

THE LIGHT IN THE MIND

SOME SPIRITUALISTS REFLECTIONS



Jorge Hessen

“THE LIGHT IN THE MIND - SOME
SPIRITUALISTS REFLECTIONS”

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Dedications

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

Preliminary explanation

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

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

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"To be born, die, be reborn yet again, and constantly progress,
that is the Law."

Allan Kardec

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PRESENTATION OF THE AUTHOR

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

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

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

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

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

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

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

Maria Eleusa de CastroHessen (wife)

FOREWORD

As we see, Christianity arises in the course of religious evolution as a time of spiritual emancipation of man. Then also submerged in the ocean of sacramental formulas and dogmatic systems that the human mind was accustomed over time. However, in the midst of all the misleading appearance, it has been retained its inner strength until the moment announced by Christ according to the Gospel of John, in which would have to be restored. Spiritism then appears as the true Christian Renaissance, the happy expression of Emmanuel. The mission of Spiritism is to complete the work of Christ, freeing the religion of ritualism and establishing on Earth that reign of spirit that Jesus spoke to the Samaritan woman. (1)

Spiritism is the fulfillment of that promise. It emerged in precise time in the 19th century, at the very moment that the principles of Christianity were threatened by dogmatic stagnation and were verified by the free examination of new scientific mentality. It opened unexpected perspective the continuation of Christian civilization. Kardec emphasizes this fact, with clear and precise words in *The Gospel According to Spiritism and Genesis*. Spiritism is also a revival, is what Emmanuel called "the Christian Renaissance". Therefore, at the time the modern world vacillates between the beliefs that no longer meet and the promises of the scientific spirit, Spiritism infiltrates the whole structure, to save the future, preparing the foundation of the new civilization.

All the attacks against Spiritism are as useless as those leveled Christianity in the past. The strength of the Spiritism is the strength of life looking for new and more suitable expression of its new developments. No matter what your position is insignificant in modern culture. The stoics and epicureans, the rabbis of Jerusalem and the wise men of Rome and Athens also considered insignificant and superstitious the Christianity. The lessons of history should serve to alert more attentive spirits, calling their attention to statements such as that was said by Sir Oliver Lodge, the great English scholar,

who believed that Spiritism "is a new Copernican revolution."
(2)

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(1) Pires, Herculanum. The New Man, New York: Ed. ABC Fraternal Mail, 1989

(2) Pires, Herculanum. The Infinite and the Finite, São Paulo: Ed ABC Fraternal Mail, 1983

São Paulo , November 2014
Brothers W



LUDIC RAVISHMENTS

Translation
Erika de Castro Hessen

The Spiritualistic House should be a granary of hopes in the tumultuous night of anguishes and pains, for it is the referential of the luminescent message of the Promised Paraclete.

As cell of inalienable importance of the Spiritualistic Movement, we have the Spiritualistic Center, with well-defined functions and, therefore, totally linked to the doctrinaire precepts, in which congregate the followers of Spiritism to integrate in the essence of the Third Revelation, establishing the basic structure of intellectual deepening in the context of the doctrinaire information, so as to be able to rationally embody it in their moral and social daily behavior. However, it is exactly in the spiritualistic houses, where the Spiritualistic Movement should consolidate itself that the strangest “doctrinaire” practices happen. One of the most serious problems of that process arises from those that take up directive responsibilities, without the indispensable moral, cultural and doctrinaire resources.

The Spiritualistic Movement comes from men’s dynamics on behalf of the diffusion of the spiritualistic codes. Thus, we may infer that this process should be consubstantiated in the program of the Code, especially because it is due to it that it exists. But, unfortunately, the Spiritism when becoming popular, remains unknown (for lack of studying of Kardec), and/or distorted and deviated in many of its concepts.

The Spiritism is the Third Revelation to men, having its doctrinaire building found in Allan Kardec’s indefatigable intellectual contribution when compiling the messages of the Spiritual Benefactors, transforming them into books, making

them traditional as basic works, namely: The Book of the Spirits, The Book of Media, The Gospel According to Spiritism, Heaven and Hell, and Genesis.

Therefore practices distant from the objectives proposed by the Spiritualistic Doctrine are not performed in Spiritualistic Centers, among which we remember the sacramental actions such as: baptisms, confirmations, marriages, wakes, tithes, which if done outside the spiritualistic hosts deserve our utmost respect.

As if that was not enough, distant companions of the Christian vigil come, who introduce practices in the spiritualistic nuclei that are inopportune, such as: charity festival (which sounds contradictory compared to the slogan:... do not know your left hand...), sung prayers, special parameters (tie and suit, white clothes), debates of party politics, gambling (bingos, raffles, lottos), fashion shows, etc...

They are brethren who create unnecessary doctrinaire confusion, imposing their own ideas as if they were spiritualistic principles and always accepting "innovations" and unproven "revelations", creating their private Spiritualisms in a confused tendency to the occasional mysticism.

That without mentioning the publication of supposedly "doctrinaire" and truly irresponsible books, through which the exaltation of the mediunic fantasy is promoted. Those are practices that are proper to the darkness, whose objective is the mental imprisonment and the psychic slavery that are promoted on behalf of Spiritism.

We take our time to remember that Spiritism does not endorse "therapeutic" proposals in spiritualistic houses, such as: pyramid therapy, crystal therapy, chromo therapy, music therapy, hydrotherapy, desobsession through magnetic current (would we be bringing exorcism to the centers?), apometry, animic shocks, etc. To "graft" them in spiritualistic institutions as if they were spiritualistic practices is a high-risk attitude, for they disrespect the magnitude of Spiritism when they try to limit it to narrow private points of view.

Until when will they continue imposing ludic ravishments in the spiritualistic centers managed by simple and sincere

brethren (usually without a lot of culture), but who allow themselves to be seduced?

That is why the whim of the wills of the crystallized, yet still in doctrinaire ignorance leaderships is installed, disseminating such practices which are perfectly dispensable in the spiritualistic groups.



FATALITY AND DESTINY, A QUICK REFLECTION ABOUT THE LAW OF CAUSE AND EFFECT

Translation
Erika de Castro Hessen

In human life, everything has a reason for being, nothing happens by chance, even when the situations seem to us as being tragedies. The recent air accident, involving the TAM Airbus that crashed against a building of its own company, beside the Congonhas Airport, in the South Zone of São Paulo on July 17, 2007, seems to us as an evident episode of collective rescue.

Many of those "settlements" are demonstrated by the Spirits in works of the spiritualistic literature. André Luiz narrates an air disaster, in which the pilot, confused by the dense fog, could not avoid the crash of the large aircraft, shattering it against the mountain. In that case, an spiritual instructor comments that "the victims certainly committed faults in other times, throwing helpless brothers off the top of extremely high towers so that their bodies shattered onto the ground; suicides who threw themselves off high peaks or buildings, who, by now, only found resources in such distressing episode to transform their own situation". (1)

As for the victims' closest relatives, how to insert them in the context of the facts? By the logic of life, they (the relatives, mainly the parents), were often accomplices of lamentable delicts in the past, and, therefore, needed to be put through those penalties, throning here the idea that there is no chance in the spiritualistic conception.

How to understand the magnanimity of God's goodness and teachings of Christ in view of collective deaths which occurred in 1961, in that pathetic fire of the "North-American Gran

Circus”, in Niterói? How to understand deaths registered in the earthquake that leveled the historical city of Bam, in Iran, at the end of 2003? How to explain the accident with Boeing from Flash Airlines that occurred in Egypt, causing the death of 148 people on board of that aircraft on January 3, 2004? What is the meaning of those who were swallowed by the Tsunami waters, a tragedy whose dimensions made the entire world grieve? What to think, also, about the shipwreck of the Titanic, a transatlantic which carried nearly 2.200 people? What to say about the 3,000 victims from the attack to the Twin Towers of the World Trade Center in New York, on September 11, 2001? How to interpret those fates?

For the collective tragedies, only the Spiritualism has the logic, deep and clear answers that explain, enlighten and, as a consequence way, console the human hearts, before the bitter sorrow of those situations. The fact is that we have created blame, and we ourselves format the process to extinguish the effects. Before the tragic situations of Earth, the human being acquires more experience and more enlightening energy in the brain and in the heart, to defend itself and value every moment of its life. With the truths disclosed by the Spiritualism, the justice of the hardships is understood today, and it is understood as being an amortization of the debits from past lives.

About that spiritual authors explain that people involved in violent crimes in the past and, also in the present, are brought back by the law for having neglected the gospel ethics. They return and gather at a certain time and place, suffering accidental deaths of many kinds, even in natural disasters.

Thus, before we reincarnate, under the weight of collectives debts, we are informed, in the beyond grave, of the risks on which we are prone, the ways through which we can pay off the debt, however, the fact, in itself, is not deterministic, even because, its consummations depends on several circumstances in our lives, since the karma law admits flexibility, when love rules life and “love covers a plethora of sins”. (2)

Our historical records by the reincarnation ways often show our involvement in sad episodes, in which we caused pain and

suffering to our neighbors.

Many times, in the name of Christ, we burn people, in the fields, on boats and in the cities, in a blind process of persecution to the "infidels".

As time goes by, before the whips of the conscience, we come across remorse, we beg to come back to Earth for the physical rebirth, with previous programming, for the collective disincarnating in painful experiences of fires, drowning and so many other traumatic situations to alleviate the torment that oppresses our minds.

By reincarnating, drawn by a magnetic force (vibratory tuning), consequence of the crimes committed collectively, we meet circumstantially and, by means of drastic situations, we harvest the same evil that we perpetrated against our defenseless victims of past. Therefore, the faults committed collectively by the people (who return to the physical life) are sympathetically expiated, due to the spiritual bounds among them. Thus, explains Emmanuel: "in the collective trial, the summoning of the incarnated Spirits, participating of the same debt, with reference to obscure and criminal past is seen. The mechanism of justice, in the law of compensations, then works spontaneously, through Christ's agents, who summon the accomplices in the debt of the past for the mutual rescues, the reason why often you call - painful luck - the circumstances which gather the oddest creatures in the same accident, which may provide them the death of the physical body or the most diverse mutilations, in the structure of their individual commitments." (3)

Although many accidents touch us deeply, would the tragedies be enough to rescue cruel crimes committed in a distant past. We are convinced that they would not, although the situations - such as the one lived on July 17, 2007 - drive us to question, how, for instance: Why those sinister happenings which arise so much compassion? Would it be fatality? Fate? Which concepts are in the semantic structures of those words?

For spiritualists "fatal, in the true meaning of the word, is only the moment of death" (4), because, as the Spirits have told Kardec: When the moment to return to the Spiritual Plan

comes, nothing "will rescue you" and frequently the Spirit also knows the kind of death through which it will leave the Earth". "Because this was revealed to you when you have made the choice of this or that existence". (5) Even more: "Thanks to the Action and Reaction Law and to the Free-will, man can avoid happenings that should happen, as well as permit others that had not been foreseen. (6) Fatality only exists as something temporary, in view of our immortal condition, with the purpose of "resuming the path" Inflexible fatality and destiny do not agree with the teaching from Kardec. Who believes being a "victim of fatality" blames only the external world for his/her mistakes and refuse to admit the connection that exists between them.

The common man, in his petty interests, does not consider pain rather than as rescue and payment, not knowing the joy of bearing to sincerely cooperating in the construction of the Kingdom of Christ. Those who delight in the journey through the shortcuts of evil the law itself will be in charge of bringing back to paths of goodness. The past often determines the present which, on its turn, determines the future. Hurt for hurt, pain for pain" (7), the Master said. However, a remark has to be made: not all suffering is atonement In item 9, chapter V. of the Gospel According to the Spiritualism, Allan Kardec points out that: "One should not believe, however, that all suffering which one suffers in this world is, necessarily, the indication of one certain fault: Often it is just tests chosen by the Spirit for its purification, to speed its progress".(8) The words of the Codifier are clear.

Those that generalize and affirm that all suffering is the result of mistakes made in the past are not correct. The development of the potentialities, the evolutionary rise, demands work, effort, overcoming challenges In this case it is the trial, and not the expiation, in other words, it is the tasks that the Spirits undertakes at its own request, aiming at its progress, the achievement of a better future.

Within the principle of Cause and Effect, should not those who, together with other people, attacked their neighbors have to indemnify the debt together? This is the so-called "collective

karma". (9) Every action we make, whether good or bad, comes back to us. Our past determines our present, thus there is not favoritism, predestination, or divine wills. The Spiritualistic doctrine does not preach either fatalism or blind conformism before the tragedies of life, even the ones called collective tragedies. What the Spiritualism teaches is that the law is only one: for every action we have a reaction.

The important thing for those that stay here on Earth, in order to have the proper spiritual advance, is not to break apart due to lamentation, revolt because "the big test are almost always an indication of the end of the suffering and the improvement of the Spirit, as long as they are acceptable by love of God". (10)

In view of the exposed, we affirm that the function of pain is to broaden horizons, so that we can really catch a glimpse of the concrete loving paths of balance. Therefore, before the karma commitments, in collective or individual expiations, we must always remember that the purpose of God's law is the perfection of the Spirit, and that, each day, we are walking towards that destination, where our personal effort and quest for peace will be acting in our favor, minimizing the burden of the debts of the past as much as possible.

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(1) Xavier, Francisco Cândido. Ação e Reação, Cap. XVIII, RJ: Ed FEB, 2005

(2) Cf. Primeira Epístola de Pedro Cap. 4:8

(3) Xavier, Francisco Cândido. O Consolado, RJ: Ed FEB, 2002, Perg 250

(4) Kardec, Allan. O Livro dos Espíritos, RJ: Ed FEB, 1979, pergs. 851 a 867

(5) Idem

(6) Kardec, Allan. O Livro dos Espíritos, RJ: Ed FEB, 1979, perg

(7) Cf. JOÃO. 18:11

(8) Kardec, Allan. Rio de Janeiro:

(9) The word karma is derived from the sancrit "kri", whose

meaning is action. Therefore, Karma is the Law of Cause and Effect, or also, according to the third law of Newton, known as the "principle of action and reaction", which says: " To every action corresponds a reaction, with the same intensity, same direction, yet in the opposite sense.". And Christ, when putting back the ear of the Roman centurion that had been cut off by Peter's sword, sentenced: Peter, wrap your sword, because those who live by the sword, shall die by the sword.". We can notice there two wordings of the same action and reaction law: One, in a scientific way, and the other in a mystic one. The layman says: " You reap wind, you sow storm.

(10) Kardec, Allan.O Evangelho Segundo o Espiritismo, RJ:Ed FEB, 1989, Cap.14,



THE PUBLIC PROPERTY AND ETHICS IN THE ADMINISTRATION

Translation
Erika de Castro Hessen

We live in complex tempestuous times. There are several levels of violence in all parts of the Orb. "Urban violence is a natural reflex of those who administrate sumptuous cabinets and deviate funds which belong to people; who elaborate unfair Laws, which favor themselves, who crush the less fortunate, using special measures of exception, who annul them; who demand submission from the masses, so that they are able to obtain what legally belongs to them... producing the moral trash and the psychological, psychic, and spiritual disorders." (1)

In our country, the political and social situation is frustrating. Among cases of corruption, omission and venality, little faith in the men invested of public functions in the public service is left. There is much talk about public policies, however, what most harms the application of those policies is the level of discredit that the State and its "institutions" have reached. The political society is seen with suspicion, if not with hostility, by society in general.

In Brazil, the Proclamation of the Republic, engendered top-down, did not have as a consequence the incorporation of the legitimate republican values of transparency and honesty. Impunity dirties Justice and instigates new irregularities. The mass, in general, mirrors itself in the eminent characters of the public life and looks for, in the resonances of their behavior, justifications for their own deliberated faults.

The jargon of the "Brazilian rule-bending way", or taking advantage in spite of everything and everybody else, breaks

out as a crystallized scope, which makes itself potent and generalizes itself in the fibers of the social fabric. The conception of triumph or personal success, as a result of continuous and systematic work becomes quite unattractive. The enthroning of the "Brazilian rule-bending way" of those who resist to the common sense and ethics no longer means a creative spirit, in its essence, but schemes of the wise guys and the lack of character of those who skipped the honesty classes.

Many wonder in the depths of their minds. Will there be a promising future for a thus structured society? Let's carefully ponder over the news from History, which gives us countless examples of civilizations which corrupted themselves under the empire of the moral defection.

In Rome, in the historic moment of the Empire, the behaviors and values degenerated. Some thinkers and philosophers, in their texts, show themselves overwhelmed by the situation at that time. Many jurists left written records which denoted their concerns with the corruption that invaded the Roman public life. Some others, however, were concerned with spreading populist measures, frequently adopted by rulers inebriated by the power of the strength, and not by the strength of the power.

Many decisions of the rulers served the whims of the masses, numbing their minds with bread crumbs and circus, without educating or guiding it to productive work.

Strictly speaking, who worked was, by force, punished with excessive taxes, so that "magnificent benefits" were granted by the State. The rhetoric and the practice of assistencialism were consubstantiated, at that time, in the lights of taxes, arbitrarily, collected. However, what most infuriated the sober thinkers, of the golden Age of Rome, was the corruption and the exchange of favors, involving public money.

Common sense whispers to us in the acoustics of the conscience that it is up to the State to assure the rights, formally guaranteed in the constitutional basis of the politically organized society. However, not just this, but it is also expected that the State keeps the services of collective interest in normal operation. We know that there are jurists, politic scientists,

sociologists, economists, researchers, including studios of other areas of knowledge, dedicating precious time and continuous efforts to understand and improve the functioning of the State apparatus, aiming at ensuring the process of the collective interests. But...!!!

We do not need to make a superhuman effort to perceive the resemblance between the conjuncture of the current Brazilian setting and the Roman society from two thousand years ago. We still breathe the same tedious airs of the regime of favoritisms. Public money (which should be destined to the people) is divided among some, as if it was private property.

In these two millennia, humanity became sufficiently developed, under the intellect-philosophic and social-scientific aspects, but the practices are frozen in the time. All of us are at the mercy of the unconscious attitudes before the challenges of the hodiernal life. Some developments remain indifferent, as for morality. In consequence, the Country and the World continue disturbed and deprived of a bigger collective harmony.

With the scandals shown by the media, an increasing and preoccupying interlacement between the public administration and criminal activities is seen, through a systemic process of pressure, blackmail, influence peddling, intimidations and corruptions, using bribes and payoffs, among other unimaginable moral impostures.

Actually, all of us suffer due to the lack of Ethics. The Aurélio dictionary gives us one of the possible concepts of Ethics: "Study of the judgments of appreciation referring to the human behavior, from the points of view of good and evil." However, it is extremely necessary to point out that Ethics and Moral are not the same thing, according to the thoughts of several authors. Moral would be the sum of the habits, traditions, laws and costumes that support a society. Therefore it would be of collective character. Ethics requires a voluntary choice of values to which each one submits oneself at his/her own will.

The phenomenon of the globalized world brought in its track the ideological prescription book, establishing behavior parameters based on the ethics of the market, which is, based on competition and exacerbated individualism. In this course,

the prices of products and services are bigger than they should be due to default. The diverted percentages of the public money make the construction of nursery schools, schools and hospitals, among other public works, difficult, since the political disorder and the corruption are factors and consequences which cause the social disorder.

If we want to live in a better world, we have to engage ourselves in promoting a generalized ethics reform. Every change begins with each one of us. For society to improve, each one of us has to make efforts to improve ourselves. The adoption of new habits is imperative. Let's stop trying to take advantage or dodge our own duties. Let's, definitely, stop with the lies, frauds and tax evasion.

It is imperative to make the public property sacred, because all of us are responsible for it.

The public treasury does not exist to be appropriated by some without character, but to serve the untransferable needs of the collectivity. Thus, it is necessary the strict inspection of its use, as the compliance of an untransferable duty.

When we form a society conscious of its duties, only this already guarantee us enjoying a great social well-being.

The Christian Ethics values must be reestablished and the world of honesty must be revitalized. The society we now witness, due to the fact that is based on values (without any value), needs an ethos compatible to maintain itself: cynicism, sadism and consented lies.

If we intend impugn the centrality of ethics in the human being, and, with that, establish a horizon of openness against the arbitrariness, irresponsibility, dehumanization and barbarity, it is necessary to affirm the primacy of ethics in the Public Administration, because it is the instance on which the value of the values of the Administration is based: The public interest.

As spiritualists, we know that to create the "Republic of the Christian Ethics" a mental and behavioral renovation, already in course due to the circumstances, will be necessary, but it may be accelerated through the dissemination of the knowledge which valorizes honesty, dignity of the human life, nature and, even, our spiritual subjectivity.

In this context "the Spiritism, due to its complex cultural, scientific, moral and religious structure, is the doctrine capable of resolving the suffering, releasing its victims. (2) This way, we believe that the Spiritualist Doctrine "arrives, in this serious moment, as an answer from the generous Heavens to the afflicted Earth, offering directions, equipment and lights which provide peace". (3)

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OUR CHILDREN, OUR MOST PRECIOUS JEWELS

Translation
Erika de Castro Hessen

When the topic is “drugs”, we notice that there is a very significant number of people who instantaneously associate this word with products whose consumption is not licit, which are: marijuana, cocaine, crack, etc. However, they forget that, both from the physical and from the spiritual points of view, other toxic products, whose commercialization is licit, are as harmful, or even more pernicious, than those, such as, for example: alcoholic beverages, cigarettes, pills made in laboratories, etc. How many homes are dissolved and how much more crimes are committed, whose cause is drunkenness? How many incurable diseases are identified in people who have thrown themselves to self-cruelty, through nicotine dependency. Therefore, the fact that the substance may be legal or illegal does not have a direct connection with the danger that it offers.

How many families would rather have the ones they love so much live in serenity before the crisis they face in life, and how many would like that the self-destructive habits which they, by mistake, have taken as an assumed solution for their problems, causing pain and grief for themselves and their family groups, did not exist?

