some children waste the "talents" put in their hands in laziness, selfishness, vanity, or pride.

Hence the need to conclude with an apology to Humanity, pointing out that the man who has achieved a determinate amount of freedom is repaying the trust of the Lord, whenever he acts with his merciful and wise will, recognizing that his effort is worth a lot, not for him, but for the love of God that protects and illuminates him in the building of his immortal work.

135. If the divine determinism is that of good, who has created evil?

-Divine determinism is constituted by only one law: love for the universal community. However, by trusting in himself more than in God, man transforms his fragility into a focus of actions contrary to this law, thus effecting an improper intervention in divine harmony.

That is evil.

It is urgent to recompose the sacred links of this sublime harmony.

That is the rescue.

You see, then, that evil, essentially considered, cannot exist for God, for it represents a deviation of man, being zero in Divine Wisdom and Divine Providence.

The Creator is always the generous, wise, just, and friendly Father, considering the transgressed children to be incurring vast experiences. But, as Jesus and his representatives are his divine cooperators, and they institute the tasks against the deviation of human creatures, they focus on the harm of evil with the strength of its educational responsibilities so that Humanity goes straight on its legitimate path to God.

136. Are there beings acting on the Earth under absolute determination?

-The animals and the almost savage men give us an idea of the beings acting on the planet under absolute determination. And these creatures serve the sad reality of the world's mentality, still far from the formula of love, with which man should be the lawful cooperator with God, by ordering with His paternal wisdom,

Without knowing how to love the irrational and the more ignorant brothers placed under their immediate protection, the most educated men on Earth exterminate the former for their food, and enslave the latter for the object of crude exploitation, with exceptions, to mobilize them in the service of their selfishness and ambition.

137. Should the educated man be alert regarding his degree of freedom?

It is on his own independence that the human creature needs to exercise the greatest vigilance.

When an educated man allows himself to examine the conduct of others frivolously or inconveniently, it is a sign that his surveillance suffers a disastrous deficiency, for the freedom of someone always ends where another liberty begins. Each one will answer for themselves one day before the Divine Truth.

138 -When it respects the question of determinism, can any rational being be subject to errors?

-Every rational being is subject to error but is not obliged to it. On a plane of trials and experiences like the Earth, an error must always be taken into account of these same experiences, as soon as it is recognized by his direct or indirect author, trying to take advantage of its results in identical circumstances of life, it being commendable that creatures abdicate the repetition of the experiments, in favor of its good in the infinite course of time.

139. If in the struggle of terrestrial life, in the circumstances, everywhere, which is the best of all worthy of being followed?

In all the situations of existence, man's mind faces the circumstances of divine and human determinism. The advisable circumstances, therefore, must always be that of the former so that the latter may be enlightened, highlighting this very circumstance for its character of the general welfare, often with the sacrifice of egoistic satisfaction of the personality.

Under this characteristic, man is always able, in his innermost being, to choose the definitive good of all and the transitory contentment of his self, strengthening the brotherhood and the light or aggravating his selfishness.

140 - Do the stars also influence the life of man?

The old astrological assertions have their reason. The magnetic field and the planets' conjunctions influence the cellular complex of the physical man in his organic formation and his birth on Earth. However, planetary existence is synonymous with struggle. If the astral influences do not favor some creatures, they must fight against disturbing elements. Above all the astrological truths, we have the Gospel, and the Gospel teaches us that each one will receive for his works, and one is under the influence he deserves.

141 - Are there spiritual influences between the human being and his name, both on Earth and in Space?

- On Earth or the invisible plane, we have the sacred symbology of words; nonetheless, the study of these influences requires a large volume of specialized considerations and, as our humble

work is an apology for the effort of each one, even here we have to recognize that every man gets the influences to which he was entitled, competing with each heart to renew its values, on the march towards ever higher achievements, since God's determinism is that of good, and all those who give themselves to good will triumph over all obstacles of the world.

142 -Could we receive an enlightenment about the number seven, so often used in the teachings of the sacred traditions of Christianity?

-An isolated opinion will lead us to many analyses in the domains of the so-called numerology, escaping the scope of our spiritual cogitations.

The numbers, like the vibrations, have their natural mysticism.

Though, given our educational imperatives, we have to agree that all numbers, like all vibrations, will be sacred to us when we have sanctified our hearts for God. and it is right in this respect to copy the ancient observation of the Christ about the Sabbath, clarifying that numbers should serve men, but men should not serve the numbers.

143. The occult influence of certain objects, such as jewelry, etc., which that seems to be accompanied by an unfortunate and fatal action?

-Objects, especially those of personal use, have their living history and sometimes can be the focus of attention of disturbed entities, of their former possessors in the world; that is why they sometimes seem to be touched by singular occult influences, but our effort must be that of spiritual liberation, and it is

indispensable to fight against fetishes and to consider only the moral values of the man in his journey to the Perfect One.

144 – Do premonitory phenomena attest to the possibility of prescience concerning the future?

-The Spirits of our sphere cannot delve into the future, considering this activity a characteristic of the attributes of the Supreme Creator, who is God.

We have to consider, however, that human existences are subordinated to a map of general tests, where the personality must move with their effort for the enlightenment of the future, and, within this script, the highest spiritual mentors can organize the premonitory facts, when appropriate the demonstrations that man is not reduced to a conglomerate of chemical elements, by the definition of dissolving materialism.

145 – What can we say about cartomancy in the face of Spiritism?

- Cartomancy can fit into psychic phenomena but not into evangelical Spiritism, where the Christian must cultivate the values of his intimate world through living faith and love in his heart, seeking to serve Jesus in the sanctuary of his soul. He ought to have no other will than that of rising to his love for work and self-illumination, without any concern for the harmful events that are gone or for the facts that will come in the not-always sincere suggestion of those who delve into the occult world.

TRANSITION

146. Is the instant of death fatal?

-Except for suicide, all cases of disincarnation are previously determined in advance by the spiritual forces that guide the activity of man on Earth.

Clarifying this exception, we must consider that if a man is a slave of the external conditions of his life on Earth, he is free in the inner world. For this reason, carrying in his map of trials, by failing in the temptation to desert the atonement and rectifying life, he ruins himself, contracting a painful debt and dismantling his energies. Education and enlightenment of the inner self constitute the love for the sanctuary of God in our soul. Whoever realizes them within himself, in the depths of his inner freedom, can change the determinism of material conditions, reaching it for the light and the good. Those, yet, who eliminate their energies, attack the divine light that palpitates in them.

Hence the complex of their painful debts. And there are still the slow and gradual suicides provoked by ambition or inertia, by abuse or recklessness, as dangerous to the life of the soul as those spectacularly observed among the struggles of the world.

That is the reason why the teachers of the incarnate so often struggle, for the permanent need for prayer and vigilance, so their friends do not fail in their temptations.

147. Does death bring about unexpected changes, and certain rapid modifications, as one might wish?

-Death does not produce miraculous states for our consciousness.

Disincarnating means changing planes, like someone who moves from one city to another in the world, without this fact altering their infirmities or virtues with the simple modification of external aspects.

It is meaningful to observe only the enlargement of these aspects, comparing the earthly plane with the sphere of action of the disincarnate.

Imagine a man moving from his village to a modern metropolis. What if he is not ready for the imperatives of his new life? The comparison is poor, but it can clarify that death is not a leap within Nature. The soul will continue its evolutionary career without prodigious miracles. The two planes, visible and invisible, interpenetrate in the world, and if one is incapable of perceiving the plane of immaterial life, it is because his senses are capable only of determined perceptions, without his being able, for the moment, surpassing the narrow window of five senses.

148. What does the disincarnate man expect directly in his first days of life beyond the grave?

-The disincarnated soul naturally seeks out his favorite activities in the circles of material life, obeying related ties, as seen in the societies of your world. Are your cities not full of associations, guilds, and entire classes that come together for the same purposes, combining the identical interests of various individuals? Don't they hug the moneylenders, politicians, merchants, and priests, with each group aiming to defend its interests?

The disembodied man anxiously seeks in Space agglomerations similar to his thoughts to continue the same kind of life abandoned on Earth. Though, when dealing with passionate and

vicious creatures, his mind rediscovers the obsessions of materiality, such as money, alcohol, etc., and turn into obsessions that become his hourly moral martyrdom in the spheres closest to Earth.

Hence the need to face all our activities in the world as the task of preparing for the spiritual life, being indispensable to our happiness beyond the grave, that we always have a pure heart.

149– Right after death, can the man who detaches himself from the material envelope feel the company of loved ones who preceded him in the afterlife?

If his earthly existence was the apostolate of work and love to God, the transition from the earthly plane to the spiritual sphere will always be smooth.

Under these conditions, you will immediately meet those who were the object of your affection in the world if they are at the same level of evolution.

Sweet happiness and perennial joy flow into these lovely and affectionate hearts after the bitterness of separation and prolonged absence.

However, those detached from the Earth, saturated with obsessions for the ephemeral possessions of the world, and touched by the shadow of incomprehensible revolts, do not find so quickly the loved ones who preceded them to the grave. Their perceptions are restricted to the dark atmosphere of their thoughts, and their negative values make it impossible for them the sweet of reunion.

That is why you so often observe suffering and disturbed spirits

providing the impression of creatures helpless and forgotten by the sphere of superior goodness, but they are helpless by themselves, by their own perseverance in evil, criminal intent, and disobedience to the sacred designs of God.

150. Is it possible that spiritists may suffer disturbances after death?

-Death presents no disturbance to the upright conscience and to the heart that loves truth and love of those who have lived on Earth only to cultivate the practice of good in its various forms and within the most diverse beliefs.

Let the Christian Spiritist not consider his title of apprentice of Jesus as a simple label, pondering the evangelical exhortation - *"Much will be asked from those who have received much,"* preparing himself in the knowledge and good works, in the experiences of the world for his future life, when the night of the tomb will have unveiled to their spiritual eyes the vision of truth, in the march toward the accomplishments of immortal life.

151 - Can the disincarnated spirit suffer with the cremation of elements?

In cremation, it is necessary to show mercy to the corpse, delaying for more hours the destruction of the material viscera, once, in a certain way, there are always many echoes of sensibility between the spirit and the body where the "vital tonus" has been extinguished, in the first hours following the disembodiment, because of the organic fluids that still solicit the soul for the sensations of material existence.

THE COMFORTER

FINAL PART

V
EVOLUTION

PAIN

242 - Why doesn't the Gospel tell us about the joys of human life?

The Gospel couldn't bring us the scenes of the world's masked laughter, but the truth is that all the Divine Master's lessons took place in landscapes of the perfect spiritual joy.

His first revelation was at the wedding feast in Canaan, among the sacred jubilations of family.

His teachings, on the banks of the waters of Tiberias, unfolded amidst simple and joyful people, strengthened in faith and healthy work.

In Jerusalem, however, next to the hypocrisies of the Temple or in the face of his heartless tormentors, the Divine Master could not smile, encouraging lies or developing methods of ingratitude and violence.

That is why, in its natural environment, every Gospel story is always a poem of light, love, enchantment, and joy.

243 - Have all the Spirits who passed through the Earth had the same evolutionary characteristics when it comes to the problem of pain?

All the spiritual entities incarnated on Earth are Spirits who redeem themselves or learn in human experiences after the past falls, except Jesus Christ. He is the foundation of all truth in this world, whose evolution took place in a straight line towards God, and in whose angelic hands the spiritual government of the planet has rested since its beginnings.

244 - Are there places of penance on the spiritual plane? And can there be eternal suffering for spirits inveterate in error and rebelliousness?

As regards penance in its expiatory aspect, there are numerous places of trial in the sphere invisible to you, destined for the regeneration and preparation of perverse entities or those

reluctant to commit crimes. These places exist so that they may know the first manifestations of remorse and repentance, the initial stages of redemption work.

As for the idea of eternal suffering, if there were Spirits eternally inveterate in crime, there would be continued suffering for them, like their own error. The Shepherd, however, does not want to lose one of his sheep. The day will come when the most denigrated conscience feels, in its depths, the radiant light of his Love's Dawn.

245 -If it's right for us to wait for some pains during our trials on Earth, should we cultivate prayer continuously?

The law of trials is one of the highest universal institutions for divine benefits distribution.

You need to understand this by accepting all pain with nobility of feelings.

Prayer won't be able to keep away the unpleasantness and helpful lessons of bitterness, present on the map of services that each Spirit must render in its earthly task.

Nevertheless, it must be cultivated intimately, like the light turned on for the dark path, or kept in the heart like the indispensable nourishment prepared to satisfy their needs on the long and arduous journey. The sincere prayer establishes vigilance and is the greatest factor of moral resistance in the center of the darkest trials.

