

SERIES
Knowing Spiritism
BY EVELYN FREIRE DE CARVALHO

The Soul's Immortality

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Dedication



To my children Natalia and Carlos Eduardo, loves of my life.

Thanks

To my family, for the support on the work developed in favor of the dissemination of Spiritism.

To the team “Knowing Spiritism”, without which this dream would not be possible.

To God and spiritual friends for daily trust and inspiration.

Evelyn Freire de Carvalho

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Preface



Another rose in our garden. Each rose, every flower, has its beauty and importance in nature. All are necessary for the beauty of the set. Each of them is thought and made with affection and attention. Each one has its purpose and enchants the creature differently, according to the moment and needs of each one.

So is this new work too. It addresses aspects about the immortality of the soul, one of the basic principles of Spiritism, seeks to help humanity to awaken from its sleepy state, seeking the light that comes from Jesus, our Master of Love.

The words and teachings of this book will be like beautiful flowers falling from heaven in a rain of heavenly blessings for the sake of humanity.

Receive our flowers with enthusiasm, cheer, and faith, aware that the garden is infinite, and it is enough that each one makes it bloom in their hearts.

May the beauty of the Gospel be poured out upon all, and may the flower of our beloved Master has firm roots in the heart of each of us.

Those are the colorful and fragrant desires of the spiritual team of Knowing Spiritism.

Introduction



“Hello dear friends, welcome to Knowing Spiritism!”

In this new book, we will make clarifications on essential topics of the Spiritist Doctrine related to the immortality of the soul. We chose the format of questions and answers because it is practical, educational, and, mainly, for representing well the work of Knowing Spiritism, which thus began its activities on YouTube.

In each chapter, we seek to gather the most common doubts received from our thousands of followers on social networks, to whom I thank for their participation, affection, and trust. Together with God’s support, the encouragement of the public greatly honors us and rejoices, gives us the necessary strength to continue this work of dissemination of the Gospel.

To the dear reader, we present a light and pleasant work, to contribute to his knowledge about Spiritism. Have an excellent reading!

Chapter 1

Reincarnation



1. What is reincarnation, and what is its purpose?

Reincarnation, also known as palingenesis, is the return of the spirit to the material body. It's a new birth, but in a different body, nothing like the old one.

For us, spiritists, there is no death of the spirit, but only that of the physical body. All spirits are immortal, created simple and ignorant so that they can achieve moral perfection, though the only relative, as absolute perfection only God can attain. We need several lives to make this relative level of perfection, and that is why we reincarnate.

Spirituality, guiding Kardec about the purpose of reincarnation, was categorical in stating that the goal is the atonement and progressive improvement of humanity so that everyone can follow the path of justice.¹

From this perspective, we can observe, that reincarnation is a process in which God, in His great love and goodness, allows us repentance and correction of the mistakes we made in the earthly life.

It would not be reasonable to think otherwise, for the idea of eternal punishments or infinite paradises does not demonstrate the true greatness and sublimity of God. On the contrary, attests injustice and lack of common sense; ideas that cannot come from the Creator, but from our imperfect and mis-

¹ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 167. p. 120.

taken way of understanding Divine Justice.

The goal of reincarnation is then the possibility of the spirit's progress, allowing it to rescue its misconceptions and mistakes from past incarnations. Of course, no improvement would be possible without proper reincarnation planning, a moment in which the spirit has the opportunity to be reborn in the right environment, and among people suitable for its moral, and intellectual growth. In this way, God allows us to improve feelings, overcome conflicts, and cooperate on his work.

This process of improvement can occur on Earth through tests or atonements. The first ones are life situations where moral aspect tests our evolution. They are challenges or trials chosen by the spirit. On the other hand, atonements are events to repair mistakes made in the past; usually, it is imposed on the faulty.

It is noteworthy that the rescue of debts can be taken in two ways: by pain, through trials and atonements, and also for love, remember the passage of the apostle Peter who says, "love covers the multitude of sins."

In this way, we will not take enough advantage of the new opportunity to be on Earth if we do not heal, or at least attenuate our weakness; it is to say, feel less anger, irritation, impatience, hurt, vanity and many other inferior feelings that afflict us and that we cannot always control. Most of the time, when we come here, we forget that we are spiritual beings living a material experience. Therefore, we give greater importance to appearances, material goods and stop taking care of our mind and spirit, a moment in which we need the pain to review aspects left aside and of extreme relevance to our spiritual growth.

So it is observed that God wishes his children to learn; it does not mean that we suffer because somehow we made somebody suffer. He wants us to learn, grow, and evolve. So we all will always have the opportunity to learn from love. The big problem is that often, because of our free will, we do not take advantage of the possibilities of love to grow. Thus, the situations that put us in pain and difficulties appear to enable this spiritual evolution. So, one way or another, we will have the chance to grow, evolve, and be perfect.

Finally, we can mention another purpose of reincarnation, the remaking of the perispiritual body. We know that imperfect spirits, trapped in material vices and passions, by disembodiment may lose their perispiritual form or compromise it seriously, as it happens with some suicidal. Through a new existence in the flesh, this spirit may have the opportunity to remake the perispirit. Some incarnations occur compulsively, without the permission of the incarnate spirit, as it is still imperfect morally and spiritually, the higher spi-

rituality helps in those cases.

2. How can there be reincarnation if the Bible speaks only about the resurrection?

Although many people claim that reincarnation is not in biblical texts, several passages suggest the process of reincarnation, not of resurrection. With a correct in-depth study of the Bible, it is possible to verify the existence of reincarnation in its content.

According to Prof. Carlos Juliano Torres Pastorino², the Greek verbs *egeiro* (raise to life, raise) and *anistēmi* (to make to stand up, to rise from sleep) are usually translated as “resurrecting,” and that the last one, mainly contains a sense in general neglected by translators: that of reincarnating. It is also explained that scripture does not speak of “resurrection of bodies” or “of the flesh,” but about *anástasis ek tōn nekrōn*, that is, “to raise from the dead.”

With these clarifications and observations, it became substantially easier to identify the senses neglected by modern translators. Thus, in the analysis of Sergio Aleixo, if the resurrection is of the dead and not of the bodies, we can abstract two basic senses to “make to stand up,” to the “rise up,” which would be:

[...] who rises, who resurfaces, is the spirit, both for the spiritual plane (disincarnate) or for the physical plane (reincarnating). From the first hypothesis, that of resurrection as a disincarnate, we have, in the Codification, an instruction of the Spirit of Truth that clearly precepts: “death is the resurrection” [...]; that is, with the death of the body, the spirit is freed to the extra-physical spiritual plane [...], from the second hypothesis, that of resurrection as reincarnation we have from Allan Kardec the following statement: “Reincarnation was part of the dogmas of the Jews, under the name of resurrection” [...], what the master, insightful as only he, identified in that episode in which the disciples tell Jesus that the people think to be him John the Baptist, Elijah, Jeremiah, or some of the prophets, who “resurfaced.”³

According to John’s Gospel ⁴, there was among the Pharisees, a man named Nicodemus, a ruler of the Jews. He went to see Jesus at night and said to him, “Rabbi, we are certain that you have come from God as a teacher because no man would be able to do these signs which you do if God was not with

2 Portal of the Spirit. Reincarnation in the Bible. Available on: <<https://bit.ly/2O7Dqny>>. Access on: Jul 21. 2018.

3 *Id., ibid.*

4 Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. John 3:1-11. p. 400.

him.”

Jesus says, “Truly, I say to you, without a new birth no man is able to see the Kingdom of God.” Nicodemus asked him, “How is it possible for a man to be given birth when he is old? Is he able to go into his mother’s body a second time and come to birth again?” Jesus replied, “Truly, I say to you, if a man’s birth is not from water and from the Spirit, it is not possible for him to go into the kingdom of God. That which has birth from the flesh is flesh, and that which has birth from the Spirit is spirit.” And Jesus adds, “Do not be surprised that I say to you, it is necessary for you to have a second birth. The wind goes where its pleasure takes it, and the sound of it comes to your ears, but you are unable to say where it comes from and where it goes.” And he concludes, “So it is with everyone whose birth is from the Spirit.”

What can be deduced from the text, is that Nicodemus understood perfectly that it was about *being born again* that Jesus talked (reincarnation and not resurrection), his doubt was just how this could happen. When they talk about resurrection in the flesh, we must understand it as reincarnation. Some people think that the birth from water would be baptism, however, if so, what is the reason for Jesus to reaffirm that “which has birth from the flesh is flesh, and that which has birth from the Spirit is spirit”? This statement is fully compatible with the sense of being born from water because its meaning at the time was the origin of matter. We understand that all material life depends and needs water, especially humans who have their composition more of water than of flesh and spend nine months in the maternal womb, “in the water,” before they are born again.

Haroldo Dutra Dias, a translator of the New Testament, says that the Greek verb means “generated;” “if someone is not generated again.”⁵ The point is “to be born.” By this reasoning, we have not observed any mention of baptism, and Nicodemus understood it. He wondered how it would be possible to enter a second time into his mother’s body, that is, if the real idea were baptism rather than reincarnation, surely this would not be the appropriate question.

In Matthew’s Gospel⁶, the topic is more precise, with an express reference on reincarnation. When Jesus had come into the parts of Caesarea Philippi, he asked his disciples, “who do men say that the son of man is”? They said, “some say, John the Baptist; some, Elijah; and others, Jeremiah or one of the

5 Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. John 3:1-11. p. 401.

6 *Id.*, *ibid.* Matthew 16: 13-20. p. 101.

prophets.” This answer clearly indicates that the Jews believed in the immortality of the soul and its reincarnation. If you wonder whether there will be, however, some definite example of reincarnation in the Bible, the answer is positive, with a single case: John the Baptist was Elijah reincarnated. There is no doubt about this, for it was Jesus who said:

From John the Baptist’s days till now, the Kingdom of Heaven is forcing its way in, and men of force take it. For all the prophets and the law were in power till John. And if you are able to see it, this is Elijah who was to come.⁷

It is out of the question that Jesus refers to the reincarnation of Elijah as John the Baptist. Elijah’s reincarnation as John the Baptist becomes even more evident when Jesus concludes his thought with the following phrase: “He who has ears, let him give ear.”⁸ Whenever Jesus said that phrase, it meant that something needed to be understood beyond what he had said.

On another occasion, Jesus addresses again that John the Baptist was Elijah reincarnated, and this fact occurred in the episode of Tabor. In it, Jesus took with him the three apostles, Peter, James, and John, who would be able to see the great event that would happen on that hill. There, he transfigured and received the visit of disincarnate spirits, Elijah, and Moses. It was an unusual event that would mark his passage through the planet.

On the way down the mount, the disciples expressed their surprise that they saw Elijah disincarnate when he should be incarnate, announcing the coming of Jesus. One of them asked him, “why then do the scribes say that Elijah has to come first “?”⁹ It was a fair question to make, for Malachi had foreseen that an angel would be sent to prepare Jesus’ way: “See, I am sending my servant, and he will make ready the way before me.”¹⁰ “See, I am sending you Elijah the prophet.”¹¹

To the question of the disciples that Elijah should come first, Jesus replied, “Elijah, truly has to come, and put all things right. But I say to you that Elijah has come, and they had no knowledge of him but did to him whatever they were pleased to do.”¹² Matthew concludes his narrative by saying, “Then

7 *Id., ibid.* Matthew 11: 12-1

8 *Id., ibid.* Matthew. 11:15 p. 75.

9 *Id., ibid.* Matthew. 17: 10. p. 104.

10 Malachi 3: 1.

11 Malachi 4: 5-6.

12 Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. Matthew 17:11-12. p. 104.

the disciples saw that he was talking to them of John the Baptist.”¹³ There is, therefore, no doubt in this regard because it was Jesus who said, in both cases, that John the Baptist was the same, Elijah. On the subject, Allan Kardec says:

There’s no mistake here. The terms are clear and categorical. You would not understand if you had no ears, or want to close them. Since these words are a definite statement, one of two: Jesus told the truth, or he was wrong. In the second, the doubt is cast about all his teachings, because if he was wrong at one point, he might have made a mistake about others. Choose.¹⁴

Finally, we can realize that there is another fact that points us to the identity of John the Baptist as Elijah. In the 1st Book of Kings¹⁵, an episode in which there is a dispute between Elijah and the priests of Baal, won by the first. Elijah then had all his opponents’ heads cut off, which the text says were 450. Later, John the Baptist had his head cut off,¹⁶ fulfilling what Jesus would say to Peter: “All those who take the sword will come to death by the sword.”¹⁷ This statement of the Master confirms the law of cause and effect, only possible through reincarnation, when we rescue in the current existence the errors of the previous ones.

If, in this case, there was reincarnation, as confirmed by Jesus, why would it be an exception and not a rule? And if John the Baptist is Elijah reincarnate, why then does the Catholic Church fight so vehemently the doctrine of reincarnation?

We can say this is a historical mistake. The emperor Justinian took as wife a former prostitute, named Theodora, who, seeking to free herself from his past, ordered the death of about 500 former prostitutes. However, later she was informed that she had created for herself a debt that could be redeemed in other lives, in different reincarnations. She did everything in her power to eliminate from Catholic interpretation any belief in reincarnation as if, in this way, she could eliminate successive lives and her debt.

Her husband ordered the kidnapping of Pope Virgil in Rome, holding him prisoner for eight years, called for an ecumenical council that became known as the Second Council of Constantinople. As of the 165 bishops pre-

13 *Id., ibid.* Matthew 17:13 p. 105.

14 Spiritist Magazine. 1863. December. Available on: <<https://bit.ly/2JEXnOR>>. Access on: 21 Jul. 2018.

15 1 Kings 18:21-40.

16 Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. Matthew 14:1-12. p. 92.

17 *Id., ibid.* Matthew 26:52.

sent, 159 were from the East; the Emperor had no difficulty in winning the vows he needed.

However, according to Catholic doctrine, decisions taken in an ecumenical council need to be signed by the Pope, to give them value; however, Virgil refused permanently to sign the document approved by the bishops. Subsequently, the Popes who succeeded him, although they made references to the Second Council of Constantinople, did not sign it either, the Catholic Church does not have an official document against reincarnation.¹⁸

The passage of Hebrews¹⁹ is always placed as against reincarnation, it says, “And just as it is reserved for men to die once for all time, but after this to receive a judgment, so also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin, and he will be seen by those earnestly looking for him for their salvation.” If we read the text carefully, we find that there is no supporting against reincarnation because it says that the current material body, the one the spirit occupies in this incarnation, will die only once. This statement is true for all the times he (the spirit) reincarnates; it is to say, for every reincarnation, there is one death only.

Addressing the old testament, we also bring a passage that talks of reincarnation. In Exodus²⁰, we read: “for I, Jehovah your God, am a God who requires exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation.” And not “until” the third and fourth generation, as seen in some translations, mistakenly. The fulfillment of his law will take place in the third and fourth generation because the offending spirit will have had enough time to reincarnate in the same family. Sometimes in his own body descent, the great-grandson may be the reincarnation of the great-grandfather, for example. Why does God set aside the first and second generation? The only logical and common sense explanation is reincarnation.

Only through reincarnation, it is possible to understand what the prophet Ezekiel said²¹: “A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son. The righteousness of the righteous one will be accounted to him alone, and the wickedness of the wicked one will be accounted to him alone.” Through this passage, we obser-

18 Portal of the Spirit. *Reincarnation is Confirmed by the Bible*. Available on: <<https://bit.ly/2LCOkQI>>. Access on: 21 Jul. 2018.

19 Hebrews 9:27-28.

20 Exodus 20:5.

21 Ezekiel 18:20

ve that the soul that sins is the one that receives correction and not others, the law of cause and effect (the “punishment” of God) will always reach the sinful soul and not another one.

Divine justice operates perfectly, it does not hold one responsible for the mistakes of another, which is why God’s “punishment” is not made in the first and second generation, for there are other spirits present, often contemporaries of grandparents, and cannot be the reincarnation of them. When an offending spirit returns to the flesh in the same family, in a new reincarnation, this usually occurs from the third generation, making us understand why the father’s punishment does not happen in the first or second one. His righteousness will befall upon the return of the debtor spirit to the matter.

3. What kinds of reincarnation are there?

To answer this question, we will bring the classification given by the spiritist author Carlos Toledo Rizzini²², in the work *Evolution to the Third Millennium*, he informed of three kinds of reincarnation that are based on the degree of progress of the spirit: compulsory, proposed, and free.

Compulsory reincarnation is for spirits who cannot make their own choices. It would be the one who welcomes the spirit without his prior agreement and, often, even without his knowledge. Because of its nature, its condition of spiritual imbalance, and serious faults committed, it is unable to choose. It is an imposition made by the Divine Law for situations where recovery requires long atonements.

In such a situation, everything happens naturally, automatically. The lower spirits with fixed ideas come into association with the maternal uterus, which presents the appropriate circumstances for its new reincarnation, in molds totally dependent on heredity. Here the superior spirits, even from the distance, supervise the reincarnation entities, which are not abandoned by God since everyone receives his loving support.

When a spirit acts contrary to the divine laws repeatedly, it brings evil to himself and others. God, out of mercy, prevents him from continuing in this conduct, and its free will may be temporarily limited or suspended until there is repentance, and it seeks to repair the damage. We can deduce that from *The Spirits’ Book*²³ when spirits inform that God “can impose an existence upon a spirit sometimes when due to its ignorance or stubbornness the spirit is incapable of distinguishing what would be most useful. When God sees that such

22 Spiritist Studies. *Types of Reincarnation*. Available on: <<https://bit.ly/2uXdt0T>>. Access on: 22 Jul. 2018.

23 Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013.Q. 262-a. p. 169.

existence may help advance its purification, and serve as atonement.”