To those who have already initiated themselves in the bad vices but have not established a high level of intimacy with the drugs yet, parents can and must support, with serenity, helping them, basically, not to become dependent on those toxic substances, in addition to teaching them to keep the flame of hope burning, ingraining in them the idea that they are just having a hard time of adaptation of the soul in disorder. Due to this, we must not abandon them to their own fate, because

nobody throws herself/himself into the addiction to be unhappy, for everybody pursues happiness.

There is a specific treatment for each chemical dependent. When the dependence is only and exclusively physical, it is announced in the withdrawal crisis, with not so significant reactions, and the cure is relatively easy. However, if the dependence is psychological, the reactions is much more aggressive, and the cure demands a much longer time. Hence the need of compassion, renunciation, and unrestricted familiar affection.

The children, in their childhood, record in their mind all attitudes from their parents, both the good and the bad ones, which are shown in the intimacy of their homes. They grow up watching adults use tranquilizers when they feel tense or nervous and, almost immediately, they witness the first signs of serenity and balance produced by the action of the medicine. When they listen to their parents referring to drinking a cup of coffee to feel stimulated or smoking a cigarette to calm themselves down, such scenes are recorded in their minds, and, when they are faced with the first difficulties of life, inherent to all human beings in evolution, they seek in drugs the pretense existential harmony.

They are equally attentive to the attitude of the parents of the friends with whom they have relationships, and then the contradictions appear, because many of them have different ways of dealing with children. Some of them are totally against the use of any type of drug, whether or not legal, but the majority considers socially acceptable the consumption of alcoholic beverages, the cigarette-smoking vice, the use of "power drinks", etc. All that not to mention the serious problem of the benzodiazepines, barbiturates, and methadone, whose continuous ingestion can cause dependence as any other drug, whether or not hallucinogen. In reality, drugs should not be evaluated based on their legality or illegality, but rather on the harm that they cause to one's health. Adults always have "occasion excuses" and ways to justify those paradoxical behaviors. However, it is a behavior model that does not serve as a reference to anybody, lest to those that are not adepts to

the praxis that Jesus came to teach us.

It was in the 1960's that tranquilizers appeared, scientifically known as "anxiolytics", whose function was to treat the anxiety states, or rather, to treat states of psychic disorders and emotional problems of the daily life. The problem gains immeasurable proportions, when current researches indicate that the diazepam, one of such drugs, has become one of today's most popular "household drugs". By the way, it is important to point out that competent and respectable professionals who work with mental health and daily deal with human emotions already consider that prescribing them is the equivalent of a clear admission of a psychiatry's therapeutic failure.

There are those who, at the smallest signal of distress or discomfort, take some "household drugs", a "soothing beer", a "small cup of coffee" or smoke a "calming cigarette" to calm their anxiety almost instantaneously. This is the basic principle of the dependent behavior paradigm, which is seen in a large number of adults and parents, in which, without "notice", they find themselves deeply ingrained in. Thus, they place in the unconscious of their children, students, and youth in general, the idea that problems can be solved, as if in a sleight-of-hand trick, with a "little help" from a substance derived from the sugar cane called alcohol; an innocent plant of the nicotiana gender (solanaceae), known as tobacco, or from an alkaloid, also harmless, known as caffeine, and so on. However, all of them act on the central nervous system and equally modify the whole individual metabolism.

For many psychologists, if the issue of "drugs" was dealt with adequately at the level of understanding of the children or teenager, ceasing being something secret and mysterious, it would lose many of their attractions. To other specialists, the fact of a youngster trying drugs does not make him/her a dependent. Indeed. However, since nobody has the means to monitor what passes by one person's mind, let alone what passes by the innocent minds of a teenager, mainly because when "drugs" are concerned, youngsters attitudes are extremely silent, mainly because they all know how much

society discriminates those who harmonize with them; trying them is not a problem for those who have their emotions well adjusted at the moment of their curiosity, but for others, not so psychologically well adjusted, trying drugs is a synonym of "continuing trying", always and at any time.

For this reason, parents have to be always attentive and, tirelessly, in search for a sincere dialogue with their children and, above all, loving them, independently of where they are in the evolutionary scale. Parents must not desperate, mainly in today's world. The best form of trying to neutralize the attraction that drugs exert is to stimulate the youngsters to try non-chemical ways to have pleasure. The "rushes" can be achieved through intellectual, artistic, and sports activities, It is up to adults to try to know the teenagers better to stimulate them to try more creative ways to have pleasure and intense sensations, but giving them examples of sobriety. (1)

Coincidentally or not, youngsters who are exaggeratedly into drugs are those who are little loved by their parents, those who feel misplaced in the family group, or that consider themselves less attractive, etc. For those and many other reasons, parents have to transmit confidence to their children through constant affection and love. After all, all human beings need to be loved, even knowing their imperfections, difficulties, and their real differences.

The belief that happiness can be bought at a "Shopping Mall" and that the deceptions, anguish, sadness, and solitude have to be avoided at all costs, consubstantiate the relationship model between chemical dependents (consumers) and drugs (products). It is imperative that we demystify the formula imposed by society on individuals, that the best way to live is an extravagant and exaggerated syndrome of consumerism.

It is important that parents remember that the conflicts and the acts of resistance are part of the emotional instability, natural in adolescence, and that those are not accurate indicators that their children are involved with drugs. This way, it is worthy that parents give them a vote of confidence and form an inexpugnable partnership with them, based on mutual credibility and respect to life. Parents authority (2) is not only

acceptable by most children and adolescents, mainly when they have understanding and affection at home, but rather extremely necessary, for them not to feel insecure in life, and to avoid the inversion of roles.

Another aspect to be consider is to never take extreme attitudes, as, for example: Verbal and physical violence or, motivated by extreme impatience, send a son/ daughter off home. Any precipitated act on the part of parents can be reverted against themselves in the future and throw them to the pain of a delayed regret. It is obvious that each case is individual, but never take any severe solution without trying all the fraternal, kindness, human solidarity and renouncement possibilities of adjustment available inside the hearts of those who follows Jesus Christ teachings. It is convenient not to forget, above all, that a devote prayer is the most powerful tool the man has as a solution against any suggestion from the evil.

Speaking of solution, there are several parallel ways of helping those who depends on drug: Medical treatments; cognitive and behavioral therapies; psychotherapies, self help groups, to consider: Alcoholics Anonymous, Narcotics Anonymous, etc. In the experts' opinion, the treatment of drugs dependents does not require, in many cases, confinement, since the responses have not been favorable when they are distant from the family contact. Quite to the contrary, the inefficiency of the treatment in those conditions is seen, with a significant increase in consume when they leave the clinic.

It is a matter of education in a crystallized family, in a dignified school, in an honored community, and not police repression policies, which establish more violence than solutions. All of us know that violence generates violence. The families that are faced with a drama like this at home must, in the first place, search strength in God, merciful and just Father, and in Jesus, because He did not come just for those who are healthy, but, basically, for those who are not; in the second place they must not show cowardice before the fact, because behind all moral fall there is a concealed cry of "help!". We have to talk, explain, guide, and assist those who have become victims of drugs, looking for both competent Medicine and Spirit

Doctrine resources, in order to obtain the reeducation and happiness of those who were given to us by the Divine Law for our and their venture. (3)

It is important that parents teach their children to keep permanent alertness through prayers based on a reasoned faith that the Spiritualism proposes, among other blessings, the mental balance and the strengthening. One thing is certain: Spiritualism does not propose specific solutions, restraining or regulating each attitude, nor dictates magic formulas of good behavior to the young. It prefers to accept, in all its amplitude, the rules of the Divine Law, which guarantees everybody the right of choice (the free will) and the consequent responsibility of their acts.

Under the Spiritualist approach, we know that many brothers of our spiritual world who have used drugs when alive continue prisoners of their vices. They connect with their akims, the living addicted, magnetizing themselves in their perispirits, to absorb the pernicious emanations that come from the use of drugs.

The noxious energies of the addicted from the other world can, in the long run, cause severe organic disturbances in the living addicted, such as: Lung cancer, problems in the liver, cardiovascular system, blood, respiratory system, brain, and cells, mainly the neural ones (4), due to the weakness of the vital centers of the addicted who are still alive. The destructive effects of the obsession and the drugs are so intense that extrapolates the limits of the physical organism of the addicted, reaching and substantially harming the balance and functionality of the perispirit. If death surprises them, even before they regenerate they preserve, in the spirituality, the stigma of the harmful practice which led them to the degeneration of their respective vital centers, visible in the perispirit.

For all those reasons, we need to learn to serve, forgive and help young people between the walls of the home, supporting the balance of the hearts which associate us to the existence and, if we really devote ourselves to combat the evil, we are going to know the prodigies achieved from small sacrifices at home, based on the love therapeutic. (5)

Let us first trust in God, and then choose, because the pills of love and affection, the drop of renunciation, the tea of love in the family, are the most efficient remedies to cure pathologies of any origin. These remedies are consubstantiated with great attention from parents to their children, showed through the healthy concern they have with their moral formation and in supplying their affective needs.

Let's keep alert! Our children are our most precious jewels, we must not let them alone!

SOURCES:

(1) Available in the site www.senado.gov.br/publicações, accessed on 09/08/2007

(2) Authority must not be misconstrued as authoritarianism, arbitrariness, or inflexibility.

(3) Franco, Divaldo Pereira. "Após a tempestade", dictated by the spirit of Joanna de Angelis. Bahia: Editora LEAL, 2nd Edition

(4) The neurons keep a close relation with the perispirit, according to André Luiz in "Mecanismos da Mediunidade"

(5) Xavier, Francisco Cândido. "Caminhos de Volta" - Several Spirits



LET'S PROTECT KARDEC FROM CONCEPTUAL INSERTIONS AND EXOTIC PRACTICES

Translation
Erika de Castro Hessen

For some fellows of "light or clean" nature (!?), doctrinal pureness echoes as something obscure, subjective. We do not share this thesis. We believe that it consists on the observance of the simplicity of the written concepts, practiced and based on the Codification, whose basic recommendations were supported by the "Spirits of the Lord, which are the virtues of the Heavens", (1) as said by the Spirit of the Truth , in the introduction of "The Gospel According to the Spiritualism".

It recently happened to us: At the end of a lecture, whose theme emphasized the matter of the practices differing from the norms of conduct that the Spirit Doctrine prescribes, a fellow approached us, showing a series of doubts about the spirit institution where he regularly went, near his residence. He confessed that he was trying to harmonize with that group, but the way they conducted the works conflicted with the explanations from the Codification Books.

He also explained that in that center, the workers adopted the practice of the "apometry" to promote sections of "desobsession" and that the treatment through "magnetic current" was the fad of the Brazilian Mid-west. (sic) (!?) He also told us that, while some used crystals to energize the assisted, others recommended the habit of meditation under pyramids for the necessary spiritual balance. There were also those who stimulated the famous "bath with coarse salt", together with "medicinal" herbs and the like.

Invited to work at that center, assisting needy people from the region, he showed himself extremely apprehensive in

assuming such responsibility, since such practices were not consonant with the teaching of the Spirit Doctrine.

When questioning us whether or not he should accept such task, we explained to him that: Since he had some knowledge about the norms of the Codification and showed good critical perception and doctrinaire criterion, either he should draw away from the group with which he had associated himself, trying to identify himself with another institution in which meetings in the terms of the Third Revelation were established, or he should stay as a missionary, transmitting, little by little, the clear notions of the Spirit Doctrine. We remembered our brother that many centers sustained hypnotizing movements and ideas in order to ingrain, in the marrow bone of the Spirit Doctrine, some strange practices, under the auspices of the assistance calls of innocuous results and propagate impacting neologisms for supposedly efficient "spiritual treatments". We explained that the tragedy of the matter is that those groups are dominating and, as a consequence, they hold hegemonic power in the spirit movement in certain places.

We explained that the Spirit Center has to work as if it was an authentic spiritual emergency room, exactly as a relief in favor of the souls in disorder, and not a stronghold of illusions. The Spirit House has to be increasingly prepared to receive a contingent of people lost in the swamp of their own imperfections, and who are in the dim valleys of ignorance.

Those who read books considered as advanced literature, but from rather dubious authors, without seriously reading and studying Allan Kardec first, take a big chance of taking narrow paths and confuse tracks, through which accessing the clarification is difficult. The spirit nuclei reproduce the doctrinal nature and conscience of their leaders. Our brother told us about practices that clearly collide with Karnes's postulates. Consequently, Spiritualism is not practiced there. However, those are stages of incipient understanding, maybe necessary to neophyte people (and we have to remember here: to each one according to his/her merit). It was necessary to remind him, however, that even in groups that are badly guided by their leaders there are people who are willing to help needy

brothers, independently of any pre-established rules, what grants them some merit, obviously.

We alerted him, however, about the difficulties that he would certainly find, because easy access to the minds crystallized on basis of "incontestable truths" would not be easy, but nothing prevented him from accepting the challenge, if the intention to serve were bigger than the practices that were not in consonance with the Spirit project. The important thing is to serve in the name of Christ, even if heroically cohabiting with practices void of any logical sense. On the other hand, calming his hesitant spirit, we reminded him that nobody is forced to live under the bonds of embarrassment.

Spiritualism brings us a new religious order that needs to be preserved. The Third Revelation is the wise answer from Heavens to the questions of the afflicted creature on the Earth, leading it towards God. We believe that preserving it from the presumption of the reformers and from the superficial proposes of those who ignore it and just belong to the groups where it is presented is our duty. "At this moment, we count the glories of Science, Technology, thought, art, beauty, but we cannot ignore the devastating statistics of perversity originating from behavioral perturbation"(...) the human creatures have not found the point of their full realization yet. That because Jesus has been the object of immediatist excogitations in the championship of the personal projections, in religion, politics, and mean interests. (...)" (1)

If we embrace Spiritualism, as a Christian ideal, we cannot deny it fidelity. The legacy of tolerance does not consubstantiate itself in the omission of the verbal warning before the conceptual insertions and anomalous practices that some fellows intend to impose in the heart of the Spirit Movement.

The doctrinaire purity is, for those who jump at conclusions, the intransigent defense of the spirit postulates, without a bigger observance of the evangelic norms; to others, who also jump at conclusions, it is the rigid equality of types of behavior, without the due consideration of the differentiated levels of evolution in which people are staging. We know that rigidity in

excess in the defense of the doctrine could lead us to serious mistakes, if we follow the paths of unjustifiable extremisms, notwithstanding that they will result in unacceptable division, in view of the obligations of the fraternity.

It is obvious that we cannot convert the defense of Kardec's purity in crystallized standardization of the practices which can oppose the spontaneous creativity, in face of the freedom of action. In spite of repelling extreme attitudes, we cannot give up the vigilance required by the pureness of the spirit postulates. So, when the situation imposes itself, we do not hesitate, and we have to be on alert about the fidelity we owe to Kardec and Jesus. It is important that we do not forget that through small concessions we defile the project of the Third Revelation.

"It is necessary to preserve the Spiritualism as we inherited it from the eminent Codifier, keeping the clearness of the postulates and contents, not allowing the establishment of pernicious addenda, which will just cause confusion to those who are credulous and do not know his directions." (2) It is undeniable that there are countless practices that are not compatible with the doctrinaire project that it is imperative that we fight to exhaustion, on the basis of the Christian dignity, without any traces of fanaticism, tending to make impossible any healthy discussion of controversial issues.

Showing some apprehension about the Spirit Movement our "Brazilian Kardec" recalls: "the Good News (...) produces internal jubilation and not exterior tumult (...) It is not licit that we transform ourselves in insensate people in dealing with spiritual questions. Preserving, therefore, the pulchritude and seriousness of the Doctrine in the Spirit Movement is the duty of all of us and particularly of the National Federative Council through the Federate Entities" (3) (our highlight)

For those who are still excessively set in phenomenal questions, Bezerra reminds: "(...) the mediumship must be holily, Christianly practiced, with responsibility and criteria of elevation in order not to become an instrument of perturbation and carelessness" (4). The mediumship practice must be reserved to people who know Spiritualism, since the

participation of people who ignore how the mediumistic stimulation works is extremely dangerous, and, due to the lack of attention on this topic, after more than one century of mediumship under the light of the Spirit Doctrine, we still have it, still ridiculed by the intellectuals, materialists, and atheists, who insists on despising it until today.

Regrettably, in the name of the Spiritualism, many proposes "apometries", desobsessions through mental-electromagnetic current (5), the use of colored lights to cleanse the human halo and (baffling) cure heartburn, kidney calculus, dermatitis, toothache, influenzas, hiccup in children, verminosis, chilblain, etc. Weren't that enough, there are even recommendations of coal therapy (!?) to neutralize the "evil eye". It is just putting a piece of coal under the bed and we will immune to humanity's greatest affliction - "envy" - and, in this tragicomedy, Spiritualism stumbles in some Spirit Centers.

The true Spirit practice is the Christian moral expression, consubstantiated in the Gospel of the Master Jesus. Thus, the spirit group will only have more credibility if there is doctrinaire purity and if the practice follows Jesus' teachings, under any type of continent (desobsession, mediumistic education, lectures, books, messages, Social Assistance, etc.).

In Spiritualism, Christ appears as the admirable and generous conductor of hearts and the Gospel shines like the Sun, in its magic greatness. A doctrine that grew dramatically in the past luster's, in its hosts there are good leaders, while there was also the appearance of imprudent innovators, with the presumption of "modernize" Kardec.

Let's remember that Kardec gave humanity the best of all packages (doctrinaire purity) to the divine gift that is the Doctrine of the Spirits, and those who have, as their basis the foundation of the Gospel can even live with any work or philosophy, because they will be immune to the virus of the besieging influences.

SOURCES:

- (1) Bezerra de Menezes. (A psychophonic message received by

the medium Divaldo Pereira Franco, on November 9, 2003, in the closing of the Meeting of the National Federative Council, in the headquarters of the Brazilian Spirit Federation, in Brasília. Published in Reformador/December/2003)

(2) Ibid

(3) Ibid

(4) Ibid

(5) Alavanca Newspaper - April/May-2000



INSIGNIFICANT WASTE! - UNTIL WHEN?

Translation
Erika de Castro Hessen

Brazil wastes US\$ 250 billion dollars every twelve month, which is the equivalent to approximately $\frac{1}{4}$ of its GDP (gross domestic product). It is unacceptable that a country should neglect amounts of such volume for the goods and services produced in a year, because society and the authorities in charge of inspecting as a whole are insensate and not vigilant.

If the waste was reduced in at least US\$ 30 billion/year, one million jobs would be generated, that's right, a million new jobs - in the several sectors of production - as affirmed by the specialists.

There are countless wastes of difficult quantification, but identifiable through the magnifying glasses of studious people, whether in civil construction, basic sanitation, civil service, water consumption, etc. Many of us have already witnessed the waste of grains transported in the wagons of the trucks on the Brazilian highways, which, in a glance, seems insignificant. However, this waste represents a significant loss to the public funds that could be avoided, if it wasn't for the indifference of the proper authorities, on our highways, concerning rigorously inspecting the traffic of such products. Were that not enough, there is also the serious problem of the stock of grains, as we are informed, improperly made in several warehouses of the country, resulting in bulky losses for the nation. Until when?

Nearly 30% of the food produced in Brazil goes to the garbage can, without any chance of being used. This is the conclusion of a study carried out by the Associação Prato Cheio (Full Dish Association) (1) that aims at combating both the famine and the waste of food in urban centers (2). The process

of loss of products begins right after the harvest. A lot of food is packed without any care and in inappropriate containers.

In the topic of electric energy waste, according to the data from Eletrobrás, the Brazilian industry consumes nearly 9.2 million of MW/h, from which 31% could be saved. It is estimated that the segment consumes nearly 9.2 million of MW/h, from which 31% could be saved. This sector is the one that most consumes and wastes electric energy. On the other hand, in the commercial segment, it would be possible to save 18.9% of the 5.6 million of MW/h consumed, according to Eletrobrás' calculations. In the residential area the waste is also big. The segment consumes nearly 7.5 million of MW/h and could save up to 25% of this total. (3)

We also witness waste in unusual situations. How many times have we seen, in public rest rooms, some users that, to dry their hands, exaggeratedly use more than two paper towels? It is an "insignificant" gesture which reveals lack of manners, lack of consideration to others, waste of collective material. The full citizenship should be exercised in the small gestures that, in the whole population, make a big difference. There are other countless small gestures that could be modified through education, such as: open faucets, lights on, garbage on the streets, air and river pollution, etc. All of this can be avoided if, together to the family education, family citizenship were included.

There is, really, a very serious problem to be considered: we are making misusing our potable water. It is known that almost half the volume collected in the sources and springs does not get to the Brazilian residences. In the middle of the way, there are leaks in the plumbing, mistakes in the consumption measurement, misappropriations resulting from illegal connections. (4) The surveying is from the Instituto Socioambiental (Socio Environmental Institute) ISA, the organizer of the "De Olho nos Mananciais" (Watching the Springs) campaign, which aims at alerting the population about the rational use of the water. This reality is really concerning. The resources are getting increasingly scarcer.