ORDEALS

246 -What is the difference between trial and atonement?

Trial is the struggle that teaches the rebellious and lazy disciple the road of work and spiritual edification. Atonement is the penalty imposed on the evildoer who has committed a crime.

247 -Is the law of trial and atonement inflexible?

Do not the courts of human justice, although imperfect, sometimes commute sentences and benefit criminals with "sursis"?

Inflexibility and harshness do not exist for divine mercy, which, according to the conduct of the incarnate, can dispense with the law for the benefit of man when he already demonstrates some expressions of the love that covers the multitude of sins.

248 -How does the fall of the Spirit occur?

Once conscience and rational values have been conquered, all Spirits have responsibility within their possibilities of action.

Nonetheless, few practice their legitimate moral duties, increasing their divine rights in the universal patrimony.

Placed by God on the path of life, as a disciple finishing his basic studies, the soul frequently ignores how to act regarding the goods it has received from the Creator.

It falls due to pride and vanity, ambition, or selfishness, breaking the divine harmony for the first time, and

entering painful experiences to re-establish the balance of its existence.

249 -Does the Spirit only fall on Earth?

Earth is a plane of life and evolution like any other, and in the most varied spheres, the soul can fall on its evolutionary path.

We must understand that the seat of all feelings, good or bad, superior or unworthy, resides in the core of the imperishable Spirit and not in the flesh that will rot over time.

250 - How does collective ordeal work?

In the collective ordeal, there is a summoning of incarnated Spirits, participants in the same debt, concerning the criminal and dark past.

The justice mechanism in the law of compensation works then spontaneously through Christ's representatives, who summon the debtors of the past for a common redemption. These circumstances are called "painful chance", which brings together the most disparate spirits in the same accident, causing the death of their bodies or the most varied mutilations in the context of their commitments.

251 -Is disbelief a provocation?

Atheism or absolute disbelief doesn't exist, except in the word games of desperate brains, in the theories of the world, because deep down, all spirits identify with the idea of God and the survival of being, which is innate to them.

This superior idea will hover above all negativity and will emerge victorious over all the decrees of force organized in earthly states, for it is the light of life and the most precious hope of souls.

252 - Does one only receive the offense he deserved in fulfilling one's trials? And considering the intensity of this or that ordeal, could someone be reincarnated doomed to suicide and crime?

We will receive pain according to our needs, to rescue the past and aiming at the spiritual situation of the future.

In the chapter on offense, when we receive it from someone within our level of understanding and evolutionary plan, it is sure that it is a very bitter ordeal, indispensable to our self-regeneration process.

There are, however, the stones of ignorance and bad faith coming from inferior feelings, and it behooves the Christian to be prepared and calm, so as not to receive them with unhealthy sensitivity, but with the purpose of work and self-effort. He should be aware that they are part of his temporary life plan, where he came to educate himself while at the same time collaborating in the education of their neighbor.

About suicide, we should repeat that God's work is that of love and good on all levels of life.

If many spirits reincarnate with the proof to resist suicide and crime, they should be seen as students who, having missed the test before, return to it later until they gain knowledge and superiority.

Many souls repeat the same effort and sometimes succumb to the struggle without realizing the need for vigilance,

and in no way should we blame God for the failure of their hopes. The Divine Providence grants all beings the same opportunities for work and training.

VIRTUE

253 - Is virtue a concession from God, or is it a spirit's acquisition?

Pain, struggle, and experience are a sacred opportunity God always gives to His children; however, virtue is always a sublime and immortal conquest of the spirit on the roads of life, eternally incorporated into its values, conquered through work and self-effort.

254 - What is patience, and how can one acquire it?

True patience is always an externalization of the soul that has accomplished much love, to give it to others in exemplification.

This love is the fraternal expression that considers all spirits as brothers and sisters in all circumstances without neglecting the energy to clarify incomprehension when it turns indispensable.

With the spiritual illumination of our innermost selves, we can acquire these sacred values of enlightened tolerance. To build ourselves up in this divine clarity, we must educate the will, curing centuries-old psychic illnesses of successive lives. In this case, we could include abandoning our efforts, adopting indifference, and complaining about external forces, when evil dwells in ourselves.

To carry out such a sublime construction, we need to start by the discipline of ourselves and the continence of our impulses, considering the freedom of our inner world, where man must dominate the streams of his life.

255 -Should we Spiritists practice only spiritual Charity, or the material one too?

The fundamental motto of the Kardec codification, formulated as "**There is no salvation apart from Charity**", is expressive enough for us to get lost in detailed considerations.

Every service of disinterested charity is a divine reinforcement in the work of human fraternity and universal redemption.

It is urgent, however, that sincere Spiritists, enlightened in the Gospel, try to understand the educational nature of the doctrinal postulates, recognizing that the immediate work of modern times is the illumination of man, improving the values of his heart and conscience.

Within these imperatives, we can emphasize the excellence of evangelization educational plans to form a Christian spiritist mentality with a view to the future.

We cannot disregard the material charity that makes evangelical Spiritism a haven of consolation for the unfortunate. Yet, we must not forget that sectarian religious expressions have also organized material for charity in the world, not forgetting temples, asylums, orphanages, and monuments. However, almost all their works have been distorted by forgetting the enlightenment of incarnate spirits.

The Roman Church is a typical example.

Owner of a considerable fortune and having built numerous tangible assistance works, today it feels that its buildings are only made of stone, for, in its sumptuous establishments, contemporary man experiences the most painful disappointments.

The works of material charity only reach their divine appearance when they collimate the spiritualization of man, renewing his inner values, because, having reformed the human creature in Jesus Christ, we will have a transformed society on Earth, where the genuinely Christian home will naturally be the asylum of all who suffer.

It follows, then, that the service of sincere Christianization of consciences constitutes the definitive edification, to which Spiritists must turn their eyes, first and foremost, understanding the vastness and complexity of the educational work they must perform, alongside any human achievement, in the struggles of each day, in the task of love and truth.

256 -How should we interpret material alms?

In the mechanism of relationships, the request for material support has its meaning and timely usefulness resulting from the law of equilibrium that presides over the movement of exchanges in the organism of life.

Nevertheless, material almsgiving is an index of spiritualization absence in the social characteristics that foster it.

No one, of course, can disapprove of the act of asking, and much less can they fail to commend the initiative of those who give material alms; though, it is opportune to consider that as people become more Christian, enlightening their inner energies, they move further away from the beggar condition to reach the lofty condition of merit through the healthy expressions of their work.

Those who strive behind the scenes for an upright conscience dignify themselves and enrich the framework of their values.

After conquering the elements of evangelical education, sincere Christians do not need to materialize the idea of begging for material alms, understanding that, whether they hope or suffer, act or struggle, in the efforts of action and goodness, they will always receive according to their deeds and by the promise of Christ.

257 -Should we interpret hope and Faith as a single virtue?

Hope is the beloved daughter of Faith. Both are to each other as the reflected light of the planet's light is to the central and vital brightness of the Sun. Hope is like moonlight made up of the balms of belief. Faith is the divine clarity of certainty.

258 - On the path of virtue, can the poor and the rich of the Earth be identified as disciples of Jesus?

The title of a disciple is conferred by the Divine Master on all men of goodwill, without distinction of situation, class, or any sectarian expression.

With responsibility for material goods or without it, man is always rich by his position as a usufructuary of divine graces.

We must ponder that, in every situation, the individual will find responsibility in existence, which is why the Lord's sincere disciples are equal in his eyes, without preference of any kind.

259 - When it comes to practicing charity, how should we interpret the Jesus' teaching: "To him who has will be given in abundance, and from him who has not, even what he has will be taken away"?

Jesus' words, in all circumstances, were touched by a hidden light, always presenting prismatic reflections to the human soul in its ascent toward wisdom and love.

First, let's try to adjust the concept to ourselves.

If we possess true spiritual charity, if we work for our inner enlightenment, spontaneously radiating light onto the path of our neighbor in struggle and learning, we will receive more from the pure sources of the higher spiritual planes, for once we appreciate the opportunity we have received, infinite horizons will open in the limitless field of the Universe for our souls.

It cannot happen to those who have taken advantage of the sacred enlightenment on the roads of life, with the most patent disregard for their legitimate duties, forgetting the better way.

They exchange them for fleeting sensations of earthly existence, and they incur new debts and keep away from the opportunities for the future, then more difficult and painful.

THE COMFORTER

III

RELIGION

260 -In the face of Science and Philosophy, how should we interpret Religion in the activities of life?

Religion is the Divine sentiment, whose exteriorizations always consist of Love in its most sublime expressions. While Science and Philosophy exert the work of experimentation and reasoning, Religion builds and illuminates feelings.

The former ones are united in Wisdom; the latter personifies Love, the two divine wings with which the human soul will one day enter the sacred porticoes of spirituality.

I
OLD TESTAMENT

REVELATION

261 - "In the beginning was the Verb..." - How should we understand this statement in the sacred text?

The apostle John also warns us that *"the Verb was God and was with God"*.

God is love and life, and the most perfect expression of the Verb for the earthly orb was and is still Jesus, identified with His mercy and wisdom since the primordial organization of the planet.

Visible or hidden, the Verb is the trace of divine light in all things and beings, in the most varied conditions of the perfecting process.

262 - Why does the word of the prophecies seem to be invariably addressed to the people of Israel?

In all the texts of the prophecies, Israel is to be considered as the symbol of the whole of earthly Humanity, under the sacrosanct aegis of Christ.

263 - Should Judaism be given a special mission compared with the other religious ideas of ancient times?

Despite the high religious conceptions that flourished in India and Egypt and all the great ideals of divinity knowledge that always populated ancient Asia, we must recognize in Judaism the great mission of revealing the unique God.

While religious cults were lost in division and multiplicity, only Judaism was strong enough, in energy and unity, to cultivate monotheism and establish the foundations of universal law in the light of divine inspiration.

For this reason, despite the compromises and painful debts that seem to perpetuate their sufferings through the generations and human homelands, the people of Israel deserve the respect and love of all the Earth communities, for they alone were large and united enough to keep the truthful idea of God through the martyrdoms of slavery and the desert.

264 - How should the so-called "Holy Trinity" of Catholic theology be considered in Spiritism?

The primitive texts of the Christian organization do not speak of the Roman Church's conception of the so-called "Holy Trinity".

We should also clarify that the Catholic point of view comes from theological subtleties without any solid basis in the teachings of Jesus.

For many years, before the Good News, Brahmanism had a conception of God divided into three essential principles, which its priests called Brahma, Vishnu, and Shiva (*).

Yet, theology, organized on the ancient principles of Roman polytheism, needed to present a complex of religious statements to confuse simple minds. We know that if the Church was, at first, the depository of Christian traditions it was not long before the priesthood eliminated the most beautiful expressions of prophetism, inhuming the Gospel under a collection of religious conventions and robbing primitive revelations of their simplicity and love.

To this end, the forces that came to dispute the domination of the State before the invasion of peoples considered to be barbarians hastened to turn the teachings of Jesus into an instrument of administrative policy. They adulterated the

Gospel principles in their primitive texts, assimilating old doctrines such as those of legendary India, and organizing theological novelties, with which Catholicism has been reduced to a respectable but purely human force. It became far removed from the Kingdom of Jesus, which in the Master's simple and profound affirmation, still has no divine foundations on the face of the Earth.

(*) -Father Alta, in **The Christianity of Christ and that of his Vicars**, tells us that the catechism's formula - 3-Persons in God - was true in Latin, where the word **persona** means form, aspect, appearance. It is false, however, in French or Portuguese, meaning individual. - **Publisher's note.**

265 – How should we interpret the old sentence – “God made the world out of nothing”?

The first moment of matter is, for the Spirits of my sphere, as obscure as the first moment of spiritual energy in the circles of universal life.

We understand, however, that since God is the Verb of Creation, “nothing” never existed for our concept of observation, because the Verb, for us, is the light of all Eternity.

266 –Do the days of Creation, in the ancient references of the Old Testament, correspond to entire periods of geological evolution?

The days of the Creator's activity, as the sacred text tells us, correspond to long periods of geological evolution, within the millennia essential to the work of planetary genesis, highlighting that, with these, the Bible contains other great symbols inherent to immemorial times, of the planet origins.

267 – What is the position of the Old Testament in the framework of values of man's religious education?

In this framework, in Christian civilization, the Old Testament, despite its highly symbolic expressions, rarely accessible to common reasoning, must be considered as the cornerstone or the principal source of divine revelation.

268 – Were the Ten Commandments received by Moses on Sinai, the basis of all justice to this day in the world, altered by religious sects?