In *The Gospel According to Spiritism*²⁴, it also states that “Tribulations may be imposed on Spirits who are ignorant or who have become hardened, to induce them to choose with knowledge of what they are doing.” It corroborates the idea that, in certain moments, free will needs to be curtailed by God.

The spirit Manoel Philomeno de Miranda²⁵, in the same train of thought, also states that in a situation where the stimuli for progress do not work, and the spirit wants to postpone its growth indefinitely, “the impositions of the law itself urge him to the process of growth, through the atonement that purifies him, cooperating to eliminate the sedimented evils that martyrize him.”

We can also mention the **proposed or semi-voluntary reincarnation** when the relative free will of the spirit is taken into consideration. In this case, friendly spirituality, fraternally and without imposition, studies the evolutionary needs of the spirit, its debts, and merits, and plans the main events of the next reincarnation, always aiming to discharge or reduce the debts, as well as the possibilities of moral and spiritual progress. As there is no imposition, the reincarnating spirit can participate in the reincarnation process, request changes that will be analyzed, and may be accepted or not. This is the case of many spirits incarnated on earth.

In *The Spirits’ Book*²⁶, we have the opportunity to understand more about semi-voluntary reincarnations. When the spirits were questioned whether in the wandering state and before starting new bodily existence, the spirit is aware and predicts the things that will happen to him during his life, they respond that “He himself chooses the genre of trials he desires to suffer and in that consists his free will.” In another question, when the Encoder²⁷ wants to know whether the spirit can choose the kind of trial that must suffer, so that all the tribulations that the human being experiences in life are foreseen and selected by us, the spirits answer that all is not quite the word, for it is not chosen or foreseen everything that happens to us in the world, even the smallest things.

We choose only the kind of trials, and the details are a consequence of the position and often our own actions. We also have some information that indicates that spirits choose the test that can serve as atonement, reparation,

24 *Id. The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 84.

25 Franco, Divaldo. *On the Borders of Madness. By The spirit Manoel Philomeno de Miranda*. 9 ed. Salvador: Leal, 1997. p. 9.

26 Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013.Q. 258. p. 168.

27 *Id., ibid.* Q. 259, p. 169.

according to the nature of their faults, making them progress, learn, and evolve faster.

Another type of reincarnation is the **free or missionary** one, proper of missionaries, the superior spirits, redeemed before the divine law, or close to redemption. In this case, they have very great freedom of choice. They determine the tasks to be performed, the place of birth, parents, and the diverse situations of bodily existence. They return to matter for high tasks in any segment of human knowledge, whether in science, philosophy or even religion, to help in the evolution of humanity, as it was the case of Jesus of Nazareth. They are very rare.

Carlos Rizzini brings another type of reincarnation, the one called **accidental**. According to the author, several circumstances promote change in reincarnation planning, which will occur without the necessary detailing, due to unforeseen fertilization. These are situations in which there is a fortuitous sexual union. The spirit that is close to the couple will be “magnetically attracted” by the fertilized egg, automatic mechanisms, for us incomprehensible, will take care of providing the learning lessons necessary for the spirit.

In these cases, we can include (but not always) the reincarnations resulting from rape and other similar “accidents” and also obsessive spirits, or idle spirits, that are close and in tune with the couple may fit in. However, the circumstances surrounding the connection, even if fortuitous between two people, are very challenging to analyze. Because even if this occurs, it will never be out of the condition of affinity and deserving that involve all the spirits affected, nothing happens without God’s permission and a useful end to those involved, so that everything is within the law, even if it is not particularly foreseen. Adenáuer Novaes, commenting on accidental reincarnations, elucidates:

The analysis of ‘accidental’ reincarnations should include the issue of free will. Human acts are not always programmed in advance, thanks to the freedom of choice that was achieved at this point in the evolution of the spirit. It is unlikely that there will be spirits waiting for every decision-making possibility. If we consider, for example, rape as a choice of the sick individual who practices it, we must also consider that, on the other side, his victim would be likely to suffer it, but there is not the determinism that it would happen. Would there be, in advance, a disembodied spirit waiting for the fact to occur? Wouldn’t it be to consider that there is some determinism? I prefer to believe that, in a smaller plane, this is an ‘accident.’ On a broader, divine plane, there are no accidents.²⁸

28 The Comforter. Available on: <<https://bit.ly/2Luke4U>>. Access on: 22 Jul. 2018.

The planes for reincarnation are practically infinite. They obey criteria that result from the moral achievements or losses of each individual. In general, “there are established automatisms that work without greater concerns from the renaissance technicians, and through which the vast majority of spirits return to the flesh, marked by their own evolutionary injunctions.”²⁹ However, it is worth noting that there is no such a thing as “accidental reincarnation” in the Codification or in any other safe and fully reliable spiritist work, which was probably used in the face of the poverty of our language, meaning the opposite of “planned” because as recognized by Adenáuer, there are no accidents in a larger plane.

4. At what point does the soul join the body?

The union begins in conception, but it is only completed at the time of birth. From the moment of conception, the spirit designated to inhabit a particular body binds to it by a fluidic bond, which increasingly tightens itself to the moment the child sees the light. This information was brought to us by the Superior Spirituality on questions on *The Spirits’ Book*.³⁰

This bond, with the development of the body, gets narrower and narrower. From that moment on, the reincarnating spirit begins to feel a constantly growing disturbance. When birth approaches, the disturbance is total, and the spirit loses self-consciousness. Its ideas will be recharged gradually; the union will be complete from the moment the child begins to breathe.

Allan Kardec, in *The Genesis*, addressing the topic incarnation of spirits and, therefore, the union of the soul to the body, teaches that when the spirit needs to incarnate in a material body, that is in the process of formation, a fluidic bond, true expansion of his perispirit, binds to the germ that attracts it by an irresistible force from the moment of conception. To the extent that this germ grows and develops, the bond that unites them gets shorter, and the perispirit joins molecule by molecule to body in formation, which is why it can be said that the spirit, through its perispirit, is rooted in this germ as a plant in the ground. At the moment when the germ reaches full development, the union complete, and the being rises for external life.³¹

It is said that the union is complete and definitive because another spirit could not replace the one designated for that body. However, the bonds that

²⁹ *Id., Ibid.*

³⁰ Kardec Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013.Q. 344-346. p. 194.

³¹ *Id. Genesis*. 53 ed. Brasília: FEB. 2013. p. 189.

hold it are still fragile and can be easily broken by the will of the spirit itself, a hypothesis in which he retreats before the chosen tests; then, the child will not be born.

During the disturbance that accompanies the spirit until its birth, its state is very similar to that of an incarnate spirit during sleep. Thus, when the time of birth is approaching, the ideas disappear, as well as the memory of the past. This memory, however, returns little by little when returning to the state of spirit, on the spiritual plane.

Because of that, we observe that the spirit never witnesses its birth. When the child breathes, the spirit begins to remember faculties, which will develop with the formation and consolidation of the organs that will serve him during his life. It is interesting to note that, while the spirit regains self-awareness and loses the memory of his past, he does not lose the faculties, qualities, and skills acquired in past lives, it is to say, they had been temporarily in a state of latency and, returning to activity, will help him to do more and better than before.

Therefore, the spirit only remembers what he has learned because it is useful to the new material existence. If “sometimes it is allowed to have an intuition of past events, this intuition is like the memory of a runaway dream. Thus, he is a new man, no matter how ancient he is as spirit.”³²

In the book *Missionaries of Light*³³, the Spirit André Luiz brings enlightening information about the reincarnation of Sigismund as the son of the couple Adelino-Rachel, which represents a source about this topic. In a previous incarnation of the couple, after a fit of rage, Segismundo murdered Adelino, and Raquel ended up in a brothel. They disincarnate, each in turn, under intense vibration of hatred. On the spiritual plane, the couple promised to receive Segismundo as their son.

The spirituality carefully assisted the whole process of Sigismund’s return to the matter, since the meeting of the three spirits in unfolding by sleep, to reaffirm the commitment made in the spiritual plane, through the reduction of the perispiritual body of the reincarnating spirit, by the magnetization of sperm chosen to fertilize the egg, until the adjustment of the reduced form of Sigismund into the maternal uterus.

Synthetically, the spiritual author informs that the processes of reincarnation are subordinate to the development of the reincarnating spirit. There

32 *Id., ibid.* p. 191.

33 Xavier, Francisco Cândido. *Missionaries of Light*. By the spirit André Luiz. [s.l.]: Luz Espirita, 2018. p. 137-138.

are evolved spirits returning to earth in an apostolate of service and enlightenment; those practically do not need the help of other spirits in the process of reincarnation. However, spirits from lower areas need much more complex cooperation than that exercised in the case of Sigismund.

In the case of the book, the reincarnation of Sigismund obeys the most common guidelines, it translates the symbolic expression of most cases experienced on Earth, because it belonged to the vast middle class spirits that inhabit the crust, neither highly good nor consciously evil.

As a preparatory step for the new reincarnation, a process of reduction or restriction of the perispirit occurred, on the spiritual plane by the action of constructing spirits. They are based on the processes of magnetization and imagery; the spirit submitted to these processes develops a pallor characteristic of the perispirit and significant decrease in mental lucidity. Concomitantly, the spirit in the reincarnating process is induced to imagine the pre-infant form, the return to the mother's uterus, the fetal organization that needs to become a child. The task in question is neither short nor simple, requires general effort from employees for the necessary reduction.

The spirit André Luiz, now in the work *Between the Earth and Heaven*³⁴, informs that in the thousands of rebirths on Earth, embryogenic principles remain automatic, based on the law of cause and effect. This means, without the need for supervision of the spirituality, the magnetism of the parents is enough, combined with the great desire of the spirit that returns to the material body. Most souls reincarnate satisfying the incessant will to start over, as in a large forest, where the seed grows stimulated by soil magnetism, the body's existence germinated encouraged by the magnetism of the flesh.

Thus, the uterus presents a high magnetism that, at the breath of God, offers resources to the development of life, attracting the soul in need of rebirth and is into it, for nothing is by chance. Motherhood is a divine spiritual service in which the soul takes centuries to perfect the qualities of feeling.

Besides giving her body to the spirit who reincarnates, the pregnant woman has to endure its spiritual contact, which will be a sacrifice when it comes to a creature with dark debts of consciousness. During the gestational period, the female organization suffers real mental grafting; that is, the entity's thoughts involve her entirely; it causes significant changes in the mother's body and mind. Thus, when the child holds an extensive evolution and owns praiseworthy moral qualities, it assists the maternal field, bringing sublime

34 *Id. Between Earth and Heaven*. By the spirit André Luiz. 22. ed. Rio de Janeiro: FEB, 2005. p. 228.

emotions and converting motherhood into a season of untranslatable hopes and joys.³⁵

The exchange between mother and child is not limited to the feeding of a material nature. It goes far beyond, both the mother and the child's minds juxtapose, in full communion, until nature completes the service at the right time. Even certain intimate states of the woman somehow reach the fetus, marking it for the entire existence. The work of motherhood, as it turns out, resembles the delicate modeling process; it requests a lot of caution and harmony so that the task is perfect for mother and child.

5. During pregnancy, how does reincarnation occur, and when does life start?

To answer this question accurately, in a didactic way, we will divide reincarnation into four phases: 1. Reincarnation planning; 2. Fluidic contact with parents; 3. Connection of the spirit to matter and; 4. Formation of the fetus.

In the first phase of reincarnation planning, workers of higher spirituality, at the spiritual plane, prepare a plan of reincarnation for the spirit, an opportunity in which the main facts of life will be previously foreseen, according to the evolutionary need of each one. Thus, events such as marriage, children, profession, karmic diseases, type of death, and other main facts compose this planning. Based on this, a chromosomal map is made, which will print on the physical body to be formed the changes, needs, and alterations necessary for the configuration and effectiveness of the reincarnating plan.

The second phase is that of fluidic contact with parents still on the spiritual plane. Even before the conception of the spirit into matter, it already approaches fluidly its parents, which favors the process of fertilization, it creates in them the desire to have children. The reincarnating process is then finalized with complete fertilization.

The third phase of the reincarnating process is the connection of the spirit to matter, dividing this into three sub-phases: reduction of the perispiritual body, sperm, magnetization, and fertilization.

In the step of reduction of the perispiritual body, it suffers a decrease in size so that it can be coupled to the reproductive center of the mother. The perispirit begins this process of reduction to enter a process of dormancy, of disturbance, as already explained in the previous question, expanding this state of drowsiness until the complete birth of the child.

³⁵ *Id., ibid.* p. 241.

In the magnetization of sperm, which is the second stage, it is not any sperm that fertilizes the egg, but one that will allow the execution of the chromosomal map. The appropriate sperm is magnetized by higher spirituality so that it wins the race to the egg. However, in the absence of the intervention of spirituality, sperm itself is fluidly attracted to the gamete. The spirit itself, which is already there attracts the appropriate sperm for its reincarnating planning.

Then comes the stage of fertilization itself, where there is the connection of the reincarnating spirit's perispirit with the egg, then begins the fourth phase, referring to the formation of the fetus. This phase goes from fertilization to childbirth. Here, after the connection, it is no longer possible for another spirit to replace or take the place of the reincarnating one, for the connection is complete.

In the first and second month, there is a particular connection of the spirit with the spiritual plane. The process of drowsiness and disturbance has already begun but to a moderate degree. The spirit keeps awareness of what is happening on the spiritual plane. In the second month, the spirit takes the opportunity to visit its parents during the unfolding by sleep, communicates, and narrows the bonds to its future parents.

From the third month, the bond becomes stronger, and, with this, gradually, there is a distance from the perispirit of the reincarnating spirit with its experiences of the spiritual plane, because it will be increasingly connected to the physical body in development. In the fourth month, we can say there is already a complete forgetfulness of what happened on the spiritual plane. Memories of past lives begin to be stored, filed in their subconscious, already outside of the process of ordinary consciousness of the being.

From the fifth month, the perispirit is fully linked with the baby's body. It truly begins to live the intrauterine life, whereas, until the fourth month, the spirit is a little on the spiritual plane and a little in the material one. At this point, the baby begins to hear the mother's voice, to feel her affection, the external noises. The child interacts more with the physical world. All this gets complete and strengthened from the sixth month.

In the seventh month, we say that the spirit begins to acquire some awareness or the personality of its current reincarnation. However, as there is still gradual formation of the brain, which is not fully formed, some characteristics of the nature of its consciousness in the new reincarnation will be a little numb.

In the eighth month and ninth, the spirit will be completely lucid about its

new life. It is no longer aware that it is reincarnating and that it is fulfilling a process of reincarnation for its evolution. The process of disturbance is in the maximum phase and completed during birth, when the spirit is never lucid, which is why it never consciously witnesses its birth.

From there, the reincarnation is almost complete. It finishes at the age of seven when the full integration of the reincarnating spirit with physical implements occurs. The spirit's personality and its tendencies of past lives will become dormant until, he is more or less seven years old; it allows the parents to introduce new values and principles. From there, those tendencies will gradually return, until in adolescence, they will be full.

6. Why the forgetfulness of the past?

When we decide to address the topic of forgetting the past, we need to understand what past we are talking about. One of the premises of the Spiritist Doctrine is the survival of the soul and its passage through the material plane and, accepting these concepts as real is indispensable for us to understand the nature of this question.

We all have been here on Earth, incarnate like today, but in a different body, belonging to other families at different times and places. However, we had different needs, desires, wishes, vices, and virtues. We lived with countless people, had many attitudes, some right, some misguided, so that we have been adding experiences and learning, incorporating the lessons to the progress and evolution. Then the question to be discussed is, if we go through all this, why we don't remember?

God, in His infinite wisdom, knows exactly what is best for us. Considering that we are still spiritual children, we need the Father to make many decisions for us, for he knows and understands everything. Excessive knowledge could overshadow the human being. Just as we do not talk to a child of death without proper care and in the right way. Knowing the past could mean much suffering and no benefit for our evolution.

When asked about why the incarnate spirit loses the memory of the past, the higher spirituality informs that man cannot and should not know everything, for God wanted it so in his wisdom. Without the veil that covers certain things to man, he "would be overshadowed like the one who passes without transition from obscurity to light. By the forgetfulness of the past, he is more himself."³⁶

36 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 392. p. 209.

According to Leon Denis³⁷, physiological and moral causes provoke the forgetfulness of the past. The first comes from the reincarnation process itself because the spirit, with a new body, a new brain, is unable to remember and express the memories of the past. However, all experiences experienced by the spirit are not lost; they are stored in their perispirit, in the unconscious. Consciousness is the association of ideas, facts, and knowledge of the life of the immortal being and, considering that this association is not in the brain, the thread of remembrance breaks and may reappear at certain times, coming from the unconscious. Leon Denis deals with this aspect with great examples.

Referring to moral causes, he quotes the need for this forgetfulness to enable the advance of the spirit, so, if there were no forgetfulness, its evolution would probably be impossible. The prejudices of religion, social class, race, ideas, all their mental heritage, the more active it was, the higher the obstacle it would represent to the necessary transformations for spiritual evolution.