According current researches - it is important to point out -

the loss of water in the Brazilian capitals is 6,14 billion liters a day, in other words, 2,457 Olympic swimming pools every 24 hours. This is equivalent to 45% of all water collected from the sources and springs. The waste champion is Porto Velho, with 78.8% of loss. Rio Branco (74.6%) and Manaus (72.5%) come next. Rio de Janeiro is in the first place in absolute volume of waste water, with 619 Olympic swimming pools a day. Next come São Paulo (426) and Salvador (160). From the 27 Brazilian capitals, the population has the service of distribution of treated water in just six. Porto Velho (30.6% of the population), Rio Branco (56.2%) and Macapá (58.5%) have the smallest rates of assistance. Vitória is the champion capital in water consumption, with 236 liters per inhabitant per day. Rio de Janeiro (226) and São Paulo (221) come right after it. The UN recommends the use of (110) liters per inhabitant per day. (5)

Let's, then, learn how to save water in the several situations of the daily life. For example, in the daily bath, we have to accustom ourselves to turn off the tap when rubbing ourselves with soap. When brushing our teeth, we have to water the brush, turn off the tap, and, when washing our mouths, we have to use a glass of water. When washing our hands, face or shaving, we also have to be rational. We have to keep the flush valve always well-regulated and repair any leaks, as soon as they are identified. When doing the dishes, we first have to clean the food off the plates and pans and then use the previously wet sponge with soap. Then, to finish the chore, we have to open the tap and wash them. Washing clothes also demands discipline. We have to accumulate a reasonable quantity of clothes and then wash them all together, because this way we are rationally using such precious liquid. After putting water in the tank, while washing the clothes, we have to turn off the tap, and after having washed them, we have to use the water to wash the yard. This way not only are we saving water, but electric energy (for those who use washing machines). When watering the plants in the yard, we have to use a watering can instead of using the hose. To clean the sidewalk, sweeping is enough.

We have to avoid wasting, even because, facing the facts, we cannot accuse life, God, the weather, the country, etc., for what is just a consequence of the incompetence, improvidence, and irresponsibility of each one of us. In this regard, one day we read a Chico Xavier's psychographed work (I cannot remember the title), about a seamstress who was not worried in using, when working, the "insignificant" sewing threads that would be left. Because of that, she reincarnated with the difficult karmic commitment of working in the fields, growing and taking care of cotton plants, in order to repair the non-observed waste. The lesson is significant and also warns us about an interesting reflection: What have we done of the "insignificant" wastes resulting from contumacious insurrection against nature's guidelines?

SOURCES:

- (1) Available in <>
- (2) Available in <> accessed on 12/06/2007.
- (3) Available _____ in <http://www.estadao.com.br/arquivo/economia/2007/not20070201p19525.htm>, accessed on December 01, 2007.
- (4) To find the quantity of water wasted in the pipeline system, the calculation is the following: we deduct what was taken from the springs (the measurements are made in the Water Treatment Stations) from what is consumed by the population. That's why leakage, measurement mistakes, frauds in the hydrometers and clandestine water connections are calculated as loss.
- (5) Available _____ in _____, http://revistadasemana.abril.com.br/edicoes/13/ambiente/materia_ambiente_261265.shtml, accessed on December 06, 2007.



PRESERVING THE ENVIRONMENT - SPIRITUALISTS, LET'S GET TO IT! LET'S DO OUR PART

Translation
Erika de Castro Hessen

Nations frequently fight to have or maintain control of raw materials, energy supply, lands, water basins, sea passages and other basic environmental resources. "Those conflicts tend to increase as the resources become scarcer and the competition for them increases". (1) The unbridled economic model, predominantly consumerist, is one of the barriers that prevent the environmental conscience.

Currently, it is not even necessary to have the gift of divination to make a projection about the setting of the future of our planet. We know that we are in the imminence of ecologic disasters, with unexpected consequences, in view of the route of collision between man and nature.

Why are we so ungrateful with the Nature, which incessantly works for us offering unlimited resources, forgetting that it also, like us, loves, suffers and becomes revolted? Hence, in this regard: Recently we have seen twisters in the south of Brazil, with a procession of tragedies. In the USA, hurricanes are shaking the structures of the American society, as, for example, Katrina. In Europe and in other parts of Earth, we see increasingly incandescent summer, causing fires in several forests of the Orb, without any precedent in history.

It is imperative to respect Nature, and, about that, Emmanuel clarifies: "Nature is always the divine book, where the hand of God wrote the history of its wisdom, book of life that constitutes the school of men's spiritual progress, constantly evolving, with the effort and dedication of its disciples ". (2) We already notice that our Planet, the Earth, is in an accelerated

process of warming and needs urgent measures! The report of the UN (the United Nations) commission that studies the climate changes is gloomy: "Until the end of the century, three of each ten species of living beings will disappear from the Planet and human life will be deeply affected". (3)

According to NASA's Goddard Institute for Space Studies, 2005 was the year that registered the highest level of temperature on terrestrial surface, since the beginning of the modern climate registrations, in 1890, "probably the hottest of the last thousands of years." (4) The main atmosphere pollution agents, responsible for its accelerated warming, are the industries and the vehicles moved by combustion engine (liquid and gaseous fuels), but there are other toxic agents that also cause a great environmental trouble, like chimneys without the due protection (filters), purposed or accidental firing of a forest or field, and, the incinerations (garbage, industrial or hospital residues, etc.).

Paper and cement factories, chemical and metallurgical industries and refineries emit sulfur oxides, nitrogen oxides, sulfur, metallic particles (lead, nickel and zinc) and other substances used to make insecticides. "The exhausts of the automotive vehicles emit gases such as carbon monoxide (CO) and dioxide (CO₂), nitrogen oxide (NO), sulfur dioxide (SO₂) and hydrocarbons. All those polluters are the result of human activities and are released into the atmosphere." (5)

Another important factor is the disoriented deforestation, which effectively contributes to the atmospheric warming, because the burning of the forests produces great quantities of carbon dioxide. Carbon dioxide, on its turn, has the propriety of absorbing heat, causing the "greenhouse effect". The proportional increase of those gases released into the atmosphere causes an accelerated warming of the terrestrial surface, known as "global warming". The greenhouse effect (6) has gained notoriety in the last 50 years, period that coincides with the popularization of the use of the fossil fuels in vehicles with combustion engines.

In 1985, scientists identified a hole in the ozone layer, over Antarctica, which has frighteningly continued expanding itself.

The ozone reduction (7) contributes to the "greenhouse effect". The consequences of this syndrome are catastrophic, such as the warming and the changing in the climate, leading to the occurrence of hurricanes, severe storms, and even earthquakes; the effect of the "El Niño and La Niña" is also terrifying, because it accelerates the thaw of the polar icecaps, consequently raising the level of the sea and flooding coastal regions. An evidence of that are the records of the diminution of the Himalaya, Andes and Kilimanjaro glaciers, and the only Bolivian ski resort, Chacaltaya, ended up its activities because there is no snow in that region anymore.

The ozone layer is much more exposed to the Sun. Effectively, gases and vapors released into the atmosphere absorb the infrared radiation emitted from the surface of the Earth, and, on its turn, return the absorbed energy to the surface. Result: The surface retains almost the double of the energy that it should receive from the Sun, becoming around 30 degrees Celsius warmer than if it did not suffer from the action of the gases which provoke this increase. The scientists calculate that, in the south hemisphere of the planet, thousands of people will not resist the heat. If the increase of the temperature is of 3°C, the number of dead people per year shall be 87 thousand until 2071. If the increase of heat is of 2.2°C, the number of dead people shall be reduced to 36 thousand per year. Therefore, in the face of those alarming forecasts, what are we going to do? I believe that no longer walk against Nature.

The analysis of several environmentalists reveals that the increase of the temperature in up to 8°C, in the mild regions, and 5°C in the tropics will provoke disastrous impacts in the ecologic balance before 2100, with the extensive extinction of animal and plant species, and the extinction of vast areas of wild forests, such as the Amazon Rainforest, known as the "Lungs of The World", ending up with great part of the life on Earth, with thousands, or maybe millions of dead people.

We know that the climate and the environment exercise great influence in the incarnated spirit. The climatic reality is constituted of several elements, namely: temperature, rain,

humidity, winds, air masses and atmospheric pressure, and it is influenced by several other factors, such as, for example: the region or country astronomic and geographical, the configuration of the territory, the altitudes and the master lines of the relief, meteorological phenomenon, etc. In view of that, Emmanuel admonishes: "The environment where the soul is reborn constitutes, many times, the expiatory evidence; with powerful influences on the personality, it is indispensable that the enlightened heart cooperates in its transformation for the good, improving and elevating the material and moral conditions of everybody who lives in his/her influence zone.

When society noticed the catastrophic effects, the unbalances and environmental disasters, the norms which regulate the relationship between man and the environment started appearing, to deviate the route of a probable shock between Nature and man. The milestone of the consolidation of the environmental conscience was, without any doubt, the United Nations Conference on the Human Environment, having met in Stockholm, in June, 1972. Twenty years later (1992), the Rio-92 was another important milestone to the Environmental Rights and the environmental protection policies in several countries, mainly in Brazil.

The negotiations progresses about the implementation of the Framework Convention on Climate Change resulting in the adoption, in 1997, of a Protocol, during the Third Conference of the Parties (COP), in Kyoto, Japan. This document, which was known as the Kyoto Protocol, (UNITED NATIONS FRAMEWORK CONVENTION ON CLIMATE CHANGE, 1997), establishes goals and deadlines referring to the reduction or limitation of the carbon dioxide and other gases, responsible for the greenhouse effect, future emissions, etc. (9)

It is not without any reason that we have to indeed consider the real dangers which surrounded us. The hole in the ozone layer; the disordered deforestation of our forests; the pollution of our clear waters, the polluter industries, the increase in the production of combustion vehicles, etc. If we meditate about the moment in which we live, under the perspective of the spiritualist revelation, we will have sufficient reasons to believe

that the immobilism and despair, which are consequences of the pessimism and indifference which currently prevail among men need to be replaced by an efficient action of each one of us. And why do we not do more and try changing this sad situation? Why do we not mobilize ourselves adopting urgent prevention measures, avoiding, this way, a greater harm, in other words, an ecologic chaos to ourselves and, mainly, to the future generations, instead of staying just as spectators?

We can stimulate, in the use of our full citizenship, the creation of a rigorous anti-pollution legislation; adopt the daily car rotation (a person who drives 20 kilometers per day in a "popular" car (1.0 c.c), moved by gas, emits 1.87 tons of CO₂ per year. To neutralize these emissions, they need to plant nine trees at each year); we have to collaborate in the control and inspection over deforestations and fires in woods and forests; planning our residences in suburbs, in cities, always trying to reach the harmony between the nature and the urbanization; we can stimulate people to plant trees; avoid the water and electric energy waste; cover small distances by bicycle, instead of using a car; separate the garbage, if in our city there is no selective collect of garbage and, much more...

We must be attentive, open our eyes to the specialists alerts, because it is already clear that it is just a matter of time, to the disastrous consequences of the forecasts begin to affect, brutally, our lives and, mainly, our children and grandchildren lives. And we cannot skip our responsibilities with occasional excuses, assuring that everything is set by God!!!! Let's not forget that God manifests himself to the man through the very man.

Therefore, not everything is set, because, it is, only, of the man's action. The Earth is similar to a living organism, with mechanisms to self-regulate its functions. (10) Let's remember that if the global warming is a world matter, the consequences over the Earth will be of individual responsibility.

It is obvious that we have to keep the faith in better days, even because, "the Spiritualism, in its mission of Comforter, is the backing of the world in this century of descending in its History; only it can, in its form of reborn Christianity, save the

religions that turn off themselves between the shocks of power and ambition, egoism and domain, indicating to the man his true paths. In its spring of clarification, we may drink the crystal clear lymph of the comforter truth of the Sky, preparing the souls for the new age.

Spiritualists, let´s get to work!!! Let´s do our part. Let´s not transfer to other people, or to our governors, what it is, also, of our responsibility.

SOURCES:

1 - That extract is found on page 325 of the BRUNDTLAND report, of 1988, of the World Commission on Environment and Development, in the book "Our Common Future"

2 - Xavier, Francisco Cândido. The Consoler, dictated by the spirit Emmanuel, Rio de Janeiro: FEB publishing house, questions 27, 28

3 - Report of the UN (United Nations) commission which studies the climate changes, 2007

4 - As NASA´s Goddard Institute for Space Studies, USA

5 - Text of Marcos Tadao Mendes Murassawa. Global Warming - Fiction x Reality accessed on 01-01-08

6 - Phenomenon observed for the first time in 1827, by the scientific community

7 - Ozone is a gas which filters the ultraviolet rays of the Sun. If these rays reached the terrestrial surface with more intensity they would provoke skin burning, that could even cause cancer and destroy the leaves of the trees. The ozone layer protects the Earth of the ultraviolet rays of the Sun, which are extremely harmful to the life. It is situated between 15 and 50 km of altitude.

8 - Xavier, Francisco Cândido. The Consoler, dictated by the spirit Emmanuel, Rio de Janeiro: FEB publishing house, 2001, question 121

9 - Through the Kyoto Protocol the industrialized countries commit themselves to reduce their carbon dioxide (CO₂) to a level 5.2% smaller than in 1990 between 2008 and 2012. For that, the ratification of 55 countries is needed.

10 - Theory which assures that the planet Earth is a living being. It was presented in 1969 by the British investigator James E. Lovelock, the Gaia theory, also known as 9-Hypotesis Gaia, said that the Earth biosphere is capable to generate, maintain and regulate its own conditions of environment.

11 - Xavier, Francisco Cândido. Coming to the Light (A Caminho da Luz), RJ: FEB publishing house 1987



IS THERE THE "HALF HONEST", THE "ALMOST HONEST", THE "MORE OR LESS HONEST" PERSON?

Translation
Erika de Castro Hessen

When the topic refers to HONESTY of directors and workers of the Christian hosts, the subject is really worrisome in view of the evidence. One of the most dramatic ones refers to the religious leaders that become rich - millionaires, I would say - at their followers' expense.

And here a remark has to be added: I am not the first, the only one, or the last one to release this vice procession, but the Media, frequently, announces and exposes such facts, which are frankly abominable and have great negative repercussion.

We give lectures about this subject in several centers and point out, from the rostrum, that the authentic Christian is honest in everything he/she does.

If someone owes anything, s/he obligatorily has to pay off that debit with his/her creditor; it is simply a matter of honesty. It is not possible "pretend" forgetting the debt. Transparency is indispensable in the monthly rendering of accounts with the contributors of the spiritualist house. We believe that it is simply an obligation to fix the demonstration of the right application of the funds received on the bulletin board. The administrators that act this way see the credibility of the institution they administrate and the pureness of their intentions become patent. On the other hand, one avoids rumors like: - "So-and-so is increasingly rich"; "so-and-so built a mansion with the money donated to the center" and, "so-and-so bought a brand new very expensive car", look at this!

We remember that once, after a lecture about this troublesome topic, there were rumors in the center hallways,

some spiritualist directors threw a "hail of bullets" at us (when we were not there, of course!) and, subtly, proscribed us from the orators scale. That decision did not affect us anyway, even because that would imply in admitting we complied with their obscure artifices with somebody else's money.

We confess that we were surprised with some of them, who were totally disharmonized (those that dissimulate holiness gestures, gentle words, superiority look, they judge themselves owners of the truth, etc.) dictating norms of conduct, that not even them have doctrinaire support to exemplify. It is a pity. And the worst is that all of them are there as if nothing had happened. They are with their minds narcotized in the illusion that they are missionaries.

I wonder if the means justify the ends, when the directors are negligent concerning rendering accounts. If they are not in debt, they do not have what to fear, do they? It is evident that we became speechless and embarrassed when we know, through the press, that some "philanthropic" institutions deviate resources, emit false receipts of false donations, etc.

There are centers that give, a "little help" to their fellows, dribbling the withheld taxes from the Federal Revenue ... go figure! Other institutions receive clothes, shoes, food, household appliances, etc., as donations, and the directors take them, with the greatest naturalness.

We know about institutions that accept donations, even of valuable objects and that the directors take the best of them, of course, before exposing them in bazaars they call "beneficent", aiming at collecting funds to "social assistance" works. So, I ask: Is that the fruit of my imagination?

I wonder if we are obsessed talking about the subject. No, my brothers. We are completely conscious of the Christian responsibility. Prudence continues being our best counselor. It is waste of time intimidating us so that we are discouraged of the task of spreading the Spiritualist Doctrine according to what we received from the spirit of "Truth", through Kardec.

We also remember that the "owners" of some centers - those centers where the owners eternally alternate themselves in the administration - and that, in that occasion, heard our lecture

about that stimulant topic, made a great noise in the conscience, became agitated, held solemn and private meetings, of course, to assess the obsession that took on the orator. Ah! He is being influenced by the darkness, because he is not respecting those who search the spiritualist center for the first time, when emphasizing dishonesty. Oh! They can even think that the message is for our board of directors.

It is imperious to point out that we do not make use of the word to render spiritualist messages directed to institutions A, B or C, and much less aiming at defaming its image. We direct ourselves to all, indistinctively, as a general alert. We diffuse the concepts without privileging this or that spiritualist group, but as a matter of ethical conscience, we believe that the authentic spiritualist has to be faithful to the principles the doctrine imposes and knows that HONESTY is OBLIGATORY practice (with capital letter, right!) to all human beings, and mainly for a Christian. We cannot see any logic in a "half honest", "almost honest" or "more or less honest" person. Either one is honest or one is dishonest, there is no compromise.

Shall your word be yes! yes! - no! No! Jesus taught us. Therefore, that is definitively exorcised each and every evasive that tries to justify fraudulent concessions, as if they were normal in certain occasions. The darkness phalanxes organize themselves to obstruct many Christian projects. The obsessors are intelligent, organized and they will take a step each time, because they know our vulnerable points very well. In this case we do not believe that warning about the obligation of the honest conduct is a darkness artifice, but that the spiritualist ideal is increasingly ethical and transparent, pursuant to the evangelic precepts...



APOMETRY AND THE SPIRITIST PRACTICES

Translation
Erika de Castro Hessen

Apometry, the way its followers interpret, is not Spiritism, because its practices are in total disagreement with the recommendations of *The Mediums' Book*, by Kardec "Better reject ten truths than admit one lie, one false theory." Erasto (1)

Many confreres recur to institutions that practice apometry, because the "treatment" is "stronger". So they say. Unaware followers hypnotized by the dark; keep this kind of bizarre attitude under the applauses of their victims, psychic and mentally jailed.

If apometry is "stronger" than the service of disobsession, why the absence of the High Spirits? Why are they silent about it? Curious isn't it? The silence of the High Spirits is, undoubtedly, a hint that such practice is not good, and, because of that, there are few groups that should erase the name Spiritism from their practices.

For those who do not know, we have searched some information that we found in the propositions of this so-called "advanced therapy". Their followers confirm that "apometry is more fraternal, for it being more effective". (2) It acts on the core of the obsession and, on a general view; it can aid the medicine of the future in the holistic cure. (Sic)

They say that "apometry accelerates, with quality, the disobsessive services that are still being held in many places in our country". (3) They also say that "the success of apometry lies on the usage of the mediumistic faculty, to get in touch with the spiritual world in an easier and quicker way, whenever it is needed. It can be used, then, as an effective technique in

the treatment of obsessions and it happens due to the fact that the protecting Spirits are on the side of the benefitted ones, enabling them to act deeper and faster ". They are unaware, our confreres, that "the cure of serious obsessions requires a lot of patience, perseverance and devotion." (4) Our doctrinal conscience does not buy into that - since we do not admit it is possible such a quick transformation on Spirits that cultivate hatred so intense.

Not happy, they make another remark: "Diagnoses are much more precise and detailed; (5) the astral operations are executed with a refined technique and the usage of modern devices of well-prepared hospitals in upper regions of the astral world. Through vibrating resonance, the disincarnating receives certain relief, a kind of beneficial warmth that comes from the vital body, but it causes on the incarnated a bad feeling which he complains about".

They also say: "as mankind evolves, the Unknown is being unfolded and the knowledge of spiritual laws, who used to belong to few, is being disclosed, openly, to the researchers with no prejudice".

Distant from being logical, they keep making false statements as these: "From the point of view of Buddhism and Theosophy, the vehicles for the manifestation of conscience (holossom) are divided into seven. From the view of spiritualism, Heterodox Spiritism (sic) and Conscientiology (among others school of thoughts), there are only three vehicles (the physical, astral and mental body), being the energetic one (subtle body or energossom) only one envelope which does not take the conscience". (6)

Another statement: "Apometry works in line. It does not incorporate egos. It does not incorporate vehicles of manifestation of conscience. Once the service in the apometrical house is finished, the apometrical session keeps on in the astral, just like the regular Spiritist sessions". (7) And there is also this one: "with the help from the extra physical guardians (mentors) of the apometrical session, the spiritual sensitiveness of the medium allows a connection with determined conscious aspect of the patient and it does a

bioenergetic and psychometrical cleaning in his chakras, nadi, parachakra and paranadi". (?)

Divaldo Franco talks about the weirdness of putting "obsessors in space capsules" and fire them into the erraticity world. "We will not examine the weirdness of such behavior, but, if I, in the condition of the imperfect spirit that I am, got desperate to a place, asking for mercy and support on my madness, and someone else, the next one to me, led me to the magma of the Earth, for me to experience the toughness of a mythological hell or be disintegrated, I would reject that God who inspired this enemy of compassion. Or, if they sent me in a space capsule to be expelled from Earth... With what authority? When Jesus said that his kingdom is of the poor ones?" (8)

Obsessors retired from the mental field of the obsessed one "a fortiori" and are taken to "other planets", or to strange places or extra physical dimension, he says that among the ones who follow apometry, there is a lack of knowledge of the Spiritist Doctrine. Let's be careful, attending a Spiritist Center is not enough. It is paramount that we study Kardec with seriousness and persistence. The teachings in the Standard books are tricky to be interpreted, and mainly, humility to exercise them.