Religious sects of all times, through the influence of their priests, seek to modify sacred texts; though, despite the transitory changes, the Ten Commandments, transmitted to the Earth through Moses, always resurface in their primitive purity as the basis of all Law in the world, the support of all codes of earthly justice.

269 – How can we understand the words of the Old Testament when it tells us that God spoke to Moses on Sinai?

You can now understand that Moses brought with himself the highest mediumistic gifts despite his characteristics as a human legislator.

It is inconceivable that the great missionary of the Jews and Humanity could listen to the Spirit of God. Yet, you can comprehend that the Law, or the basis of the Law, in the Ten Commandments, was dictated to him by Jesus' emissaries, for all the material and spiritual evolution movements of the orb have been processed, as still today, under his august and merciful sponsorship.

270 -Despite his pretty human expressions, did Moses come into the world as a divine missionary?

Looking at his energetic actions as a man, we must consider the characteristics of the time in which the great duty of the Hebrew missionary took place, a legitimate emissary of the higher plane, to deliver the grand and sublime message of the first revelation to the earthly world.

With different expressions, the great envoy could not have a more accurate idea of his precious obligations before the ignorant and materialistic Humanity.

271 -Did Moses transmit the definitive Law to the world?

The prophet of Israel gave the Earth the foundations of the divine and immutable Law, but not the whole, integral, and definitive Law.

By the way, we must recognize that people will always receive divine revelations according to their evolutionary position.

So far, Humanity in the Christian era has received the grand Revelation in three essential aspects: Moses brought the mission of Justice; the Gospel, the unsurpassable Revelation of Love and Spiritism, in its form of revived Christianity, brings the sublime task of Truth. At the center of all three revelations is Jesus Christ, as the foundation of all light and wisdom. With Love, the Law has manifested itself on Earth in its maximum splendor; Justice and Truth are nothing more than the divine instruments of its externalization, with the Lamb of God, the soul of all Humanity's redemption.

Justice, therefore, has paved Jesus' paths, and Truth, consequently, clarifies his divine teachings.

That is why, with Spiritism symbolizing the Third Revelation of the Law, earthly man prepares himself, awaiting the sublime achievements of his spiritual future in the coming millennia.

272 - What is the Talion Law's meaning: "An eye for an eye, a tooth for a tooth", given the need for all spirits to redeem themselves through successive reincarnations?

The Law of Talion prevails for all those spirits who have not yet built the Love sanctuary in their hearts, representing almost all human beings.

Still stuck in the millennia of the past, they have not thought about accepting and applying the Gospel to themselves, remaining imprisoned in vicious circles of painful expiatory and purifying reincarnations.

Moses proclaimed the ancient Law many centuries before the Lord. As already mentioned, the Hebrew prophet presented Revelation with the divine face of Justice; yet, with Jesus, the man of the world received the perfect Love code. If Moses taught: "*An eye for an eye, a tooth for a tooth*" Jesus Christ made it clear that "**Love covers the multitude of sins.**"

Hence, the truth is that human creatures will redeem themselves by love and rise to God through it, annulling with the good all the forces that could imprison their hearts in the world's sufferings.

273 -What is the second commandment? - "You shall not make graven images of the things in Heaven," etc., according to some texts, or "Do not take his holy name in vain," according to the teaching of the Catholic Church of Rome?

The second formula was an attempt of the Roman Church to subvert the primitive texts, so its priesthood would find a free field for the paganism inheritances development about the pompous demonstrations of external worship.

274 -What was Moses' intention in Deuteronomy, recommending that "No one should question the dead to know the truth?"

First, we must consider that this statement has been an object of unfair widespread discussion by opponents of the New Revelation that Spiritism has brought to Mankind in the form of the Consoler.

Nevertheless, the sectarian expressions must note that the time of Moses did not allow the inquiries of the Invisible because the dialogue with the Invisible would occur with excessively coarse and inferior human material.

PROPHETS

275 – Do the five great books of the Bible contain special symbols for the religious education of man?

All the religious documents in the Bible are identified with each other since the first revelation with Moses in order to awaken in man the truthful notions of his duty toward his neighbor and God.

276 -Do the predictions in the sacred books imply that the prophets received direct inspiration from Christ?

In the sacred texts of the divine sources of Christianity, the predictions were made under the direct action of the Lord, for only He could know enough about the hearts, weaknesses, and needs of his rebellious subjects to probe accurately the roads of the future under God's mercy and wisdom.

277 – Should high spirits, such as the ancient prophets, be considered as angels or chosen spirits?

As the Lord's missionaries in the material activity sphere, the ancient prophets were equally among the "called" ones to sow enlightenment.

For our understanding, the word "angel" at this stage should only designate those entities who have already risen to the higher plane, fully redeemed, where they are "chosen" in the sacred task of the One whose words will not pass away.

The Chosen One, nonetheless, is the one who has risen to God in a straight line, without the falls that are common to us, and it is fair to say that the earthly orb has only seen one Chosen One, who is Jesus Christ.

Though, when it is about angelhood, man's understanding has generalized the definition, extending it to all virtuous and good souls behind the scenes of their literature, which is justified, given that the word "angel" means "messenger."

278 – Should we consider as prophets only those referred to in the pages of the Old Testament?

In addition to the teachings handed down by Elijah or Jeremiah, we must admit that numerous missionaries from the higher plane preceded the coming of Christ, distributing the spiritual bread of his eternal truths in the world.

A Shakyamuni, a Confucius, and a Socrates were equally prophets of the Lord in the glorious preparation of his ways. If they developed actions far from the Israeli environment and customs, they based their mission on the same universalist plan, in which the tribes of Israel were called to work, but specifically for the religious progress of the world.

279 – Did the Hebrew prophets play the role of priests of the Law believers?

Along the human journey, we can identify the most profound difference between priesthood and prophets.

The ancient prophets of Israel were never characterized by any expression of servility to social conventions and economic interests, so much to the liking of the organized priesthood in all ages and places.

Extremely dedicated to their own efforts, they did not live from the altar of their faith but from edifying work, whether in the clothing of oppressed slaves or the insulation of the desert that their religious aspirations knew how to fill with a holy edifying dynamism.

280 – Have the prophets of Christ returned to the material sphere to bring men new expressions of light for the Humanity future?

At no time did human communities fail to receive the sublime cooperation of the Lord's envoys in solving the major problems of the future.

The word of prophecy cannot always be brought by the same spiritual individualities of ancient times; nevertheless, the prophets of Jesus, i.e., the mighty spiritual organizations of the higher planes, have been with you incessantly by pushing you to evolve in every way, multiplying your chances of success in difficult and painful experiences. Indeed, the new envoys will not need to say what has already been written on religious revelations; yet they act in the sectors of Science and Philosophy, Literature and Art, raising your dejected thoughts to the marvelous spiritual constructions of the future.

Likewise, new missionaries do not find the desert of wild fig trees, where their predecessors fed only on locusts and wild honey, but they still must live in the desert of

tumultuous cities, among indifferent and incomprehensible hearts, surrounded by the ingratitude and mockery of their contemporaries, who often impose the pillory and sacrifice on them.

Though, the love of Jesus is the divine sap that feeds their fiber of work and achievement, and under his generous blessings, the great lonely souls cross the world, distributing the Lord's light along the dark roads.

281 – Does reading the Old Testament and the Gospel in family circles, as do many European peoples, help to renew the healthy fluids of peace in the heart's intimacy and the domestic environment?

This reading is always helpful, and when it doesn't produce immediate peace, given the heterogeneous spiritual conditions of the individuals, it is always a fruitful evangelical sowing, which extends to the entities of the invisible plane who assist it. One can always expect it to blossom and bear fruit later.

II
GOSPEL

JESUS CHRIST

282 - If we must consider the Old Testament as the cornerstone of Divine Revelation, what is the position of the Gospel of Jesus in the religious education of men?

The Old Testament is the foundation of Divine Revelation. The Gospel is the building of the souls' redemption.

As such, the lessons of Jesus should be sought out, no longer for theoretical exposition, but for each disciple's self-improvement, unfolding the buildings of the Divine Master in the definitive field of the Spirit.

283 - With reference to Jesus, how can we interpret the meaning of John's words: - "And the Verb became flesh and dwelt among us, full of grace and truth"?

First, we need to understand that Jesus was not a philosopher, nor could He be classified among the properly human values, considering the divine values of his spiritual hierarchy, in the direction of earthly collectivities.

Sent from God, He was the representation of the Father among the flock of children who had strayed from His love and wisdom, whose guardianship was entrusted to him in the sacred ordinances of life in the Infinite.

Angelic director of the orb, his heart did not disdain the direct stay among the miserable and ignorant wards, giving rise to the apostle's words, mentioned above.

284 - Did the Apostle John receive a different mission in the organization of the Gospel, given the diversity of his expositions compared with the narratives of his companions?

Here again, we must think of the specialization of undertakings in the chapter on the duties conferred on each one. The parts in the Gospel stories are naturally identified with each other as indispensable parts of a whole. Yet, we ought to observe that if Matthew, Mark, and Luke were given the mission of presenting the Shepherd of Israel in his sublime form in the sacred texts, it was John's responsibility to reveal the Divine Christ in his sacred universalist mission.

285 -"Jesus Christ is without father, without mother, without genealogy" - How can we interpret this statement in the light of Matthew's words?

We need to understand the universalist mission of the Gospel of Jesus through the words of John, to comprehend this statement regarding the genealogy of the Divine Master, whose sacred roots rest in the infinity of love and wisdom in God.

286 -Should Jesus' sacrifice be appreciated only through the painful expression of Calvary?

Calvary represented the crowning of the Lord's work, but the sacrifice in its exemplification occurred every day of his passage across the planet. The Christian must seek first the model in the examples of the Master, for Christ taught with love and humility the secret of spiritual happiness, and all the disciples must build these virtues within, with which they will know how to demonstrate at Calvary of their pain, at the right time.

287 -a- Many disciples of the Gospel believe that the sacrifice of Golgotha would not have been complete without the maximum material pain for the Divine Master. How can one imagine it, considering the intensity of the moral suffering the cross must have offered him?

Material pain is a phenomenon like fireworks, before legitimate spiritual values.

Men of the world who have died for an idea have often never experienced physical pain, feeling only bitterness due to incomprehension of their ideal.

So, imagine Christ, who sacrificed himself for the whole of Humanity, and you will contemplate him in the immensity of his spiritual pain, august and indefinable to our narrow and simple appreciation.

There is no way to make a psychological study of Jesus, establishing comparative data between the Lord and men.

In his divine exemplification, it is necessary to consider, first and foremost, his love, humility, and renunciation for the whole of Mankind.

287 -b- Having examined these factors, would material pain have special significance for the Christian work to be consecrated? Does not spiritual pain, too great to be understood, constitute the essential point of perfect renunciation by men?

In this regard, however, human beings will continue to discuss, like children who only admit the realities of an adult's life when knowledge is provided by taking the immediate stock of their toys as images.

288 – “My Father and I are One” – Can we receive more clarification about this statement from Christ?

The statement showed his perfect identity with God, in the direction of all processes related to the evolutionary march of the planet.

289 – Are many spirits evolving on Earth, or in the closest spheres, who have already seen Christ, experiencing the glory of his divine presence?

The entire community of Spirits incarnated on Earth or in its spheres of spiritual labor feel the sacred influence of Christ through the assistance of his representatives; however, very few reach the purity indispensable for contemplating the Master in his divine plan.

290 - Can we recognize in Jesus' parables the phenomenal expression of the words, keeping the eternal vibration of his feeling in the teachings?

Yes. The Gospel's parables are like the divine seeds that will later blossom into trees of mercy and wisdom for Mankind.

291 -How should we interpret the Antichrist?

We can symbolize as the Antichrist all the forces that work against the Gospel on Earth and in the spheres surrounding Humanity, but we must not imagine in this Antichrist an absolute and definitive power that could neutralize Jesus' action, because such an assumption would deny God's foresight and infinite goodness.h

RELIGIONS

292 – In what sense should we take the concept of religion?

For all men, religion should be understood as a divine feeling that clarifies the path of souls, and which every spirit will learn by its evolutionary level.

In this sense, religion is always the august and sovereign face of Truth. Yet, in the restlessness that characterizes their existence on Earth, men divided themselves into numerous religions, as if faith could also have borders, like material homelands, so often immersed in the selfishness and ambition of their children.

From this false interpretation, the anti-fraternal struggles and all times' religious divergences have arisen in the world.

293 - Did the religions that emerged before Christ also have as their chief mission the preparation of the human mentality for his coming?