From birth, previous and preconceived thoughts would prevent renewal. Thus, as a man could feel humiliated, in certain situations, in others, he could feel proud of his previous personality and, that would present greater difficulty in exercising free will, causing disturbances in the relationship with others. Forgetfulness, otherwise, allows everything to renew, the family and social environment, the situation, people, providing the acquisition of new knowledge and habits.

Kardec perceives that even though, during the bodily existence, we do not have exact remembrance of what we were and what we did in previous lives, we have the intuition, which means our instinctive tendencies, a reminiscence of the past. If it were not for our conscience and our willingness to avoid the faults committed before, it would be difficult to resist such temptations because they are powerful.³⁸

Some may ask: would not it be better and fairer if the man knew that a certain complicated person of his life was his victim in a previous existence, to allow him to strive more to be patient and try to modify the negative relationship into a positive one? Wouldn't it be beneficial to remember the past?

We must not forget that reincarnation is an instrument of evolution to the spirit; each opportunity for reincarnation represents a fresh start. How could we start over being aware of the errors and guilt from the past? How would we be able to live with a person, for example, that we loved and trusted and

37 Denis, Léon. *The Problem of Being, Destiny and Pain*. [s.l.]: Luz Espirita. 2013. p.139.

38 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 393. p. 209.

betrayed us? We are still very imperfect, and we have great difficulty living together and accepting our mistakes and those of others.

The Gospel According to Spiritism teaches, referring to “Forgetfulness of the Past” that, often, we have reborn in the same environment in which we have already been and re-establish relationships with the same people, enabling everyone to repair the errors committed before. That is why the desire and need for forgetfulness are indispensable. If we recognized in them the creatures we hated, hatred would most likely awaken again in our hearts, and even if it did not, we could feel humiliated because of those we harmed or offended.³⁹

Therefore, with the memory of everything, reincarnation would not be a new opportunity, nor a fresh start, but the continuity of the same situation, in a web of conflicting and unbalanced emotions and feelings. Thus, we can see that the forgetfulness of the past is also a necessity of the collective because the memory of our lives would necessarily be linked to that of the past of others, which would facilitate the perpetuation of hatred and discord among disaffections from the past, the new reincarnation would not represent a right environment for reconciliation.

Through these considerations, we verified that forgetting the past shows the kindness of the Creator, especially when the past was one of bitterness and suffering. Just as those who spend long years in prison would wish to erase from their memories the crimes committed, so that society would not know and discriminate them, the spirit wants to start over without the “label” of what it did in past existences.

On the subject, it is also worth noting that forgetfulness only exists during body life. When the spirit returns to the spiritual plane, it remembers the past. Forgetfulness in material life is only a momentary interruption, such as the one we have during sleep, and that does not prevent us from remembering, the next day, of what we did the day before and in the previous days.⁴⁰

We can conclude that: the forgetfulness of the past and, of course, the mistakes made does not mitigate the consequences. The memory of the faults would be an unbearable burden on man and cause of discouragement; the general memory of the past would facilitate the perpetuation of hatred and resentment. Earthly existence, already difficult, would be even more with the addition of memory of the errors and faults from the past; evolution is made

39 *Id. The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 85.

40 *Id., ibid.*

from the inside out, and can only happen with the renewal of feeling and thinking, through new ideas, attitudes and habits.

7. Is it possible to know what we were in other lives?

Allan Kardec, asked the spirits if we can have some revelations about our past lives, he was informed that it is not always possible, but some people know what they were and what they did. He was also told that if these people were allowed to say everything they know openly, they would make extraordinary revelations about the past.⁴¹

On the subject, the spirit Miramez informs that some people may, by spiritual revelations, know a little about their past. Still, only when they know how to make good use of it, this divine providence is granted when there is a useful use for it. In general, very few have some memory of the past lives and, for everything, there is a merit that corresponds to the needs, knowing from the past is the responsibility of the soul in the face of its future.⁴²

In certain situations, even spirits with some evolution are not allowed to remember their entire past because it is gradual, according to the ability to endure truth and feelings. If the load was excessively heavy, it could compromise all the possibilities that arise in life.

When the human being incarnates on the physical plane, he has a burning desire to know his past, but if he knew of his reality, he would often be sad in the walk, in the face of the repairs he should do, sometimes with his own life. So God knows what he is doing. Those who desire to grow in the path of Christ must strive, nourish faith, and blossom love in their hearts. Following the example of the life of high spirits who have come into the world, such as Jesus Christ, who was an unmatched pattern of kindness and love, a living lesson for all humankind.

As we know, the rule is that we must forget past lives. God allows us to forget previous experiences because, as we are imperfect, to have open access to this information would bring us guilt and other emotional imbalances, as explained in the last question. We lack emotional maturity.

As we evolve and purify ourselves, we will be able to know and access our past information more freely, because our past will no longer torment us as it does in our current evolutionary stage.

41 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 395. p. 211.

42 The Spirits' Book commented by the spirit Miramez. Available on: <<https://bit.ly/2Ab5MKG>>. Access on: 25 Jul. 2018.

It is widespread to hear questions about the “advantages” of reincarnating whether the whole past is forgotten. Even though we are not sure what we were or what we did, the information from past lives comes to us through intuition and tendencies, which gives us a distinct idea of our past and our failures. It serves as a guide in the current existence to progress and not succumb to similar faults of the past. Thus, the fact that we do not remember the past lives does not mean any prejudice to the spirit’s evolution.

People with higher sensitivity and who can access this information have a kind of predisposition that favors the phenomenon. Yvonne do Amaral Pereira, actually understands that this faculty is a kind of mediumship.

As for the possibility of knowing what we were in past lives, you might wonder: what is the purpose of it? To that, we answer: it is the evolution of the spirit, for there is always a useful purpose. However, not everyone has psychological conditions to know the whole truth about themselves and deal with it maturely and intelligently.

Some people can unbalance themselves much with this information if they do not have appropriate guidance and knowledge about the spiritual life. The spirit Adolpho Bezerra de Menezes⁴³ teaches that many mad people who live in mental hospitals had access to reminiscences of previous lives. But without preparation and emotional balance to deal with that information, they suffered a shock, which was reflected in the physical body, making it sick.

Thus, it is quite essential that the human being understands this process, that he studies and seeks to take advantage of the information to change, as a learning and not as something that will compromise or hinder his life in this incarnation.

It is relevant to note that, although not everyone has a surfaced sensitivity, everyone can have access to information from passed lives by dreams. The so-called reflective dreams are those in which, during sleep, we experience the process of emancipation of the soul, with more freedom for the spirit and, through higher or inferior spirituality, we can reach the information of past lives and, even have, future forecasts. Therefore, if we are tuned with friendly spirituality, it will allow us to know such information for our learning, as a lever for our progress.

If, on the other hand, we are tuned with the inferior spirituality, obsessive spirits can allow us to have access to negative, traumatic information, aiming our malaise and hindering our reincarnation. So, in the so-called reflective

43 Reminiscences of past lives. Available on: <<https://bit.ly/2NRGqmX>>. Access on: 30 Jul. 2018.

dreams, we can access this information, regardless of whether we have surfaced mediumship or not.

Finally, knowing the past of other existences is not for everyone, only for those who have earned to obtain such knowledge. If we want to know about our previous lives, it is enough to take a look at our current existence. Let us observe what we should not have done and correct it. Let us put intimate reform as a priority in our lives, starting today the fight against our shadows. The divine master Jesus will always be by our side, helping us to carry our cross and inspiring our good attitudes.

8. What is Spiritism's position about past life therapy?

The subject therapy of Past Life - TVP (Terapia de Vida Passada in Portuguese) has been getting attention for some time, from many, including the media in general. This topic is still considered controversial and generates debates and opinions. You could wonder why a therapeutic proposal causes so much controversy?

From the scientific aspect, the discussion lies on the fact that reincarnation is considered a premise, a truth. Still, western science sees that fact as something religious or mystical, that cannot be an object of study.

Regarding the spiritist doctrine, even though it presents reincarnation as a natural process in the life of human beings, which aims at spiritual progression, the questioning is whether to use or not memory regression to access past lives' experiences.

We can summarize three main concerns of the spiritists: 1) the need to forget the past; 2) the process of suffering caused by situations of the past cannot be interfered; 3) to make regression out of curiosity.

Generally, most people who wonder whether to use or not TVP, have little information about what it is, what it is for, and what its real usefulness is. This therapy is part of the approach of Transpersonal Psychology. This Psychology branch uses the spiritual factor as one of man's facets, which interferes with the development of the human being and the way he deals with problems and suffering.

Most of the problems currently experienced by humans, according to TVP, come from traumatic experiences experienced in past existences that have left strong marks on the deep psyche. This therapy is a therapeutic technique that tries to balance the cause of the conflict, to make possible an inner reconciliation of our yesterday's «self” with today's “self.” If we pay attention, we will observe that certain situations in life seem to give rise in us to several emotio-

nal imbalances that, when unresolved, become serious pathologies, such as phobias, Panic syndrome, disorders of behavior, depression, among others.

The treatment starts revealing the traumatic content of the past, through memory regression. After remembering the past, the doctors make a careful therapeutic follow-up of the content brought to light by regression. This procedure should not be performed by those who do not have specialized knowledge, so TVP should be guided by professionals in the area of mental health.

Another issue the spirits bring to the discussion is to “lift the veil that covers the past,” considering that is divine mercy that makes it possible for us to start over, to progress without the memories from a past full of guilt, pain, and suffering. In *The Spirits’ Book*⁴⁴, in the theme referring to the forgetfulness of the past, spirits inform about the inconveniences brought by the memories of the past, they clarify why we need to forget the past when we return to the physical body.

The Spiritist Doctrine warns us about the severe inconveniences that would be to remember our past individualities. Since it could humiliate us or exalt our pride depending on the lived experiences, the successes and mistakes made, and mainly of our moral evolution. That is why God gives us only what is necessary, that is to say, the voice of conscience and instincts, and he deprives us of what would harm us.

If we remembered our previous personal acts, we would also remember other people, perhaps that would cause disastrous effects on our social relationships. Therefore, as it is not always possible to be proud of the past, the best thing is to keep a veil on it⁴⁵ TVP is not the solution to all the problems experienced by man, but it certainly has its importance in reducing human suffering.

TVP has limitations as well as other types of treatments. However, careful and severe action extends the healing potential for many people.

Let us remember that the goal of successive incarnations is the moral and intellectual development of the being. Thus, taking into consideration that suffering is an unbalance, most of the time, caused by wrong attitudes of the past, the TVP proves itself to be a favorable treatment for these causes, because the effects will surely cease or decrease.

Kardec, asked spirituality about the duration of suffering and obtained as an answer that misfortunes exist to help in the improvement of the indivi-

44 Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013. Q. 392-399. p. 209.

45 *Id.*, *ibid.* Q. 394. p. 211.

dual. Therefore, the pedagogical purpose of suffering is clear, because when the person improves the unbalanced aspect, suffering loses meaning (it is modified or extinguished).⁴⁶ The spirits guide us that we must undertake all our efforts to minimize the suffering of men.⁴⁷

Facing this fact, if TVP proves itself to be another mechanism to help men achieve his spiritual improvement, why not use it? It is an achievement of science and is in conformity with God's willingness to aim the progress of humanity, helps the individual reflect on the need for intimate reform and modification of his negative tendencies.

In mediumistic meetings, in cases to solve obsession, the spiritual plane itself is cautious in addressing the past to the spirits in need who appear there. To push them back in time, in a quest for real memories of when the painful dramas they carry began, is an extreme measure, suggested in particular situations. As we are always evolving, usually to visit past lives is not pleasant.

As an example, we can mention the case in which the obsessed spirit, even after repeated visits to the Spirit Center and clarifications in the mediumistic meeting, keeps irreducible ideas of revenge, judging to be a victim. The setback in time, in this case, as an ultimate resource, going to the origin of the plot, shows him that contrary to what he thinks, he is as much guilty, making himself aware that, he and the persecuted are both defendants and violators of the law of love.

9. How long does a spirit take to reincarnate?

The time varies from spirit to spirit. According to the information given to Kardec by the spirits, this time could be from a few hours to a few thousand centuries. There is not a limit established for the spirit to stay in erraticism (the period between reincarnations.) Although this time can be significantly prolonged, it is never perpetual because sooner or later, the spirit will need to experience a new appropriate existence to purify itself from the macules of its previous existences.⁴⁸ We cannot define a specific amount of years for the spirit to reincarnate since many laws act in this process, as well as the spirit's will, and God, who in His infinite kindness accepts, to some extent, the choices of the spirits.

The spirit Miramez points out that the spirit, when out of the body, is free

46 *Id., ibid.* Q. 1004. p. 447.

47 *Id. The Gospel According to Spiritism.* 131 ed. Brasília: FEB, 2013. p. 101.

48 Kardec, Allan. *The Spirits' Book.* 93 ed. Brasília: FEB, 2013. Q. 224-a. p. 153.

and that freedom increases with the growth of the soul in all planes of existence.⁴⁹ Thus, as the spirit purifies itself and grows spiritually, the longer it will take to reincarnate, able to enjoy greater spiritual freedom and experiences in spiritual colonies.

Reincarnation planning does not occur randomly; the spirit world always programs it. It is natural that this programming takes place a few hours after the disembodiment process or that it takes a longer time. Factors such as the need, availability, will, and evolution of each spirit will be determinant to determine the time in erraticism. This duration is a consequence of free will, for spirits know perfectly well what they do, and may request to remain longer on the spiritual plane, to continue studies that only in the condition of free spirit can be done with benefits, preparing better for a new incarnation.⁵⁰

Spirits know that they need to reincarnate because that means improvement and learning. In the physical body, when wearing the carnal clothing, and with bodily experiences, the spirit has more profound knowledge and, depending on the needs of each one, a faster reincarnation is necessary. Thus, strictly speaking, the spirit deliberates how long it needs to return to body life, however, for some, this waiting time can constitute a punishment that God inflicts on them, as they are more or less refractory to good, love, and brotherhood. Let us remember, that the primordial meaning of life, is to awaken the noble qualities of consciousness, so that the heart may be the channel of intuition, through which the Divine Master can speak to us.

The need for reincarnation is always very significant because the disincarnated population is larger than that of incarnated. There is not always reincarnation availability for all to return to the physical plane at the time they wish, which also contributes to the variation of the time in erraticism. There are lines on the spiritual plane for an opportunity to return to material life, an important reason to better value human experience.

Another point to be emphasized is the fact that evolution does not happen only on the physical plane, but also in the spiritual plane. Therefore, there is specific and different knowledge to be incorporated by the spirits when they pass through the spiritual and material plane. When they are enough purified in physical life, reaching the condition of pure spirit, they will no longer need to reincarnate, continuing its evolutionary process only on the spiritual plane.

Usually, when spirits are more mature and aware of their responsibili-

49 The Spirits' Book commented by the spirit Miramez. Available on: <<https://bit.ly/2Khwoj8>>. Access on: 01 Aug. 2018.

50 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 224-b. p. 154.

ties, they seek and plan the time of their return to the matter. However, more imperfect spirits need to be guided and led by spiritual mentors. In situations where a spirit refuses to reincarnate, if there is pressing need, spirituality mentors organize compulsory reincarnation.

We must keep in mind that the law of progress is divine, is part of God's natural law, and needs to be fulfilled. The spirit cannot refuse to evolve eternally. Although it has free will, if it is continually refractory to progress, it will have its freedom of choice momentarily suspended for its benefit, by divine mercy, it will return to the matter for new evolutionary experiences.

Compulsory reincarnation wears out the grossest imperfections of the reincarnating spirit, allowing the necessary evolution, that is, between "crying and grinding of teeth," by love or pain, the spirit will mature.

10. Can we reincarnate as an animal?

In ancient times, Hindus, Egyptians, Greeks, Romans, among others, believed that the spirit of man could return to earth in a new existence, as in reincarnation. Yet, some of them thought that the spirit could animate a body of an animal and vice versa, a theory called Metempsychosis.

The spiritist doctrine elucidates that to return in an animal body is not possible, because the spirit of a man no longer reincarnates in lower kingdoms of nature. In each reincarnation, the spirit is in better condition than in the previous existence, in strict compliance with the progress law. Our origin is one; we came from the same intelligent principle, which over time, was transformed by the force of the law of progress and ascended to the superior kingdoms of creation.

According to the spirits, from the moment that the rational principle reaches the necessary degree to be spirit and begins its evolution in the period of humanity, the relationship with its primitive state is extinguished. Consequently, it will no longer be the soul of animals, as the tree is no longer the seed.⁵¹ When the spirit enters the human kingdom, it keeps from animals, only the passions that are born from the influence of the body and conservation instincts. It is impossible to affirm that such man is the incarnation of the spirit of an animal; therefore, the Metempsychosis theory is not exact.

Thus, when the spirit advances, it loses some relationships with the kingdoms in which he lived before, the bonds fall apart, allowing the soul to begin its process of liberation from physical traits. So much so that pure spirits have

51 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 611. p. 290.

some difficulty in inhabiting bodies of inferior men, and, for it to occur, there is a need for specific changes in organic genesis.

Reincarnation is always based on the upward march of nature and the progression of man within his species. So, to admit that the spirit who encouraged a man's body can reincarnate an animal would enable an evolutionary setback of the spirit. Between the Metempsychosis of the ancients and the modern doctrine of reincarnation, there are very marked differences. Thus, spirits reject the transmigration of man to animals and vice versa.