Observe the following excerpt: "Those who prefer the classic method of religious doctrine, done along the XX century in Brazilian Spiritist and spiritualist centers, criticize apometry, because this one does not "evangelizes" the obsessor. However, in complex spiritual obsessions, the attempt to "evangelize", "move" or "make aware" the obsessor does not work. Evangelizing Black mages is as efficient as teaching lessons of fraternity to a psychopath". And they conclude: "It would be "more fraternal" to let these Black mages free, doing what they do? As a comparison, it would be more fraternal if our policemen did not carry weapons, because they could hurt the thieves and robbers? The relation is the same". (9) (Original quotation)

Our dear Divaldo reminds us that "Our task is to let them light, not fight. The mean, bad, cruel Spirit is our brother in the ignorance".(10) By the same token, the use of energy to keep

obsessors away, without the necessary inner reform, indispensable to the real freedom of those involved in obsessive dramas, is against the basic principles of Spiritism, because, by keeping these entities away does not solve the matter. For this reason, apometry, especially by its laws and rites, is not a technique that fits the Spiritist principles, not being, therefore, a recommendable practice in the Spiritist Center.

In this world of fantasy of apometry, we found a gem. Take a look: "The main characteristic of Apometry lies on the comprehension of its spiritual assistance. Apometry investigates the astral body of the patient, its habitat (home or Professional environment), home-based and the odd obsessors (based on other levels of umbral). It is much more powerful than the pass and conventional doctrine. It detects and retires extra physical devices, mechanical and electronic ones (paratechnology) from the psychosom (astral body) of the patient. The passes are not enough for the healing of these patients. In given circumstances, homeopathic medicines of high power destroy these extra physical devices adhered to the aura or the psychosom of the patient. There is a bionergetic practice called "MBE" (basic energetic mobilization) good enough to destroy implants of negative paratechnology. Most part of the mankind is conscientiously immature (spiritual children): they don't read, don't study, and don't take bioenergetic practices."(11)

As we can see, these people adopt diverse terminology of those used by the Spiritist Doctrine and concepts of Eastern creeds. Besides, their principles are against Kardec's. We should know, there were no manifestations about it in many parts of the world, through known mediums. We should consider, though, there was no Universal Control of the teachings of the technique, as Kardec used to say. (12)

The terms they use impress, really, those who are unaware. Otherwise, let's see: "quantum leap, spin, depolarization of matter, magnetic fields, astral chips, counting in Portuguese or Greek and energetic wrists. The spiritual perception of the mediums in the sessions of Apometry happens through clairvoyance, intuitive or mental one. In proper tuning, they hit the square power, in which ten tuned workers, and in high

synergy, are worth of a hundred people (which is also applied to groups). That's why it's important to develop a high technical, mediumistic and synergical level". (13)

At this juncture of the article, those who support apometry must be horrified, saying: -Jorge Hessen must have several astral chips adhered to his perispirit, hindering his logical thinking... But we are not alone. See what our brother Divaldo Franco, during an interview that was given in the program Spiritist Presence of the Radio Boa Nova, from Guarulhos (SP), in August/2001: "I won't go any further in talking about apometry, because I am Spiritist. What I can say is that apometry, the way its followers interpret, is not Spiritism, because its practices are in total disagreement with the recommendations of The Mediums' Book, by Kardec (14). With these weird practices, they open serious precedents for the implantation of rites, totally unacceptable in the Spiritist practice, which is, fundamentally, the Doctrine of the rational faith. In the practice and methods of releasing obsessors, the violence showed, to me personally, looks so shocking, which reminds me of the "an eye for an eye", that Moses solved with the Legal Code and Jesus consolidated through love. (...) (15)

This is what we think about this subject. Our arguments are consistent, because they are based on Kardec. Of our part, we believe that apometry is a therapeutic method that needs to be studied away from Spiritism to be evaluated. Disobsession is a serious thing.

We conclude with the following sentence: "If someone prefers apometry, leave Spiritism. It is a right! But never mix those two, you can get confused. („...)" (16)

SOURCES:

(1) Kardec, Allan. The Mediums' Book, Ed. FEB, chap. XX, item 230, p. 292.

(2) Available on www.comunidade-espiritual.com/blog.php?sub_section=view&id=2654. Access on 18-03-08.

(3) Available on <http://aumpram.org.br/apometria.html>.

Access on 15-03-08.

(4) Kardec, Allan, *The Gospel According to Spiritism*, Rio de Janeiro: Ed. FEB, 1998, Chap. 28, item 84. (5) Available on www.geocities.com/Vienna/Strasse/5774/atend.htm. Access on 18-03-08.

(6) Available on www.comunidade-espiritual.com/blog.php?sub_section=view&id=2654. Access on 15-03-08.

(7) Available on <http://harmonizacaoambiental.blogspot.com/2008/06/apometria.html>. Access on 15-03-08.

(8) Interview, Divaldo Pereira Franco in the program *Spiritist Presence of Radio Boa Nova*, from Guarulhos (SP), in August/2001.

(9) Available on <http://harmonizacaoambiental.blogspot.com/2008/06/apometria.html>. Access on 15-03-08.

(10) Interview, Divaldo Pereira Franco in the program *Spiritist Presence of Radio Boa Nova*, from Guarulhos (SP), in August/2001.

(11) Available on http://www.comunidade-espiritual.com/blog.php?sub_section=view&id=2654. Acesso em 18-03-08.

(12) Kardec used in the basic books "Universal control of teaching of the Spirits", as it can be read in "The Gospel According to Spiritism", Introduction, item II - THE AUTHORITY BEHIND THE SPIRITIST DOCTRINE".

(13) Idem.

(14) Interview, Divaldo Pereira Franco in the program *Spiritist Presence of Radio Boa Nova*, from Guarulhos (SP), in August/2001.

(15) Idem.

(16) Idem.



SPIRITUALISM, SUBLIME RELIGION

Translation
Erika de Castro Hessen

It is known that every idea, whose structure is shown modified in relation to the previous ones, in other words, is innovative, generates dissidences. With Spiritualism there is the same. In Brazil, the discussion about the topic is old. Right in the beginning of the National Spiritualist Movement, two lines of doctrinaire debates were formed: The laics, also called "scientific", led by Angeli Torteroli, and the "mystics", led by Bezerra de Menezes, who, with his charisma and spirit of leadership, was an ardent spreader of the Spiritualist's ideas. This eminent apostle of peace and charity and his followers triumphed over their antagonists, influencing the spiritualist movement with more emphasis on the Gospel.

Many brothers use Allan Kardec's name improper and wrongly, trying to sell the idea that the Spiritualist Doctrine is just a Science. Yes, it is a Science!! It is also a Philosophy!! But, above all, it has as its main basis, the indestructible moral of Christ. Therefore, it is mainly a religion!! It is even redundant that we insist, with serenity and common sense, on the arguments to reinforce the matter.

The Spiritualist principles are thoroughly expressed in The Book of the Spirits, through its philosophic aspect; in the Book of the Mediums, through its phenomenal and experimental aspect, and in The Gospel According to the Spiritualism, through its religious-moral aspect. In a speech delivered in the Parisian Society of Spiritualists Studies, on November 1, 1868, he affirmed:

"The bond established by a religion, whatever its objective, is an essentially moral link which connects the hearts, identifies

the thoughts, the aspirations, and it is not just the fact of material commitments which break at will, or the execution of formulas that are more important to the eyes than to the spirit. The effect of this moral link is to establish the fraternity and solidarity, indulgence and benevolence, among those it joins, the family religion. (1)

It is imperious to stress that the Spiritualist Doctrine does not have room for a sacerdotal caste, with its procession of hierarchies, ceremonies and privileges. It has to be considered that the Doctrine is not a religion, in the common meaning of the term, because it does not have an external material cult or an organized priesthood. It does not adopt any kind of ceremonies, rituals, candles, special garments, symbology, or sacramental acts. It does not adopt any ornamentation for cults, gestures of reverence, cabalistic signals, benedictions, talismans, smokers, ceremonial canticles (litanies, ritualistic dances, etc.), alcoholic beverages, offerings, etc.

Distant from this "external cult", from the "hierarchic organization", from the human leadership, the Spiritualist Doctrine places Jesus' "love one another, just as I have loved you" (2), embodied in the legitimate religious-moral practice.

The Spirit Saint Louis, in the Book of the Spirits, Question # 1010 (a), remembers that "the spirits do not come to subvert the religion, as some say. They come, on the contrary, to confirm it, sanction it through irrecusable evidences. In a short time, the number of sincerely religious believing people shall be bigger than today's. (3)

The Lyonese master, in the Book of the Mediums - Chapter III, Method, Item 24, also clearly asseverates that "the Spiritualism rests on the fundamental basis of the religion and respects all beliefs; one of its effects is to infuse religious feelings in those who do not have them, reinforce them in those who have them, but are vacillating". (4) The enemies of the doctrine (incarnated and disincarnated) aim at the mental imprisonment and psychic slavery of those who are careless to the odd ideas that are introduced in the doctrinaire body. In reality, the absence of humbleness, by failing to be led by Kardec's orientations, is the explicit evidence that they seek the

destruction of the doctrinaire movement, discrediting Spiritualism, delaying the final implementation of the Comforter on Earth.

I wonder if Spiritualism depends on scientific proselytes? Emmanuel, in *The Comforter* emphasizes that: "Under no circumstances the direction of Spiritualism belongs to Christ and his representatives." And, at the same time, he elucidates that: "Only the restored Christianity can save the world which seems lost. Our mission is essentially a religious one, in the restoration of the living faith and in the revival of the simple traditions of the apostolic times. We do not have either the presumption of asking for the end of the religious schools nor do we want to establish the dogmatic fight and the sectarianism. We only want to revive the pure belief, so that man, as the divine heir, may get in touch with the glorious spiritual of the understanding of Jesus Christ". (5)

The (incarnated and disincarnated) darkness phalanx is very powerful and organized. What they want is to proscribe the Spiritualist Christ and, if this ignoble idea is confirmed, the Spiritualist Doctrine shall disappear. Lately, many strange practices to the Spiritualist Movement have appeared the reason why we need to safeguard and preserve this treasure, obligatorily, against the ideological influences which aim at adulterating its legitimate value. Even because, if we incorporate the Christianity Spiritualism, we cannot deny fidelity to it. Spiritualism appeared so that everyone adjusts himself/herself to Christ's moral and, fundamentally, in order to "retie" man to God.

Is Spiritualism a religion? It is, obviously, as Kardec confirms that "Spiritualism is a religion and we are proud of this." (6) In this sense, it is important to point out that the religious aspect was developed by Kardec in "The Gospel According to the Spiritualism" and in "Heaven and Hell".

We conclude that the Spiritualism is, without any doubt, the Sublime Religion!

SOURCES:

- 1 - Kardec, Allan, speech delivered to the Parisian Society of Spiritualist Studies, on November 1, 1868
- 2 - John 15, 12
- 3 - Kardec, Allan. The Book of the Spirits, Rio de Janeiro: FEB publishing house, 1988, question 1010.
- 4 - Kardec, Allan, The Book of the Mediums, Rio de Janeiro: FEB publishing house, 1988, Chapter III, Method, Item 24
- 5 - Xavier, Francisco Cândido. O Consolador (The Consoler), dictated by the spirit Emmanuel, Rio de Janeiro: FEB publishing house, 2000
- 6 - Kardec, Allan. É o Espiritismo uma Religião? (Is Spiritualism a Religion?). Spiritualist Magazine - Newspaper of Psychological Studies, December, 1968, O Reformador, v.94, n.1764, p. 22-26, 1976



REINCARNATION AND MEMORY

Translation

Erika de Castro Hessen

In the maxim "to be born, to die, to be reborn and continuously progress, that is the Law", we find the most legitimate universal thought on the process of human evolution.

Historically, although the Clergy fights against the doctrine of the multiple existences, mainly since the Second Council of Constantinople, held in 525, summoned by Emperor Justinian, who prohibited the study of the theme; with the institutionalization of the Papacy in 607, by emperor Focas; with the creation of the "Papal Inquisition" in 1231, in order to combat, exclusively, the Cathars or Albigensians, who accepted the idea of reincarnation and lived in the South of France; the Dominicans were summoned, by then Pope Gregory IX, to annihilate them and, together with them, the palingenesis doctrine, despite everything, the reincarnation is the most legitimate mechanism for the application of the Divine Justice Codes among men.

The individual differences are only explained through the plurality of existences, which, since always, have challenged the most critical and meticulous minds of the men of sciences.

Knowing and understanding the reincarnation mechanisms, the intricate investigations, which insist in remaining obscure, become clear and explainable, facing the hasty arguments of those who save themselves the trouble of observing the facts that prove it, even because, against the evidences, there is no argument. As an example, we see children and youngsters with a moral and intellectual patrimony that would be impossible of having been acquired in a period of time of only one physical existence.

“Why does the incarnated spirit lose the memory of his/her past?” Asks Kardec to the Spirits, who explain to him that: “Man cannot and shall not know everything; God wants it so in his wisdom. Without the veil which covers some things, s/he would become fascinated, as the one who passes, without transition, from obscurity to light. Through forgetting the past, s/he is more himself/herself”. (1)

Either in the confirmation that John the Baptist was Elijah, or in the unforgettable lesson for doctor Nicodemus, the Divine Master confirmed that just being born again we shall understand God things. It is the Evolution Law!

In the psychosomatic structure, the memory records everything and, through the mechanism of cryptomnesia, (2) the achievements of the very memory are stored, maintaining, momentarily deleted the memories of other reincarnatory experiences, which does not mean that it is not possible to access those assets spontaneously or through stimulation.

It is not in vain the great scientific contribution of several professionals of medicine and psychology areas, who publish books reporting experiences of past lives, which transcend the monolithic and conservative academic ritual, without confronting the Ethical Codes of the Regional Councils.

Thanks to hypnosis, several cryptomnesia contributions were listed. With the memory regression experiences, finally, it was possible to scientifically prove reincarnation.

French physicist Patrick Drouot researches these subjects with the authority of a person who was graduated in the University of Nancy and had his doctorate in theoretical physics in the appraised Columbia University, in New York, and, when presiding the Institute of Physics and Conscious Researches, in Paris, has already listed more than five thousand cases of regression.

Psychology professor of Iceland University Erlandur Haraldsson, and several American psychiatric researchers, revealed, scientifically, that reincarnation is a consummated fact, thanks to psychic storage diving processes of previous lives, where everything is recorded.

Hellen Wambach, who already had 4500 people regress in

memory, researched a 43-year-old woman, who was born blind, and described environments of the old Rome, when she was a soldier's wife. She was capable of talking, with full precision, about the chairs, the table, the bed, the facial expressions of those who lived with her, the lights and colors. As a matter of fact, all these details were, historically, duly proved, according to Dr. James Pareyko, Philosophy professor of Chicago State University. Professor Pareyko affirms that that type of perception, in a person who was born blind, is inexplicable under the medical perspective.

Without deviating ourselves to make a comment about the Jungian Thesis of the "magical" collective unconscious, through which a person could tune in any wave length of these mechanisms and receive every type of impression, past or present, just to illustrate this theoretical groundlessness, let's consider an explanation which, at least, seems like a fable: - when an European child started speaking archaic Chinese and remembered a past life, it was considered, as an explanation, the fact that his/her mother, during gestation, had lived near a Chinese laundry and "probably", s/he had caught, by his/her collective unconscious, all that knowledge of the Asian language. Believe it or not!

"In short, today Spiritualism is a proven fact; it has already conquered its place in public opinion and among philosophical doctrines; it is, then, necessary that those, to whom it is not convenient, resign themselves to seeing it next to them, and they have the freedom of refusing it". (3)

SOURCES:

1 - Kardec, Allan. The Book of the Spirits FEB Publishing House 2001, Question 392

2 - Cryptomnesia sf (crypto+mnes+ia1) = Subconscious memory. Available in the site. Accessed on 05.27.2008

3 - Kardec, Allan. What is the Spiritualism, Rio de Janeiro: FEB Publishing House 39th Edition, page 122



FIREARMS AND THE GOSPEL DO NOT MIX

Translation
Erika de Castro Hessen

The press has reported that students in the United States fight for the liberation of the right to bear arms inside American universities. Since 2006, when the Supreme Court of Utah approved the law which guarantees students, professors and employees of all public universities of the State the right to bear firearms in the campus, guns started being part of each student's school material. That seems part of a fiction text, but, unfortunately, it is not. Currently, 48 American States have legal support so that one can carry firearms in public places, such as movie theaters, theaters, churches and shopping malls. From this total, 16 States do not permit the use of firearms in educational institutions, while the other States leave the decision under the responsibility of the universities themselves - which, in its great majority, opt for vetoing it, thank God! Utah is the only State which consents carrying firearms in the campuses of its public universities - nine, in total.

The movement (created the following day of the most lethal attack to educational institutions of the United States, which left a total of 32 people dead) counts, nowadays, with more than 30 thousand sympathizers, distributed in 44 American States. Strictly speaking, to make universities free areas, for the use of weapon, even if for defensive use, does not make them safer places. Recently, 15 American States started discussions on possible changes in the legislation which rules the control of weapons in their territories.

The weapon's permit liberation, mainly in universities campuses, make us sad and concerned, especially because it will not solve the problem of violence. Quite on the contrary, it

will stimulate that, in academic life, adolescents commit increasingly intense and in enormous intensity infractional acts, as "weapons" were created to "kill". We know that cruelty occurs in all social segments, and there will always be a combination of events that could make them a tragedy. The solution, obviously, will have to be born from a joint effort, involving the State, psychologists, students, and their families.

Although the American society has built part of its values under the sight of rifles, machine guns and pistols, and despite the fact that these weapons symbolize the "autonomy" of the citizen and the "individual freedoms" before the State, weapons projected the United States to the ranking of the world's most violent nation, according to indicated criminality indexes.

Some define man as an automaton, a machine, composed of complex gears, dynamic, harmonic, and that can, at the same time, be contradictory. This contradiction can lead man to escape from the social patterns and precipitate him into insanity. (1) André Luiz in *Conduto Espírita* (Spiritualist Conduct) warns: Avoid the use of homicide weapons, as well as the habit of disdaining time with self-defenses, no matter the process in which they are expressed. Because the faithful server of the Doctrine has, in the safe conscience, the inexpugnable fortress. (2)

The conscious Spiritualists obviously believe that one of the solutions for crime is firearm sales prohibition all over the national territory, except for the Federal, State and Municipal bodies of public security and companies of private security, regularly constituted in the form established by Law. The Gospel homeland is a great producer of weapons, contrasting with the spiritual commitment. Therefore, we believe that its commercialization, mainly in the domestic market, is an abominable practice, because it makes violence increasingly lethal.

We have another concern: Statistics demonstrate that weapons stored in family homes or work stations, for civilians, ended up being stolen and/or used by evildoers, even against their owners, in criminal actions. Another significant number is the one of domestic accidents involving, mainly, children and

adolescents, who, when using firearms, without any ability, ended up accidentally letting them off, causing serious injuries or homicides. There are international studies pointing out firearms as responsible for 65% of the homicides in weekends, and that nearly 28% of these weapons come from "honest men". Two thousand years ago Jesus taught: You have heard that it was said to the Elders: "You shall not kill, and whoever kills shall deserve judgment." But I say to you that whoever is angry with his brother without a cause shall deserve judgment. And whoever says to his brother, "Raca!" shall deserve be condemned by the council. But whoever says, "You fool!" shall deserve the hell fire.(3) In Brazil, we believe that crime has its fulcrums in the social inequality, high index of unemployment, disordered urbanization and, mainly, in the firearm uncontrolled diffusion, clandestine in its majority, situations that decisively contribute for the increase of crime. We are desolated to know that, next to the United States, the "Gospel Homeland" is one of the world leaders in cases of deaths produced with the use of firearms. The Brazilian society needs to search for effective solutions for the problem of urban violence. For solid reasons, we believe the "protection" offered by arms in houses is false or perfunctory, especially considering the high risk potential of the weapon used by unprepared relatives, which may cause irreparable harmful effects in the family members' domestic life.

Each day many youngsters and adolescents succumb, they are seduced by the market of the traffic of weapons, enchained in environments watered by drugs and deep violence, where inconceivable crimes under the stimulation of moral misery and obsession are committed. We believe that any fund investment in weapons is useless and unnecessary. Evidently, we are not so ingenuous to the point of thinking that the restriction (prohibition) of the use of firearms definitively and immediately equates the problem of social violence. However, we know that firearms can be replaced by other weapons, perhaps not so "efficient" to eliminate people, but, mainly, when preserving them from the extermination practices.

In the absence of the structure of the coercive and preventive equipment of the State, firearms will continue getting to the

hands of individuals without any commitment with the good and making its victims. Therefore, it is imperative to meditate that we must learn to disarm, our spirits, before any other thing. This will only be possible through the practice of love and fraternity, in which peace will be the consequence. When we talk about peace, the personification of this concept is best identified in Mahatma Gandhi. O Illuminated of India managed to free the Hindus from the British Empire without allowing a single shot due to his non-violence philosophy.

SOURCES:

(1) Escape from reality itself. It can be defined as an experience in the imaginary. The imaginary becomes reality for the lunatic, however it is distorted from the true reality.

(2) Vieira, Waldo. *Conduta Espírita (Spiritualist Conduct)*, Rio de Janeiro: FEB publishing house, 2003, Chapter 18

(3) Matthew, 21 and 22.



REFLECTIONS IN VIEW OF THE OVERPOPULATION

Translation
Erika de Castro Hessen

The problem of the overpopulation started to cause concern in the last century and became a big problem this century. We are living one of the most critical moments of the terrain society's history, facing a time in which humanity needs to choose its future. Mainly because we are an agglomeration of human beings with the same destiny. Therefore, it is necessary to make our efforts more potent in order to generate a society committed with global sustainability, based on respect for nature, universal human rights, economic justice and a culture of unattachment and true fraternity.

We are experiencing a demographic explosion without any precedents in the urban zone. A little over two centuries ago only 3% of the world population lived in cities. According to United Nations estimations, for the first time in history the number of people who live in urban areas will exceed the country inhabitants. Studies point out that in the next decades, practically all planet's population growth will occur in cities, in which seven in each ten people will live by 2030. The modern human origin is estimated at 130,000 years. Agriculture and sedentary life, which allowed living in villages, have existed for only 11,000 years. Cities, as we know today, have only appeared 5,500 years later, in Mesopotamia and by the Nile River valley, in Egypt. According to specialists, the megalopolis is the place that best summarizes the urbanization in a global scale. (1) One in each 25 inhabitants of the planet lives in one of the existing megalopolis. (2) In more industrialized countries, the numerical supremacy of people living in cities has been a consolidated fact since the fifties.