All the religious ideas that some individuals brought from the past millennium intended to prepare man to receive and accept the Lamb of God, with his message of everlasting love and definitive spiritual reform.

Christianity is the synthesis, in simplicity and light, of all the oldest religious systems, fragmentary expressions of the sublime truths brought to the world in the immortal word of Jesus.

Despite all the elements of preparation, men continued to be divided and, within their rebellious characteristics,

procrastinated their amelioration in the renewing lessons of the Gospel.

294 - Recognizing that various sects were also born out of Christianity, should we consider them Christian or simply religious expressions isolated from the truth of Jesus?

All the religious expressions born of Christianity are identified by the sap of love from the trunk that unites them, despite the human errors of their expositors.

The priests of the most diverse castes invented theological manuals, dogmatic principles, and political formulas. Though, no human effort has managed to obscure the divine clarity of **"Love one Another."**

That is the immortal basis of all Jesus' teachings, whose luminous essence identifies the castes among themselves in all their specialized positions and duties conferred upon them.

295 - If the religious sects born of Christianity have a specialized role, what will be the job of the Protestant currents coming out of the Reformation?

The Reformation and the movements that followed it came into the world with the particular mission of exhuming the "letter" of the Gospels, buried until then in the archives of clerical intolerance, in seminaries and convents, so that, after their work, the promised Comforter, through the voice of Christian Spiritism, could teach people the "divine spirit" of all Jesus' lessons.

296 - Before reincarnating, does the Spirit also choose the beliefs or cults to which it will dedicate itself during the experiences of life?

All Spirits that reincarnate on Earth carry the belief in a divine principle, which is God.

Earthly cults, however, are externalizations of this divine principle within the conventional world. It follows that the Truth is one and that earthly sects are material for experience and evolution, with each person's preference depending on their stage of evolution in the learning process of life and stressing that the choice is always according to their inner state, whether in the vicious tendency to rest on the illusions of external worship, or in the sincere effort to evolve, in the constant search for divine building.

297 - Considering that social convention gives the priests of Christian sects determinate prerogatives in carrying out certain events in life, how should we interpret Matthew's words: "Whatsoever you bind on Earth shall be bound in Heaven," if priests so often do not show themselves worthy of speaking in the world in the name of God?

It is essential to note that Christ's words were addressed to the apostles and the mission of his companions was not restricted to the environment of the tribes of Israel.

They had its divine continuation beyond their earthly activities. To this day, the Lord's direct disciples have their sacred task, in cooperation with the Divine Master, with humanity - the mystical Israel of his teachings.

The merits of the apostles could not be automatically transferred to priests degenerated by the political and

financial interests of certain groups, and we understand here that the Roman Church, which has abused these concepts the most, has once again distorted the meaning of Christ's lesson.

Yet, it is relevant to remember Jesus' promise that He would always be among those who sincerely gathered in his name.

In these circumstances, loyal disciples must keep themselves on a higher plane than earthly conventionality, acting with their conscience and the best understanding of responsibility in all the world.

Thus, if they act in the good and for the good, in the name of the Lord, their evangelical acts will be touched by the sacrosanct light of divine sanctions.

298 - Considering that religions invoke the Gospel of Matthew to justify the need for baptism in its ceremonial characteristics, how should Spiritists proceed here?

Sincere Spiritists, in the sacred mission of fatherhood, must understand that baptism, as alluded to in the Gospel, is the divine blessings invocation for those who join them in the sanctified institute of family.

Without any religious ceremonies (a continuation of the Roman Church fetishism) that took advantage of the evangelical symbol for the so-called sale of sacraments, the Spiritist should take baptism for the appeal of their heart to the Father of Mercy, so their efforts in guiding the souls under their care in the family institute are sanctified.

It's important to understand that this act of love and divine commitment must continue throughout their life, requiring renunciation and sacrifice in favor of the perfect

Christianization of the children in the apostolate of work and dedication.

299 – What is the procedure to be adopted by Spiritists in the consecration of marriage without violating social conventions, reflexes of religious cults?

Religious cults, in their dogmatic aspect, are equally transitory, like all formulas of human conventionalism.

May the sincere and Christian Spiritist, having assumed his marital commitments before the laws of men, seek to honor his promise and decision, sanctifying the marriage with the rigorous performance of all his evangelical duties, before the earthly precepts and the immutable divine law that vibrates in his Christianized consciousness.

300 - How should we interpret the Mass in the external worship of the Catholic Church?

In view of the sincere and fraternal hearts of believers, the Mass idealized by the Church of Rome must be an external act, respectable for us, like any conventionalist ceremony in the world, which requires mutual social consideration in the mechanism of superficial relations on Earth.

The Church of Rome wants to commemorate through the Mass, the Master's sacrifice for Humanity. Nonetheless, the ceremony is performed according to the social and financial position of the believer.

In this way, the most varied masses take place, such as: the "rooster mass", the "new mass", the "private mass", the "pontifical mass", the "mass of the souls", the "dry mass", the "sung mass", the "flat mass", and so on, adhered to such

a conventionalist and superficial approach, that it is admirable that the priest, who is intelligent and fond of sincerity, has adapted to its mystery.

301 - Are the apparitions and so-called miracles reported in the church's origin history facts of a mediumistic nature?

All these events, classified in the realm of the supernatural, were psychic phenomena on which people built the known churches; facts which Spiritism came to catalog and clarify in its divine mission as Comforter.

302 - How can we understand Jesus' statement to the Jews: "You are gods"?

In every human being rests a particle of the Creator's divinity, with which the individual can participate in the sacred powers of Creation.

The incarnate Spirit has not yet rightly pondered the set of divine possibilities held in their hands, sacred gifts frequently converted into elements of ruin and destruction.

Nevertheless, the few who know how to grow in their divinity through exemplification and teaching are known on Earth as saints and heroes for affirming their spiritual condition. It is only fair that everyone seeks to attain these values, developing their divine nature for good and the light.

303 - What is the significance of Gospel teaching: "All your sins are forgiven except those you commit against the Holy Spirit"?

When men have spiritual knowledge and perfect comprehension of their duties, it awakens a spark of the divine spirit, which lies within themselves. At that moment, the sanctuary of God's light within us opens to our deepest vision, consolidating and guiding our most legitimate notions of responsibility in life.

As man strays or falters, far from this enlightenment, his error is somewhat justified by ignorance or blindness. However, the fault committed with the full awareness of duty, after the blessing of inner knowledge, guarded in the heart and reasoning, this means the **"Sin against the Holy Spirit"**, for the human soul will then be against itself, repudiating its divine possibilities.

It stands to reason, then, that these mistakes are the most serious in life, for they consist of people's contempt for the expression of God, who dwells in them

304 - What is the spirit of these letters? - "Do not think that I have come to bring peace on earth; I have not come to bring peace, but the sword"?

All the symbols of the Gospel, given the environment in which they have blossomed, are decisive and mighty.

Jesus didn't come to bring to the Earth a word of compromise with human weaknesses, but the spark of light, so the human creature would illuminate itself in the direction of the divine plans.

And the sublime lesson of Christ can still and always be known as the renewing "sword" with which man must

fight with himself, extirpating the old enemies of his heart, always led by ignorance, vanity, selfishness, and pride.

305 -The Master's statement: "For I have come to set at variance the son against his father, the daughter against her mother, and the daughter-in-law against her mother-in-law" - how should we understand it in spirit and truth?

Here again, we must consider the ancient form of Hebrew, with its vigorous manner of expression.

It would be absurd to admit that the Lord came to establish a disturbance in the sacred institute of the human family, in its elevated affective expressions, but rather that his consoling teachings would be the divine leaven of opinions, establishing the natural movements of renewing ideas, shedding light in the depths of each person, through their own efforts, for the happiness of all hearts.

306 – “And whatever you ask for in prayer, if you believe, you will receive it” – Does this Master’s precept apply equally to material goods?

The “Thy will be done” of common prayer constitutes our general request to God, whose Providence, through His messengers, will provide our spirit or condition of life with the most useful, convenient, and necessary for our spiritual progress, wisdom, and love.

We must permanently remember, whatever the circumstances, the prayer of work and dedication in the sanctuary of life of purifying struggles, for Jesus will bless our achievements of sincere efforts toward the good.

307 - Why did Jesus say that “Scandal is necessary, but woe to him through whom scandal comes”?

In a cloth of life, where almost everyone meets because of the scandal they made in the past, it is only fair that the same "scandal" should be necessary, as an element of atonement, trial or learning, because people still lack that "Love that covers the multitude of sins".

The words of the Master's teaching are therefore perfectly suited to the situation of the incarnate in the world, and those who are not vigilant are to be pitied, for they become instruments of temptation in their constant falls on the long road.

308 - The words of John: "The light shines in the darkness, and the darkness did not understand it," were only applied when Christ exemplified himself two thousand years ago, or do they apply to our time?

The apostle's words referred to his own time; though, the evangelical symbolism of his statement extends to modern times, in which the Lord's lesson remains misunderstood by most hearts, which persist in not seeing the light, running away from the truth.

309 - In what sense should we interpret the sentences of John the Baptist: - “It is the husband who owns the wife; but the friend of the bridegroom, who is with him and hears, greatly rejoices to hear the bridegroom's voice. For this joy I now experience, is it necessary for him to grow and for me to decrease”?

The husband of Earthly Humanity is Jesus Christ, the same Lamb of God who plucks human souls from the dark paths

of impenitence. The husband's friend is his precursor, whose human expression should disappear, so that Jesus could shine for all the world in his Gospel of Truth and Life.

310 -Is the transfiguration of the Lord also a symbol for Humanity?

Every expression of the Gospel has a divine meaning, and, on the Tabor, we contemplate the great lesson that man must live his existence in the world, aware that he belongs to Heaven due to his sacred origin.

Thus, it is indispensable that he dematerializes at every moment, so he can develop in love and wisdom in the sacred externalization of the heavenly virtue whose germs are dormant in his heart.

311-What is the meaning of the statement in the sacred text about Jesus:

"God did not want sacrifice or oblation, but formed a body for him"?

For God, the world should no longer persist in the custom of sacrificing on material altars in His name, which is why He sent to Mankind the Christ's word, so that Humanity could learn to sacrifice on the altar of their heart, in the divine ascent of feelings towards His love.

312 -How should we interpret John's statement: "There are three who bear witness in Heaven: the Father, the Verb, and the Holy Spirit"?

John was referring to the Creator, to Jesus, who was His most perfect personification on Earth, and to the legion of redeemed and sanctified Spirits who have cooperated with the Divine Master since the earliest days of Earth's organization, under God's mercy.

313 -How do we understand the beatitude conferred by Jesus on the "Poor in spirit?"

The Divine Master's teaching referred to simple, unassuming souls without the "spirit of ambition and selfishness" that usually triumph in the world's struggles.

Don't you still call the victors of the century, in purely material matters, "men of spirit"? That is why, in addressing the masses, the Lord was alluding to unpretentious and humble hearts that could follow his teachings. Hearts free from the petty preoccupations of material existence.

314 -What is the most crucial lesson Humanity received from the Master when He washed the feet of his disciples?

By committing himself to this act, the Divine Master wanted to testify to people the supreme lesson of humility, demonstrating once again that, in Christian collectivity, the greatest for God would always be the one who made himself the least of all.

315 -Why did Jesus gird himself with a towel when He washed his disciples' feet?

Christ, who did not disdain fraternal energy in eliminating the errors of men, affirming himself as the Son of God on

the Truth's divine foundations, did so to reveal himself as the slave for the love of Humanity, to whom he had come to bring the light of life, in supreme self-denial and sacrifice.

316 -When Jesus accepted the help of Simon, the Cyrene, did He want to leave a new teaching to people?

This Gospel passage encapsulates Christ's teaching on the need for brotherly cooperation between one another in all aspects of life.

317 -Does the Master's resurrection of Lazarus have a hidden meaning as a lesson to Humanity?

The episode of Lazarus was a divine seal identifying the Lord's passing, but it was also the sacred symbol of Christ's action on man, testifying that his love was pulling Humanity out of its tomb of misery, Humanity for which the Lord has given the sacrifice of his tears, resurrecting it to the sun of eternal life, in the sacred lessons of his Gospel of love and redemption.

318 -Can we receive teachings on the Eucharist, given the traditional custom of the Roman Church, which recalls the disciples' supper with the wine and host?

The truthful Gospel Eucharist is not that of material bread and wine, as the Church of Rome claims. It consists of the legitimate and total identification of the disciple with Jesus, from whose teaching of love and wisdom he must draw the profound essence to illuminate his feelings and reasoning through the paths of life.