The superior spirituality also clarifies that the idea linked to Metempsychosis is the result of the intuitive feeling that man has of his different existences, denatured by himself, as usually occurs with much of his intuitive ideas. Every animal carries an evolving spiritual principle and, one day, after interning in the animal kingdom and acquiring the motility, instincts, and complexity necessary for the exercise of continuous thinking, he will become a spirit, entering the human realm.

Even though the behavior of certain people suggests that they made this transition recently, it requires millennia and takes place in other creation planes, not on Earth, and involves intermediate stages. Therefore, there is not the slightest possibility that an animal can reincarnate as a human being.

11. How do we know when we are in our last reincarnation?

When the spirit becomes blessed and pure, it holds undisturbed tranquility in its consciousness, enters the condition of a perfect spirit. It no longer needs to reincarnate in material bodies, and it moves to live in other blessed worlds, where life is full of happiness, where love is truly the food of spirits.

Reincarnation is an opportunity for the creature to progress, paying off its debts before divine justice, which is why the soul goes through as many reincarnations as necessary to find enlightenment. The vast majority of earthly humanity is still very imperfect, so there is a need for new incarnations. It is improbable that someone on earth already reached all the degrees of the scale of improvement, to become a pure spirit, and, therefore, without the need for new incarnations.

That is what the superior spirituality tells us, in stating that what man deems perfect is far from perfection, some qualities unknown and incomprehensible to him. He can be as perfect as possible according to the behavior of his earthly nature; however, it would not yet be absolute perfection. With the spirit happens the same as, for example, with a child who, as precocious

as he may be, must go through youth, before reaching the age of maturity.⁵²

Moreover, between the state corresponding to the last incarnations and that of pure spirit, there is not an entirely demarcated dividing line, because the difference between one and the other state slowly goes out, it eventually gets imperceptible.⁵³ Although it is difficult for us to determine precisely when a spirit is in the last reincarnation, it is possible to identify characteristics present in the personality of spirits who have attained perfection, which gives us an idea of how far we are from the last reincarnation.

The pure spirits, that is to say, those who no longer need to reincarnate, suffer no influence from the matter. They have absolute intellectual and moral superiority compared to the spirits of other orders, they have stripped themselves of all impurities of the matter and, therefore, no longer need to suffer tests or atonement. This soul, which could be in its last reincarnation, understood the true meaning of life, does not have unfinished business after this incarnation, it is entirely ready for a higherplane of existence.

They usually have no children, as children are always a source of attention, care, and concerns. The person with children in current life will not feel totally free to evolve, and it is likely that even after disincarnation, that person will worry about the family members. Souls who are already able to enter the order of pure spirits have as fundamental dedication the spiritual evolution, the well-being of humanity. They are not limited to selfish and punctual concerns anymore.

They are souls who demonstrate detachment from money. They value the well-being above possessions because they fully understand that material goods are passing things. They will not live only worried about work and remuneration, because they understand that money is a tiny part of life.

They are faithfully dedicated to prayer, regardless of which religion they follow. Those spirits possess a genuine love and intense connection with divinity, for them, prayer is as natural as breathing, they have full awareness of the power of prayer and its beneficial action to strengthen the spiritual connection.

In these pure souls, there is no ego or feeling of superiority, which is a clear sign of the purity of the spirit. They place themselves at the service of others and not of themselves. They are spirits who are dedicated to humanitarian actions, leaving aside their security and well-being to support and

52 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 192. p. 131.

53 *Id.*, *ibid.* Q. 186-a. p. 129.

assist others. They are sure that all living beings are worthy of our love and care. Evolved souls are delighted to act in these humanitarian actions, with no other interest but to help their brothers.

Spirits in this condition of superiority are complete. They have no personal crises as we are used to perceiving in earthly humanity. The fullness of feelings accompanies them. They feel good about life, no matter how old they are. The anxieties and natural concerns in other creatures do not affect them, they are wise, even if they are young, because they know in the heart why they exist and what their perfect destination is.

They are also merciful souls, who love and forgive without the slightest difficulty, they recognize in love the noblest and most important feeling of all, they do not allow any sorrow or emotion stains their sublime existences. They know we all are worthy of mercy.

Chapter 2

Reincarnation Planning



12. What is reincarnation planning?

Commonly known as “destiny,” reincarnation planning can be designated as a series of events in our lives. Those events are programmed before reincarnation, with the support of the superior spiritual plane, aiming to provide man with an incarnation more appropriate to its spiritual development, especially regarding the necessary tests or atonements. There is no improvisation in the procedures that precede reincarnations, but planning based on logic and morality, aiming man’s spiritual progress.

It is made when the spirit is in erraticism - a period between one reincarnation and another - on the spiritual plane. According to *The Spirits’ Book*⁵⁴, we know that the spirit, while being able to reincarnate immediately after its disincarnation, typically, that happens after more or less long intervals, and this period is usually used for the study and preparation for a new reincarnation.

After disincarnation, the veils of ignorance turn off, God’s designs and divine justice are more evident, and the spirit remembers of its past lives and mistakes, with the consequent awareness of what it needs to remake, repair, and improve, to achieve the desired moral evolution. However, the exact moment to begin reincarnation planning varies from spirit to spirit, due to the

⁵⁴ Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013. Q. 223. p. 153.

degree of understanding of each one, as well as regarding their participation, greater or lesser, in the reincarnation planning of the new existence, as detailed in the next question.

The previous organization carried out on the spiritual plane, is done coherently and correctly, so that the creature has only the difficulties that can be overcome by its effort and within its ability to overcome. The individual does not receive impossible tests to overcome. Some might believe that everything, every detail of our lives has been programmed. It's not like that! The future is not something unalterable and is on the move as we use our free will, it is to say, by our choices, good or bad, planning can be changed.

According to the superior spirituality, not all the tribulations we experience in life, in its smallest details, were foreseen or sought. In the reincarnation planning, only the kind of the trials and the general lines of events are chosen, the particularities take place according to the position in which we are, they are consequences of our actions. Thus, for example, the need to be born among evildoers may appear in the reincarnation planning, so that the spirit is aware of the drags to which it will be exposed. Still, it does not know the acts that will commit, for they will result from the exercise of its will, of his free will. As we can see, only the main facts are foreseen, those that influence fate, originating secondary events of circumstances, and the very strength of things.⁵⁵

Therefore, after leaving Earth, the spirits, according to the faculties acquired there and as long as they are not in complete spiritual imbalance, seek mechanisms to grow and evolve, which is why reincarnation planning becomes fundamental to provide the spirit with the indispensable conditions to this need. Preparation for reincarnation is almost infinite, obeys criteria that are consequences of moral achievements or losses in each individual's life. It is not the same for everyone.

There are established automatisms that work naturally, without significant concerns from renaissance technicians, many spirits return to the physical body marked by their own evolutionary injunctions. However, in situations where there is a need for specialized programs and work, everything will be examined by skilled and dedicated programmers, who will evaluate the presented possibilities, reducing the margin of failure of reincarnation planning. As the spirit André Luiz teaches⁵⁶, between both classes of higher

55 *Id., ibid.* Q. 259. p. 169.

56 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in Two Worlds. By the spirit André Luiz.* [s.l.]: L. Neilmoris, 2008. p. 101.

and inferior spirits, there are millions of spirits of medium evolution, bearers of appreciable credits, and numerous debts, demanding reincarnation caution and detailed preparation.

Besides, according to the reincarnation applicant's file, research is done simultaneously on those who can assist him as parents, providing the necessary meetings or reunions during dreams, when the parents are unfolding by sleep, or directly on the spiritual plane if the plan is drawn up in advance. The members of the future family are together in erraticism, from where they already depart with the properly established family aggregation.

In many pieces of spiritist literature, we verified the existence of institutions on the spiritual plane focused on the planning of reincarnations. As in the book *And Life Continues*⁵⁷ where there is a report on the existence of the Institute of Service for Reincarnation, as well as the colony *Our Home*, in which reincarnation planning is the responsibility of the Ministry of Aid.⁵⁸ In the Correctional colony *Maria de Nazaré*, destined for the care of suicidal, there is the Department of Reincarnation, as said in the book *Memories of a Suicidal*.⁵⁹ Finally, it is worth mentioning, the book *Missionaries of Light*⁶⁰, that brings valuable and enlightening reports about the reincarnation planning and the conditions of execution of reincarnations.

13. Do we have complete free will in the preparation of our reincarnation planning?

It depends on the evolutionary degree of each individual. The right to program reincarnation is conferred on man as a result of the law that grants us free will, freedom of choice, and behavior. However, free will suffers certain limitations depending on the law of cause and effect, where each receives from life what he gives so that sowing is free, but harvesting is mandatory.

In *The Spirits' Book*⁶¹, when Kardec asks whether before beginning new bodily existence, the spirit has conscience and prediction of what will happen to it in the course of earthly life, he obtains the information that spirits themselves choose the kind of tests they shall pass. That is their free will and that,

57 Xavier, Francisco Cândido. *And Life Goes on...* By the spirit André Luiz. Rio de Janeiro: FEB, [2011?]. p. 217.

58 *Id.* *Our Home*. By the spirit André Luiz. [s.l.]: Luz Espírita, 2011. p. 32.

59 Pereira, Yvonne do Amaral. *Memoirs of a Suicidal*. By the spirit Camilo Cândido Botelho. [s.l.]: Luz Espírita, 2008. p. 51.

60 Xavier, Francisco Cândido. *Missionaries of light*. By the spirit André Luiz. [s.l.]: Luz Espírita, 2018. p. 100.

61 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 258. p. 168.

while these are not imposed by God, as punishment, nothing occurs without his permission since he has established the laws. The spirit has the freedom to choose; it has complete responsibility for its acts and consequences.

If the spirit has the moral and intellectual conditions, it can participate in the elaboration of its reincarnation planning. It can choose the nature of the trials, ask the spirituality permission to pay a particular past debt, opportunity in which the spirituality can refuse specific tests, due to the inability of the spirit to fulfill the task of hard realization. The spirit will choose the test that can serve as an atonement, rectifying the mistakes made, according to the nature of its faults, which makes it progresses and learns faster.⁶²

On the other hand, if the reincarnating spirit does not present conditions to plan its reincarnation, or give its opinion on it, planning can be carried out by a more enlightened spirit, in morality and knowledge, and prepared for this function.

Reincarnation planning is directly linked to the consequences of using our free will because if we misuse it over and over again, our ability to give an opinion on new planning will be restricted. All our actions, therefore, carried out before and after disincarnation, serve as guiding criteria for the new reincarnation planning. Thus, it turns out that there is no absolute free will, even in the case of genuinely superior spirits.

Therefore, spirits at the beginning of their evolution, bearers of much spiritual disturbance or persistent in the state of rebellion before the law of God, are temporarily prevented from participating in their reincarnation planning, they are guardian by an enlightened spirit, in the so-called compulsory reincarnations. Due to the inability of the spirit, God takes over and draws the path that the spirit must follow- as we do with children - letting it exercise the possibility of choice as it develops its free will.⁶³

There are also reincarnations processed without any consultation with those who need segregation in particular challenges in the matter. That measure is compared to the one taken with sick and criminals who, by condition or behavior, cannot decide their fate, during illness or determinations of justice. That is the case of spirits that are born with the brain partially inhibited or suffering from congenital mutilations.⁶⁴

62 *Id., ibid.* p. 169.

63 *Id., ibid.* Q. 262. p. 170.

64 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in Two Worlds*. By the spirit André Luiz. [s.l.]: L. Neilmoris, 2008. p. 99.

14. Can reincarnation planning be changed when we are already incarnate?

Yes. Regardless of whether a spirit has adequately elaborated or participated in the reincarnation planning itself, it is not entirely confident that it will be fully or partially fulfilled. Once the reincarnation programming is made in the spiritual plane, after being incarnated, we will have the power to give in or resist the drags, temptations, and influences to which we are daily and voluntarily submitted. The great truth is that many give up, few resist.

In our bodily existence, we are subject to change under our free will. The Spirits' Book teaches that from the beginning, many spirits choose paths that will exude them from many tests. However, those who let themselves be dragged down the wrong path will be in contact with all the dangers that contaminate them.⁶⁵ The spirit, for example, by asking for wealth, can, according to its character, become greedy or lavish, selfish or generous. In some precipitated marriages, usually formed by foolish relationships, interference may also occur in reincarnation programming, even with the generation of children. What happened does not mean that children represent a mistake (or that they did not have to come), but only that the protectors and spiritual friends took every opportunity, even the wrong ones, to sow good. Naturally, children born of this nature have a greater connection or commitment to one parent.

There are cases of reprogramming in which a new direction can be given to the path of a person (of a reincarnating spirit), to deal with certain emergencies, as in cases of suicide, when the husband left the wife and children without the necessary support to fulfill their tasks. In this situation, it can be established a second marriage for the woman, with the permission of spiritual protectors, reprogramming the bodily existence. In the work *1/3 of Life*⁶⁶, in the chapter referring to preparatory schools in the Esperança Hospital, mentions the case of the couple Roberto and Angelica, they had done a life project together before the reincarnation. Still, because of the rupture of marriage and the impossibility of keeping the marriage ties, they had their lives plans reprogrammed, the situation went directly to the "project table."

Thereby, it cannot be affirmed that every event of our lives had been programmed before our existence, for divine mercy and justice act according to our choices all the time. Much of our experiences and atonements are previously scheduled, but during life, we can shorten or lengthen the painful or

65 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 261. p. 170.

66 Oliveira, Wanderley. *1/3 of life*. By the spirit Ermance Dufaux. 1ed. Belo Horizonte: Dufaux, 2016. Kindle file.

happy walk, everything varies according to our choices.

In the copy, *The Messengers*, the spirit André Luiz brings numerous cases of people who failed in the face of their reincarnation planning. Let us see the example of Acelino, a spirit who departed from the colony Our Home, after numerous measures adopted on the spiritual plane for him to have body health and mental balance so that he could perform his task well, which would be in the area of mediumship. She would marry Ruth, a devoted companion, who would collaborate with him to fulfill better the commitment made.

At the age of twenty he began his activities in mediumship, he had the gift of clairvoyance, hearing, and psychography, he received great support from the benefactor spirituality. However, despite the beautiful orientations and examples of divine love, Acelino transformed his faculties into a source of material income and, even receiving advice from spiritual and incarnated friends as to the right path to follow, he kept his choice of commercializing mediumship.

The spiritual scenery that surrounded him was wholly transformed. He got to the point of mocking Jesus' Gospel. He forgot pernicious entities of invisible planes influence that man's tortious attitudes. When he disincarnated, he was greeted by the dark group of criminals who had preceded him in the grave. He complained of guesses and guidance of inferior content. Even though he shouted, cried, and begged, he was handcuffed to them by mental links for eleven years to atone his fault, between remorse and bitterness.

In his emotive testimony with the spiritual author André Luiz, he concludes by saying he was not a murderer or thief and did not have any intention to hurt anyone, but when he returned to the carnal plane to serve god's creatures, to assist them in their spiritual growth, he only made "religious belief addicts and hidden delinquents, mutilated from the faith and crippled of thought." He believed there were no excuses for his actions since he was enlightened and did not lack divine assistance.

There are many cases on earth, like Acelino's, where the creature, even receiving spiritual support, chooses to negatively modify its reincarnation planning, failing in the assumed tasks. Let us, therefore, avoid complaining about the needs experienced, for all are reflections of our attitudes and requests to God for the opportunity to repair the mistakes made. We need to reflect on this and be grateful for the chance to pay off our debts, gradually, through reincarnation.

15. If we carry out our reincarnation planning, choosing our parents, why are there many children who end up being born with parents other than planned?

As explained in previous questions, reincarnation planning defines, among other vital things in the life of the spirit that will reincarnate, the parents who will receive it on earth, who will be chosen according to the possibilities and needs of this spirit and also of its future parents. Thus, as the reincarnating spirit has to compose the family of another spirit, it may come as a son - natural or adoptive - or in the condition of another family member, because the important thing is the family coexistence that will be present.

While we can plan our reincarnation, the choices made based on our free will can entangle this planning. Regarding the selection of parents, we will take as an example, the situation of an accidental marriage that generated the birth of a child. The fruit of this unscheduled union was not mistaken, but the circumstances in which it was generated were not adequate.

A spirit, for example, must reincarnate as the son of a particular woman, because he has bonds with her from past lives that need to be adjusted. If this woman chooses to relate to another man not foreseen in her reincarnation planning and from that relationship is generated a child, the reincarnating spirit will be that child. In this case, the commitment of the reincarnating spirit is mainly with the mother, even though his birth was the result of an accidental union and, consequently, another father. Even if the mother, in the future, gets involved with another person and from that union are born other children of distinct fatherhood, they will always be with the family they need to progress spiritually.

In the case of adoption, a topic that will be addressed in the following question, it can also be a condition provided in the spiritual plane, as one of the numerous opportunities for growth and learning, both for the spirit that will be adopted and for the adoptive parents. God, in His infinite kindness, has various resources to lead his much-loved children to discover the love and experience of the Redivivo Gospel.

It is appropriate to bring Jesus' passage when he says, "Who is my mother, and who are my brothers?"⁶⁷. The attachment between consanguineous family members is very significant, and Jesus came to teach us about the universal family, formed by all those who fulfill the father's will. The Master was not diminishing the consanguineous family, but highlighting the union ari-

⁶⁷ Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. Matthew 12:46-50. p. 84.

sing from friendship, respect, and understanding present among those who recognize themselves as the brother of all and children of a single Creator Father. As we see in *The Gospel According to Spiritism*⁶⁸, we must love others as ourselves, experiencing a relationship without limits, without families, nations, cultures, or religions, but encompassing all humanity.