Currently, 48% of the world's population lives in big cities. In 2030, the urban population will surpass 5 billion. In each ten people, seven will be living in one of those megalopolis, causing changes - not for the best - in the population's way of life. Specialists affirm that the megalopolis will be enormous interrelated regions, overpopulated, which will comprise neighboring cities and, in which more than half of the population will be concentrated in slums.

Therefore, according to demographic projections, in two decades from now the megalopolis will be structured as extremely modern and luxurious centers, inhabited by a powerful and rich class of people, but surrounded, or rather besieged, by huge extensions of slums, of marginal people, as we can already see, although still in reduced amounts, in the current metropolises of Rio de Janeiro and São Paulo.

Whole families will live in humble habitations or areas of few square meters, coexisting in such promiscuity that may bring back epidemic diseases already combated or overcome, such as cholera, hepatitis and several others infectious-contagious diseases. Besides, there will be unemployment and life will be precarious, and coexistence in slums will be even more complicated than it is nowadays. Tokyo, with a perspective of 37 million of inhabitants, will be the greatest megalopolis of the planet.

In the current reality of the metropolises, governments are already incapable of creating the necessary services for a decent human life. The disordered growth of the population, structural unemployment, poverty, misery, social exclusion, lack of assistance to the basic needs, non recognition of the citizen's rights, disrespect of human rights, easiness of access to drugs and weapons, lack of God in people's hearts, the noxious influence of television and the abusive use of alcoholic drinks will favor all types of violence we can imagine.

Currently, we already hear of several forms of violence which are occurring, mainly within families, such as: murders, woman's abuse, children's abuse, sexual violence, psychological violence, threats, swearwords, etc. Prevention and control of violence, among relatives, is a spiritual health problem and the

epidemic which grows most in the world is the violence provoked by contemporary man.

Concerning global violence, there is a perverse syndrome, in which the benefits of development are not being equitably divided and the differences between fortunate and unlucky people (rich versus poor) are increasing. This trend is extremely dangerous, but we can avoid it. Otherwise, the basis of the global security will be seriously threatened, much more than it already is. On our side, we have the necessary knowledge and technology to support all the population with equilibrium, reduce the impacts of environmental aggression, mainly because the environmental, economical, political, social and spiritual challenges are interrelated, and, together, we can start creating emergency solutions, so that we can avoid the absolute chaos in a short time.

Strictly speaking, this matter of demographic growth, use of earth's assets, social inequalities, rights of property, justice, love and charity, and many other things of eminently social nature, are doctrinaire themes. The eminently moralizer Spiritualism appears aiming at educating man as an immortal Spirit, governed by the free-will and the cause and effect laws, with non-transferable responsibilities and flaws, acquired in successive reincarnations.

The Spiritualist Doctrine, although understanding and explaining many social and economic phenomena through the reincarnation thesis, is revolutionary, because it proposes structural changes of the human beings; it does not comply with wealth concentration and absence of fraternity, which means the maintenance of privileges and excesses in the use of assets, wealth and power of a few ones to detriment of the majority's misfortune. The broader sense of Social Justice, according to Spiritualism, is the one that is recorded in the core of human being's conscience, which stimulates man to fulfill his duties honestly and protect his rights, respecting other people's rights.

It is imperative to create a critical mentality, which allows establishing new behaviors focused on solidarity. Society must develop new models of coexistence based on fraternity and

love. The lack of perception of the interdependence and complementarity among individuals generates an individualistic, materialistic and separatist perspective.

We know the excessive amounts of money that are spent in the production of weapons in developed countries to foment wars. We are aware of the fact that the amount of money destined to war would be enough to diminish or even eradicate human poverty in few years. How to modify this inequality and insecurity perspective? How to continuously diminish violence's manifestations in its several forms? We believe that the development of a culture of love and fraternity based on the Gospel is fundamental to all political, philosophical and religious denominations committed with the definitive achievement of peace among men in the planet.

SOURCES:

(1) This is the name that is given to urban agglomerates with more than 10 million of inhabitants.

(2) List of the greatest megalopolises of the world Bos-wash ("Bos" from Boston "Wash" from Washington DC; Localization: Northeast of the United States; Population: Around 50 million inhabitants; metropolises included: Boston, New York, Philadelphia, Baltimore and WashingtonDC.) Chippits (Localization: In the North of the United States, in the region of the Great Lakes; Population: Equivalent to the Bos-Wash; metropolises included: Chicago, Pittsburgh, Cleveland and Detroit;) Tokkaido (Localization: Southeast of Japan; Population: Around 45 million of inhabitants; metropolises included: Tokyo, Kawasaki, Nagoya, Quioto, Kobe, Nakasaki and Osaka;) Rio-São Paulo (Localization: Southeast of Brazil; Population: 43 million of inhabitants; metropolises included: São Paulo, Rio deJaneiro, Campinas and Santos;) Renana (Localization: Western Europe, next to the Reno valley; Population: Around 33 million of inhabitants; metropolises included: Amsterdam, Düsseldorf, Cologne, Bonn and Stuttgart)



UMBANDA-BASED MANIFESTATION IN THE SPIRITUALIST CIRCLE

Translation
Erika de Castro Hessen

To perfectly understand, it is FUNDAMENTAL the attentive reading and deep reflection of each line written here, before precipitated manifestation and value judgment formation, regarding the title of this article... remembering that there is a primary intelligence which causes everything, and that nothing happens by chance..., because as spiritualists we need at first to be loyal to the Doctrine of the Spirits, codified by Allan Kardec, since we base ourselves on the rational faith and due to this we deeply respect all the religions.

Spiritualism and Umbanda do not mix as doctrines, although both find consequences and philosophical and religious direction originated from mediumistic messages, however, both are doctrines absolutely different and individualized, in line with their foundations and practices. Many insist in calling the Spiritualist Doctrine "white table", however, any adjectivation is inadequate when one wants to refer to the Third Revelation. There is no white, blue, yellow or green table Spiritualism. Spiritualism dismisses any expression which gets closer to material senses than the appeals of the spirit, such as: identifying it through gradation of colors, pointing out titles of earthly progress in mediumistic manifestations, dogmatic expressions and, above all, understanding that the Spiritualist Doctrine is not divisible, since men are those who divide themselves into numerous religions.

It is not our intention to broadcast radical concepts, disregarding other mediumistic practices. However, it is our intention to explain the inexpugnable aspect of the Spiritualist

Revelation. Let us not precipitate ourselves in aprioristic definitions and, much less, express malice to disseminating the reflexions consigned here. However, we collimate the search for the sublimated light of the mediated faith, as one imposing factor of the good spiritualist practice. Therefore, very far from positions of control, we will not compromise the legitimate doctrinaire and evangelic principles and, if many incautious fellows persevere in the incomprehension, then may each medium take care of his/her decision, mainly because Jesus affirmed that the wheat will grow next to the tare in His party. Considering that Spiritualists Centers which can devote themselves to the mediumistic practices with full conscience of the task they have in their hands are still rare, it is thus advisable and prudent, according to Emmanuel, "the intensification of the study meetings, so that the centers do not fall in the discouragement or incomprehension, due to a premature commerce with the energies of the invisible plan." (1) Emmanuel's theses explain that mediums are useful, but not indispensable in the Spiritualist Houses. Due to the lack of moral basis, many move away from the meetings, when they do not show phenomena. It is obvious that they act this way due to absolute disqualification for the legitimate work of the Spiritualism, the reason why it is better that they move away temporarily from the mediumistic works, before taking any commitment.

The subject we present aims at the contumacious mediums who allow themselves to be influenced by entities which manifest themselves with extemporaneous grimaces and languages (pretos-velhos, caboclos, indians, German, etc.). It is obvious that this habit is not convenient, it surprises that sincere specialists continue presenting this behavior.

In view of this stubbornness, it is our responsibility to defend the fidelity to Kardec, without compromising the spiritualist principles in not even an inch. The mediumistic practice does not consist only of the activities of psychic energies in their phenomenal and mechanical expressions, because it demands the work of monitoring and the sacrifice of the heart, where the light of verification and reference is the one that uprises from

the conscience, the understanding, and the application of the Gospel. According to Emmanuel, who adds: "The first enemy of the medium is inside himself/herself, it is the personalism, the ambition, the ignorance or the insurrection in the voluntary ignorance of his/her duties in the light of the Gospel. The second enemy is within the spiritualist organizations, it is constituted of the one who convinced himself/herself as of the phenomena, without converting himself/herself to the Gospel by the heart, bringing to the hosts of the Comforter his/her personal whims, crystallized opinions in the hardening of the heart, without recognizing the reality of his/her deficiencies and the exiguity of his/her intimate moral and intellectual qualities."

(2) A fellow asked us about our opinion regarding the "incorporation" of pretos-velhos and Caboclos in houses of spiritualist orientations. We said that the spirits who presented themselves as caboclos and pretos-velhos in terreiros (place where Afro-Brazilian religions such as umbanda and candomblé are practiced) have almost nothing of themselves to teach, in terms of spiritualist moral. Strictly, two are the forms through which Spirits of caboclos or pretos-velhos can enter a Spiritualist House: either to receive assistance, if they still need it; or to learn new things. Obviously, we shall have respect, attention, affection, love, a sincere desire to help, however this is not an isolate recommendation for Spirits of caboclos and pretos-velhos. This is for all mediumistic community.

It is affirmed that the garment of "preto-velho" is, only, the morphism with which the spirit behind him uses at that moment so that he can reach his objective. I wonder... What objective?... They say that behind these stereotypes (preto-velho, caboclo) there may be "doctors", "philosophers", "poets", etc., who only use such "garments" to teach better (!...). Nothing more strange than believing in such things. Even because the thought is the language par excellence in the spiritual world and the form and grimaces in speech and act are not necessary accessories. And the worst part of this is that many fellows, who do not study Kardec, believe that to be the instrument of "preto-velho" is a symptom of good mediumship. Well, there are no pretos-velhos (black old-men), nor brancos-

velhos (white old-men), since all of them are Spirits. Therefore, we shall have caution with those atavisms.

We point out that the traditions of the African and American mediumistic practices do not suffer discrimination among studious spirits, neither are considered spirits nor developed, but rather ignorant. There is no prejudice in spiritualist sessions. It is aimed to keep the respect to the entities, the mediumship and the Spiritualist Doctrine, searching for the coherence with the truth already identified in Kardec's precepts. Actually, Spirits who show themselves in the other world, as old African slaves or Indian people, can speak normally, without grimaces. Why not to verbalize in Portuguese, since the medium catches the entity's thought and dress it up with words?

Anthropologists refer to a certain "abrasileiramento" (adoption of Brazilian ways and manners) of the Spiritualism, since here people usufruct certain "intimacy" in dealing with terreiros entities. We cannot accept the idea of a "Brazilian" Spiritualism. This would be an extremely syncretic thought, full of several practices of the popular Catholicism and Afro-Brazilian religions. Although the Spiritualism has been disseminated in Brazil, facing a religious culture already consolidated, hegemonic and, therefore, conformator of the national ethos, did not, and even could not, suffer interferences of the popular Catholicism and of religions of possession from Afro-Brazilian matrix.

According to researches, some adepts of the Spiritualism are against the doctrinaire pureness and approximate themselves of the popular mediumism, establishing a new religion along the 20th century, in other words: Umbanda. To affirm that creeds such as Candomblé, Quimbanda, Umbanda are "ramifications" of the Spiritualist Doctrine is to show supreme ignorance.

Spiritualism does not have ramifications or subdivisions. Its doctrinaire body is in the Basic Works codified by Allan Kardec. These aforementioned beliefs are from quite different origins of those of the Spiritualism, although sharing some concepts that are common not only to the Spiritualism, but to the several spiritualist tendencies.

We cannot accommodate ourselves with the "Brazilian"

Spiritualism which many centers adopt, escaping from Allan Kardec's lessons. The theoretical basis with which we analyze an eminently Spiritualist practice has, the pilotis (columns), the material of the Codification, with which we can separate strange Spiritualist practices from the practices eminently spiritualists. In these reflections, it is not our intention positioning ourselves as "police officers or inspectors" of the Spiritualism, since we do not accept this or that mediumistic practice, out of Kardec's project, in Spiritualist Houses. We only point out that any constructive critical analysis is a necessity to the healthy spiritualist publicity and for a legitimate behavior in the maintenance of the foundations of the Third Revelation.

SOURCES:

(1) Xavier, Francisco Cândido. *The Consoler*, dictated by the spirit Emmanuel, Rio de Janeiro: FEB publishing house, 1997.

(2) Xavier, Francisco Cândido. *The Consoler*, dictated by the spirit Emmanuel, Rio de Janeiro: FEB publishing house, 1997.



THERE WON'T BE PEACE AMONG MEN WITHOUT THE OBSERVANCE OF GOD'S PURPOSES

Translation
Erika de Castro Hessen

According to Emmanuel, on Earth we are already experiencing "times of bitter fights, since the first years of the 20th century, the war has been nested with permanent character in almost all corners of the planet. The League of Nations, the Treaty of Versailles, as well as all pacts of safety of peace have been nothing but phenomena of war itself, which will only end with the acme of those fratricidal fights, in the process of final selection of the spiritual expressions of the terrestrial life." (1)

The sweet Rabbi said: "Peace I leave with you; my peace I give you. I do not give to you as the world gives it." (2) Regrettably, we are educated in a culture of war (violence) and not in a culture of peace. The heroes of the cyber childhood, in their majority, are warriors, pillagers and sanguinary. Cartoons and videogames are always full of sensual appeal and violence. It is urgent to create a non-violence culture, a culture of peace. Not that "peace" won through legal or diplomatic conventions, but a peace originating from a deep, intimate conviction that the true honest man expresses in each gesture, each word, each thought or each decision. The 20th Century XX, recently ended, was the bloodiest century of all previous ones. After World War II, 160 warlike conflicts have already happened, resulting in 40 million people dead. If we count the results of those primitive passions since 1914, in a very superficial projection, these numbers go up to 401 wars and 187 million people dead.

According to "Aurélio" Portuguese language dictionary, the word peace can be defined as absence of fights, violence or of

social disturbances; it can be public peacefulness. It can still be absence of intimate conflicts, in other words, soul peacefulness. The dictionary also considers peace as a situation of a country that is not in war against any other country, or, even, the re-establishment of friendly relationships among belligerent countries with the ceasing of hostilities, etc.

As we can notice, for the lexicographer, peace is public peacefulness, without social disturbances, but it is also the absence of intimate conflicts, it is the interior balance, and that is the most important definition.

Jesus declared that he would give us his peace, would leave us his peace, and, now that humanity disputes so much, the search for peace has been a constant delirium. In fact, our peace is almost always built on another person's unhappiness. For this reason, we have to give our peace to the fellow creature and not keep it, being the only beneficiary.

While we do not distribute the superfluous peace, or even part of the necessary, refraining from benefiting who is in worse conditions, no matter how big our "peace" is, it will only be apparent and will not produce anything useful. Jesus left us, 2,000 years ago, the greatest lesson of love, so that we could reach the stage of perfect interior harmony. Master Galileo warned: "A new command I give you: Love one another. As I have loved you, so you must love one another." (3) And, right afterwards, he added: "By this all men will know that you are my disciples, if you love one another." (4)

Among the possibilities for the reach of the intimate harmony, it is in the "charity that we should seek the peace of the heart, the joy of the soul, the medicine for the afflictions of life." (5) The well-understood charity is more important than the mediumistic phenomena, the scientific researches, the faith, the alms, the sacrifice. It is Paul of Tarsus who says that, let us hear him: "If I speak in the tongues of men and of angels, but have no love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have no love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but

have no love, I gain nothing." (6)

The religions teach about the importance of charity. The Spiritualism affirms that "out of the charity there is no salvation." The Benefactors of the other world warn us that without charity, all faith is summarized in an adoration without any profit; the hope is a flower unable to become fruit and philanthropy itself is restricted into a game of brilliant words, around which the nudes and the starving ones, the needers and sick seem to be cursing.

Currently, we are almost 7 billion people on Earth, and 57% are concentrated in big cities, 21% are European, 8% are African, 4% are American. In the cold game of the statistical numbers, we know that 6% have almost 60% of all wealth and (surprisingly!) 6% (yes, 6% of 60%) are North American. Considering that 80% of the people live in subhuman conditions, 50% suffer from malnutrition, 70% do not know how to read, 1% (yes, only 1%) have academical education, 1% have a computer. If we have enough food for a worthy subsistence, clothing that makes possible for us to have a discreet and healthy appearance, a roof that shelters and protects us from life's bad weather, believe, we are richer than 75% of the world population.

In that dramatic context, it is reserved to the Spiritualism the task of enlarging the horizons of the pacification proposals in the domains of the soul, contributing for the solution of the enigmas that torment the contemporary man, projecting light into the almost undecipherable questions of human destiny and suffering.

Being timely, we evoked a passage of Neio Lúcio spirit that mentions, in the last chapter of the book *Jesus at Home* (The book brings conversations engaged in the intimacy of Pedro's home, on the problems of God's Kingdom), the following episode: "(...) After the last domestic cult in Simon Peter's house, on the eve of embarking to the city of Sidon, the Master opened the book of Isaiah and commented it with wisdom, after that, uttering the closing prayer, he warned: - Father, help the ones that are not embarrassed of showing happiness next to the poverty, misfortune and pain(...). Raise those that fell

under the excess of the material comfort.”(7) Happiness is mediate, leaked in the elaboration of the vital sources of the peace of all, to begin today and never to end, even because, the happiness of making somebody happy is happiness as joy.

Let’s never forget that it is impossible to stop the abundant peace without the utmost observance of the divine purposes, synthesized in the Gospel and unfolded at the level of the contemporary culture by the Third Revelation.

SOURCES:

(1) Xavier, Francisco Cândido. A Caminho da Luz (On the way to the Light), dictated by the Spirit of Emmanuel, RJ: Ed. FEB 1987

(2) (John 14,27).

(3) (John, 13:34-35)

(4) idem

(5) kardec, Allan. Evangelho Segundo o Espiritismo (Gospel According to the Spiritism), RJ: Ed. FEB 2006, Chapter 13, item 11

(6) (1 cor 13,1-3).

(7) Xavier, Francisco Cândido. Jesus no Lar (Jesus at Home), dictated by the Spirit of Neio Lúcio, RJ: Ed. FEB 1999



CANCER - BRIEF REFLECTIONS ON THE IMPACT OF THOUGHT IN THE THERAPEUTIC PROCESS

Translation
Erika de Castro Hessen

It is common, after beating cancer, that the patient requires emotional reinforcement to return to the routine of life because he continues to need special care, both physically and emotionally, with each case involving specific aspects. This is particularly true because the stages are many and painful; diagnosis, exams, investigation, surgery, chemotherapy, radiotherapy and the other medical procedures, all these factors can cause the person to be weakened and this demands a cautious follow up.

To beat cancer and return immediately to the active life, although not the rule, does not mean to say that the disease cannot be vanquished. According to patients' reports, suffering does not come just from the disease in itself, but from the treatments and these are usually marked by the side effects. It is common to observe emotional strain and changes in the style of living of the patient and the family. To soften a little, the trauma left by the therapeutic process, emotional help relieves anguish and the fear of the recurrence.

The spiritualists are aware that the patient, when arriving to the hospital, he brings his current and past life history with himself and not merely just the disease... His emotional state is resulting from vectors in the structure of the personality, interpretation and existence of the events, his consideration aspects of the imaginary and the real as well as the other variable causes of pathology.

Science and technology are making precocious diagnosis and appropriate therapeutics of the diseases more and more

possible, following up its evolution and even achieving success in many cases. However, even with such scientific progress, a lot of diseases promote organic, emotional and social alterations that demand constant care and consequently processes for adaptation. Remembering above all, that "the valuable contribution of academic medicine, when is not followed up by a good doctor-patient relationship, will provide incomplete results to reach the excruciating cause of the diseases and anguishes it causes." (1)

Now, the optimism, spirituality, creativity, religious faith and above all, the complex universe of thought that have all been associated with the well-being and quality of life for bearers of chronic diseases are being studied. On the other hand, there is research about the human health that analyzes the question if the mind, through a psychological or emotional state, has the capacity to cure diseases. This study, carried out by scientists of the University of Pennsylvania, in the United States, tries to demonstrate the fact that people with cancer who are optimistic or pessimists in relation to the cure, do not directly influence in the chances of survival to the disease.

For solid reasons, we disagreed with this argument, since several pieces of evidence point to the fact that in the case of serious diseases (as in advanced cancer), the mind (the thought form) can influence the cure, this disagreement is made without dismissing the value of doctors' research. Strictly speaking, faith (in the concept of the common sense) does not modify the laws of nature; it does not make "miracles", although it can help, concomitantly, with the work of good medical teams making great differences in hospital treatment. Being timely, it is necessary for one to consider this; that to affirm them as being endowed with religious faith to "feel" powerful before the diseases, does not solve the problem of the pain, this is especially because "titles of faith do not constitute mere words covering the deficiencies and weaknesses. They express duties of improvement from which it will not be lawful of us to escape, without the obligation worsening. In our circle of work, thus, the act of having faith will not be enough to convince us." (2)

There are specialists that corroborate this theory, considering that the optimistic glance upon the disease and having firm thought in the cure are powerful mechanisms that can help the patients to handle the treatments of cancer better and continue a normal life. For example, we have what happened with the vice-president of Brazil - José Alencar. Nowadays, more and more people are surviving cancer and that survival is due, without any doubt, to emotion and thoughts, rich in vibratory content between the patient and the Creator. Many patients, before the diagnosis of the disease, transform the pain into hope and arouse in themselves the will to struggle for a better life. However, others give up and abandon themselves, admitting that are under a death sentence.