319 – Who has received more mercy in divine justice: ~ Judas, the unfaithful but deluded and repentant disciple, or the malicious and indifferent priest, who induced him to defect?

The one who has received the most mercy, no matter how needy and indigent, is the bad priest of all times, who, far from confusing the lesson of Christ once, has been practicing spiritual defection towards the Divine Master for many centuries.

320 - What teaching does Peter's denial offer us?

Peter's denial serves to signify the fragility of human souls, lost in invigilation and unconcern for spiritual reality, allowing themselves to be led indifferently into the darkest whirlwinds of suffering without considering a legitimate and sincere effort to build themselves up.

321 - Which edition of the Gospels best translates the original source?

The original spelling of the Gospels already represents the translation of Jesus' teaching, considering that this task was delegated to his apostles.

While it is reasonable to esteem sincere efforts in all circumstances, regardless of the medium in which they unfold, we only consider that in all translations of the Divine Master's teachings, it is essential to separate the spirit from the letter.

You might object that the letter should be simple and clear.

Let us agree with it, but we must note that the Gospels are the roadmap of souls, and it is with a spiritual vision that

they should be read; since, constituting the chair of Jesus, the disciple who approaches them with the sincere intention of learning, finds beneath all the symbols of the letter, the persuasive and sweet, simple and energetic word, inspired by his immortal Master.

III
LOVE

UNION

322 - Is there a gradation of love within the manifestations of visible and invisible Nature?

Without a doubt, this gradation has always existed, as the position of all beings on the infinite scale of progress is gradual.

Love is the law of life, and under its sacred domain, all people, creatures and things are reunited with the Creator within the grand plan of universal unity.

From the humblest manifestations of lower kingdoms of Nature, we observe the externalization of love in its divine form. In cosmic dust, syntheses of life, we have deep magnetic attractions; in simple bodies, we see the so-called “precipitations” of chemistry; in the mineral and vegetable kingdoms, we note the problem of indispensable combinations. In the expressions of animal life, we observe love everywhere, in infinite gradations, from violence to tenderness, in the manifestations of the irrational.

On the human path, it is still love that presides over all the activities of existence in family and society.

Once we recognize its divine light in all environments, we will observe the union of beings as a sacred point of reference for this unique law that directs the Universe.

From expressions of sexuality, love moves towards super sexualism, always marching in the direction of the sublimated emotions of pure spirituality through renunciation and sanctifying work.

So is it, until reaching divine love, an attribute of angelic beings who built themselves for union with God, in the performing of His sacred designs for the Universe.

323 –Is the theory of soulmates true?

In the sacred mystery of life, each heart has in Infinity its soulmate, a divine companion for the journey to glorious immortality.

Once created for each other, soulmates seek their loved ones whenever separated. Perennial union is their supreme and indefinable aspiration. Thousands of beings, if led astray by crime or unconsciousness, have experienced the separation of their soulmates like the harshest and most painful ordeal. In the drama of the darkest existences, we always see the eternal attraction of the souls that love each other most intimately, involving each other in a whirlwind of anguished anxieties, in an attraction superior to all conventional expressions of material life.

When they find themselves in the royal treasure for their hearts, the happiness of their union for which they would not exchange all the world empires, the only bitterness that mars their joy is the prospect of a new separation by death.

A prospect that the light of the New Revelation has come to dissipate, opening to all spirits, lovers of good and truth, the eternal horizons of life.

324 – Is there any evidence in sacred texts for the theory of soulmates?

We are among the first to recognize that in all texts, we need to separate the spirit from the letter; however, it is fair to remember that in the first pages of the Old Testament, the basis of Divine Revelation, it is recorded: **“And God considered that man should not be alone.”**

325 –Is the attraction of soulmates a characteristic feature of all plans of struggle on Earth?

The Universe is the infinite plane that divine thought has populated with unlimited and untranslatable beauties.

For all of us, the first moment of the being's creation is immersed in a gentle mystery, as is the deep and inexplicable attraction that draws one soul to another, in the institute of works, experiences, and tests, on the infinite path of Time.

The connection of soulmates rests, for our relative knowledge, on divine designs, unfathomable in their sacred origin, constituting the vital source of the interest of the spirits for the constructions of life.

Once separated or united in the world experiences, soulmates walk anxious towards supreme union and harmony, until they integrate on the spiritual plane, where they come together forever in the most sublime expression of divine love, profound purposes of all thoughts of a being, in the Daedalus of destiny.

326 - Can the union of soul mates constitute a restriction on universal love?

The love of soul mates cannot make such a restriction, for as they reach the pinnacle of evolution, all affective expressions are united in the conquest of divine love. Briefly, the love of soul mates is the one the Spirit will feel one day for all Humanity.

327 - If all beings have a soul mate, what is Jesus' soulmate?

We do not think it's right to bring up the figure of Christ to condition it to human means, in an unjustifiable parallelism, because in Jesus, we must observe the sacred purpose of the glorious spirit destinies.

The processes have ceased in Him, and we ought to recognize, in his light, the realizations we must achieve.

Since He represents the synthesis of divine love, we have to observe that from his spiritual culmination, He embraced the whole of Humanity in his magnanimous heart, with the same dedication, after accomplishing the supreme love.

328 – Given the theory of soulmates, how can we clarify the situation of widowers who seek new marriage unions, claiming the happiness found in the primitive home?

We must not forget that the Earth is still a school of regenerative or expiatory strivings, where a man can get married several times without his marital union taking place with his soulmate, often far from the material sphere.

The misguided individual, until it becomes spiritualized to understand these sublime bonds, is subjected, in the map of its trials, to such experiences, sometimes heavy and painful.

The restlessness and subversion condition of values in the human soul justifies this ordeal, characterized by the distance from the beloved Spirits, who meet each other on a higher plane of understanding.

Far from disdaining the experiences with their loved ones, they seek to provide them with the utmost dedication to

aid their direct advancement to the highest spiritual achievements.

329 – Are evolutionary Spirits, by leaving a loved one on Earth, linked to the planet by the bonds of longing?

The superior spirits don't link specifically to the earthly orb; though, they don't lose their emotional interest in the loved ones left in the world, for whom they work ardently, propelling them along the redemption road in search of perfection heights.

Longing, in these sanctified and pure souls, is much more sublime and stronger, once it is born from a superior sensitivity.

We should highlight that since converted into a divine interest, longing operates the great self-denials of Heaven, which follow the wavering steps of the incarnate Spirit through his expiatory or redemptive pilgrimage on the Earth.

330 – Can only through prayer the incarnated soul help a well-loved Spirit that preceded it on the journey to the tomb?

Prayer effectively cooperates in favor of the departed, often with the Spirit entangled in the web of illusions of material existence. However, the incarnate one can, through silent vibration and the desire to be helpful to the disembodied, in moments of body rest, find the friend's wandering Spirit, and awaken him at will in fulfillment of duty.

It can also guide him about his new reality without the incarnate body's memory recording the event in ordinary waking life.

Hence, the affirmation that only love can cross the abyss of death.

331 – How should we interpret the sentence – “There are eunuchs who castrated themselves for the sake of the kingdom of Heaven”?

There are souls who, to obtain the sacred realizations of God in themselves, dedicate themselves to labors of renunciation in the existence of sanctified abnegation.

In this role, one temporarily gives up human connections to isolate his affections and feelings in lives of asceticism and long material disciplines.

Often, those who do it on Earth in this way act according to sacred devices of redemptive missions, in which, through sacrifice and endeavor, their loved ones or soulmates, exiled on expiatory paths, are redeemed.

Many Spirits receive permission from Jesus for such sanctifying efforts, for in this job, these individuals precipitate the processes of redemption of the loved beings submerged in trials.

Simultaneously, due to their involvement, they are more easily converted into instruments of truth and good, and their work results in inestimable benefits for loved ones, the community, and themselves.

FORGIVENESS

332 – Does forgiving and not forgiving mean absolving and condemning?

In the most expressive lessons of Jesus, there are not exactly the implicit condemnations to eternal suffering as the inventors of a mythological hell wanted.

Evangelical teachings refer to forgiveness or its absence.

What do we do to the evil debtor to whom it has been tolerated several times? As there is no longer any solution to the multiplying debts, this man must pay.

It is what happens to human souls whose debts, in the court of divine justice, are redeemed in reincarnations, from whose vicious circle they will be able to escape, sooner or later, through straining in work and goodwill in payment.

333 –Is there forgiveness without repentance in divine law?

The divine law is only one, that is, that of love that encompasses all things and beings in the unlimited Universe.

God's paternal concession about reincarnation for the sacred opportunity of a new experience already means the forgiveness or the Law magnanimity. However, this opportunity is only granted when the Spirit wishes to regenerate and renew its inner values through effort in sanctifying works.

That is why the goodwill of each person is always the repentance that Divine Providence uses in favor of individual and collective improvement in the march of beings toward the culmination of spiritual evolution.

334 – Before we forgive someone, is it advisable to clarify the error?

Whoever forgives sincerely does so without conditions and forgets the fault in the depths of his heart; however, good words are always helpful, and fraternal ponderation is always an element of light, clarifying the path of souls.

335 – When someone forgives, should he show the superiority of his feelings, so the guilty person is led to regret the offense committed?

Sincere forgiveness is a spontaneous child of love and, as such, it does not require recognition of any nature.

336 – Can a repentant culprit receive the right not to undergo determinate tests from divine justice?

The opportunity to redeem guilt already constitutes an act of divine mercy. Thus, we consider work and self-effort as the marvelous light of life.

Extending, yet, the question to the generality of trials, we must also conclude, with the teaching of Jesus, that **“Love covers the multitude of sins.”**

Here, we trace the straight line of life for the beings that represent the only force that nullifies the demands of the law of Talion within the infinite Universe.

337 – “Quickly reconcile with your adversary” – This is the word of the Gospel, but if the adversary does not agree with the good desire for fraternity, how can such conciliation take place?

Each person must fulfill their evangelical duty, seeking the adversary for precise reconciliation, forgetting the offense received.

If the resentful attitude of that one persists, the issue should be forgotten by the sincere fraternity. The purpose of reprisal already constitutes a living wound for those who keep it in the soul.

338 – Why would Jesus have advised to forgive “Seventy times seven?”

The Earth is a plane of experiences and rescues, sometimes quite painful, and anyone who feels offended by someone should not forget that they can also make mistakes seventy times seven.

339 – When talking about forgiveness, can we be enlightened about the nature of hatred?

We can translate hate into so-called instinctive aversions, within which there is a lot of animality, which every man will eliminate from himself with the values of self-education, so that he elevates his understanding to a superior condition.

However, most of the time, hate is the germ of the love suffocated and distorted by a heart without the Gospel. Great affective expressions converted into disoriented passions without a legitimate understanding of sublime

love, they ignite within, sometimes, in the moment of the moral storms of life, leaving behind them bitter expressions of hatred, like coals that blacken the soul.

Only the evangelization of the spiritual man can lead the spirits to a higher plane of comprehension, so that affective energies never become heart-destroying forces.

340 -Should forgiveness and forgetfulness mean the same thing?

For the world's convention, forgiveness means renouncing revenge without the offended party needing to forget their brother's fault.

Nonetheless, for the evangelized spirit, forgiveness and forgetfulness must go hand in hand, although the need for prayer and vigilance prevails in every moment of existence.

By the way, the very law of reincarnation teaches us that only forgetting the past can prepare us for the dawn of redemption.

341 – Can the Spirits of our conviviality on Earth, who leave for the Beyond without experiencing the light of forgiveness, suffer from our accusatory opinions regarding them?

The disembodied entity suffers very much from the ungrateful or hasty judgment formulated about him in the world.

Imagine yourself receiving the judgment of someone and evaluating how you would like the memory of what is

good in you, so that evil does not prevail on your path, suffocating your best hopes of regeneration.

Remember the one who preceded you to the grave, have compassion on those who made mistakes, and be fraternal.

Remembering the good is giving life to happiness. Forgetting error is exterminating evil.

Above all, we must not forget that we will suffer judgment by the same measure with which we judge.

FRATERNITY

342 –Is Jesus’ response to his disciples – “Who is my mother and who are my brothers”, an incitement to the building of universal brotherhood?

The Lord referred to the precariousness of blood ties, establishing the formula of love, which must not be limited to a particular environment, but linked to the universal one. On these paths we must observe and help, fraternally, all those in need, from the happiest to the most deprived of luck.

343 – In the laws of fraternity, how can we recognize the Spirit on a mission on Earth?

We need to consider that the Spirit on a mission also experiences his trials in the work to perform, with the difference of remaining less accessible to the effects of human suffering due to the spiritual superiority condition.