In *The Spirits' Book*⁶⁹, Kardec questions whether, since we have had many existences, our relatives go beyond that existing in the current life, the spirituality answered that it could not be otherwise. The succession of bodily experiences establishes links dating back to previous lives. The sympathy between us and certain spirits, apparently unknown, stems from this truth, so that doctrine extends the duties of fraternity, our neighbor may be a spirit friend of previous lives. This affirmative reinforces the need to broaden our bonds of kinship so that even if we are part of a family composed of children of different parents, we are all brothers, and love must be the more excellent feeling to unite.

Selfishness is one of humanity's significant wounds, capable of dominating the creature if we do not fight it vigorously. Let's reflect. Even in the spiritist environment, we still perceive a strong tendency to honor only those we care about, our loved ones. Yet, we forget our true identity, which is that of being children of God and brothers of one another. One day, however, we will be able to reach such a level of universal love towards all creatures, when then we will have reached the apex of our evolutionary journey, being perfect spirits.

16. How does the spiritist doctrine see the question of adoption? Is it in the reincarnation planning that the person will be adopted?

The planning to form a family, among other things, is something developed on the spiritual plane, nothing happens by chance or without a useful end for those involved, so that just as biological children can, naturally, be companions of our past lives, adopted children can as well.

The spiritist doctrine offers a better understanding of the adoption theme. It demonstrates that all difficulty, especially those that are not due to our attitudes in the current life, result from actions carried out in past lives. Thus, there is a high probability that the child in a state of abandonment will be a spirit experiencing a situation of rescue, test, as well as the family that receives it,

68 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 153.

69 *Id. The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 204. p. 136.

especially those who cannot have natural children. God's love and mercy are infinite, he gives his children a new opportunity to start over, through reincarnation, and adoption is an occasion for those involved to learn and comply with the law of cause and effect established by God.

Undoubtedly, when we adopt a child, we are welcoming in our family a heart that may be connected to us since previous lives and now has a chance to return to our life for mutual growth. Parents will need greater detachment, acceptance, and love, to see in that spirit a worthy being of the same affection and attention of biological children, especially when, after adoption, the woman becomes pregnant. This situation proves that the adopted child did not come by chance.

Thus, adoption can also be considered one of the coherent and viable proposals when formulating reincarnation planning. Let us remember the intense work done by friendly spirituality so that the necessary reunions occur on Earth; adoption may be another of these possibilities. However, we are not affirming that all adoption situation has been previously planned and composes the reincarnation plan of that spirit. There are those arising from a reincarnation reprogramming, an alternative measure adopted by spirituality in the face of a particular modification to the initial planning, usually caused by the misuse of free will. Let us exemplify.

A reincarnating spirit may not have come with the atonement or test of abandonment, yet for reasons unrelated to its will, its biological parents decided not to take responsibility for the child. In this case, spiritual friends will surely take measures for this spirit to receive the help of another family that receives it with love and will guide it to a worthy existence based on ethical principles. Because no one goes through what does not need, for God is infinitely just and good and would not allow the useless suffering of his beloved children.

The superior spirituality in manifesting itself about orphans exhorts the human being to love them, remembering how sad it is to be abandoned, especially in the infant phase. It affirms that God allows the existence of organs so that man can support these children, serving as a father and thus practicing and understanding His law of justice, love, and charity. In that case, it reprises the fact that often the rescued child was dear to us in another incarnation, in which case, if we were able to remember, we would see not be practicing charity, but fulfilling a duty.⁷⁰

70 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 193.

The theme also brings other reflections. Is it feasible to tell the son he is adopted, or is it preferable to hide such a truth? We believe, unless better judgment, it is better to tell the truth, even in the childish phase. We know that some parents omit the fact because they love the child too much as a biological child, and it makes no difference that he is adopted; in other situations, they avoid speaking out of fear of losing the child's love and affection. Reflecting on the topic, we understand that if the child receives love at home and learns in it the high values of the soul, once he knows the truth, he will feel even more loved because he will understand the affection of not a consanguineous bond, but a real feeling, sincere, and spiritual, much more worthy and which will extend throughout eternity.

In *Sex and Destiny*⁷¹, by the spiritual author André Luiz, we read that “adopted children, when they grow up ignoring the truth, usually bring enormous complications, especially when they hear clarifications from other people.” It is more recommended, to speak the truth early, based on frank and loving dialogue, in the light of Christian guidance. Keep in mind that the family, when based on fraternal and sincere dialogue, has strengthened affective ties, so that adoption becomes something secondary.

A fact that also deserves consideration refers to the adoption made by gay couples, there are several discussions on the subject. Raul Teixeira⁷², brilliantly, teaches:

[...] love has no sex. Love is love. How can we imagine that it will be better for a child to be raised on the street, to the relent, subjected to all kinds of execration rather than created, nourished, blessed by a home of a gay couple? A lot of people say the child is at risk. But how so, if we're watching the kids facing threats in their heterosexual parents' homes? Others claim that children raised with gays may adopt the same posture, the same sexual orientation, which is also false. The mass of gays in the world comes from heterosexual homes. Then, we would have to conclude that it is heterosexuals who make gays. So we don't have to get into this discussion, which is just silly and absurd. **He who has love to give, give it, and, in this way, we will be collaborating with God** in the work of Creation [our griffin].

Therefore, we must love our children without thinking whether they came to our material family by the bonds of consanguinity or not, for we all are,

71 Xavier, Francisco Cândido; Vieira, Waldo. *Sex and Destiny*. By the spirit André Luiz. Rio de Janeiro: FEB, [2013?]. p. 62.

72 Teixeira, Raul. *Life and Values* (Adopted Children). Available on: <<https://bit.ly/2OI0t81>>. Access on: 24 Sep. 2018.

above all, children of God and brothers and sisters of each other. Motherhood or foster parenthood will always be an exercise in love.

17. Did Judas have the mission to turn Christ in, or Jesus would have to be crucified, regardless of his action?

There is no reincarnation planning for evil to harm others. God, however, within limits established by His laws, does not violate the law of free will, so that Judas had complete freedom to choose how to act.

In *The Spirits' Book*⁷³, the superior spirituality informs us that, before starting new bodily existence, the spirit itself chooses the kind of tests to pass, using its free will. Yet, not all tribulations of life, in their smallest details, were foreseen and sought by us, since we chose only the kinds of tests, with the particular consequences of our actions. Thus, spirituality continues, if we choose to be born among evildoers, although the spirit knows of its exposure to countless drags, it ignores what acts it will effectively perform and whether it will succeed or not, considering the acts are the result of exercising its will.

Chico Xavier⁷⁴, in the program *Pinga Fogo* of the extinct TV Tupi, asked if Judas was a traitor or part of a program to save Jesus Christ, and Judas answered that, if we are not watching, we will end up practicing worse evils than those already committed in previous lives and, while we can be an instrument for the rescue of certain situations or parts in the gear, we will always respond to our attitudes and choices, especially when we do not resist wicked inclinations. He believes that Judas was reborn with very great temptations to appropriate political authority and to demand that our Lord Jesus Christ took the reins of human power, but he should not have allowed the bad inclinations to take over the way they did.

Jesus had to be crucified. It would happen with or without the actions perpetrated by Judas; it had to happen. The prophecy about the Messiah would be fulfilled anyway. It was an overly violent time, filled with tyrants, so we can conclude that Jesus would be killed regardless of Judas' action. In several works of Spiritist literature, we read that Judas' spirit suffered long after his disincarnation, both for repentance of his act and by suicide. He atoned his mistakes in about 1,500 years, in several reincarnations, in which he evolved and purified his spirit. He achieved complete remission during the existence when he was Joan of Arc in 15th-century France.

⁷³ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 258-259. p. 168.

⁷⁴ Xavier, Chico TV. *Chico Xavier in the Pinga Fogo Program - Judas Iscariot*. On: YouTube. Available on: <<https://bit.ly/2N5SBf8>>. Access on: 26 Sep. 2018.

In *Chronicles of Beyond the Grave*⁷⁵, the spirit of Humberto Campos writes a chronicle entitled “Judas Iscariot,” he said that on a visit to the city of Jerusalem at night, on the silent banks of the Jordan, he spotted a man sitting on a stone. This man was Judas. The spirits can sometimes reassess their pasts, even though they have already made progress. During these moments, they visit places where they were magnified or prevaricated, moments when they feel transported back to ancient times. That time, Judas plunged his thoughts into the past and returned to the present full of purpose. Humberto, as he approaches Judas, he feels the perfection of that spirit and seeks dialogue, and asked him whether everything that the New Testament prays about his role in the tragedy of Jesus’ condemnation is right. Judas replies:

Partially. The scribes who drafted the gospels did not attend the circumstances and political issues that predominated in the nefarious crucifixion. Pontius Pilate and the tetrarch of Galilee, in addition to their interests in the matter, were still in charge of safeguarding the interests of the Roman state, committed to satisfy the religious aspirations of the Jewish elders. Always the same story. **The Sanhedrim desired the kingdom of heaven fighting for Jehovah, with iron and fire; Rome wanted the kingdom of earth. Jesus was among these antagonistic forces with his immaculate purity. I was one of the passionate about the Master’s socialist ideas (sic.), but my excessive zeal for the doctrine made me sacrifice its founder.** Above hearts, I saw politics, the only weapon with which I could triumph, and Jesus would not obtain any victory. With his theories, he could never conquer the reins of power since, in his mantle of poor, he felt possessed of a holy horror to property [our griffin].

And Judas continues:

Then I planned an uprising just as the fall of a head of state is projected today on Earth. The Master would go to a secondary plan, and I would arrange collaborators for a vast and energetic work like the one Constantine the First did after beating Maxentius at the gates of Rome, which only served to distort Christianity. **Handing over the Master, to Caiaphas, I did not think that things reached such a pitiful end and, grated with remorse, I assumed that suicide was the only way to redeem myself in his eyes [our griffin].**

After this emotional report, Judas informs that after his tragic disincar-

⁷⁵ Xavier, Francisco Cândido. *Chronicles of Beyond the Grave*. By the spirit Humberto de Campos. [s.l.]: FEB, [2014?]. p. 22.

nation, he submerged in centuries of atoning suffering. He endured painful persecutions inflicted in Rome to followers of the doctrine of the Nazarene, his tests culminated in the inquisitorial fire, when imitating the Master, he was betrayed, sold, and usurped, left on Earth in 15th-century Europe the last remnants of his crime. Since that day, he gave himself up for Christ's love to all the torments and infamy that decried him, always with resignation and mercy for the executioners, with enough conditions to close the cycle of painful reincarnations on earth, "feeling on the forehead the osculum of forgiveness" of the own conscience.

He says to Humberto de Campos that he was there remembering the facts, for he already was with Master Jesus, who is in his luminous Kingdom of Heights. He says he still sees Him on the cross and feels the injustice of those who abandoned him. He notes that in all the tributes paid to Jesus in that period, he is always the disgusting figure of the traitor, although he is complacent with those who accuse him without even reflecting on whether they can throw the first stone. He concludes by clarifying that he is sated with justice because his conscience acquitted him in the "court of redemptive torments."

It is essential to acknowledge that the spirit of Judas, long before reincarnating as Joan of Arc, had already purified much, so that his existence as a martyr of France meant, only, the last drop to pay off definitively his debts on earth. So that we can understand the dimension of Judas Iscariot's current spiritual elevation, let us remember Humberto de Campos⁷⁶ words "between my sinner evils and Judas' perfection there was an abyss."

Humberto de Campos' spirit, now in *Boa Nova*⁷⁷, narrates a dialogue between Judas and James Zebedee about the political power that the Master should have, this conversation took place on the day when Jesus entered Jerusalem triumphantly. Judas believed that they would never make the Doctrine of Jesus overcome without the material power of the mighty men of the earth, stating:

I do not agree with the principles of inaction. I believe that the Gospel can only win with the support of Caesar's or the administrative authorities of Jerusalem that govern our destiny. Accompanying the Master in his preaching in Caesarea, In Sebaste, in Chorazin and Bethsaida, in Capernaum, I have never seen him interested in winning the attention of the most highly placed men in life. It is true that from his divine lips,

76 Xavier, Francisco Cândido. *Chronicles of Beyond the Grave*. By the spirit Humberto de Campos. [s.l.]: FEB, [2014?]. p. 22.

77 *Id. Boa Nova*. By the spirit Humberto de Campos. 20 ed. Rio de Janeiro: FEB, [2013?]. p. 159.

the truth and love have always emerged everywhere, but I only observed lepers and blind, poor and ignorant, bordering on our source.

And, following his thinking, Judas adds:

Today we have seen the people of Jerusalem carpeting the way of the Lord with the palms of their admiration and affection; we must, however, impose the figure of the Messiah on the authorities of the Provincial Court and the Temple to take advantage of this outbreak of sympathy. [...]today, I will be asked by influential friends in Jerusalem politics I will do my best to establish agreements with senior officials, and men of importance, to print new movement to ideas (sic.) of the Messiah.

Judas, even under James' thoughtful guidance to be careful, spent the night restless, reflecting whether it would not be ideal for accelerating the "worldly triumph of Christianity." The morning of the next day, he went to the Sanhedrim and made the proper agreements. Humberto de Campos remembers that Judas, although happy with his petty gratification and full in his ambitious spirit, loved the Messiah, and was waiting for the moment of triumph to give him the "joy of Christian victory, through the political maneuvers of the world."

However, the men of the Sanhedrim betrayed Judas, and the Master was crucified. Judas, bitter by remorse, contemplates all the anguishing and humiliating scenes of Calvary, and burning tears rolled from the eyes. And even during that confusion of torturous feelings, raising the purpose of leaving the world, Judas listened to the voice of the Master, comforting and unforgettable, saying, "I am the Way, and the truth and the life. No man comes unto the Father but by me...!"

Another mention of Judas lies in the book *Points and Short Stories*⁷⁸, by spiritual author Brother X, in the chapter "In the footsteps of the way," at the time when James, an apostle who continued in Jerusalem, and Mathew, Judas' successor, were going to Bethany and spoke about Judas and his action. James claimed that, in his sense, there were no words that could excuse out Judas' deed, neither lawyers nor apologies. For he was perverse and infamous, that he would always be a defendant before humankind for having handed over the Master to criminal priests and provoked the tragedy of Golgotha.

According to James, Judas wanted to acquire the group direction to which

⁷⁸ *Id. Points and Short Stories*. By the Brother Spirit X. [s.l.]: FEB, [2014?]. p. 102.

they belonged, to be with the rabbis of the Temple, to captivate the sympathy of the roman dominators and start a financial organization, submit the Master himself to his will. James believed that Judas condemned Jesus deliberately to death. At the time, James even doubted of his repentance, for a traitor like that would not find tears in his eyes.

As they walked, they noticed a pilgrim dressed in shining light approaching. It was Jesus. The apostles recognized the Master, wept, asked for His blessing, and James said that they could return to Jerusalem to receive His will, then Jesus responds he was not going to the city but on a mission. At this moment, without saying anything else, the Divine Master continued his solitary journey in sublime silence, giving His magnificent example of forgiveness and love for others.

The ideal would be that we could always be vigilant since, like Judas, we can fall into temptation at any time. Let us finally be grateful to God for allowing us to repair our mistakes, through work, effort, and even pain, building a future of light and happiness.

18. Can a couple's separation before death appear in reincarnation planning?

Considering that the reincarnation planning's goal is to unite spirits that need for some reason, to walk together, to grow, and evolve as brothers, separation is unlikely to be foreseen in the reincarnation plan. However, we believe that this forecast is not impossible in specific situations.

According to *The Spirits' Book*⁷⁹, the absolute indissolubility of marriage "is a human law very contrary to that of nature," and can be, as such, modified by men, since only God's laws are immutable. The spirit Miramez⁸⁰, commenting on this statement, highlights that it is very different to separate what God united and what the inferior instincts united because when there is no spiritual harmony, there is no marriage. On the other side, if there is love, nothing in the world can separate, not even disincarnation. He clarifies that everything moves in various mutations so that men's law allows unity only while two creatures live, and spirits are united by feelings when they are free from the matter.

79 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 697. p.324.

80 *The Spirits' Book* commented by the spirit Miramez. Available on: <<https://bit.ly/2OWlwUJ>>. Access on: 28 Sep. 2018.

Understanding this fact is crucial so that we can understand why, in some instances, in the reincarnation, there may be a separation prediction between spirits before disincarnation. Another fundamental point, although already addressed in previous questions, is that in the planning, we choose only the kind of tests that should be suffered, and there is no prediction of all the details and particularities of life. These arise from the choices of our free will. ⁸¹ Because of our inferior condition, we need help to carry out the rebirth project, where spirits prepared and qualified for this task – the so-called karmic analysts – guide us on the possible options to be experienced in material life, providing us with the necessary spiritual evolution.

Well. Because of our imperfection and the countless conflicting relationships, we bring from a past of shadows, much must be repaired and purified, towards all those spirits who were part of our past lives. So, we believe it is possible that during a particular stage of life in the physical body, the individual needs to join a spirit in particular. However, such a need does not extend until the end of earthly existence, so that, after the time initially expected, the person can experience new evolutionary experiences, some even of greater spiritual magnitude as long as the originally planned is successful.