Regarding the human thought; academic science, materialistic par excellence, establishes that the phenomenon is merely physiologic, resulting from incessant neuron activity. However, the spiritualists know that the mental matter is creation of energy that is uttered from the Spirit and is diffused by a flow of particles and waves, just as any other form of propagation of energy from the Universe. As much as in the physical field, the thought, in varied degrees of excitement, generates length and frequency waves which corresponded to the tenor of the creative pulse of the will or the objective wanted.

To think, is a process of projection of mental matter and this "matter" is the subtle instrument of the will, acting with the formations of the physical matter, generating the motivations pleasure or displeasure, happiness or pain, optimism or despair, that are not reduced to abstractions. They represent whirls and cycles of force in which the soul creates their own states of inductive mentation, attracting for itself the agents [for now imponderable] of light or shadow, victory or defeat, misfortune or happiness." (3) Regarding that, the thought stops having an intangible dimension to consubstantiate in the condition of matter movement.

The reflexes of the feelings and negative thoughts that we have return to us after having been transformed into mental waves and disrupting our organic functions. Therefore, the thought, as a modality of subtle energy, working in a wave

form, with a speed higher than the velocity of light, when passing through the places and creatures, means that situations and objects we encounter integrally affect our health. "When we surrender ourselves to the unbalance or established disturbances in damage against us (...), we shape in the physiopsychosomatic tissues certain rupture fields in the cellular harmony, creating morbid predispositions for this or that illness and consequently, the whole area reached become susceptible to microbial invasion." (4)

Through fear, exacerbated anguish and insipid thought, we enslave ourselves in the trunks of painful torture, sentencing us, sometimes to years and years, of pilgrimage in the rails of the spiritual uneasiness. To abbreviate; the torment that flagellates our conscience, in several forms, is indispensable in assisting to the mental renewal and the only means of recovery of the spiritual harmony and physical health.

In view of this, let us try to adopt a rigid discipline of mental and moral habits, establishing goals and duties that put us above mundane pleasures and maintain us in serenity with the odd opportunity for the current physical experience, which favors us with spiritualistic information.

We should look for, above all, the salutary habits of the prayer, meditation and work, trying to get rich of hope and happiness, for us to never discourage before the challenges of any disease. "We should watch and pray to not yield into temptations, since to cry under the great suffering of the resistance is worth than smile under the narcotics of the fall." (5)

For all of the evils and any diseases, we should center our thoughts in Jesus, because "our medicine is and will always be Jesus. We should adjust ourselves to the Redeeming Gospel, because Christ is the goal of our renewal. Regenerating our existence by His patterns, we will restructure the intimate life of those that surround us. The Gospel of the Lord explains to us that pure and effective thought is the force that throws us from darkness into the light, from hate into love, from pain into happiness." (6)

SOURCES:

1 - Franco Divaldo Pereira. Page dictated by the Spirit Joanna de Ângelis, in the mediumistic session of the night of 12/15/1997, in the Spiritualistic Center Caminho da Redenção (Path of Redemption), in Salvador, Bahia. Text from the foreword of the book: Atendimento Fraternal (Fraternal Assistance) dictated by the spirit Manoel Philomeno de Miranda

2 - Xavier, Francisco Cândido. Nos Domínios da Mediunidade (In the Domains of the Mediumship), dictated by the Spirit André Luiz, 14th edition, Rio de Janeiro: Ed. FEB, 2001, pages: 118 to 125

3 - Xavier, Francisco Cândido. Mecanismos da Mediunidade (Mechanisms of the Mediumship), Dictated by the Spirit André Luiz, RJ: Ed. FEB, 2001

5 - Xavier, Francisco Cândido. Fonte Viva (Alive Source), Dictated by the Spirit Emmanuel, Rio de Janeiro: Ed. FEB, 2001, chapter 110

6-_____, Francisco Cândido. Nos Domínios da Mediunidade (In the Domains of the Mediumship), dictated by the Spirit André Luiz, 14th edition, Rio de Janeiro: Ed. FEB, 2001, pages: 118 to 125



BRIEF REFLECTIONS ON THE NATURAL CATASTROPHE IN SANTA CATARINA

Translation
Erika de Castro Hessen

“The harshest trials are almost always the indication of the end to suffering and to a certain perfecting of the Spirit, as long as they are accepted with all thought focused on God”(1)

Everything has a reason to be in human life. Indeed nothing happens by chance, neither the most tragic occurrences. The chaos in Santa Catarina seems to us an evident case of ‘collective ransom’. Tragic happenings on Earth, like this one, invites us to an important reflection in order to understand that through them mankind acquires more experience, developing the mind and the heart, thus valuing every single moment in life.

In fact there is always plausible explanation for every single tragedy. Why thousands of people perished swallowed by the waves of the Tsunami (a catastrophe of so huge consequences that shocked the entire world)? The answer to these questions regarding collective misfortunes, and many others, can only be fulfilled by the Spiritism that brings consolation to the afflicted human heart, through the rays of reason on clear, coherent and deep answers. Indeed, natural or accidental disasters, like the Santa Catarina’s, cause hundreds or thousands of victims. Moreover, the media, press or online websites, portrays the image of the misfortunes, like the current one, with much more vivid colors as the poor population try to collect what is left and face the loss of many people.

In many situations the causal link between catastrophe and human action is present. (2) Currently, it is not necessary to have prophetic skills to foresee the gloomy scenery of our

planet's future. We have the conscience that we are in the imminence of ecologic disasters, with no precedents, on the collision course between mankind and nature.

In 1985, the scientists identified a hole in the ozone layer, above the Antarctic, that continues to grow, frighteningly. The reduction of the ozone contributes to the "greenhouse effect". The consequences of this are catastrophic, as the overheating and the alteration of the climate, bringing about hurricanes, severe storms and even earthquakes. The "El Niño" and "La Niña" effects are also worrying as it speeds up the melting of the icebergs, increasing, consequently, the sea level and flooding the coastal side. We can notice that by the register of reduction of the ice covering of Himalaya, Andes, and Kilimanjaro Mount. The only sky station in Bolivia, Chacaltaya, had to finish its activities, due to the lack of snow in that region.

Why don't we organize ourselves in order to adopt urgent prevention measures, avoiding, thus, bigger problems, that means, an ecologic chaos to ourselves and, mainly, to the future generations, instead of being just stand there as spectators? We must watch out for these facts, keep the eyes opened to the alert of the specialists, since it is quite clear that it is only a question of time for the tragic consequences of these forecasts begins to influence, brutally, our lives and, mainly, the lives of our next generations.

Destructive calamities happen in order to make men develop faster. The destruction is necessary for the moral regeneration of spirits, as they accomplish, in each new existence, a new degree of improvement. "You judge merely from your personal point of view, and you therefore regard those inflictions as calamities, because of the temporary injury they cause you; but such upsets are often needed in order to make you reach more quickly a better order of things, and to effect, in a few years, what you would otherwise have taken centuries to accomplish."(3) Moreover, these destructive calamities are important in the physical point of view notwithstanding the adversities caused by them, for "they sometimes change the state of a country, but the good that results from them is often

one that will be felt by the future generations".(4)

Concerning the subject of the 'collective ransom', many spiritual authors explain that the ones involved on violent crimes, due to their debits in their conscience, reincarnates on the Earth and get into groups, in a determined time and place in order to suffer accidental deaths of the same nature, including natural calamities

Thus before we reincarnate, weighed down with debits, we are advised, in the spirit-world, of the ways which we can pay the debits in the next life and the inherent risks of such experience. But there is no determinism, since it depends a lot on the experience, debits and merits accumulated in our several previous lives. Moreover there is a great many circumstances to consider, as the "cause-and-effect law" is considerably flexible. Bear in mind that love rules the life and "charity shall cover the multitude of sins".(5)

Emmanuel explains that: "the collective trials consist on convocations of incarnated spirits who share the same debit which is rooted on a felonious and obscure past. The justice mechanism, according to the payback law, works spontaneously through Christ's laborers who summon the debtor partners to collective ransom. This is the reason why you often call "painful chance" the circumstances which assemble, in the same accident, the most varied sort of people. In addition, these accidents cause the death of the physical body or the most varied kinds of mutilations, corresponding to each one's commitment." (6a)

Inexorably the Law will always lead back to the correct road the ones who follow the short cuts of evil. For the past determines the present, that determines the future, and so on. As the Holy Bible states "if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death."(6b)

But it is quite important to remember that not all the suffering means expiation. According to the Gospel According To Spiritism, item 9, chapter V, Kardec elucidates that "it is not to be thought, however, that all suffering in this world denotes the existence of a determined shortcoming. Many times it is simply

an ordeal requested by the Spirit, which will help it towards purification and active progress.” (7)

It is important to notice that the environment in which the Spirit was born frequently constitutes part of its trials and/or expiations as it bears a considerable influence upon its personality. Therefore, it is quite important that the enlightened heart labors upon its own development, thus helping morally and physically everyone around its zone of influence.

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1. KARDEC, Allan. The Gospel according to Spiritism. (Translated by J. A. Duncan.) SP, Lake Ed. 1st Edition, April 2005. (Chapter 14, page 191, 192);

2. According to a research, since 1980, on Santa Catarina happened, 3.375 decrees of emergency situation and public calamity due to natural disasters. This means 1.299 for flood, 555 for spate, 502 for gales, 492 for drought. In 1990, a plan was made to enlarge the Itajaí-Açu river, a channel of 10 km, to change the river's course, flowing the excess of water on the sea. So far, this project is stopped at the 'Congresso Nacional'.

3. KARDEC, Allan. The Spirit's Book. (Translated by Anna Blackwell) SP, LakeEd. 10th Edition. (Page 306, question 737);

4. KARDEC, Allan. The Spirit's Book. (Translated by Anna Blackwell) SP, LakeEd. 10th Edition. (Page 307, question 739);

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6a. Xavier, Francisco Cândido. O Consolador, dictated by the spirit Emmanuel, Rio de Janeiro: Ed. FEB, 2001, Question 250. (Our translation)

6b. The King James Bible - Project Gutenberg Etext - August, 1989. The Fourth Book of Moses: Called Numbers (35:26)

7. KARDEC, Allan. The Gospel According to Spiritism. (Translated by J. A. Duncan.) SP, Lake Ed. 1st Edition, April 2005. (Chapter 5, Item 9, page 79);



LECTURERS, IMITATIONS, BUFFOONERY AND OTHER THINGS...

Translation
Erika de Castro Hessen

Once, when talking to a spiritualistic leader from Brasilia, she commented on the buffoonery (1) of a certain speaker that had been invited to speak in the center she manages. She said that the invited lecturer grossly imitated the tribune, Divaldo Franco, with gestures, manners of verbal expression and decorating her talk with passages from him, as well as "incorporating" Bezerra after the lecture (!?). She also referred to another lecturer who insists on publicizing and selling his books and CDs of recorded lectures and whose income is supposedly for the "greater cause", vainly demanding the public's applause. My god, how ridiculous! These fellows, certainly, imagine themselves as being television celebrities or Hollywood stars, only failing in offering autographs for their idolatrous fans, who also regrettably exist,! There is nothing more sad!

An imitating speaker does not have any sense of the ridiculous, since he takes possession of other people's identity without any embarrassment and this is an obsessive and/or psychopathologic attitude, because it is self created. When imitating someone, they forget that such an attitude is a farce and that, in this way, they lose their freedom of thinking and acting, always looking for the connecting source to continue in their assumed role. There are speakers who spend hours and hours in front of the mirror practicing the gestures or voice intonation of the mock person, who is always inevitably Divaldo Franco. As if the buffoonery and bizarre facts were not enough, we often observe vain speakers offering themselves to give lectures. They contact those who coordinate the schedule and

dispose themselves, “kindly”, to be designated to speak in the Spiritualistic Center, almost always in a date already previously, programmed for another speaker. It is insolence on their part, when traveling in transit to the city, they then take possession of the place of another speaker, already booked to attend to the Center. Coordinators that proceed like this demonstrate indiscipline, a lack of planning and above all, disrespect to he or she who was already scheduled. And the directors, who accept this disordered movement, prove that they are not competent to hold such responsibility. In other words, maintaining the balance of a Spiritualistic Center. Such a thing as this would only be justified if it was a nationally renowned speaker. To the lecturers, candidates for stardom in the spiritualistic movement urge that they do not memorize any texts of spiritualistic books and to simply recite them as parrotlike because the mechanical expression does not please those who listen to it and above all, God.

It is necessary to build a mental map of what we intend to communicate to the public. Our responsibility is with the doctrinaire content, to the spiritualistic movement, the popularization of the spiritualistic principles. However, for this desideratum it is up us to build and own an original speech of the Spiritism, so that those who listen to us can capture the true sense of the Third Revelation.

We cannot be mere divulggers of Spiritism. We need, above all, to have the spiritualistic message as one of the instruments that can help the human being to be more fraternal and to live happier.

The communication of the spiritualistic lecture is not in the human compendium. It is something personal. Thus, we have the obligation to never imitate, especially those speakers that give audience to an overcrowded Center. We need to imitate ourselves, our mental organization, our limitations, our understanding of the theme, to truly be ourselves. We must be without the masks of inexistent virtues, without dissembling attitudes of docility but coherent and wise with the Christian ideal. Therefore, I think that all directors have the duty of warning the imitating lecturers because imitation is a

preposterousness concept.

Quite so! To imitate is horrible because the imitation does not get to reproduce true talent. One can even imitate the style of the renowned speaker but never recreate the depth or beauty that characterize their productions or will it reappear in a way perfectly recognizable through legitimate oratory. The spiritualistic exhibitor is not a professional of the faith who needs to dramatize or use other resources to recruit followers. His task is to inform on this universe of new knowledge that is Spiritism.

It is important we create our own style, simple and without exaggerations, remembering that a lecture in a Spiritual Center is more a conversation than a conference. We utilize simple language and of good taste, remembering that we are there working for Christ to explain and make the public understand the message of the Spiritism, not to exhibit culture. It is always possible to explain subjects, even the complex and deep, in a language accessible to a heterogeneous audience. The speaker should welcome, with respect and humility, all criticism that tries to carefully evaluate his/her work and with this, improve more to the task that fits him/her.

He/she should react with all his/her energies against improper praise, so that the vanity does not come to cover him/her own action field and furthermore, he/she should never feel indispensable or privileged, creating demands or requesting special considerations. Of this; any similarity found with those who have already watched this film in Brasília. Could it be mere coincidence? There are speakers that abuse their position by telling funny stories to make the audience laugh throughout the whole lecture.

He/she uses the tribune as if it was a theater stage for humorists. Now, if the speaker has a talent for hilarity, then go to the theater and exercise the actor's profession. It is more worthy.

Here are some capital sins of a spiritualistic lecture: artificiality; a lack of reasoning order with a beginning, middle and end of the proposed theme; the disregard of the audience characteristics and speaking as if all the listeners were the

same; a lack of content and preparation; the defense of ideas that are against the interest of the listener and, MAINLY, to IMITATE OTHER SPEAKERS. We believe that the worse the speaker is, in being his/herself, then he/she will have no chance of success. If he/she imitates somebody, then the better the imitation is, the more he/she loses credibility or the whole lecture turns into a circus.

"The exhibitors of the good word can be compared to electrical technicians, turning off mental sockets through the liberating principles that are distributed in the sphere of thought." (1) Spiritism, is the Christian revival in both its essence and purity. Those that are inclined to divulge it through the edifying word, in the likeness of Christ's disciples, should be equipped with all the resources to well represent this Comforting Doctrine to those who desire orientation, for the necessary inner illumination. The speaker should conduct themselves with respect, remembering that the true spiritualist is "Recognized by his/her moral transformation and the efforts he/she does to dominate their bad inclinations." (2)

Thus, the spiritualistic exhibitor will not intend to be "sacred", but somebody sincerely determined in building himself/herself morally a little more everyday, always remembering that for the audience, he represents Spiritualism and the Spiritualistic Movement.

There are, without any doubt in the spiritualistic tribunes, some successes. However, we were very concerned with the mistakes and the distortions detected in the lectures that we had the opportunity to watch or in the facts that were given to us. There is really, around this theme, a preoccupying picture.

"All the sincere spiritualists, both studious and fond to the good, are summoned to the ministry of aid, through the diffusion of the spiritualistic postulates, propitiating a perfect understanding of the evangelical lessons, representing the opportune and urgent medication for the desperate mass, the stunned man..." (3) In fact, in the spiritualistic lecture can be the entrance, wide and promising for the understanding of the Spiritualistic Doctrine or equally and lamentably, the exit to roads far from this knowledge that frees. The spiritualistic

speaker is an important piece in advertising and diffusing the Spiritism, which should be faced with extreme responsibility and practiced with careful moral and cultural baggage, without damaging the indispensable experience.

When somebody intends to listen to a Spiritualistic speaker, he/she does so presuming that the speaker knows the subject that what s/he is speaking of and as such, quietly offers him/her a credibility vote. This gives the speaker the capability to change, methodically, erroneous ideas or concepts that were ingrained in others or even transform an entire life! Therefore, there is no other commitment without larger consequences because those who assume this task stop being just a speaker. They are transmuting himself/herself as an authentic mentor of the Doctrinaire subject, speaking about deep Evangelical and Social themes and with extreme responsibility.

André Luiz reminds us that we should talk naturally, governing our own emotions, without sourness, without nervousness and without buffoonery, since the word reveals the balance. Therefore, we have to silence any prominent purpose, silencing exhibitions of knowledge. The speaker is responsible for the mental images that shape in the minds who listen to him/her.”(5)

SOURCES:

(1) Buffoonery means: Grimaces, gestures; grotesque or ridiculous gestures.

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(4) Franco, Divaldo Pereira, *Reflexões Espíritas* (Spiritualistic reflections), dictated by the Spirit Vianna de Carvalho, Salvador: Ed. Leal, 1992.

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RESEARCH FOR FUTURE THERAPIES WITH EMBRYONIC STEM CELLS AGAINST SPIRITUALISM?

Translation
Erika de Castro Hessen

In spite of the Manifest enacted in the V Medical-Spirit Congress (1), which is against the use of embryonic stem cells both in research and therapy but approves their use in individual adults and the umbilical cord, we insisted on this theme. Since we know many doctors favor the research and use of embryonic stem cells and also since we do not conceive such a document as being positioned in the Spiritualistic Doctrine. In other words, it is not a position of Spiritualism but an institutional opinion that will, hereafter be, confirmed or not by the facts.

In view of this and through the logic of the "obvious", every spiritualistic knows that the reincarnation process, as the Spiritualistic Doctrine teaches us, begins at the moment of the ovule fecundation (2), from the instant in which life starts in the natural biological process. However, it is not so "obvious" and clear when trying to look at the artificial process (in vitro.)

Another obvious situation is that any attempt of interruption in the development of the future zygote. That is the human being in formation (in the natural biological process), constitutes a crime. This situation is completely different from the artificial (in vitro) process. There are institutions and people that impertinently insist on the explanation by fundamentalist foundations, that the results of the research with the embryonic stem cells are still uncertain and insecure although theoretically positive. We know that Science still did not prove that the results are the desired ones, because even in practice, there is high risk of generation of tumors, making the body more

susceptible to provoke rejection. Now, any research in the field of genetics or in another domain of knowledge has a degree of risk that is not only applicable to the embryonic cells.

Embryonic stem cells have been studied since the 19th century, although only 20 years ago researchers immortalized them, in other words, they were indefinitely cultivated in a laboratory. For that, they used cells from the inner cell mass of blastocysts (one of the initial stages of mammal's embryos) of mice. Those cells are known by the acronym ESC, from English embryonic stem cells and are denominated pluripotent, because they can proliferate indefinitely in vitro without differentiating themselves and also differ themselves, once modified under cultivation conditions. Due to their capacities, today stem cells have been the objects of intense research, since in the future they can work as substitute cells in injured or sick tissues, as in Alzheimer, Parkinson and neuromuscular diseases in general, or also be used in the place of cells that the organism stops producing in some deficiencies, such as diabetes. However, it is worth mentioning that the immediate application is still far away. (3)

Inside the rhetoric of the OBVIOUS, all spiritualism is absolutely against abortion, there is no favorable justification. But, between this situation and the research of embryonic stem cells, there is a distance without logical limits. It is seen that, on the basis of the movements against the research, there is a great quantity of selfishness, in other words, the parties are interested in political positions. There are those parties that submit their allegiance, to show the "pro life" flag, at festivals and in "protest parades", to recruit their voters' so that their leaders stay in the luxury of the high wages of congress. It is also seen, that in the unconscious of certain spiritualistic leaderships, there is a clear Vatican atavism, of the ones who are authors of the ultramontanist ideologies of "medieval beliefs or deaths." This is fanaticism!

We can see a reductionist posture of the Medical-Spirit Association that is against the liberation of that research with ESC, since, at this moment, we cannot be sure if there is or is not a Spirit linked to the embryo, as they believe. However,

common sense impels us to infer that in the process of artificial fecundation (in vitro), before being an embryo we are not that which characterizes a human being; for that purpose, it needs to be linked to a spiritual element. Without the spiritual connection, the obvious whispers us that we do not have a human life, but a vegetative life. In that case, the spiritualistic concepts make crystalline differentiation between vegetative life and spiritual life, connected to the issues raised in 25, 62 and 354, of The Spirits Book. (4) Therefore, there is no crime without the presence of the Spirit linked to the embryo, as well as there is no crime when we take cells from the body, for histopathologic study, in a biopsy. Also, there are no transgressions to the Laws of God when we despise extracted blood cells, in the bleeding method, from a patient that needs the process.