However, you can identify the mission of the Spirit by actions and words in the exemplification and teaching of the service it was called to fulfill, for a love emissary leaves the luminous seal of the good in all his steps.

344 – Should "loving your neighbor" be taken to mean submitting to the boldness and brutality of rude creatures in the Gospel lesson, with the offended party humbly tolerating them, without the right to clarify their mistakes?

Love for others includes fraternal clarification whenever it is helpful and necessary. Passive submission to boldness

or rudeness can dilate the processes of strength and aggressiveness. Nevertheless, upon receiving its manifestations, the believer must know how to pulverize them with maximum serenity and common sense, so they are extinguished at their origin source, with no possibility of renewal.

Enlightening is also loving.

The whole point lies in knowing how to explain well, without expressions of harmful personalism, even with a higher energy contribution, so the error or deviation from the good does not prevail.

As for the processes of enlightenment, they must dispense with physical force use at any time and situation. It is only fair that they demonstrate the nuances of energy required by the circumstances, thus varying according to events and with an invariable basis in the general good.

345 – Should the evangelical precept – “If someone strikes you on the cheek, turn to him the other” – be observed by Christians, even when they are victims of unprovoked physical aggression?

The man, with his secular flaws, has invented numerous human resources to justify the so-called “self-defense”, but the reality is that all the defense of the individual is in God.

We think that, by acting with the key of the Christian fraternity, the individual can extinguish the ferment of aggression with the light of good and moral serenity.

Nevertheless, believing in the failure of all peaceful attempts, the sincere Christian should never fall to the aggressor level.

Whatever the circumstances, he ought to know how to apply the difference between his moral values and the animalized instincts of physical violence.

346 – In the life strivings, how can we bring evangelical fraternity to those we love most if, at times, our efforts can be misinterpreted, leading us to worse situations?

According to evangelical intentions, it falls to us to enlighten our neighbor with brotherly love in all unpleasant circumstances, as we would like to be assisted in the same situation.

In cases when the people we wish to live peaceful relationships with are controlled by such animalistic instincts, it's best to leave them until they find mental clarity and calmness. Only then will they be able to fully appreciate and benefit from the love and truth we can offer.

347 – Is the Earth a school of fraternity or a regeneration penitentiary?

Earth must be considered a school of fraternity for the improvement and regeneration of incarnated Spirits.

The souls there on purifying jobs often face the need to pay off very painful debts. Hence, most of them find a bitter taste in the work of the world, which seems to be a harsh penitentiary full of groans and afflictions.

The indisputable truth is that the divine aspects of Nature will always be magnificent and luminous. Nonetheless, each spirit will see them through the prism of its heart. Yet, in pain as in joy, in happy work as in gruesome

experience, all individuals must consider reincarnation a process of sublime fraternal apprenticeship granted by God to His children on the progress and redemption way.

348 – Where is the cause of men's indifference towards sincere fraternity, observing that there is generally great enthusiasm for the material hegemony of their groups, cities, clubs and associations where personal evidence is verified?

People still have much of the tribe, being imprisoned in properly human instincts, aiming at positions and conquests, within an almost ferocious selfishness, as if keeping indefinitely the legacies of animal life.

Still, it is necessary to remember that, after the outbreak of this enthusiasm, there is always the bitter taste of uselessness within the disillusioned spirits of the precarious hegemony of the world. An instant in which the soul experiences the expansion of its deep tendencies towards the “highest”.

At this time, fraternity gains a new expression inside it, so that the Spirit can take the great flight towards the most glorious destinations.

349 – Can fraternity and equality deserve a single concept on Earth?

We have already noted that the absolute egalitarian concept is impossible in the world, given the heterogeneity of tendencies, feelings, and evolutionary positions in the circle of individuality. Fraternity, however, is the law of mutual assistance and common solidarity, without which all progress would be practically impossible.

350 –Can fraternity manifest itself without selflessness?

Fraternity is sincere and legitimate cooperation in all the work of life and all truthful cooperation.

Personalism cannot subsist. We should highlight that whoever cooperates always gives something of himself, in the testimony of selflessness, without which fraternity would not manifest itself in the world in any way.

351 –How should we understand “Love for ourselves”, according to the formula of the Gospel?

Love for ourselves must be interpreted as the need for prayer and vigilance, which all men are obliged to observe.

Loving ourselves is not the vulgarization of a new theory of self-worship. For us, this has already come to an end, because our problem is one of intimate enlightenment, on the march towards God.

This love, therefore, must be translated into self-effort, self-education, observation of duties, obedience to the laws of achievement and work, perseverance in faith, and a sincere desire to learn from the only Master, Jesus Christ.

Those who enlighten themselves fulfill the mission of light on Earth. Light needs no other process to reveal the truth than radiating spontaneously the treasure of itself.

We need to face up to this new formula of love for ourselves, aware that all the good we achieve for the benefit of others is nothing but the good of our own souls, due to the reality of only one law, which is that of love, and only one dispenser of goods, which is God.

IV
SPIRITISM

FAITH

352 - Should we recognize Redemptive Christianity in Spiritism?

Evangelical Spiritism is the Comforter promised by Jesus, which, through the voice of redeemed beings, spreads the divine lights throughout the Earth, reestablishing the truth and lifting the veil that covers the teachings in their form of redemptive Christianity so that men awaken to the grand era of spiritual understanding with Christ.

353 –Did Spiritism come into the world to replace other beliefs?

The Comforter, like Jesus, must also affirm:

“I did not come to destroy the Law.”

Spiritism cannot pretend to exterminate other beliefs, parts of the truth that its doctrine represents, but rather work to transform them, elevating their old conceptions to the light of truth.

The Comforter mission must take place with souls and not with fleeting glories of material triumphs.

Clarifying religious error, wherever he is, and revealing the true light through acts and teachings, the sincere Spiritist, enriching the faith values, represents the worker of regeneration of the Lord’s Temple, where men gather in many sectors, before several altars, with a unique Master: Jesus Christ.

354 –Can we define what it means having faith?

Having faith means holding in one's heart the luminous certainty in God, a certainty that went beyond the scope of

religious belief, making the heart rest in a constant energy of divine fulfillment of the personality.

Achieving faith means reaching the possibility of no longer saying *I believe*, but affirming *I know*, with all the values of reason touched by the light of feeling.

This faith cannot stagnate in any circumstances and always knows how to work, intensifying the breadth of its enlightenment through pain or responsibility, effort, and accomplished duty.

By translating certainty in God's assistance, faith expresses the confidence that faces all struggles and problems with the divine light in the heart, and it means the redeeming humility that builds up in the depths of the spirit the sincere disposition of the disciple regarding "**The will of the Lord be done in the slave.**"

355 -Is it faith believing without reasoning?

Believing is an expression of belief, within which are the legitimate values of faith itself.

Accepting the strangest affirmations without a careful examination is walking into the canyon of the absurd, where dogmatic ghosts lead people into every sort of nonsense. But also interfering in life essential problems without reason illuminated by feeling, is seeking the same slope, where the pitiless ghosts of denial lead souls to many crimes.

356 – Is rationed doubt in the sincere heart a basis for faith?

Every doubt that manifests itself in a soul with goodwill, which does not rush into a priori definitions within its sincerity, or that does not seek malice to contribute to its cogitations, is a beneficial element for the soul in the march of intelligence and heart towards the sublimated light of faith.

357 – Is it fair the dominant concern among many scholars of Spiritism for revelations from a higher plane to enrich faith?

All healthy curiosity is natural. Nonetheless, man must understand that the solution to these problems will come to him naturally after his situation as a debtor to his neighbor has been resolved, thus becoming a creditor of divine revelations.

358 – For disembodied souls, who have already acquired many values in faith, what is the best good in human life?

Human life, in its characteristics of work for spiritual redemption, presents many precious goods to our eyes, following the struggles, efforts, and sacrifices of each spirit. For us, however, the greatest treasure of earthly existence resides in a straight and pure conscience, illuminated by faith and built on the fulfillment of all the highest duties.

359 – Considering faith, should the incarnated Spirit restrict his digressions to the limit necessary for his experiences on Earth?

At least, it is fair that he only considers the transcendent expressions in his environment after making all the enlightenment efforts the world can provide him in his purification and improvement processes.

360 – What should be the action of the Spiritist before religious dogmas?

The new disciples of the Gospel must understand that the dogmas have passed. The literalist religions, which built the dogmas, always did so simply in obedience to political provisions in the government of the peoples.

Yet, within the new evolutionary expressions, the Spiritists should avoid dogmatic expressions, understanding that the Doctrine is progressive and avoiding any pretense of infallibility, given the unsurmountable greatness of the Gospel.

361 – In the faith divulgation, is it fair that Spiritists or mediums are concerned with converting outstanding men in the world, such as judges, doctors, teachers, writers, politicians, etc., to the principles of the Doctrine?

Christian Spiritists must think very much about enlightening themselves before any prurience to convert others.

When dealing with men highlighted in material conventionalism, this care must be even higher, as there is a sovereign concept of “strength” in the world for all individuals in spiritual struggles to obtain titles of progress.

This “strength” will live among men until human souls realize the need for the kingdom of Jesus in their hearts, working towards its full realization.

Men of temporal power, with exceptions, often accept only the postulates that “force” sanctions, or the principles with which this force agrees. Temporarily blinded by the veils of vanity and fantasy which the force provides them, it is necessary to leave them free in their experiences.

The day will come when the eternal rights of truth and good will shine on Earth, nullifying this transitory force.

Even here, you have the example of the Divine Master for all times, He was not concerned with converting to the Gospel the Pilates and Antipas of his time.

Furthermore, Spiritism, in its guise of revived Christianity, should not entertain the pretension of disputing a place at the banquet of the States of the world, when it knows very well that its divine mission must be fulfilled among the souls, in the legitimate foundations of the Kingdom of Jesus.

PROSELYTES

362 – Can we receive new teachings about the duties that belong to Spiritists?

We should not specify the duties of the Christian Spiritist, for no words can surpass the exemplification of Christ, which every disciple must take as a roadmap for his life.

The Spiritist should, in his general activities, dispense as much indulgence as possible towards his neighbor, without any towards himself, because before considering the enlightenment of others, he must seek the improvement of himself in the realization of his obligations.

363 - How can we justify the existence of certain anti-fraternal struggles in Spiritist groups?

Spiritist groups need to understand that their team cannot be analogous to that of usual human associations.

A Spiritist-Christian guild must have, more than anything, a family characteristic where love and simplicity are present in all the feelings manifestations.

In a doctrinal entity, when divergences and internal disputes arise, showing partisanship and hostilities, it is a sign of absence of the Gospel in the hearts, revealing an excess of human material and presaging the shipwreck of more generous intentions.

Men cannot achieve any realization in these study centers without legitimate fraternity and humility.

It is essential that all companions watch in goodwill and

sincerity among themselves, so as not to transform the excellence of their spiritual heritage into a reproduction of Catholic conventicles, rendered useless by intrigue and pretense.

364 – To evolve in the Doctrine, does a Spiritist need to study and meditate on his own, or will it be enough to attend doctrinal organizations, waiting for the guides' word?

Each person must endeavor to study, meditate, cultivate, and apply the Doctrine in all the intimacy of their lives.

Attendance at sessions or the fact of witnessing this or that phenomenon, accepting its veracity, does not translate into the acquisition of knowledge.

A spiritual guide can be a good friend, but he will never be able to perform your own duties nor take you away from the tests and experiences essential to your enlightenment.

Hence, the necessity to prepare yourself individually in the Doctrine to live such experiences with spiritual dignity at the opportune moment.

365 -How should we receive the attacks of criticism?

Spiritists should receive criticism from opposing fields with the utmost moral serenity, recognizing its usefulness.

These criticisms often have a precious purpose, which is selecting naturally the contributions of doctrinal divulgation, removing disturbing and confusing elements, and valuing legitimate and sincere cooperation, for every

attack on pure truth only serves to highlight and exalt that same truth.

366 – How should the sincere Spiritist act when faced with certain doctrinal extravagances?

In the light of pure fraternity, let's never deny the support of good words and direct contributions, whenever appropriate, for the benefit of everyone's enlightenment, while taking care never to transgress true evangelical principles, though, without hurting people's feelings.

If people persist in misunderstanding, let each worker take care of his work, for Jesus stated that the wheat would grow alongside the chaff in his holy harvest, but He, the Cultivator of Divine Truth, would know how to choose the good grain at harvest time.

367 ~ Is it right for Spiritists to approach Spiritist subjects in their ordinary conversations?