Thus, in reincarnation programming, there may be more than one favorable option for the spirit to accomplish the necessary learning in that existence. In a first union, usually of tests, the creature will experience more conflicting, difficult situations that will allow the development of values such as resignation, patience, and love for others. In this relationship, due to evolutionary need and not spiritual affinity, dissolution is possible, the person, after the first stage of union and redemptive experiences, deserves a second marriage, now based more on the affinity that in the rescue.

Let us remember that God, with His Divine Righteousness, has countless mechanisms for the evolution of His children, marriage is one of the most important ones, for it strengthens the love and family ties. Through the marriage, the creatures, linked by past commitments and bonds of disaffection, have conditions to develop love and brotherhood, as long as they can overcome themselves during this evolutionary learning. Unfortunately, that still happens little.

The goal of reincarnation planning is the spiritual improvement, and this can be achieved by the spirit being a wife, husband, son, father, mother, friend, etc., marriage offers one, among many, the chance of evolution. The-

⁸¹ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 259. p.169.

refore, when the trial union achieves its purpose in a specific period, not prolonged until the end of reincarnation, with the expected spiritual growth of those involved, why would not spirituality consent to be in the reincarnation planning of these spirits the possibility of, after fulfilling the first reincarnation deferral stage, now in the condition of brothers in fraternity and no more spouses, to join other hearts with more spiritual affinity?

If we examine some ended marriages, in which those involved can keep a good relationship, even, in certain situations, to be friends with the new partners of their former companions, we ask: how to claim not to have these people fulfilled their reincarnation purpose, by the fact that they separated before death? Today, aren't their relationships of friendship, fraternity, and respect? Is it not the primary goal of our reincarnation to evolve and transform disaffection into fraternal brothers? And being the purpose achieved before disincarnation, what is the reason for imposing themselves on partners to remain together until death, since they are not related souls and the test union elapsed from the impositions of the rescue and not spiritual affinity? Is it not more logical to plan that, after the indispensable time of union, there may be a separation, thus having the involved ones, mechanisms to learn other values, and acquiring new evolutionary achievements?

If the spirituality can predict, in a reincarnation planning, that two people will need to be united until the death of one of the spouses, a very variable period since there is disincarnation at all times. It may be months, years or decades, why could not spirituality plan a marriage for the same period, without separation due to disincarnation but by consensual separation? Wouldn't the time of union be observed? Wouldn't there be the opportunity to adjust? What is the need for separation to occur, solely and exclusively, by the death of the physical body? Issues like these lead us to believe in the viability of a separation included in the reincarnation planning of certain spirits, although it probably happens less frequently.

A major problem identified in marital relationships is the lack of emotional maturity of the spouses, to deal with the inherent difficulties of the relationship and, because of this, they end up turning the relationship into something sick and disrespectful for all the people involved, including the children. In these cases, the purpose of the reincarnation plan was not achieved, the bonds of the fraternity were not built and, in another reincarnation, the spirits will need to be together again, perhaps no longer in the condition of spouses, but of children, parents, brothers, etc. As long as the spirits do not conquer the tests, it will need to repeat them.

It is worth noting that we are not talking here about separations arising from the so-called accidental marriages, out of interest, which were not initially foreseen in the spirit's plan of reincarnation. In such unions, separation is frequent and even expected, as they were moved by the material instincts and interests, without any spiritual ascendant. These relationships, except exceptions, aggravate the evolutionary situation of those who are involved, with the assumption of new debts and future meetings, in other reincarnations.

19. Can a suicidal reincarnate?

Suicidal not only can but indeed will reincarnate, for the law of progress is for all the children of God. Let us remember that spirits are born simple and ignorant, but everyone will be happy and attain relative perfection since only God has absolute perfection. In this way, even those spirits who commit acts contrary to God's law, as in the case of suicide that violates the law of conservation, will reincarnate until they are perfect and pure.

The question that arises now is: how does the reincarnation of a suicidal man occur? Under what conditions does it happen?

For Spiritism, suicidal people contract harsh and painful consequences in the face of the higher plan of life, which also remain during the next reincarnation, usually in the form of atonement.

In the book *Jesus in Us*⁸², Francisco Cândido Xavier informs that disabled children, according to his conversations with the mentor Emmanuel, as a rule, might be a reincarnated suicidal. This spirit, returns to the matter with the remnants of suicide after some time on the spiritual plane, supported by friends that every creature has. It also clarifies that if a person has spurted the skull and the projectile hit the center of speech, they can return with muteness. If it reached only the center of vision, it could come back blind. However, if it reaches certain more complex regions of the brain, the person may present the most diverse mental deficiencies, and there the physiological centers do not work.

When the soul commits suicide, diving into deep waters, it can return to the physical world with a predisposition to emphysema, and this may arise in the infant phase, in youth, or even in the first days of life. In a situation of hanging, the spirit can suffer, for example, with paraplegia after a simple fall from the mother's lap, because the vertebra that has been displaced, due to hanging comes weaker, affecting him with paralysis after the fall.

82 Xavier, Francisco Cândido. *Jesus in us*. By the spirit Emmanuel. [s.l.]: Geem, 2010. p. 10.

In other cases, when these spirits reincarnate can become distraught children. According to Chico, in the work mentioned above, schizophrenia in today's existence, for example, could be a consequence of suicide or also of murder in previous lives. The guilt complex acquires dimensions so large that there are changes in the set of combinations or chemical compositions of the brain, which turns into schizophrenia. Guilt and remorse affect the creature's physical life.

Chico Xavier remembers he had enough time to observe some cases of suicide and, all the suicidal he saw reincarnated after the attack, brought with them the signs of the perpetrated evil.⁸³ Referring to two companions who committed suicide with a bullet in their ears, he says that when they reincarnated, both were in the condition of children with severe disabilities. In another case, this time by poison, the suicidal woman was reborn as a child who already brought cancer in her throat, and disincarnated shortly after that.

He highlights that the spirits explained that often the suicidal by reincarnating, destroys the tissues of the new body, causing the physical ills. Disincarnation, in these cases, occurs right after birth or a little later, the spirit can learn the value of life, because desiring to live, he cannot.

When the human being attacks himself on Earth, he hurts the structures of the spiritual body, and, in the event of dilapidating the skull with a shot, specific resources of the spiritual brain are destroyed.

If there is poisoning, certain centers of the soul are disturbed. If the creature jumps from a great height, the ligaments, structures, connections of the spiritual body get compromised, it often causes them to remain in the spirit world with the results of suicide to later, in a future reincarnation, bring the consequences to the new physical body. It is the law of cause and effect present in all acts of the life of the spirit.

Let us remember, however, that there are no absolute and inflexible rules. Each case is individually analyzed and evaluated by the merciful Spirituality. The suffering of the suicidal spirit will be proportional to its advance. The benefactors assess the whole pitiful plot that led him to act unhappily and are always willing to help. No one must suffer by the imposition of the heavenly Father, it is the spirit itself, with its heavy conscience, which places itself in suffering as a way of rescuing the acquired debt, and this atonement is authorized by Spirituality when the spirit can beat it.

83 *Id. Interviews*. By the spirit Emmanuel. [s.l.]: Ide, 2005. p. 9.

Chapter 3

Peculiarities of Reincarnation



20. What are the children Indigo and Crystal?

They are spirits who come to assist the Earth in the transitioning process from a world of atonements and trials to a world of regeneration. These children will help in the process of change in all senses, in the social, family, educational, and spiritual aspects. They aim to make humanity develop more the right side of the brain, because while the left side is more rational, more logical, more mathematical, the right side is more spiritual, intuitive, develops joy, art, sensitivity, love, mediumship and the area of psychic perceptions.

They are spectacular children, acting as catalysts to trigger the necessary reactions for transformations; they go beyond the intellectual plane, the behavioral plane is the focus of their brightness. At the moment, according to information present in the book *Planetary Transition*⁸⁴, missionary spirits are coming from Alcyone's star, which is part of the Taurus Constellation, to help the planet in this transition. While not all are good, all indigos will present high intellectual levels, and crystals will, at the same time, be intellectualized and morally high.

As they require from the environment and from the surroundings some characteristics that are unusual in today's society, they will assist in the removal of two paradigms of humanity:

84 Franco, Divaldo. *Planetary Transition*. By the spirit Manoel Philomeno de Miranda. [s.l.]: Luz Espirita, 2011. p. 91.

1. They will help to reduce the distance between **thinking and acting**. Today, although we know the difference between right and wrong, we usually act contrary to what we think, the domineering emotion drives us. Such children will induce us to reduce this distancing, assisting in the construction of a more authentic, transparent, and real society.

2. They will also help to bring the focus from the **self to others**, at first starting from the restoration of the authenticity and trust of humanity, prerequisites to respect and consider more the others than ourselves, diminishing selfishness among men.

Indigo children began to reincarnate on Earth from the 1970s. They are called Indigo for having a blue aura. The Indigo is a plant from India (*Indigofera tinctoria*), from which this coloring was extracted and applied back then in pants and today in clothes in general. The main feature of these children is to be very intelligent and extremely questioning, they do not accept an order without an explanation, or a convincing orientation, and if the reason for that determination is not said, they are angry, question, do not accept it. The main objective of indigo children is to question everything. They can be compared to demolition teams. It is necessary to dialogue, speak naturally, to love, and live with them.

They come to demolish the current reasoning of humanity, very bureaucratic, very imposing, that they do not accept, which is why at certain times they present revolt, hyperactivity, and difficulties to remain quiet for a long time. Sometimes in the past, psychologists and psychotherapists confused Indigo children with those who have a deficit of attention, or hyperactivity. Over time, as they studied their personalities better, they observed that they were wrong.

It was, in fact, a new generation of children, with new potentialities and characteristics, a spiritual and unique generation, at a time of great transition to the world of regeneration. Allan Kardec, with great wisdom, in the last chapter of the book *The Genesis*, refers to the new generation that would come from another dimension.

They are very creative and special children. They are old souls who, when they incarnate in a limited body, feel difficulties of a healthy experience. Thus, because the level of intelligence of these children is very high because they come from a higher spiritual region, they do not find on Earth, in our body, in our brain, the answer or the appropriate resources to develop their skills. They feel, in a way, imprisoned and use the questioning power, irritability as a way to change the reality of things and the environment in which they live,

and it is up to the parents to prune this personality so that it does not go to the negative side, guiding them through education.

Indigo children feel, intimately, the transformative capacity they have. There are several types of Indigos, but we can give some of the most common patterns of behavior⁸⁵. Let's see:

They have a sense of reality and often shows a feeling of "wishing to be here," they get even surprised when others do not think so, self-valorization is not a great feature, usually, tell parents who they are. They present, as said, difficulties with absolute authority without explanation and choice, they get frustrated with ritually oriented systems that do not require creative thinking.

They can quickly identify a better way to do things, both at home and at school, they always seem to be system-questioners, nonconformists, and antisocial people, unless they are with other children like them. If there are no others with the same level of consciousness, they become introverted, as if no one understood them, and the school is often difficult for them, socially speaking. Scholars divided these indigo children into four types:

Humanists, those who will come to work with the mass, they will be politicians, teachers, lawyers, doctors, with ease to work with people, with a natural tendency to help, to make friends and talk. Even in the restlessness that is peculiar to them, they are generous and kind, although they cannot be quiet or obedient. Through a natural conversation, we can transmit psychological security to them, and we should avoid to tell them that they are special.

Conceptual Indigo children have a less direct relationship with people and more with the intellectual part. They will be designers, architects, astronauts, navy officers, very athletic as children and, nothing clumsy.

Another type is the artists who have a peculiar restlessness. They are very creative, so they can modify everything they find. They will grow within the artistic side, they are very susceptible and usually smaller in size, although it is not a general rule. They always seek new forms and propose different mechanisms. This characteristic sometimes represents a problem for adults because of the complications that may arise.

The interdimensional or transdimensional children are those who have the condition to see the spirits from an early age, to communicate with them. They will be the great philosophers, the great masters of humankind of the future.

85 Institute of Neuroscience and Human Development. *What is an Indigo child?* Available on: <<https://bit.ly/2L-MA8Yt>>. Access on: 30 Jul. 2018.

Although Indigo children reincarnate with proposals of regeneration and renewal of themselves, as well as humanity, it is important to highlight the infant-juvenile phase for their instrumentation, so that they achieve success in their reincarnation planes.

Now addressing crystal children, they are the ones with a light aura, bright, which is why they have that name. In addition to presenting high intellectuality, they show a lot of morality. They began the process of mass reincarnation from the 1980s.

Unlike Indigo children, they do not have a questioning personality but constructive and unifying. They are quiet, kind, loving, observant, and responsible. At first, they may seem to have difficulty expressing themselves verbally, which they usually achieve from the age of three.

The unifying function is powerful in the crystal children. They aim to unite families, peoples, taking advantage of the energies of the environment to transform them positively. They are distinguished by early intelligence and reason, together with the innate feeling of good and spiritualist beliefs, a clear sign of a certain degree of the previous advance.

The generation of crystal children will not be composed exclusively of eminently superior spirits, but of those who have already progressed, are predisposed to assimilate progressive ideas and to support the movement of regeneration of the planet.

Divaldo Franco⁸⁶, talking about crystal children, especially as to their DNA, informs us he did not have enough knowledge of a specification on the subject yet. Still, he believes that there will be, through successive generations, significant changes in the genes, to enlarge the neocortex, offering them broader and more complex faculties. He highlights that, in the case of spirits from another dimension, they feel like caged in our brain apparatus because they do not have the means to express themselves. Through successive generations, the perispirit will model their brains, will make it even more privileged, so the emotions of these children will create a nobler part in the brain, providing the ability to psychic communication, experiencing intuition.

We can identify some physical characteristics. Scholars say that crystal children have larger eyes, with the ability to observe the world deeply. They approach people with arrogance and even with a certain boldness. They have difficulty to speak quickly, it takes a while to do so, they usually develop speech from the age of three. This situation stems from the fact that these children

86 Franco, Divaldo. *Indigo and Crystal Children*. Available on: <<https://bit.ly/2LLkoVz>>. Access on: 30 Jul. 2018.

come from another dimension, where verbalization is diverse. Hence, they need to hear a lot to develop vocabulary, readapt, and communicate with us. They are children that we must educate using the right tone, guidance, and continuous enlightenment.

21. Is there a spiritual relationship between a difficult birth and the child having a complicated personality?

Yes, that is possible and happens often. Three factors can influence this relationship: the spiritual connection between mother and child and the reincarnation commitments of both the physical and emotional involvement of the child and mother during pregnancy and, finally, childbirth.

The spiritual relationship, as we know, stems from our reincarnation planning. We are not born among certain people and in specific environments by chance, but in the environment and with the people necessary for our progress, who will provide important means to accomplish the reincarnation plan and the redemption of debts and commitments assumed in the past.

Therefore, a family relationship can be positive or negative because we can reincarnate alongside friendly and related people, as we can also reincarnate with people with whom we had a problematic and conflicting relationship in past lives. In this case, these spirits are born close, to transform bonds of hatred and sorrow into bonds of love and brotherhood, and, of course, the existential and spiritual relationship and commitment that existed between these spirits influence their involvement in today's life, as in the relationship between mother and child.

Regarding the physical and emotional relationship of the mother and child during pregnancy, it is worth mentioning that the child's perispirit is already linked to the mother since the conception. Often the spirit is close to that family even before the fertilization, experiencing and absorbing the fluidic energy of the parents. Then the baby will strongly feel all the emotions, thoughts, and sensations of the mother.

For this reason, during pregnancy, the mother should be as peaceful as possible, avoid difficulties, stress, and emotional problems, because the developing child will feel it. This fact may cause a possible painful memory of past lives to become more present in the baby's mind, influencing a more problematic personality in the reincarnating spirit.

The third fact influencing the relationship between mother and child is childbirth. Childbirth is probably the first traumatic experience of the child's life, when he leaves the safe environment of the maternal uterus to the exter-

nal environment, full of threats, and will have to make movements towards his adaptation.

In the book called *The Baby of Tomorrow*, the authors report that based on the latest research of neuroscience, childbirth is an important moment that influences the personality of the child strongly. As the quieter, more humanized delivery, with more love and affection, or more difficult and violent, the personality of the child will be more or less fragile, in direct relation to the said moment. The authors affirm:

Every biological process leaves a psychological impression, and every psychological event modifies the architecture of the brain. In short: **the first experiences largely determine the architecture of the brain and the nature and extent of adult mental faculties.** A safe relationship with one or two main caregivers leads to faster development of emotional and cognitive abilities. [...] a new brain science proves that human emotion and sense of identity originate not in the first year after birth, but long before – in the womb. [our griffin]⁸⁷

Thus, children who had a more violent birth are highly likely to be more difficult, impatient, and aggressive children when they reincarnate. The authors mention the personalities of children who, for example, were born seated, by cesarean section, forceps, or with the use of analgesics. These factors will influence greater emotional fragility and difficulties in facing more complex situations.

Verny and Weintraub cite Bangkok's Panthuraamphorn neonatal stimulation program, in which six elements are essential to make childbirth a less traumatic time. In essence little light, little visual stimulation, muffled ambient sound and low stimulation hearing, also soft touches because the baby needs to feel the mother's touch. Rooms at natural temperature and air conditioning off, movements and support activities, to reduce the impact of changing the uterus for the external environment.