Therefore, there is no translucent justification that fertilization in vitro (frozen embryos in laboratories of human reproduction) will produce discarded objects or be "dungeons for further reincarnations" which are destined for our brothers from the spiritual world that obviously have more yet to do.

Although certain embryos, destroyed by the retreat of a stem cell, once had a spiritual entity, for whatever reason, linked to them, nevertheless, we have to consider: Where is there more cruelty? To maintain a spirit, indefinitely linked to the dungeons of useless cells in a laboratory or to free it for effective reincarnations, allowing its few cells to be used in favor of the thousands and thousands of spirits reincarnated to fight with their own difficulties?

After all, do frozen human embryos have or not have a spirit linked to them? The question 356 of The Spirits Book explains that the gestation development without a spirit can be possible. (5) André Luiz elucidates the mechanism of this process, on the second part of the book Evolution in Two Worlds, considering "that the perispirit mold is the maternal, given by the mother's spiritual command that possesses a strong desire to have the child." (6) In this regard, the question 136-a of The Spirits Book, stresses again: " (...) Organic life can animate a body without a soul (...)" (7) this idea that lead us to consider about

the possibility that there are embryos without spirits linked to them. Furthermore, wouldn't we be committing a great misunderstanding in just expecting thousands of frozen (disposable) lives waiting for death? It is worth to meditate more deeply on this question!

The theme is complex and many other observations can be made. The subject must and can be debated intelligently and freely from the impenetrable religious rancidity, which takes us to more satisfactory future conclusions. Radical positioning is no good, especially because in Brazil the scientific proposal is the use, in research, of spare embryos from the clinics of assisted reproduction. (8)

The geneticist Oliver Smithies, 82 years-old, Nobel Prize of Medicine and Physiology in 2007, has been alerting others that our Country should accelerate the process of research in stem cells that has already began (thanks God!) with the approval of the Biosecurity Law by the Supreme Court of Brazil (STF). Otherwise, it will be back in the world scientific process. Smithies works with stem cells for more than 20 years and recently affirmed, in São Paulo, that "A country that does not take part in the researches with embryonic stem cells will lose the opportunity to offer its contribution to the humanity." With his experience of 60 years as a molecular biologist, he also said that "there is a lot of discussion on killing embryos. But, actually, it is concerned with preserving the life of the embryo." The scientist believes that "The beginning of any field of research is controversial but with the time the restrictions, including the religious ones, tend to decrease and disappear." (9) We have already seen this history before with the church striking against the scientific research and then science moving forward and the dogmas expiring.

Following our argument about the physical body/spirit relationship, we have the question 356, in The Spirits Book, where they teach us that there are bodies to which some Spirit had never been destined; in other words, there are physical bodies that grow without the purpose of reincarnation. (10) If there is a reincarnatory planning with the cooperation of superior Spirits, why would these specialists of the other world

designate a Spirit that has tasks to do, to a group of cells that will be only organic matter and that do not have the evolution of the gestation as their purpose? This is a situation, which is at the least, bizarre. It is here worth explaining that there is a difference between embryonic stem cells and adult stem cells in a patient's treatment. The adult cells have a limited capacity of transforming themselves in tissues and the embryonic cells can originate in all the tissues of the human body.

In the last months, several religious people and specialists are meeting in several different parts of the Globe to discuss the progress of science and their controverted ethical subjects. Some believe that this is an "abortion." We cannot disrespect that the spiritual Mentors, specialists in this area, are intelligent enough to know that this or that ovule will be, or not, destined to stem cells production for therapeutic purposes, and therefore, that no spirit should be linked to it, magnetically. Otherwise, we will be enthroning the vigorous power of the unpredictability, of "chance."

Will it be possible that today, those who opposed the scientific researches at issue, can be quite secure that in the future, they will not benefit themselves of that innovative proposal of human therapy? Before these subjects become controversial, it is necessary that society as a whole shows itself through its legislators and defines what is socially acceptable in the use of human embryonic stem cells for medical purposes.

It is unacceptable to prevent scientific progress, based on the premise that the use of the knowledge can infringe concepts ingrained in staunch, medieval, or moral dogmas that use the defense of the life. In fact, there are many fellows that are "intransigent defenders" of the festive parades for life and deny, systematically, a piece of bread or a plate of food to the miserable and abandoned child who begs and implores attention in the cold sidewalks of the great cities.

We cannot remain in ignorance. Science has to reach the purpose that Providence assigned it. Kardec teaches that we instructed ourselves by the force of things. The moral revolutions, as the social revolutions, are infiltrated little by little by ideas; they germinate during centuries; then, all of a sudden

they break out and produce the collapse of the old building of the past. Those that stopped being in harmony with new needs and aspirations. (11) For those who believe that researchers would be subverting the divine order when manipulating embryonic stem cells, it is important that they are moved before this great truth: transgression to the order of nature is in the undernourished child, bombed cities, terrorist actions, sick people without treatment and workers without jobs. (12) Let's think about it.

SOURCES:

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2 - Kardec Allan. The Spirits Book, Rio de Janeiro: Ed FEB, 2002, question 344

3 - Lygia da Veiga Pereira, from the Center of Human Genome Studies of São Paulo University - USP (Centro de Estudos do Genoma Humano da Universidade de São Paulo - USP -).

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5 - Kardec Allan. The Spirits Book, Rio de Janeiro: Ed FEB, 2002, question 356

6 - Xavier, Francisco Cândido. Evolução em Dois Mundos (Evolution in Two Worlds), Dictated by the Spirit André Luiz. 5th Ed. 2nd part. Rio de Janeiro, RJ: Ed FEB, 1972

7 - Kardec Allan. The Spirits Book, RJ: Ed. FEB, 2003, question 136-a

8 - Maybe are careful and necessary that the Government, through ANVISA, demands the register of the embryos not implanted. To establish a better regulation in the production and use of the embryos, in order to avoid abuses in the surpluses. It is obvious that it is important that the clinics of assisted reproduction should be supervised to restraint the crime of sale of ovule or production of embryos for sale. However, if the problem is to radicalize, then why not to close the clinics of assisted reproduction? Thus, the problem of the stem cells would be solved. The surplus embryos would not be

at the mercy of the ignorance of some people, or even, the spirits that, by chance, were linked to them, would not remain arrested to a useless life, frozen, waiting the death, as the ones that have other interests think. Then they said: To close the clinics would be an absurd! Why? This would constitute a great damage for the medical class?

9 - Available in
<http://g1.globo.com/Noticias/Brasil/0,,MUL344213-5598,00-USO+DE+CELULASTRONCO+PRESERVA+A+VIDA+DIZ+NOBEL.html> access in 03/21/08

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THERE IS NO DISOBSESSION WITHOUT MORAL RENEWAL

Translation
Erika de Castro Hessen

The spiritist therapy invites the sick to face their responsibility, calling for an honest self-analysis, so that it can ultimately eliminate their incursions in the abyss of moral deviations

Spiritism explains that the cause of evil in madness comes from inside and we must seek to restore the body to normal state. In obsession, the cause of evil is outside, and we must free the patient from an invisible enemy opposing him, not medicine, but a moral force superior to his. "Experience shows that in similar cases, the exorcism did not produce satisfactory results anymore rather worsened the situation instead of improving it. Only Spiritism, by indicating the real cause of evil, can provide the means to combat it." (1) Of course disregarding the exorcism of harmless "apometria" techniques and of other fantasised disobsession practices that occur in Spiritist Centres that are tragically administered.

Let us learn from the good doers that we must morally educate the obsessing Spirit, in some way, offering intelligent advice, you can help them better themselves and convince them to turn down spontaneously the torment they cause on their victim, and then they free themselves.

However, we cannot forget that obsessing entities are skilful and intelligent, perfect strategists who plan each step and monitor the prey for some time, noting their tendencies, their relationships, and their ideals. They identify their victim vulnerabilities (often linked to sexual misconduct) and exploit them perseveringly.

For the psychiatric school of thought, obsession is a thought,

or impulse, persistent or recurrent, unwanted and distressing, and that comes to mind unintentionally, despite attempts to ignore it or delete it. Psychiatrists who do not acknowledge anything outside matter cannot understand the hidden cause, but when the science academy leaves the materialistic routine, it will recognize in the action of the invisible world around us and in which we live, a force which reacts on physical things, as well as on moral things. This will open a new path to progress and the key to a multitude of poorly understood phenomena of human psyche.

Obsession shows several characters, from a simple moral influence to the complete disruption of the body. Under the spiritist focus, obsession is a persistent action that a bad spirit has on an individual. It presents very different characters, ranging from a simple moral influence without sensitive external signs to the complete disruption of the body and mental faculties. As for the obsessive subjugation (2), it represents a physical constraint always exercised by vengeful spirits and can lead up to the degradation of free will. It is limited, often the mere uncomfortable impressions, but that often can result in disordered psychomotor movements, inconsistent attitudes, seizures, inappropriate or detrimental words, which the targeted person is aware of how ridiculous, but which cannot defend themselves. "This state differs essentially from the pathological madness, which is wrongly confused with, because there is no physical original and because the causes are different, the means to its cure must be different. Applying the ordinary procedure of showers and body treatments, what is often diagnosed real madness, there is only a moral issue." (3) The psycho spiritual perturbation should be eliminated from the Orb the moment in which the genuine example of love is tried and spread in all directions, as Jesus embodied and lived by the bitterness of death, and continuing since the apostolic times to the current days.

Spiritism, unmasking the interference of the hardened evil spirits in our lives, cast light on issues still disregarded by materialistic science as psychopathological causes. And, obviously, not discarding the possibility of psychosomatic

disorder, the Spiritist Doctrine reveals other sources of human misery, maintained by the fragility of moral beings.

The treatment for varying degrees of obsession is long and the cure depends on the patient. We recognize that the use of antidepressant drugs establish chemical harmony in the brain, improving the patient's mood, however, simply acting in the effect does not cure the obsession in its central causes, they only restore the transit of brain cells messages, correcting the neuro-chemical function of the CNS (central nervous system). Socrates has said "if the doctors are unsuccessful, it's because they treating most of the diseases dealing only with the body and not treating the soul. Well if the whole does not feel in good condition, it is impossible that part of it feels well." (4)

If when facing our momentary failures we usually forget to be patient and in balance, the prayer and self vigilance, then it is urgent to establish a time for introspection, in a frame of mind so that we do in ourselves the imperious corrections. In these daily situations we usually chose the idea of obsession, possession, oppression, as "victims" (5) of haunting entities. However the question is not only the spiritual influence that enemies often implant in our psychological frequency, but this mainly concerns our own selves.

The treatment for the varying degrees of obsession is long, very delicate and complex. The happy result depends on the spiritual renewal of the patient, when he/ she awakens to the seriousness of the situation in which he / she is afflicted. Simultaneously, the fraternal solidarity, involving patients in both compassion and prayers, information and incentives for a healthy future, are able to break the circle of destructive energy, opening up space for the beneficial action, an exchange for hope and liberation.

In any case of obsession patients hold the most important part of treatment

Often sought by obsessed Christ penetrated the psychological causes of their concern and, using His moral authority, both released obsessing spirits and obsessed people, allowing them to wake up to an encouraged life towards recovery and peace of their own conscience. However, it is very important to

remember that Jesus did not free the obsessed without enforce them the need for inner renewal or expelled unconscious pursuing spirits without giving them God's directions.

In any case of obsession patients hold the most important part of the treatment. His/her determination to be morally unbalanced makes it difficult to remove barriers in the therapy for the betterment. The spiritist therapy is a call to the sick to accept their responsibility, suggesting them to an honest self-analysis, so that it can ultimately eliminate their incursions in the abyss of moral deviations.

Let us try; therefore, by constant surveillance and praying to be free from the whip of obsessions, in the firm purpose of amendment of negative habits and attitudes, entering within the noble values of life for effective change in behaviour.

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A CHRISTINA VIEW ON HOMOSEXUALITY

Translation

Erika de Castro Hessen

As soon as the leaning towards homosexuality is identified in this dimension of existence, it's paramount to give them proper educative support, at the same way it's done with the heterosexual majority of the society

The multiple human experiences for reincarnation and repeated contact with both sexes provide the Spirit with the sexual tendencies either feminine or masculine and it reincarnates with both polarities and this junction, sometimes, finds its way contrary to the genital anatomy and sexual education gathered in its cultural environment. According to such experiences, it will lean towards either options and not always will it be made conforming to its inner aspiration, which can be contrary to the one determined by its socio-cultural environment.

Emmanuel teaches in the book "Life and Sex" that the "Spirit goes through countless reincarnations, either as a female, or a male, which establishes the phenomenon of bisexuality, more or less notices, in nearly all creatures". (1) Maybe educational factors may occur to contribute the awakening of such tendencies, asleep in its subconscious mind. And, even if it performs roles according to its genital anatomy, and its psyche goes on with its sexual option, the desire to have contact with people of the same gender may happen.

On such perspective there are also those who contest the non-educational interference for either (2), according to current psychological, even because the whole thing about the educational process is hetero, they say.

It is also stated that when the homosexual performs

heterosexual roles is always because of conflicts provoked by the social environment, in which he doesn't fulfill his expectations and falls back on homosexual fantasies to reach heterosexual effects. When such fulfillment happens, be it homo or hetero, then the bisexuality arises.

As for Psychology pointing for the enablement of the bisexual activity, may occur, not necessarily, that in reality the person may be a homosexual trying a double living due to a conflict. Such event may trouble his conscience characterizing, because of that, a psycho-emotional confusion, though such occurrences don't happen because of homosexuality, but the action of prejudice taken by the person.

Sincere scholars explain that the expression sexual opinion is abandoned by Psychology

The life of the Spirit with the opposing sex it adopted in each incarnation, as well as those where it exercised its sexual option, will plasm into its psyche the typical tendencies of each polarity. We've also learned that sincere scholars explain that the expression "sexual opinion" is abandoned by Psychology, since the occurrence is always of manifest tendency; thus, environment alone plays no role in the existence of option. It is also stated that, admitting option for homosexuality is also admitting an enormous masochism, before all the adversity that surrounds the individual related to homosexuality.

Emmanuel: "Homosexuality, also known as Transsexualism, in some circles of Science, defined by the set of characteristics, for the tendency of the creature to relate affectively to another creature of the same sex, does not find explanation in psychological studies which deal with it under materialistic basis, but is perfectly acceptable under the light of reincarnation". (3)

Item 202 of The Spirits' Book, Allan Kardec asked the Spirits: " Does a spirit, when existing in the spirit-world, prefer to be incarnated as a man or as a woman?" "That is a point in regard to which a spirit is indifferent, and which is always decided in view of the trials which he has to undergo in his new corporeal life." (4)

Genetics has tried to find genes which would explain

homosexuality as being a sexual disorder. Psychiatry has tried to find brain enzymes which could influence in sexual behavior. Some sexologists have explained that it's a sexual preference (and we recall that the expression option has been officially abolished). But the real origin of the sex is not found in the physical vehicle, but in the complex structure of the Spirit. Only by this point should we face questions related to sex. "Human collectivity will learn, gradually, to understand that the concepts of normality and abnormality are not enough when it's all about morphological signs" (5)

With the sexual freedom in modern society, tolerance towards homosexuality has increased

We can't confuse homosexuality with character disorder, even because sexual slips of any tendency have several origins. Its genestic roots may come from impenetrable inner depths. "Phylogenetics (6) of the sex itself, which apparently starts in the mineral kingdom, going through the plants and the animal one, for then get to man's, shows an array of different forms, including auto-genesis [spontaneous generation] of viruses and cells and the bisexuality of hermaphrodites" (7), and this would justify for some researchers the appearance of what could be congenital sexual disorders.

With the sexual freedom in modern society, tolerance towards homosexuality has increased, allowing many people "to come out the closet", thanks for the fight of homosexuals for their rights around the world, even forcing the change of legislatures. Chico Xavier explains, clearly, the following: "I can't see any reasons for criticism or mockery towards our brothers and sisters with homosexual tendencies, as we understand, as clear as the heterosexual ones that most human creatures have. In my notions of dignity of the spirit, I can't understand the reason why this or that social prejudice would impede a certain number of people to work and be useful to community life, solely for the fact that having brought innate psychological and physiological characteristics different from the majority. (...) I've never seen parents, aware of the important mission assigned by the Divine Providence, to reject a child for being born blind or handicapped. Would our conduct

be human and just in patterns of disdain and rejection, to our brothers that are born with psychological difficulties?" (8) I think it's important to say here that psychological difficulties happen due to the fact of prejudice. Once prejudice is overcome, by the person itself, the psychological conflict ceases. Of course it would be too much to ask Chico to go so far in his explanations, even because of the date of the interview, it was a courageous act.

The Spiritist Doctrine does not condemn homosexuality; quite to the contrary, it is respected. The Spiritist Doctrine is known for being a liberator. There is no such character to impose narrow-minded views on creatures, making them unhappy and depressed. Sexual energy requires balance, not abuse or repression. The Spiritist Doctrine does not condemn homosexuality; quite to the contrary, it is respected. Many times, may be someone affected by the permissive appeal that spills from the toxic waters of exaggerated eroticism, added to the several pseudo-scientific encouragers of depravation, that may be harming his sincere project of moral edification, through a balanced sexual conduct. (9) That's why; he can't be discriminated, or rejected, because of Jesus' message "loving others as ourselves".

As we saw with Emmanuel at the beginning of this article, there is no sheer masculinity or femininity on Earth. Women and men have some characteristics from each other. Long ago, the strict and repressive education contributed to place the homosexual individual according to the social expectancy around, contrary to his spontaneous tendencies.

Admitting homosexuality doesn't mean to dive into a universe of challenging attitudes in your family or professional group, "but to do a deep exercise of self-acceptance, calm yourself down, in order to be able to recognize yourself and the circle of friends and relatives that live in situation of challenge. The true challenge is the inner construction to guide the desires balanced and healthy. And we are not here only to refer to sexual desire alone but all the sorts of desire that command the life of the creatures ". (11)

Emmanuel: "The world sees, these days, in every country,

extensive communities of brothers living this sort of thing [homosexual], accounting for millions of men and women, requesting attention and respect, just like their heterosexual counterparts". (12) Homosexuality should not be, then, classified as a psychopathy or behavior conducive to discrimination or repressive measures.

Either the homosexual or transsexual should look to their inner reform. Another controversial issue, for many Christians, is the possibility of a stable union [marriage] between two people of the same sex. Because of the prejudiced myopia of a fake religious purism of the overwhelming majority of Christians considered "pure", this is blasphemy. This makes the topic very complex, and we wouldn't dare to say the final word. We are, therefore, open to discussions. But, upon further reflection about the subject, mainly being based on Chico Xavier's assessment, we understand that the stable union [marriage] between homosexuals may be legitimate, for the fact that people should choose their own way to find happiness. Only by getting rid of prejudice that comes with us from millenniums will we get understand this question better. We would dare to say that the legalization of marriage between two people of the same gender is an advancement of society, which will be only regulating what exists already.

Either the homosexual or transsexual should look to their inner reform, not giving in to exaggerations provoked by instinctive and sexual impulses. Remember: what's forbidden for homosexuals, it's also for heterosexuals. Both need to "distinguish in the sex the core of superior energies that the Creator gives to the creature to balance the activities, feeling the task of protecting them against the susceptible deviations. "Sex is a renovating source of body and soul ". (13)

As soon as the leaning towards homosexuality is identified in this dimension of existence, it's paramount to give them proper educative support, at the same way it's done with the heterosexual majority of the society.

We believe, in the end, that such ideas might take, to those who read it, meditation about the subject, remembering that homosexuality transcends in itself the simple question of sexual

exchange.

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SPIRITUAL OBSESSION, CAUSE OF THE GREAT HUMAN ANGUISHES

Translation
Erika de Castro Hessen

To secure ourselves against its influences one must strengthen faith through mental renewal and through the practice of good within the framework of evangelical codes

Dear Colleagues, once in a while we are asked why living on Earth is so complicated and life is so often bitter? I answer by saying that this sensation can eventually be an aspiration to happiness and freedom and that, as we are handcuffed to a physical wrapping which serves us as a prison, we apply useless effort to get out of it. However, some fall into discouragement, and reverberate their lamentations all the time. However, we need to resist energetically despondency and sensations of despair, because the dreams of happiness of living are intrinsic to all men, though we must not eagerly look for them only in the material and the transitory experience of earthly life.

Commenting on melancholy, we find the Spirit François de Geneve dictating the following passage in the book *The Gospel according to Spiritism*:

Remember, during your exile here on Earth, you have a mission to fulfil that you do not even suspect; be it dedicating yourself to your family or fulfilling the various obligations bestowed upon you by God. If within the course of this exiled probation, while seeking exoneration, you feel about to collapse through anxiety, uneasiness, or tribulations, be strong and courageous enough to support these pressures. Stand up to them with resolution for they will soon pass. These are the only means by which you may reach those for whom you pine and who, jubilant at seeing you once again amongst them, will hold

out their hands towards you so as to guide you to regions inaccessible to earthly afflictions. FRANÇOIS DE GENEVE (Bordeaux).*

There are, however, many disappointments which can have their origins in the infidelity to Christian commitments, hence melancholy is installed in the being, which can result in an obsessive process. Etymologically speaking, the term obsession has its origin in the word *obsessio*, a Latin word meaning impertinence, persecution. For some studious spiritist people, obsession is perceived as a great worldwide scourge. This view is of utmost gravity in society, which is nowadays well advanced technologically, be it in the fields of communication and computing, or be it in other areas of knowledge, broadening and deepening the responsibilities of each one of us before collective life.

Obsession is a maleficent influence upon the mind The Portuguese language Dictionary "Aurélio Buarque" defines obsession as being a preoccupation with a determined fixed idea, which dominates the spirit in a sickly manner, resulting or not from repressed feelings; fixed idea; mania. In the same way the term "obsession" is used in a vulgar way, to mean a fixed idea on something, a nervous tic, a generator of manias, strange attitudes, and so on. However, according to the spiritist point of view, the term has a broader meaning and interpretation. It is embodied in a maleficent influence relatively persistent which discarnated and/or incarnated, as much as or less spiritually developed than ourselves, can exercise on our mental life.