The sincere believer needs to be aware of the opportunity in time and environment about doctrinal matters, for any inconsideration in this regard can lead to detestable fanaticism without any constructive character.

In no way should we provoke mediumistic manifestations, whose legitimacy lies in their characteristics of spontaneity, not least because the spiritual program of the sessions lies with the mentors who guide them from the invisible plane.

It requires the highest percentage of each scholar's endeavor to acquire knowledge, as the spiritual plane will always provide according to the needs and merits of each

person. Forcing the mediumistic phenomenon is to taint a source of pure water with the waste of the Earth's selfish passions or its unjustifiable concerns.

369 – Is it advisable to directly evoke certain Spirits?

We are not those who advise direct and personal evocation, under any circumstances.

If this evocation is likely to have success, its feasibility can only be examined on the spiritual plane. Hence, our need to be spontaneous, for, in the complex of spiritual phenomena, the solution to many unknowns awaits the moral advancement of sincere learners of the Doctrine.

The well-intentioned scholar, therefore, must ask without demanding, pray without complaining, and observe without haste, conscious that the spiritual sphere knows his merits and will reciprocate his efforts according to the need of his evolutionary position and the merit of his heart.

You might object that Allan Kardec was interested in direct evocation, proceeding with achievements of this nature, but we need to ponder, in his effort, the exceptional work of the Codifier, combined with the need for merits, far from the sphere of apprentice's activities in general.

370 – Would it be appropriate to investigate our past lives with friendly Spirits? Do these revelations, when they occur, turn into responsibility for those who receive them?

If you are living in temporary oblivion, this is essential to your initiative's valorization. You should not provoke this sort of revelation, for spiritual friends know your needs

better and can provide them when necessary, without breaking the precept of spontaneity required to this end.

The knowledge of the past, through revelations or memories, arrives whenever the person deserves a benefit like this, which is accompanied, in turn, by serious responsibilities concerning knowledge. So much so that for many people, these reminiscences tend to constitute a painful privilege in the environment of Earth's concerns and illusions.

371 ~ Should sessions of mediumistic phenomena be intensified in Spiritism?

There are still very few Spiritist centers that can dedicate themselves to mediumistic practice with full awareness of the service they have in hand.

For this reason, it is advisable to increase the number of meetings for reading, meditation, and general commentary for the moral lessons, essential in the doctrinal apparatus, so that numerous well-intentioned centers do not fall into discouragement or incomprehension due to premature trade with the invisible plane energies.

PRACTICE

372 – How should we understand the spiritist session?

The spiritist session should be, everywhere, a faithful copy of the fraternal, simple, and humble cenacle of Tiberias, where the Gospel of the Lord was present in spirit and truth, without any world convention.

All thoughts must be intertwined in the same loving and sincere purpose. This assembly should represent a meeting where two or more hearts evoke the name of Christ, where the disciples' striving is permanently sanctified by the presence of the Lord's love.

373 – How should a spiritist session be conducted, from opening to closing?

In this sense, it is necessary to consider the excellence of Kardecist Coding.

However, it will always be helpful to remember that doctrinal meetings must observe maximum simplicity, like the humble and sincere assemblies of early Christianity.

They must refrain from any expression that appeals more to the material senses than the deep soul, the great forgotten one of all times of Humanity.

374 – Do the leaders and mediums have a defined and different task in the sessions?

In meetings focused on the doctrine, both the indoctrinator and the medium must express fraternity and love equally, above all. However, there are characteristics

to emphasize, so that the spiritual services produce the highest effects, underlining that the session leaders must be reasoning and logic, as the medium must represent the source of pure water of feeling.

That is why, in meetings where the advisors do not consider logic and mediums do not have faith and detachment, the good work is unfeasible, as natural confusion will establish sterility in the hearts field.

375 - Can spiritist groups be organized without the contribution of mediums?

In doctrinal meetings, mediums are helpful but not indispensable, for we must remember that all people are mediums, even if they don't have defined jobs in this area.

Each one can feel and interpret on an intuitive level the loving and wise words of their spiritual guides in the depths of their consciousness.

376 - Some scholars of the Doctrine stay away from meetings when there are no phenomena. How should we deal with them?

Those who do so are unqualified for the real work of sincere Spiritism. If they prefer the transitory emotions of nerves to the service of self-enlightenment, they'd better distance themselves a bit from the serious study of the Doctrine before making any commitment.

Their understanding of Spiritism is not yet sufficiently developed in their inner world, and it is correct that they go on living experiences to achieve it.

The success of the spiritual plane's efforts in favor of a

revived Christianity does not depend on the number of men who seek it but on the quality of the work in its ranks.

378 ~ Why do indoctrination and evangelization in spiritist meetings also benefit the disincarnate ones, when it would be fairer for them to receive lessons received on the spiritual plane?

Many disincarnate souls in the illusions of physical life, kept almost entirely within themselves, remain, for some time, incapable of learning the vibrations of the higher spiritual plane.

They are led by their guides and redeemed friends to fraternal meetings of evangelical Spiritism, where, under the loving care of these mentors, the provisions of the law of cooperation and mutual benefits that governs the phenomena of life on both planes are processed.

379 – How should the Doctrine student act to identify the entities that communicate?

Spirits who reveal themselves through mediumistic organizations must be identified by their ideas and the spiritual essence of their words.

Some mediums, with specialized tasks, can be valuable aids to personal identification, whether in literary phenomena, scientific equations, or by satisfying determinate research requirements.

Nonetheless, this is not the general rule, highlighting that spiritual entities often only find one deficient material that obliges them to do only the indispensable in terms of communication.

We must understand, though, that the language of the Spirit is universal through the invisible threads of thought, which does not invalidate the need for a careful study of all the ideas launched in the messages.

We should take great care in the chapter on illustrious names of people who may subscribe to them.

Yet, in manifestations of all nature, the believer or the student of the identification problem cannot do without that spiritual sense of observation that will always speak to him in the depths of consciousness.

380 - Is it fair for a Spiritist, after suffering the separation of a loved one through death, to provoke their communication in the mediumistic sessions?

In such cases, the sincere Spiritists must seek moral comfort in their faith, which should intimately edify their heart.

It is not correct to provoke or force communication with this or that disincarnate. Apart from not knowing the possibilities of their new condition in the spiritual sphere, you ought to ponder the question of your own merits for it.

People can wish for this or that, but Providence is at work in the matter, examining the merits of the person asking and the usefulness of the concession.

Any communication with the Invisible must be spontaneous, and the Christian Spiritist must find in his faith the highest resource for stopping human selfishness.

He should think of the need for rest for those he has loved, and wait for their direct word, as and when the spiritual mentors deem it convenient and appropriate.

381 – Many people seek Spiritism, complaining of persecution from the Invisible. Are those who complain about these disturbances, in some way, abandoned by their spiritual guides?

The protection of Divine Providence extends to all the beings of Creation.

The persecution of suffering and disturbed entities is justified within the framework of redemptive trials.

Nevertheless, those who complain against the harassment of evil forces of inferior planes must consult their hearts before formulating their complaints to observe if the disturbing spirit is not in themselves.

There are terrible obsessors of man, called *pride, vanity, laziness, avarice, ignorance, or ill will*, and it is worth examining whether they are not a victim of these perverse energies that often inhabit them, blinding and preventing them from understanding God's light.

Man needs another form of prayer against such destructive elements, which consists of work, faith, effort, and goodwill.

V

MEDIUMSHIP

EDUCATION

382- What is the true definition of mediumship?

Mediumship is that light that would be shed on all flesh, promised by the Divine Master in the Comforter's arrival time, currently underway on Earth.

The mediumistic mission, if it has its setbacks and painful struggles, is one of the most beautiful opportunities for progress and redemption granted by God to his miserable children.

Being light that shines in the flesh, mediumship is an attribute of the Spirit, a heritage of the immortal soul, a renewing element of the moral position of the individual, enriching all its values in the chapter of virtue and intelligence, whenever it is linked to the evangelical principles in its trajectory across the world.

383 – Is it fair to consider all men as mediums?

Everyone has their degree of mediumship, in the most varied evolutionary positions, and this attribute of the spirit still represents the dawn of new perceptions for the man of the future, when, through the advancement of the world's mentality, human creatures will see the narrow window of their five senses widen.

Yet, nowadays, we must recognize that in the immense field of man's psychic potentialities, there are mediums with a defined goal and precursors of new human acquisitions.

These functions indeed require sacrifices, and they are often harsh trials. Yet, if the worker looks for the evangelical substance to perform his duties, he is the worker who lives up to the increase in the mercy promised by the Master to all goodwill disciples.

384 –Should the development of mediumship be provoked?

No one should force the development of this or that faculty, for, in this field, all spontaneity is necessary.

Observing, however, the spontaneous mediumistic blossoming, in the simplest expressions, one must accept the event with the best working dispositions and goodwill, whether this psychic possibility is the humblest of all.

Mediumship should not be the result of precipitation in this or that sector of doctrinal activity, for, in such a matter, all spontaneity is necessary, considering that mediumistic obligations are guided by the Superior Spirits.

385 - Do women or men have special dispositions for mediumistic development?

In the field of mediumship, there are not really any privileges for those who find themselves in a certain situation, but whoever has the highest percentage of feeling wins in their work. And women, due to the evolution of their sensitivity in all climates and situations, throughout time, are currently in a higher sphere than men, to interpret, with more precision the sense of beauty, and the messages from the Invisible planes.

386 -Which mediumship is more precious for a good service to the Doctrine?

There is no mediumship more precious than the other.

Anyone is an open field for the most beautiful spiritual achievements, being fair that the medium, with the defined task, is filled with a missionary spirit, with sincere dedication and pure fraternity, so that his mandate is not betrayed in unproductivity.

387 – What is the medium’s greatest necessity?

The first need of the medium is to evangelize himself before committing to major doctrinal works; otherwise, he may always run into the specter of personalism, to the detriment of his mission.

388 - In mediumistic work, do we also have to consider the imperatives of specialization?

In his circle of obligations, the individual must move away from generality to produce what is helpful and agreeable within his possibilities’ spheres.

In mediumship, we must submit to the same principles.

The encyclopedic man, in faculty, has not yet appeared, except in germ, in the genius organizations that rarely appear on Earth, and we must consider that mediumship is only now beginning to appear in the set of attributes of the transcendent man.

Specialization in the mediumistic task is more than necessary, and only from its understanding can harmony be born in the grand work of spreading the truth.

389 - Can mediumship be withdrawn in certain circumstances of life?

Mediumistic attributes are like the talents of the Gospel.

If the divine patrimony is diverted from its purpose, the unworthy servant becomes destitute of the Lord's trust in the harvest of truth and love.

Once multiplied in the good, the mediumistic talents will grow for Jesus under divine blessings; though, if they suffer the insults of selfishness, pride, vanity, or inferior exploitation, they can leave the intermediary of the invisible among the heavy shadows of stagnation, in the most painful prospects of atonement, given the addition of their thoughtless debts.

390 – Is it fair for a medium to trust himself to provoke phenomena, organizing works to convert non-believers?

Where is the medium with such a high condition of purity and merit to rely on their strengths to produce this or that phenomenon?

No one is valuable on Earth, except for the expression of divine mercy that accompanies him, and the wisdom of the higher plane knows in detail the needs and merits of each one.

Attempting such work is a grave mistake. A phenomenon does not build sincere faith, which one only achieves through effort and personal goodwill in meditation and inner work.

Unbelievers will come to the Truth someday, and the Truth is Jesus. Wouldn't anticipating the Master's action be a sign of confusion?

Organizing media sessions to gather proselytes is acting thoughtlessly.

What is holy and divine would be exposed to the hasty judgments of the most ignorant and the destructive assault of the most perverse ones, as if the Truth of Jesus were the object of shows in the rings of a circus.

391 - Do irrationals possess mediumship?

Irrationals do not possess mediumistic faculties as such. Nonetheless, they do have embryonic psychic perceptions consistent with their evolutionary state. Through it, they can indicate deliberately disturbing entities with inferior purposes to establish perplexity in those who accompany them in certain circumstances.

PREPARATION

392 - Can a medium absolutely rely on their spiritual guides, without having to study?

The medium's mentors, no matter how dedicated and evolved they may be, cannot hinder their will or turn their hearts away from the indispensable struggles of life, in whose benefit all people redeem their criminal and obscure pasts, gaining new merits.

Mediums must study hard, always observe intensely and work for their own illumination. Only thus, will they be able to perform the work entrusted to them, cooperating effectively with sincere spirits who are devoted to the good and the truth.

If a medium expects a lot from their guides, their spiritual mentors can expect much from their efforts.

For Humanity to continue progressing, we must continue to build upon the foundation established in space.