In the deliveries performed in the hospital; on the other hand, the baby is immediately taken away from the mother to go through routine procedures. That situation emotionally affects the relationship between mom and baby. In the case of the cesarean section, the emotional bond is impaired. Babies born this way may have special affective needs, difficulty in dealing with frustrations and complex situations, and fear of rejection and abandonment, and

87 Verny, Thomas R.; Weintraub, Pamela. *Tomorrow's Baby*. São Paulo: Barany, 2014. p. 12.

children may also feel incapable of completing or performing some specific task.

Considered one of the most aggressive for the emotional health of children, childbirth with forceps, contrary to the natural process of birth, is recorded as a moment of aggression, pain, and violence. It makes the establishment of healthy affective bonds even more significant, the child has difficulty overcoming the trauma of the delivery day. In such cases, babies may experience pain in the neck, shoulders, and headaches. They will also have a high level of anxiety and rejection of any physical contact.

According to the book, another factor that can destabilize babies emotionally, regardless of the type of delivery, is the use of analgesics and anesthetics. Under the influence of some drugs, newborns cannot focus on the first stimuli from the outside world, such as the mother or father's touch. In the future, these children may be predisposed to feel confused in stressful situations.

Childbirth, therefore, is an essential factor for the construction of a healthy or conflicting personality, and cannot be disregarded by parents. When the child arrives in the material world in a more respectful, loving, and quiet way, as in humanized childbirth suggested in the book mentioned above, the personality of the child tends to be more serene and positive in their interaction with others, unlike the more difficult and violent deliveries.

22. Why do we see so many people come into a sexual identity in which they don't recognize each other?

The World Health Organization took from its list of diseases the sexual option of those who choose the interests between same-sex individuals. In the past, it was a psychiatric issue, however, in the face of profound analyses of the psychology of behavior, it was found not to be so. The spiritist doctrine does not consider it to be a pathology, nor a behavior disorder, or a divine punishment, but represents an evolutionary experience, an option of the spirit.

For us, spiritists, there is a spiritual origin for this. In *The Spirits' Book*, the spirituality informs that the spirit, asexual by nature, chooses male or female polarity, according to its need for learning, because each genre will offer different experiences, skills, and knowledge, with special tests and duties.⁸⁸ So the one who only reincarnate as a man or woman would know only what men or women know.

⁸⁸ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 200. p. 135.

However, when a spirit reincarnates many times in a row in a sexual polarity, a male, for example, acquires psychology corresponding to its anatomy and, if it reincarnates in the other genre, it may have the female physical organization, but its psychology will still be masculine. In these cases, the spirit can preserve the likes and trends of a particular sex and that appears during reincarnation.

It is also possible that spirits that misused sex and sexual resources in past lives, come with homoaffective behavior in new reincarnations, depending on the acquired debt before divine justice. Thus, the spirit can bring to the current reincarnation the old tendencies of vices into a body of different sex, which makes it assume that psychological characteristic, always aiming the evolutionary need of each one.

The important thing is for the human being to develop respect for differences, whatever they may be, diluting prejudice. We need to educate people for differences and not for equality, because the better we deal with disagreements, the more we are increasingly approaching eternal happiness. We are immortal spirits in constant evolution, let us not take ourselves for holders of justice, morals, and good customs, because we do not have the knowledge and spiritual growth to do so.

The most important is not the sexual condition itself, but the ethical conduct that should govern the behavior of the spirit, avoiding promiscuity, prostitution, whether homo, bi, or straight. The conduct is responsible for generating karmic processes that will be solved in future lives.

We cannot attack any human being who presents such personality with our conflicts and with our choices. We cannot be conflicted, dominated by social prejudice either. We must seek ethical means to be happy on earth, whether in the condition of straight, homo, or trans.

The family needs to consider this as a right of individuality and, therefore, inalienable. Let us remember that we will always have the children necessary for our evolution, and we must love and support them because only love can provide the correct education and fullness of being. It would not be through repression but with communication and guidance, moral, and psychological support that the family will deal with this challenging moment and establish healthy communication between family members, always with balance and love.

23. What is “*déjà vu*” for Spiritism?

The word *Déjà vu* means “already seen” in French, and it is that feeling

that one is experiencing a story already reproduced in his brain. The feeling lasts a few seconds and fades quickly, and soon we see scenes never experienced before. The science does not have a tested and definitive explanation of why we experience *Déjà vu*. Still, several theories point to the dysfunction of our temporal lobe, which would result in a timing error in the formation of memories of our brain.

Spirituality, on the other hand, finds different explanations of science. In the spiritual vision, these visions are memories of moments from past lives. For spirituality, we are spirits reincarnated in the eternal search for evolution because of that many memories of other lives are engraved in our perispirit and return to our mind, activated by some image, sound, smell or sensation.

The memories of other lives are not erased from our subconscious, for if so, we would never learn from past lives and, therefore, not evolve. However, in typical situations, they do not consciously return to our earthly life, only under the effect of some stimulus, whether positive, negative, or neutral.

A frequent question is why the subconscious needs to bring up a particular memory or sensation. We need to keep in mind that God consistently acts to favor our self-knowledge and our evolution as spirits. There is always a useful end in everything that happens in our lives; we need to reflect and meditate, seek greater wisdom and knowledge to understand the messages brought by *Déjà Vu*.

We must thank the appearance of these memories, try to interpret them and, mainly, learn from them, for they give us an opportunity of tremendous growth and learning in search of the integral being.

24. Where are the Spirits of the Inquisition? Where did they reincarnate?

The Inquisition was created in the Middle Ages (13th century) and was directed by the Roman Catholic Church. It was composed of courts that judged all those considered a threat to the doctrines of this institution. They persecuted all the suspects and took them to trial. The convicted ones served sentences from temporary or life imprisonment to death at the campfire, where the convicts were burned alive in the middle of the public square. The inquisitors questioned the convicts and obtained confessions, usually at the expense of strength, torture, and cruelty.

According to Manoel Philomeno de Miranda, in the book *Planetary Transition*, we are those spirits, when, in the past, proclaim ourselves “Christians,” followers of Jesus’ doctrine, we commit innumerable atrocities against others,

on the charge of heretics. The spiritual author says:

In the name of Jesus, we bind ourselves to the imperial power; we are no longer persecuted to become persecutors, we abandon humility, under the mantles of pride and arrogance... We found ways to ward off the enemies we should love, the apathetic we should conquer, the wrong ones we should enlighten. We started the adventures of madness, creating the Crusades, the Courts of the Holy Office, the inclement persecutions to the Moors and Jews, to all those who did not share our ideas(*sic.*), sinking us into the abyss of the most disastrous aberrations.⁸⁹

And driven by these selfish and proud ideas, we martyred thousands of Jesus' workers in various branches of thought just because they did not submit to the will of our misguided determinations. In the Iberian Peninsula, for example, in the name of catholic hegemony and fidelity to the Pope, several repugnant and vile resources were used to maintain the political, religious and cultural domain of society. Expelling from the beautiful lands those who we called heretics, only because they did not accept our Jesus.

Most likely, they did not accept Him because of our examples of anti-Christianity and perversity with which we were representing Jesus, in total contradiction to His example of love, compassion, mercy, and forgiveness.

Aiming to obtain the confessions of those considered infidels, they used all the barbarian means imaginable, such as the impalement⁹⁰, the wheel, the torture of the pole⁹¹, and all the heinous means that man's crazed mind can conceive. The spiritual author also points out that women were raped, children, when not murdered, were sold as slaves and forever separated from their family; suitable men were also sold, and the elderly and sick were disgustingly killed after strenuous torments.

Humberto de Campos, through the psychography of Chico Xavier, tells us that he was Tiradentes, an inquisitor in his previous incarnation. Moments before his hanging, the phalanx of Ishmael, who was the spirit selected by Jesus to assist in the progress and development of Brazil, approaches the loyal and strong soul of Tiradentes, fills it with beneficial consolations. When his body swings, pending from the beams of the scaffold, Ishmael receives it in

⁸⁹ Franco, Divaldo. *Planetary Transition*. By the spirit Manoel Philomeno de Miranda. [s.l.]: Luz Espirita. p. 93.

⁹⁰ Method of torture and execution that consisted of the insertion of a stake that crossed the body of the tortured, until the death of the tortured. The victim, crossed by the stake, was left to die feeling terrible pain, aggravated by the sense of thirst.

⁹¹ An instrument of torture in which the punished by the Hands with a rope and attached iron weights to his feet, leaving him Fall with violence

his loving arms, exclaiming:

Dear brother, today, you rescue the cruel offenses you committed when you were engaged in the nefarious job of inquisitor in past times. You redeem the dark and criminal past, with the tears of your sacrifice for the Homeland of Gospel Jesus' Gospel.⁹²

Ishmael informs Tiradentes that he will become a symbol for posterity, with his example of heroism resigned in purifying sufferings. He encourages the martyr to rejoice in the Lord for the outcome of dreams of freedom, for each will receive justice according to his works. At this moment, he clarified to Tiradentes spirit that, when he died hanged, the law of "action and reaction" was exercised, according to Jesus' teachings, by stating that "each one will be given according to his works." After all, God always allows the guilty spirit to reincarnate and repair the mistakes it made in past incarnations.

In the book 1/3 of Life, psychographed by the medium Wanderley Oliveira, the spirit of Ermance Dufaux informs that many of the inquisitors reincarnated around Minas Gerais a Brazilian city.⁹³

Madam Aparecida, from the Home of Charity and founder of the Wild Fire Hospital, former Hospital of Penfigo, Uberaba/MG, claims to come from the Inquisition. When incarnated, she had horrible dreams with fire. She used to wake up with deep awareness of guilt for the abuses she committed against heretics in the time of the unfortunate Holy Inquisition.

After reincarnating, she became aware of the great night services she did with others suffering from the wildfire disease outside matter. Her perispirit burned in hot coals, and, when they recognized her, they wanted revenge. Under the support of Euripides Barsanulfo and Chico Xavier himself, she was able to do something to guide the spirits she had harmed and removed them from the infernal places in which they lived. She points out: "The past always accompanies us, and we have no way to disconnect from its performance in our current life or the future."⁹⁴

Madam Modesta, a worker at Hope Hospital, at the time, also claims to be from the Inquisition and jokes: "at least I stopped the old craze of setting fire to those who do not think like me."⁹⁵ She was Catherine of Medici, according

92 Xavier, Francisco Cândido. *Brazil, heart of the world, homeland of the Gospel*. By the spirit Humberto de Campos. [s.l.]: Luz Espirita, 2011. p. 58.

93 Oliveira, Wanderley. *1/3 of life*. By the spirit Ermance, Dufaux. 1ed. Belo Horizonte: Dufaux, 2016. File Kindle.

94 *Id., ibid.* p. 205.

95 *Id., ibid.* p. 211.

to the book “The Dragons.” Dr. Inácio, who was an old admiral who collaborated with the fateful night of St. Bartholomew, promotes in this book a reflection on why God chose Uberaba, and the entire triangle of Minas Gerais, to put so many people committed to the Inquisition. He cites names such as José Tadeu Silva, Madam Aparecida, Odilon Fernandes, Langerton Neves da Cunha, Manoel Roberto da Silva, as well as priests and so many others who made their ties clear with this time of lovelessness.

She also reminds of Father Sebastião Carmelita, reincarnated in the triangle of Minas Gerais (1917-1981). Priest of the elderly and the sick and who lived his reincarnation to serve. However, she clarifies that the priest was Bishop Antonio Palau Y Tenens in a previous reincarnation, who ordered to burn three hundred spiritist books in a public square of Barcelona in 1861, in an episode known as the vehicle of faith of Barcelona.

Dr. Inacio points out: “The past can be temporarily muffled in memories during the life of the incarnate spirit. However, no one escapes its effects in the intimate field, deep in the soul.”⁹⁶ At the time, madam Modesta points out that this was their first reincarnation in Brazil. Although the forgetfulness of the past partially erased the European personalities from their minds, it was a terrible conflict to replace the Louvre for the Sanatorium Spiritist of Uberaba, the tours on the Champs-Élysées for the dusty streets of the interior of Minas Gerais.

Madam Modesta completes stating that Brazil was the cradle prepared by Jesus for the resumption of many spirits committed to the Inquisition, for these needed to be removed from the mood of the old world. She mentions that outside Europe’s spiritual environment, the chances of support and improvement increased and, she regrets those who have failed to leave the bloody soils of the Louvre or from infectious prisons such as Conciergerie. She concludes remembering that even spending so much time away from the climate of Paris today, when they return there, they continue suffering the weight of the past in the form of bitter anguish and memories.

25. Are twins sympathetic spirits?

Usually yes. According to the Spiritist Doctrine, the pregnancy of twins allows the simultaneous reincarnation of sympathetic spirits; however, in some instances, it is also possible that the objective was the reconciliation of disaffections.

⁹⁶ *Id., ibid.*

The twins are spirits who have been united during various reincarnation existences and, in general, except for exceptions, are friends and have a high affinity. Spirituality defines them as spirits “that approach by the analogy of feelings and feel happy to be together.”⁹⁷

As initially said, the sympathy of these spirits is not always the cause for simultaneous reincarnation. It may occur due to a reunion between enemy spirits, motivated by Divine Justice, aiming at the exercise of forgiveness more effectively. In this sense, higher spirituality states that “it is not as a rule that the spirits of the twins are sympathetic. It also turns out that evil spirits understand about fighting together on the stage of life.”⁹⁸

It is important to remember that we will always and invariably be drawn to friendly spirits. Still, Divine Justice also takes care to unite enemies, for the evolution of the spirit is conditioned by the deliverance of any moral and spiritual obstacle. A friend spirit brings joy and pleasure in coexistence. In contrast, the unsympathetic spirit brings revulsion, disagreement, and friction, and there it is the opportunity in which life provides reconciliation through consanguineous bonds.

It is also worth noting that while the twins may be kindred spirits, who have become fond of past relationships, it does not mean that they are “soul mates,” as stated by some.

Therefore, the Spiritist Doctrine teaches that twins are not only united by blood bonds, but also by a long history of spiritual coexistence, sometimes as incarnated, other times as disincarnated. Physically speaking, they may have the same characteristics, but they are individual beings with different personalities.

When in the belly, the two babies begin to grow together and develop a great spiritual friendship, creating bonds that will last throughout life, which is why it is common to have similar characteristics or sensations. Thus, throughout physical existence, they will tend to keep their lives in harmony and constant spiritual progress, as if they were still in the mother’s belly, this proximity allows the necessary evolution to which we are all subject.

Thus, reports of emotionally linked twins are frequent, one captures the vibration, suffering, and anguish of the other, realizing, even from a distance, eventual trauma suffered by the brother and even registering it in some way. This fact can be explained by the links of previous lives that kept them inter-

97 Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013. Q. 211. p. 138.

98 *Id.*, *ibid.* Q. 213. p. 138.

connected and that continued during pregnancy, it allows the active harmony of mental and emotional waves among the twins.

26. In children whose bodies are born connected, are there two souls?

The so-called Siamese twins are identical twins who are born bound by a part of the physical body, typically sharing some organs. Science calls them xiphopagous twins, considering that the first cases identified were twins connected by the chest, at the site of the xiphoidal, an appendix of the sternum bone, which binds the ribs. Although there are cases of twins connected by other parts of the body, the terminology remained.

In the natural process of fertilization of identical twins, two spirits link to the mother's egg, magnetically attracting suitable sperm for fertilization. The egg receiving the influence of two distinct energy fields, it is to say, from two spirits, divides and originates two genetically identical organisms in its origin, but belonging to different individuals, the so-called monozygotic twins.

The xiphopagous or Siamese twins are also monozygotic, but the separation into two distinct cells does not occur, both spirits remain united throughout pregnancy, creating a physical connection at a certain point of their bodies. This connection, which can be more or less intense, make them share part of some organs or even a vital organ, such as the heart or brain, preventing separation through surgery, which forces twins to live together during physical life.

Kardec asked the spirituality about the existence of two souls in children whose bodies were born connected, and the answer was that such concurrency of souls exists. The spirits clarify that the similarity between them is so significant that in many cases, they seem like one soul.⁹⁹ But, by the laws of reincarnation, more than one spirit cannot reincarnate in one single body. The Siamese are two spirits in biologically united bodies, with two brains.

Spiritually speaking, the xiphopagous are, almost always, two spirits bound by crystallized hatreds, acquired in the course of countless reincarnations, who return to physical life in such conditions by a kind of determinism originated in the law itself of action and reaction, it is to say, these spirits alternate the positions of victimizer and victim, both in the physical and extra physical dimension. By irresistible attraction of hatred and revenge, they always seek each other, culminating in a rapprochement that forces them to share the same blood and the same air.

⁹⁹ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 212. p. 138.

The rebirth of the Siamese does not always stem from the free choice of spirits, or by the imposition of the divine law, but by the spiritual condition of each one. Usually, the constant sharing of destructive thoughts originates a vibrating tuning that eventually merges spiritual bodies, resulting in the reincarnation as a Siamese. Such spirits, bound by the perispirit, project in the new physical body, often by compulsory reincarnation, the lesions that damaged and disorganized the atoms, shaping the new physical body with the impressions engraved on their consciousness, generating such a physical connection.