For the classical school of psychiatry, obsession is a thought, or a persistent or recurrent impulse which is unwelcome and distressing and which comes involuntarily to the mind, despite an attempt to ignore it or repress it. Psychiatrists who do not admit anything beyond matter cannot understand a hidden (spiritual) cause, but when the scientific community moves beyond its materialistic view, it will recognise in the action of the invisible world that surrounds us and in the environment in which we live, a force that acts upon physical stuff as well as upon moral things. This will be a new open way to progress

and the key of a multitude of badly understood phenomena of the human psychism.

Obviously the possibility of a psychosomatic anomaly is not discarded, but the Spiritist Doctrine allows us to acknowledge other sources of human misery, maintained through the moral frailty of the beings.

We recognise that the use of anti-depressive chemicals establishes a chemical harmony of the brain, improving the patient's mood, however, they simply act on the effects, as these medicines do not cure obsession in its intrinsic causes, only re-establish the transit of neuronal messages, correcting the neuro-chemical functioning of the central nervous system. Socrates already affirmed way back that "if doctors are unsuccessful in treating most diseases, it is because they treat only the body without treating the soul".

By insincerity, in our tenuous effort for inner moral reform, we prevent balanced and balancing relationships with others and with ourselves. Our entire disharmony leads to the development of vicious tuning in with other sick minds, be it discarnated or incarnated, which greatly sharpens our own inner disarrangement.

In the intimacy of the home, of the family, of the Spiritist Centre or of the work environment, bitter adversaries from the past get to meet up. Invited to readjustment by the Benefactors from Beyond, they are rarely able to overcome the aversion which they feel for each other, and feed this aversion again with passion in the inner essence of themselves and the toxic rays of aversion which, when concentrated, become magnetic sharp darts, susceptible to provoke illnesses and death itself.

Spiritual obsession is tuning in or exchange of similar vibes. Kardec defines obsession as a persistent action that a morally inferior Spirit exerts on an individual, presenting varied characteristics which go from a simple moral influence, without perceptible exterior signs, up to complete perturbation of the organism and of mental faculties. Obsession is the encounter of inferior forces portraying each other.

The multiple facets of obsession

There are cases of obsessions bursting out throughout everywhere and in all levels, be it discarnated upon incarnated or vice-versa; incarnated upon incarnated, as well as discarnated upon discarnated.

Our mental world rules the life which is peculiar to us in all its dimensions; however we find ourselves still at the beginning of understanding the implications of mental force, of the meaning and coverage of the mental formations in life. The obsessors¹ are skillfull and intelligent, perfect strategists who plan every step and have been following their prey for some time, observing their tendencies, their relationships and their ideals. They identify their prey's vulnerable points (which are almost always to do with misguided sexual choices)

Thought is exteriorised and is projected, forming images and suggestions which are hurled into the objectives that one proposes to reach. When thought is good and edifying, it is adjusted to the Laws which rule us, creating harmony and happiness; however, when unbalanced and depressing, it establishes anguish and ruin. Mental chemistry acts as a basis of all transformations because we really evolve in deep telepathic communion with all those incarnated and discarnated who are similar to us.

Our mental universe is like a sky, but beneficial sunbeams and rain fall from the heavens towards planetary life, as well as, during the instant of friction between atmospheric elements and from the same sky, destructive electrical arcs. From it, balancing and restorative forces are originated for the trillions of cells of the physical body, but, when perturbed, it emits magnetic rays of highly destructive content towards our psychic structure.

In question 466 of "The Spirits' Book", the master from Lyon asked the Spirits "why does God permit spirits to incite us to evil?" Their answer was: "Imperfect spirits are used by Providence as instruments for trying men's faith and constancy in well-doing. You, being a spirit, must advance in the knowledge of the infinite. It is for this end that you are made to

pass through the trials of evil in order to attain to goodness. Our mission is to lead you into the right road. When you are acted upon by evil influences, it is because you attract evil spirits to you by your evil desires, for evil spirits always come to aid you in doing the evil you desire to do; they can only help you to do wrong when you give way to evil desires. If you are inclined to commit murder, you will have about you a swarm of spirits who will keep this inclination alive in you; but you will also have others about you who will try to influence you for good, which restores the balance, and leaves you of your decision."

Moral renewal as a basis for spiritual disobsession²

The venerable Codifier, in *The Mediums' Book*, affirms that moral imperfections give access to obsessors and the safest environment to get rid of them is to attract good Spirits through the practice of good. Obsession is impotent in face of redeemed Spirits! And what is a redeemed Spirit? It is one who recognises its limitations and, as announced by Apostle Paul, feels happiness in knowing itself to be "enrolled in the school of good"

This psycho-spiritual disarrangement should be eliminated from society in the instant that the legitimate example of love is experienced and disseminated in all directions, according to what Jesus consolidated and experienced up to the bitterness of his death, continuing from apostolic times until today.

Spiritism, unveiling the intervention of the Spirits hardened in evil in our lives, casts light on questions still ignored by materialistic sciences as a cause of psychopathology.

Many times Christ was sought out by obsessed people and he penetrated the causes of their restlessness and, using of his moral authority, freed both, obsessed and obsessors, allowing them to awaken to an exciting life towards recuperation and the pacification of the conscience. However, it is very important to remember that Jesus did not free the obsessed without imposing upon them the non-transferable need for inner reform, nor did he drive out the unconscious pursuers without

giving them the address of God.

Conclusion

In synthesis, we always identify in spiritual obsession the result of a lack of vigilance and moral deviations. In order to guard us against its influence we should strengthen faith through mental renovation and through the practice of good within the evangelical codes proposed by Jesus Christ, not forgetting the divine advice of Watch and Pray.

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*Transcript from Allan Kardec's book The Gospel according to Spiritism – English translation from 3rd edition of the original French, translator Janet Duncan, 1987

1Translator's note: Obsessor: a perturbed and lost spirit attached to a person, thus, causing a maleficent impression on his victim. Hence its victim denomination - obsessed person.

2*Translator's note: Disobsession (Deobsession): "In Spiritism, it is the practice whereby mediums receive lost and

perturbed spirits and whereby another member of the spiritist centre talks to the spirit and evangelizes or “indoctrinates” it. These lost and perturbing spirists are not necessarily linked to the specific victims, and the people who have spirit attached to them do not need to be present at the disobsession meeting. (Non-Spiritists may refer to disobsession as “exorcism” which is a word rejected by Spiritists because of its implication, that is, it implies demons or other non-human spirits)(David J. Hess – “Spirits and Scientists – Ideology, Spiritism and Brazilian Culture”, 1991)” - (Extract from book “Obsession, Passes, Counselling” by Herculano Pires – translation by Jussara Korngold and Marie Levinson – SAB, 2004, New York)



CLIMATE CHANGE AND ITS CONSEQUENCES

Translation
Erika de Castro Hessen

Research indicates that "climate change has killed about 315 people a year, hunger, disease or natural disasters, and the number will raise to 500 thousand by 2030." (1) The study estimates that the climate problem affects 325 million people annually and that in two decades, which number will double, reaching the equivalent of 10% of the world today. To minimize the impact, "we should multiply by a hundred efforts to adapt to the change in climate in developing countries."(2) The Intergovernmental Panel on Climate Change (IPCC, its acronym in English) in its vast assessment of the issue, made in 2008, concluded that since temperatures began rising rapidly in 70 years, the greenhouse gases produced by man, had a weight 13 times more global warming than the variation of solar activity.

Almost 25% of the world is threatened by flooding as a result of melting of the Arctic, according to a study published in August 2009, the World Wide Fund for Nature (WWF). As the ice extent decreases, and the ocean surface increases, the amount of solar energy absorbed also increases. Recently, a glacier melted and Switzerland won 150 meters of land, originally Italian. The line, which determined the border, since 1942, moved. There was melting fields, permanently covered with snow in the Alps, as a result of global warming also can destroy 85% of the Amazon. Global warming releases large amounts of methane [greenhouse gas] in the polar region. Until now, these gases were "trapped in the ice." This effect contributes, in turn, to the acceleration of melting in the Polar Regions.

Given this change, an ice bridge [one block the size of Jamaica], which connects two islands in Antarctica, broke up - they said. The break may indicate that the block Wilkins, (3) is known as the territory, float freely, which will be one of the effects of changes caused by global warming.

The company must format new models of coexistence, backed brotherhood and love. In fact, many of the ice decreased in recent years in Antarctica, and six of them have collapsed completely, the sample from the glaciers of Prince Gustav Channel, Larsen Inlet, Larsen A, Larsen B, Wordie, Muller and Jones. Analysis shows that when the blocks are broken, the glaciers and ice masses begin to move toward the ocean. In 1985, scientists identified a hole in the ozone layer over Antarctica, which continues to expand, frighteningly. The ozone depletion contributes to the "greenhouse phenomenon. The consequences of this syndrome are catastrophic, like global warming and climate change, precipitating the occurrence of hurricanes, severe storms and even earthquakes. The effects of El Nino and La Nina, too, are terrifying, because that accelerate the melting of polar ice caps, increasing consequently the sea level and flooding coastal areas. They include the records of shrinking glaciers in the Himalayas, the Andes, on Mount Kilimanjaro, and the only ski resort in Bolivia, Chacaltaya, ended his activity, the scarcity of snow in the region.

It is urgent to create a critical mentality, which would establish new behaviors with a focus on sustainability of human life. The company must format new models of coexistence, backed brotherhood and love. The lack of awareness, of interdependence and complementarity between individuals, creates ever more intensely, the imbalance of nature.

The scientist Stephen Hawking in his book "The Universe in a Nutshell", explains, in a curious way, that: "A butterfly flapping its wings in Tokyo can cause rain in Central Park in New York." (4) Hawking explains that "it is the beating of wings, simply to generate the rain, but the influence of this little movement on other events in other places it can lead ultimately to influence the climate." (5)

In the United States, 55 million people think that lack little to

end the world

Because these throes of acute pain of nature, arise in various parts of the world, fanatical groups of people, creating sects and cults strangers, leave employment, family, waiting for the "doomsday". Only in France, according to the magazine ISTOÉ of 4 August 1999, nearly 200 of them, with 300 thousand followers. In Japan, many "gurus" predict the "end of the world." In the United States, 55 million Americans think that lack little for the world over. For them, the hurricanes that have destroyed the central region of the country are angels sent to punish men, announcing the "high end". (6) It is not comforting in any way, the appearance of people with these bizarre beliefs, which are proliferating around the world, obscured the reason for the expectation of a "new era". Unfortunately, even in spirit hosts, there have been some books with ideas that lead the unsuspecting to the hypnosis panic or catastrophic worst possible scenario ...!

Today, according to the Law of Cause and Effect, we do not have the talent of prophecy to predict the future landscape of the land. Earthquakes, hurricanes, floods, volcanic eruptions and other natural disasters are inevitable and will be part of the dynamics of nature. This does not mean we cannot do anything to make us less vulnerable. "Learning from the disasters of today to deal with future threats." (7) We are informed by the world famous Lyonnais, Allan Kardec, that the great phenomena of nature, those who are considered a disturbance of the elements, there are unforeseen circumstances, because "everything has a purpose and nothing happens without God's permission. (8) and the cataclysms "sometimes have a reason to be direct to the man. However, in most cases, aim to restore balance and harmony of the physical forces of nature." (9)

The health concern is which results in uplifting achievements for the good of all Pessimists insist, always, in thinking that way, negative and dark, to see things in the world is a realistic way to live. In fact, if we look at life with a lot of emotion (far from thinking) will find plenty of reasons that we kill the animals, anywhere and in any situation, for example, we are faced daily with needy children; hunger universal wars, urban

violence, kidnappings, famine, social insecurity, corruption, etc. catastrophic accidents. However, it is a duty towards our well-being, we adapted to life with all she has good and bad, without, necessarily, it stays stuck to the situations.

Be concerned only and remain passive in the face of warning signs that nature gives us, is to model a chaotic future for generations to come. The health concern is which that results in gains uplifting for its own sake and for the good of all, fundamentally, for the next sister to come to reincarnate. This is a legitimate Christian. However difficult the challenges they are facing, due to the very human carelessness, spurred the desire to find harmony with Mother Nature. We must remember that Jesus is the Way that leads us to the enlightened concepts of Truth, where we received the glorious seed of wisdom, which dominate the centuries to come, preparing our earthly life to the heights of universal love in the deepest respect for nature.

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RELIGIONS AND THE SUBLIME PRINCIPLE OF BENEFICENCE

Translation
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We have many religions, but little religiosity. Christianity, nowadays, is the most popular religion, around 2 billion people, and is divided into three groups: Catholicism, Orthodox and Protestantism

Jesus was the first social worker we had in History. Before the proposals of the modern psychological science, defended by renowned researchers, the Master, two thousand years ago, proved that the true happiness is not individual, but the sum of happiness of people we live with. Solidarity and beneficence are the chief foundations of living well. We talk about religion and label our belief; however, if we don't help others, we'll never get to spiritual maturity.

On Earth, there were many denominations showing the path of beneficence. Some of them joined together, while others fought themselves and the message, which showed the way to charity, was stuck for the lack of love among us.

We have many religions, but little religiosity. Christianity, nowadays, is the most popular religion, around 2 billion people, and is divided into three groups: Catholicism, Orthodox and Protestantism. The Christian movement is organized, first, in Jerusalem and is, at first, a movement inside Judaism. Later, Christians are persecuted by the Roman Empire. Situation changes in 313, when the emperor Constantine gave them freedom of religion. In 392, Christianity becomes the official religion of the Empire, and missionaries are sent too many parts of Europe to settle churches, occupying the whole continent. At the end of Middle Age, the European expansion takes Christianity to America and Asia. From the 19th century on the

missionaries arrive, also, at Africa and East Asia, spreading the Gospel worldwide.

In this point of the text, we take a break to define briefly some religious points [i] and we start with Catholicism. The term is derived from the Greek *katholikos* (universal). The adoption of this name comes from the idea of a church that can be accepted and take the message everywhere, by everyone. It is associated with the expansion of the Roman Empire and the appearance of new kingdoms inside this one. Its diffusion is due to the development of the western civilization and the process of colonization of other peoples. Today, Catholicism has more than 1 billion of followers, nearly 18,7% of world population. Most of them (about 39%) are in Latin America. O Brazil being the first one. According to IBGE, 120 millions of Brazilians in 1991 were said to be Catholics (about 83% of the population).[ii]

Protestantism began with the so-called Protestant Reform, started by Martin Luther From the Church of Rome, appears the Catholic Charismatic Renovation in the USA, in the 60's, in disagreement with some norms of the Vatican. In this trail, is born, in the same decade, the Theology of Liberty, mainly in Latin America, where we single out the Brazilian Leonardo Boff, one of the founders of the movement. In his book "Jesus Christ Redeemer" (1972), Boff admits some Marxist theories in the analysis of third-world societies.

About Protestantism[iii], we know it began with the so-called Protestant Reform, started by Martin Luther, in the 16th century, when they break loose from the Catholic Church. Luther's criticism to Catholicism started in 1517. The German defends that faith is the fundamental element for saving the individual and condemns the Sales of indulgence by the Church and the slackening of habits of the clergy at the time. Protestantism is divided into historical Protestantism, created at the Reform, and Pentecostal Protestantism, which started in the beginning of the 20th century. It's calculated that Protestantism has around 500 million followers all over the world. Brazil has the largest base of Protestants in South America, around 13 million people, according to a Datafolha poll in 1994.[iv]

Judaism is considered the first monotheist religion of mankind. Chronologically, is the first of the three religions originated from Abraham (the others are Christianity and Islamism). There are, currently, around 13.5 million of Jewish in the world, 4 million in Israel. In Brazil, according to IBGE, there were about 86 thousand in 1991. The Jewish Federation of the State of São Paulo says that, today, this number is of 110 thousand.[v]

Islamism is a monotheist religion based on the teachings of Muhammad, contained in the Islamic book, the "Qur'an" (of Arabic al-Qur'an, reading)[vi]. The world Islam means submit and express the submission to the will of Allah (God in Arabic). It is believed to have more than 1 billion of followers (18% of world population), especially in North Africa, Middle East and Asia. There are two factions of Islamism – Sunni Islam and Shia Islam. It is believed that 83% of Muslims follow Sunni Islam. For them, the spiritual authority belongs to the community as a whole. Shia Islam followers (16% of Muslims) believe in Ali, Fatimah's husband, Muhammad's daughter. Their descendents would have the key to interpret the teachings of Islam. They are leaders of community and followers of the spiritual mission of Muhammad. The rivalry with Sunni Islam is tragically exaggerated, mainly after the Iranian revolution led by Ruhollah Khomeini.[vii]

Spiritism is a religious doctrine based on the belief of existence of the Spirit, regardless of the body. There are the principles of Hinduism, a set of concepts, doctrines and religious practices that started in India in 2000 b.C. They are based on Vedas[viii]. Its main characteristics are the polytheism and reincarnation. It's believed that, today, there are more than one billion adepts.

Buddhism is an ethical, religious and philosophical system, founded by the Hindu prince Siddhartha Gautama (563 b.C.-483 b.C.), Buddha, around VI b.C. It teaches how to overcome suffering and reach nirvana[ix] through mental discipline and a correct form of life. Confucianism is another religious doctrine of the Western world, and, also, a philosophy, political ideology. It's a legacy of literary tradition, based on the ideas of the

Chinese philosopher Confucius (551 b.C.-479 b.C.). It remained as the official doctrine of China, for almost two thousand years, from the 2nd until the beginning of the 20th century. Currently, 25% of the Chinese population claim to live according to this doctrine. Outside China, Confucianism has about 6.3 million followers, mainly in Japan, South Korea and Singapore.[x] In Confucianism, there are no priests or churches. The five essential virtues are: love, justice, follow the rules of conduct, auto conscience of the Will of Heaven and disinterested sincerity. Only those who respect others are able to carry out their social duties.

Spiritism is a religious doctrine based on the belief of existence of the Spirit, regardless of the body, and its return to Earth for successive incarnations, until being perfect. Its main current is, for some, Kardec's, formulated in 1857, with "The Spirits' Book", by the French professor, Allan Kardec (1804-1869), pseudonym of Hippolyte Leon Denizard Rivail. Spiritism claims that reincarnations allow the constant evolution of the spirit to make up for their previous mistakes. All faults can be repaired. There is no worldwide statistic about the number of followers of Spiritism. In Brazil, according to IBGE, around 1.6 million people said they were Spiritist in 1991. According to a poll released in 1994, by Datafolha, this number gets to 5.5 million.[xi] Currently, nearly 20 million of Brazilians have some bond with Spiritism.

The religions teach about the importance of beneficence. Spiritism says that "Out of charity there is no salvation". The High Spirits warn us that without charity all religious faith is a useless worship; hope is nothing but a flower unable to bloom and philanthropy itself is a game of shiny words, in which the naked and hungry, the needy and sick used to perish uttering curses.

Christ asks us cooperation for planting the Gospel that Spiritism teaches. The Spirit Neio Lúcio says, in the last chapter of his book "JESUS AT HOME", the following excerpt: "(...) after the last domestic service at the house of Peter, at the eve of embarking to the city of Sidon, the Master opened the book of Isaiah and commented on it wisely, and after the prayer he

said: - Lord, help those who are happy despite being poor, miserable and alone.(...)Rise those who fell under the excess of material comfort “. [xii] (our highlight).

“In a beautiful apologue, says Rabindranath Tagore that a farmer, homebound, with the day’s harvest, noticed that, on the other way, a beautiful carriage, covered with stars. Amazed, in awe, he saw it pulling over, and along with it, he recognized the presence of the Lord of the World, who asked him something, anything...

What? – he said, astonished – the Lord of Life asking something from me, being a slave to the soil? Excited and silent, he went for his pocket and gave him a grain of his precious cargo. The Lord thanked and left. When, however, the poor man of the field realized, he noticed some glitter coming out of his pocket... The grain of wheat, from what he gifted the Lord, was back to the back, but in the shape of a grain of gold... Astonished, he said:

Fool of me!... Why didn’t I give it all to the Lord of Life? [xiii]..

Nowadays on Earth, when materialism compromises edifications of faith, in the way of men, we know that Christ asks us cooperation for planting the Gospel that Spiritism teaches. And, proposing this humble article to the kindness of Jesus, I say it out:

“-Oh! Lord!... I understand the meaning of your requests and the greatness of your munificence, but forgive me for little I am, if I can’t give you anything else!” [xiv]

The lesson is clear and expressive enough. That’s why, shall we reflect upon it, so that we don’t remain in the shadow of egoism, in the form of religious practice, just for the sake of etiquette.

SOURCE

[i] Cf. Almanaque Abril 98

[ii] idem

[iii] The name protestant is attributed, at the time, to the backers of the Reform who protest against the Diet (assembly summoned up by the kings) of Speyer (1529). The Protestant

Church, also known as Evangelical, claims the re-approximation of Church with the primitive Christianity.

[iv] Cf. Almanaque Abril 98

[v] idem

[vi] Selection of diverse transcendental revelations received by Muhammad from 610 to 632.

[vii] Cf. Almanaque Abril 98

[viii] knowledge, in Sanskrit, set of sacred texts composed of hymns and rites

[ix] State of soul in total peace and tranquility

[x] Cf. Almanaque Abril 98

[xi] idem

[xii] Xavier, Francisco Cândido. Jesus at Home, Dictated by the Spirit Neio Lúcio, RJ: Ed. FEB, 2002

[xiii] Dedicatory by Ismael Gomes Braga in the book Letters and Chronicles, psychographed by Chico Xavier, dictated by the Spirit Irmão X, RJ: ed. FEB, 1966.