Whenever possible, we must create the habit of living with the luminous and beneficial spirit of the instructors of Humanity, under the aegis of Jesus, always alive in the world, through his books and his exemplification.

The habit of waiting for everything from a guide can turn into a detestable addiction, undermining the most precious possibilities of the soul.

Once arriving at this distortion, the slope of mystifications and doctrinal extravagances is reached, making the lazy and frivolous medium responsible for the deviation from his sacred task.

393 -How should we understand obsession? Is it an unavoidable trial or an accident, which one can easily remove by annulling the effects?

Obsession is always a proof. It is never an eventual occurrence. Yet, in examining it, we need to consider the merits of the victim and the divine mercy bestowed on all those who suffer.

To mitigate or ward off its effects, the feeling of universal love must inhabit the heart of the one who speaks in the name of Jesus.

Doctrinal formulas will not suffice. Dedication through the purest fraternity is necessary. Those who dedicate themselves to the cure of obsession, first and foremost, must consider the need for inner enlightenment on the part of the disturbed medium, for their cure lies in their spiritual education.

If this effort does not happen, be careful, for in this case, the effects will extend to all the centers of organic and psychic strength.

The obsessed person who hands over their body, without moral resistance, to ignorant and disturbed entities is like the artist who hands over their precious violin to an evildoer.

This one may, one day, renounce the possession of the instrument that doesn't belong to them, leaving it shattered, without the legitimate but reckless owner being able to use it for the sacred purposes of life.

394 ~ Is the indoctrination of a disturbed spirit by a convinced Spiritist always useful for curing an obsessed person?

The cooperation of the companion is quite valuable and always does great good, especially for the discarnate.

Nevertheless, the complete cure of the medium does not depend solely on this resource, for while it is sometimes easy to clarify the unhappy entity, the indoctrination of the incarnate is the most difficult of all, as it requires the values of their feelings and goodwill, without which the psychic cure becomes unfeasible.

395 - Can obsession turn into madness?

Any obsession can turn into madness, not only when the law of trials demands it, but also if the obsessed person voluntarily surrenders to the harassment of the sick forces that surround them, preferring this kind of experience.

396 - When it comes to the need for preparation for the mediumistic job, is it fair to believe that evil fluids are moved to the detriment of people?

We should ask you if there is no movement of evil energies in the life's course against your own happiness.

On a sphere like Earth, where the percentage of inferior forces almost overwhelmingly outweighs the legitimate values of good, this movement of evil fluids is more than natural.

Yet, those who operate in this field must know that their efforts are sowing unfortunate seeds whose thorns will later turn against themselves in bitter shocks of return.

It is also necessary to educate today's victims in true faith in Jesus, so they understand the problem of merit in the world's experience.

The affliction of the present can be a good, expressed in precious conquests in the future.

If God allows the influence of such energies in some phases of material existence, it is because the measure has its profound purpose in the divine service of individual regeneration.

397 – Why do some mediums seem to suffer from the phenomena of incorporation, while others manifest the same phenomenon naturally?

In expressions of mediumship there are characteristics inherent to each intermediary between men and the disembodied. However, the lack of naturalness of the mediumistic device, when exercising its faculties, is often the result of a lack of psychic education.

398 – Is it natural that, during study meetings, mediums allow themselves the disturbing entities' influence that breaks the rhythm of fruitful educational work?

Such interference is unnatural and must be very strange to all scholars of goodwill.

If the medium who has given himself over to the sick activity is unaware of his duties in the light of doctrinal teachings, he is an obsessed person who requires maximum fraternal contribution.

Though, if an event occurs with someone with precise knowledge of their obligations in the Doctrine, it is reasonable to hold them accountable for any disturbance.

In such cases, the person's lack of vigilance and foresight about their sacred duties toward good and truth will be the problem's reason.

399 – When an ironic or insulting opinion attacks an expression of truth in the mediumistic field, is it fair to seek the support of friendly Spirits to fight back?

Your restlessness in the world tends to lead you to many misfortunes. A similar request to the disembodied would be one of them.

The values of a mediumistic field triumph by themselves, by the essence of love and truth, of consolation and light that they contain, and it would be unjustifiable to summon the Spirits to discuss with men when there are already too many controversies among scholars themselves.

Furthermore, those who do not accept the sincere and fraternal word of Messengers from the higher plane will also have to look for the tomb someday, and it is useless to waste time with words when we have so much to do in the environment of our own buildings.

400 ~ Can a medium have support of another medium to be assisted by the spiritual friends?

It is fair for a friend to enjoy the fraternal esteem of a fellow believer for matters of intimate and reciprocal trust, but, in the mediumistic role, the bearer of this or that faculty must seek in their own values the element of connection with their spiritual guides.

In this case, it is counterproductive to seek support outside their resources, for otherwise, it would mean resting on

someone else's faith, as faith must come from within each one in life's mechanism.

Furthermore, every medium has its sphere of action within the scope assigned to it. Abandoning one's own trust to rely on others would mean burdening a fellow's shoulders, forgetting the redemptive cross that each incarnated Spirit must carry in search of divine clarity.

401 –Does the mystification suffered by a medium represent a lack of support from mentors on the spiritual plane?

The mystification experienced by a medium always has a useful purpose, namely, to distance them from exaggerated self-love, laziness in studying their own needs, personal vanity, or excessive self-confidence.

The facts of mystification do not occur without the knowledge of his highest mentors, who, only in this way, lead him to precise vigilance and the achievements of humility and prudence in his subjective world.

402 –Would it be fair to accept financial remuneration when practicing mediumship?

When a medium decides to transform his faculties into a source of material income, it will be better to forget his psychic possibilities and not venture into the delicate field of spiritual studies.

When dealing with deep issues of the soul, financial remuneration establishes a criminal trade, from which the medium must expect the most painful rescues in the future.

Mediumship is not a job of the world, and enlightened Spirits, in truth and good, know, more than their brothers in the flesh, the needs of their intermediaries.

403 – Is it reasonable for mediums to consider resolving material issues with their Guides on the invisible plane?

One should remember that the field of material activities is the sacred school of Spirits living on Earth.

If spiritual friends cannot break the law of freedom inherent to their brothers, the medium should not consider solving material problems with friendly spirits.

The world is where the soul must prove experience, witness faith, develop superior tendencies, know the good, learn the best, and enrich individual gifts.

The medium who risks diverting his psychic faculties towards the domain of the world materiality is on the march towards the gross manifestations of the lower planes, where he will contract the most painful debts.

404 – Should the medium sacrifice his obligation fulfillment in daily work and the sacred family environment in favor of doctrinal dissemination?

Mediums should only give to the services of the Doctrine the amount of time they can spare, between the sacred labors of daily bread and the fulfillment of their high family duties.

These obligations execution is sacred, and he must not fall into the slope of parasitic situations or religious fanaticism.

In the work of truth, Jesus walks before any human effort, and nobody should harbor the pretension of converting anyone when the world's duties always offer an opportunity for precise knowledge of oneself.

Let no medium be mistaken in such perspectives. It is better to suffer companions' misunderstandings than transgressing the principles, falling into irresponsibility or painful debts of conscience.

405 – Can it be accepted that Spiritists use the mediumistic apostolate to solve all life difficulties?

The medium should not be burdened with demands from his companions about the difficulties of luck. It's only fair that his brothers and sisters take advantage of his faculties in exceptional circumstances, such as illness and other similar cases.

Though, surrounding a medium with requests of all kinds means distorting a friend's task, eliminating his most precious possibilities.

Furthermore, sincere Spiritism should not repeat the mental attitude of Roman Catholics, who abandon themselves to the "image" of a "saint", forgetting all the self-effort values.

Spiritist groups must ponder that spiritual guides join them in their work, and they will always receive spiritual support with the satisfaction of this or that specific problem, depending on their merits. Doing otherwise is eliminating the mediumistic device, providing painful testimony of misunderstanding.

406 – When an investigator searches the services of a medium, is it fair for him to subject the mediumistic device to all sorts of experiments to ascertain his points of view?

It depends on the character of these experiences, and whatever they may be, the medium needs much care, for, on the path of spiritual acquisitions, each investigator finds the material he seeks.

Whoever approaches a spiritual source, tainting it with bad faith and insincerity, of course, cannot quench his thirst with pure water.

407 – For someone to be sure of the truth of Spiritism, is it enough to turn to a sound medium?

The Spiritism students, still without a firm conviction in the field of faith, must recognize that the resources of a skilled medium do not suffice in such cases. It is necessary that the researcher, along with a healthy curiosity, possess essential moral values, such as sincerity and love of good, serving a straight and fertile existence of pure actions.

408 – Would it be appropriate to create associations providing material assistance to mediums?

In Spiritism, it is always a good idea to avoid undertaking initiatives with the goal of a new priestly class in the world.

In this or that sector of human society, mediums owe the same tribute to work, struggle, and suffering, indispensable for gaining clothing and material bread. Moreover, we must consider Jesus' support for his willing workers above all poor protection in the world.

Every expression of sincere sacrifice is full of divine light, all sincere work is elevation, and all pain is light when borne with serenity and trust in the Master of masters.

409 – How should a sincere medium proceed to enhance their apostolate?

The sincere medium must understand that before considering the Spirits' indoctrination or their companions in struggle on Earth, it is necessary to enlighten themselves through knowledge, the fulfillment of the highest duties, and their effort in perfect assimilation of doctrinal principles.

In carrying out this work, they should never neglect their vigilance, striving to take advantage of the possibilities that Jesus gave them in building stable and helpful work. They must not cultivate suffering due to unreasonable and excessive complaints, nor always resort to the assistance of the guides, as if they persevered in maintaining the attitude of an inexperienced child.

The study of the Doctrine and, above all, the cultivation of self-evangelization must be uninterrupted.

The sincere medium knows how to be vigilant, avoiding material or sentimental exploitation, understanding, on all occasions, that the person most in need of mercy is himself, to give full testimony to his apostolate.

410 – Where is the worst hindrance in the mediumistic apostolate?

-The medium's first enemy lies within himself. It is often personalism, ambition, ignorance, or rebellion in the

voluntary ignorance of one's duties in the light of the Gospel, factors of moral inferiority, that frequently lead them to invigilation, thoughtlessness, and confusion of unproductive fields.

Against this enemy, it is necessary to move intimate energies through study, cultivation of humility, and goodwill, with the best effort of self-education, in the clarity of the Gospel.

The second most mighty enemy of the mediumistic apostolate does not reside in the field of activities contrary to the expansion of the Doctrine but in the very seal of the spiritualist organizations.

They consist of those persons who are convinced about the phenomena, without converting to the Gospel inside their hearts, bringing to The Comforter ranks their whims, inferior passions, harmful tendencies, opinions crystallized in the hardening of the heart, without recognizing the reality of their deficiencies and the smallness of their intimate resources.

Used to stagnation, these unhappy brothers disdain their effort – the only path of definitive and sincere edification – to turn to friendly spirits in the silliest difficulties in life, as if the mediumistic apostolate were a fortuneteller's chair. Incapable of inner work to build themselves in faith and trust in God, they claim to need comfort. If ignored in their inferior whims and personal matters, they are always ready to accuse and mock.

They speak of charity, humiliating all fraternal principles.

They do not know any other interest than that which supports their selfishness. They are ironic, accusatory, and usually act like frivolous and restless children.

These people are also those elements of confusion who do not penetrate the temple of Jesus nor allow his brothers to enter.

This type of enemy of the mediumistic apostolate is recurrent and insistent in their insinuation processes, and the missionaries of goodness and light must protect themselves in prayer and vigilance. And as the truth must always emerge at the opportune moment so that the field of apostolate does not become sterilized, it is essential to flee from them.

411 – Where is the definitive light for the victory of the mediumistic apostolate?

This divine clarity is in the Gospel of Jesus, with which the missionary must fully identify himself to perform this sacred task. The medium without the Gospel can provide the highest information to the framework of Earth's fragmentary philosophies and sciences; he can be a named professional, an agent of experiences of the invisible, but he cannot be an apostle by heart.

Only application with the Divine Master prepares within the worker the fiber of enlightenment for love and resistance against destructive energies, as the evangelized medium knows how to cultivate humility in the love of each day's work, in enlightened tolerance, educational effort of himself, and the meaning of life, knowing, equally, how to stand up to defend his duty of love, defending the truth at the appropriate time without infringing the principles.

The mediumistic apostolate, therefore, does not only consist of the movement of psychic energies in their

phenomenal and mechanical expressions, as it requires the work and sacrifice of the heart, where the light of proof and reference is that born of understanding and application with Jesus Christ.