Dr. Ricardo Di Bernardi¹⁰⁰ informs about an extreme imbalance of the coronary perispiritual force centers of the two spirits when the exchange of deleterious energies is deep and prominent in the intellectual part. In such situations, this energy fusion can form a single head for two trunks. On the other hand, if disharmony exists in the field of feelings, there is a more significant impairment of cardiac and gastric force centers, forming twins linked by the chest. Only reincarnation helps to anesthetize the transgressive consciousness temporarily, it serves as a regenerating incentive for the construction of life based on the love and experience of the Gospel.

Undoubtedly, coexistence will provide the two beings, during the trajectory in the matter, the establishment of bonds of partnership and support, helping in the awakening of new and healthy feelings, such as friendship and respect, favoring reconciliation and mutual forgiveness. In general, parents who receive children in these conditions were, in the past, co-participants of the degenerative process, in which they stimulated the beginning or made the hatred among them even worse, and now they are blessed by the opportunity to encourage reconciliation, reaching forgiveness itself.

Organic symbiosis and even genetic inheritance balances and purges the vibes hitherto aversiveness of the two spirits, because being physically together, sharing parts of the physical body, they awaken and are more likely to overcome the hatred of the past. It is noteworthy that the spiritual understanding brought by the Spiritist Doctrine undoubtedly helps in the comfort and orientation of the family so that together they can put love over all the pain of the past.

It is even possible that the connection between Siamese twins stems from extreme affection, characterized, in this case, by an arising obsession from

100 The Comforter. *Siamese Twins: "punishment, redemption or release."* Available on: <<https://bit.ly/2O8bRJW>>. Access on: 2 Aug. 2018.

love. The incarnation in these conditions aims to bring these spirits an opportunity to balance their feelings better.

The formation of a new family, united by the same affinity and energetic harmony, means the awakening of divine laws in our lives, the family is very important on the path of evolution. In the case of Siamese twins, the atonement for tolerance and forgiveness are even more relevant tests for the progress of these spirits, the evangelization and understanding of these brothers contribute significantly to alleviate the weight of their reincarnations and facilitate moral elevation.

27. Did Jesus have a material or a spiritual body on earth?

In the Spiritist field, there are two different and opposite streams regarding the nature of the body that Jesus had when he was here as Mary of Nazareth's son. The first stream, based on the work *The Four Gospels* by Jean-Baptiste Roustaing, argues that Jesus had only one fluidic, spiritual body, it is to say, he was an agenerate. In this case, Jesus would be a not generated being, without a body of flesh, carrying only a fluidic body, as if he had a constant materialized perispirit.

The second stream, based on *The Genesis* by Allan Kardec¹⁰¹, understands that Jesus had, like all incarnate creatures, a physical body and a fluidic body inherent to human beings. Among those allied to the Kardequian stream, we can mention respectable writers in the Spiritist environment, such as José Herculano Pires, Carlos Imbassahy, and Deolindo Amorim. By the logic and common sense of the arguments, we are in alignment with the thought of the Spiritist Doctrine's encoder.

Jesus had a physical body and a fluidic body. The material and psychic phenomena performed by the Divine Master are proof that marked his existence.

For a better understanding of the theme, we highlight that Jesus' stay on earth can be divided into two periods: what preceded and what followed his death. In the first, from the conception to his birth, everything occurs as in the ordinary conditions of life and, even from his birth to his return to the spiritual plane, all in his attitudes, language, and circumstance of life, show us the characteristics of body life. We can understand psychic phenomena by the properties of the perispirit, nothing was abnormal, since they also occur, in different degrees, in other creatures.

101 Kardec, Allan. *The Genesis*. 53 ed. Brasilia: FEB, 2013. p. 300.

However, this situation is different when we consider what happened after Jesus' death when everything is fluidic; such a difference is a strong characteristic that cannot be denied.

The Encoder highlights that the carnal body has properties inherent to the matter itself, which differ substantially from those of ethereal fluids. In the body, the disorganization occurs due to the rupture of molecular cohesion, it is to say, when a cutting instrument penetrates the physical body, the tissues are divided, directly affected and, if organs essential to life are affected, the operation ends, and the body dies.

However, it does not happen the same with fluidic bodies. They do not have such a cohesion, their life does not depend on specialized organs, which is why it is not possible to produce disorders analogous to those of the physical body. That is why, if a cutting instrument or any other penetrates a fluidic body, it will not cause any wound or injury, it would be like penetrating a steam mass. For this reason, bodies of this species do not die.

Agenerates are beings that are materialized to human eyes, sometimes for long periods, always interrupted by different timeslots. In certain exceptional cases, the frequency with which they appear produces an impression of continuity. However, there are material situations an agenerate is unable to do, such as procreation.

Spirits in the state of agenerates can become visible or invisible at will, and may disappear when they wish. They have no real need to eat since they do not have a body similar to that of man, only the appearance. So even when they seem to be eating, this is solely to pretend so, because they do not need food.

Reflecting on the events after Jesus' torment, we observe that his body was inert and lifeless; it was buried, as naturally happens. Everybody could see him and touch him. So if he were an agenerate, would Jesus keep pretending to be dead for a long time after his crucifixion? And then He maintained the same posture after the removal of His body from the cross?

After confirming Jesus' death, Joseph of Arimathea asked Pilate to be responsible for Jesus' body. After his consent, Joseph returned to Golgotha, participated in the removal of Jesus' body from the cross, then the disciples transported the body to a relatively distant place. They prepared Jesus' body carefully and left it at the designated location. Only later, after all these facts, Jesus would have been able to dematerialize himself to keep his "secret," in our opinion, that possibility does not seem to match the truth.

However, the situation was different after his resurrection. When he wanted to leave the earth, he did not die again, his body stood up, faded, and disappeared, without leaving a trace or other evident evidence that that body had a different nature from the one nailed on the cross. From which we conclude that Jesus could die since his body was flesh.

During his life, if Jesus had the constitution of fluidic beings only, he would have experienced neither the pain nor the needs of the body. To imagine that it happened like that, means taking away the merit of the life of deprivation and suffering he chose as an example of resignation and love for humanity. If everything in Jesus were only a make-believe:

all the acts of his life, the repeated prediction of his death, the painful scene of the Garden of Olives, his prayer to God to turn away from his lips the chalice of bitterness, his passion, his agony, everything, to the last cry, at the moment of delivering the spirit, **would be nothing but a vain simulacrum, to deceive regard to his nature and make people believe in an illusory sacrifice of his life, in a comedy indignant of an honest man** and, with stronger reason, indignant of such a high being [our griffin].¹⁰²

That proposal is not in any way consistent with the elevation of the Master, which seems sufficient to demonstrate the coherence of Kardec's thinking.

28. When people put, in their reincarnation planning, to die tragically, the person who causes this death came with this reincarnation planning as well?

No. As already commented on the issue of death by "accident," no one reincarnates for evil, just as it is not part of the aggressor's planning to kill his neighbor, but if he does, such an attitude will happen uniquely and exclusively because of his free will.

Let us look again at the guidelines on *The Spirits' Book*¹⁰³. Spirituality informs that the individual, by choosing a life of struggles and in an environment of crime, is aware that he will have the opportunity to commit a murder. However, he does not know if he will do so because it will result from the use of his free will; he can do so or not. Therefore, predestination to evil and crime is not predestined, since it is contrary to God's love and law.

102 Kardec, Allan. *The Genesis*. 53 ed. Brasília: FEB, 2013. p. 301.

103 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 861, p. 379.

The spirits remind us that there is a difference between the material actions of life and the ones of moral life, that is, a fatality when it occurs, refers only to the actions of material life, whose cause is external and does not depend on our will. On the other hand, the acts of moral life result from the man himself, for they stem from his freedom of choice; there is no fatality in this case. The creature, therefore, when deciding to kill someone, does so under its spiritual inferiority; when running over someone for excessive alcohol or speed, he does so for his recklessness, acquiring debts before divine justice.

Therefore, in violent deaths, there is no predetermined spirit for that, for no one assumes reincarnation commitment of this content before birth. However, these individuals end up functioning as instruments of divine laws and, for their violence, will slay that victim. The spirit assumes the moral and spiritual consequences of misguided acts. The aggressor identifies the victim for the spiritual vibration that person emits, that is, through a unique energetic field of attraction or repulsion, the creature object of violence attracts or repels situations that reflect its karmic history, its debts, thoughts, intentions, and actions. It is the law of attraction and repulsion, called by Kardec of the law of assimilation and repulsion of fluids, acting invariably.

The aggressor, due to the energetic field, unconsciously identifies with the victim and promotes the disincarnation. This vibrational energy also occurs in cases such as rape, kidnappings, robberies, among others, the aggressor attack those who need to go through the traumatic situation. Let us remember that love covers the multitude of sins, and an individual who needs to disincarnate it in a case of violence, considering the good practiced during his existence, may have his planning softened or thoroughly diluted, and get free from a horrible death.

29. Is it possible for the person to have, for example, the mission of making an entire people suffer?

No, because there is no reincarnation planning for evil. Jesus taught humanity that scandals were necessary, but woe to those who caused them¹⁰⁴, the creature is responsible for the harm they commit, for they act in non-conformity with God's law. Scandal brings indignation, is contrary to morality, honesty, good customs, and rules, it is an obstacle to the life and righteousness of creatures. All evil within us, resulting from human vices and imperfections, all wrong action, with or without repercussions, offends God and is

¹⁰⁴ Dias, Haroldo Dutra. *The New Testament*. 1 ed. Brasilia: FEB, 2013. Matthew 18:6-7. p. 108.

a scandal. The Gospel of Matthew says:

If, then, your hand or your foot makes you stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown with two hands or two feet into the everlasting fire. Also, if your eye makes you stumble, tear it out and throw it away from you. It is better for you to enter one-eyed into life than to be thrown with two eyes into the fiery Gehenna.¹⁰⁵

In the passage on Matthew's gospel, we read, "if your hand makes you stumble, cut it off," we should not take it literally. We need to understand the metaphorical sense and deep meaning of Master Jesus' words. The right meaning teaches that we need to destroy in us the cause of all evil, removing negative feelings and vicious tendencies from our hearts. The creature better is limited in its functions, than to serve as an instrument for evil action, such a measure is, indeed, an act of divine mercy.

According to *The Gospel According to Spiritism*¹⁰⁶, scandals are still necessary because of the imperfection of men, their inclinations to the evil that lead them to perform evil acts, and evil is a consequence of human imperfection. Therefore, there is no obligation to practice it. Since the Earth is a world of atonement and tests, creatures punish each other in contact with their vices, but over time, tired of suffering from the evil practice, they will seek love, good, and brotherhood. For now, the consequence of addictions serves as punishment for one and tests for others.

As long as we are imperfect, we will be liable for scandals. God, then, in his infinite wisdom and omnipotence, will use those scandals as a great tool to make men seek the good, the divine spark existing within us. Therefore, evil will not last forever. If humanity is constituted in good men, no one will harm their neighbor, and life will be of joy, as it occurs in the high worlds, where evil does not exist anymore. One day, Earth will be a peaceful world.

When Jesus claims that scandals are necessary, but "woe of the man for whom the scandal comes," he teaches that no act contrary to God's law remains unpunished, for evil is always evil and, as such, deserves readjustment. Therefore, as *The Gospel According to Spiritism* teaches us, an ungrateful son can mean punishment for a father who was, in a past incarnation, a bad son, to acquire with pain the moral values indispensable to his spiritual progress.

105 *Id., ibid.* Matthew 18: 8-9. p. 108.

106 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 129.

In the case of an individual who harms an entire people, he acquires huge debts before divine justice, and, as such, he will need to rescue them at a convenient time. Transforming bonds of pain and suffering into bonds of love and brotherhood, through repentance, purification atonement, and the reparation to those he caused any harm. God allows us to do according to our desire, but the law of cause and effect will always charge its price.

Thus, considering the evolutionary stage of the Earth, evil is still necessary because of our imperfection. We need painful and shocking lessons that make us rethink and seek the Creator. By evolving, the human being will understand God's law and try to fulfill it, evil will extinguish gradually, and the world purified. Let us always seek the opportunity to return evil with good, recalling that when we no longer conceive the idea of sin, we make progress. When the idea appears, but man repels it, growth is in the process of taking place; however, in those who think of evil and in this thought get excited, evil is in the fullness of its strength.¹⁰⁷

30. Is rape related to a person's reincarnation planning?

No, because there is no reincarnation planning for evil, as clarified in previous questions. Although the creature needs to go through tests and atonement, the prior planning of a rape situation as a rescue mechanism of errors committed in past lives does not match God's kindness and infinite love. If in the past, the victim perpetrated severe mistakes in the sexual field, rape would never be a necessary condition for the compensation of debts before divine justice. Such an unfortunate act stems from the aggressor's free will.

Studying the basic works, with emphasis on *The Spirits' Book*¹⁰⁸, we can see that all the tribulations we experience during life in the physical body are not chosen until the smallest detail. We can only choose the kind of trials so that the man can exercise his free will. For sure, rape is not part of the reincarnation planning; when it happens, it is due to other tribulations experienced by the creature when incarnated.

There are no perverse acts planned by the higher spirituality. Remember what spirits teach when they tell Kardec that, "if a spirit chose to be born among criminals, it knew what kind of temptations it was going to have to face, but not each action." These acts result from the exercise of its will, from its free will. Therefore, neither the victim nor the aggressor had such a cir-

¹⁰⁷ *Id., ibid.* p. 126.

¹⁰⁸ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 259, p. 169.

cumstance provided in their reincarnation planning.

Concerning the aggressor, it is imperative to highlight the inherent predispositions to the act – which consider the evolutionary degree of the being – that make him feel attracted to the practice of reprehensible acts, aided by disembodied spirits who sympathize with his thoughts and emotions. However, there is not any irresistible temptation, as long as there is the willingness to resist.¹⁰⁹

Then, knowing there is no reincarnation planning that predicts rape, how can we explain why several people suffer such unfortunate violence? Why some suffer while others do not? What is the explanation by the Spiritist Doctrine?

Once again, we will seek *The Spirits' Book*.¹¹⁰ The Encoder, observing that the difficulties of body life are atonements of the absences of the past, and at the same time, trials aim the future, questions whether the nature from such difficulties is possible to deduce the gender of the previous existence, in agreement with the so-called law of cause and effect. Spirituality responds that this is possible since we are responsible for our mistakes. Usually, the trial is related to the faults we need to atone. However, it clarifies it does not represent an absolute rule, because the trials do not refer only to the past, but also aim future growth, purifying and elevating man.

Kardec¹¹¹, commenting on the theme, explains that by the nature of the difficulties and the tests suffered we can have an idea about what we were and what we did, because as in this world, we judge the acts of a guilty person for the punishment inflicted, within the law of cause and effect. We are hopelessly retained in the webs of its consequences. Such reasoning does not mean the Spiritism defends the law of retaliation, “eye for an eye, tooth for tooth,” it is not that. Only that the acts of the creature, positive or negative, are liable to accountability within its gravity, there is a natural consequence for the practice of good or evil.

When the individual reincarnates he brings the past printed in himself, in an unquenchable way, as energetic cores present in the unconscious and the perispirit, radiating at all times from the inside to the outside, as a reflection of harmful or benefic attitudes committed in previous existences. In the case of rape victims, numerous circumstances generate energy disharmony. Howe-

109 *Id., ibid.* Q. 845, p. 375.

110 *Id., ibid.* Q. 399. p. 212.

111 *Id., ibid.*

ver, there is an emphasis on the sexual field, because the highest incidence of past errors has been there.

Spiritual connections are constituted in the field of vibrations, harmony, whether positive, arising from love and brotherhood, or negative when based on hatred and disaffection, such connections link existences and keep individuals connected. Each person has a unique energy field of attraction or repulsion, which attracts or repels situations that reflect karmic history, debts, thoughts, and actions. Therefore, because of the creature's energetic field and not of the reincarnation planning, the aggressor, while unconsciously, identifies himself with a victim and causes the rape.

The spirit Manoel Philomeno de Miranda, in the book *In the Borders of Madness*¹¹², tells the situation of a spiritist young woman who was in a desert place, surrounded by a group of boys who threatened her, the rape seemed to be inevitable. The spirit Dr. Bezerra, saw the scene, and concentrated his thoughts on Jesus and sent mental waves with a strong vibratory burden on the aggressors who were immobilizing the young woman, who prayed to beg for God's help.

Under that mental magnetism that took them by surprise, they released the young woman's limbs, and she could stand up, with her clothes all dirty, and crying copiously. Two of them returned to action without understanding what happened. Dr. Bezerra, saw a police vehicle at some distance, tuned with the Patrol Radio driver, mentally calling him vigorously. The siren began to ring, which made the evildoers run. There was persecution, they all ended up in custody, and the rape was avoided.

The young woman was that region because of a charitable task, she was helping a lonely elder, so it was questioned the reason for being the victim of that aggression, almost resulting in irreversible damage. According to explanations of the spirit Bezerra de Menezes, the sincere prayer immunized the girl against evil but did not change her necessary processes of evolution. With spiritual help she managed to free herself from the molesters. Due to the momentary affliction experienced, she annulled future sufferings that weighed on her in the evolution, "for serious mistakes made in the area of sexuality and the arrogance that she enjoyed, generating a lot of harm in those who suffered her imbalances."

112 Franco, Divaldo. *On the Borders of Madness*. By the Spirit Manoel Philomeno de Miranda. Salvador: Leal, 1997. p. 309. Available on: <<https://bit.ly/2DfAfXV>>. Access on: 11 Jun. 2019.

He clarifies that due to the spiritist knowledge that vitalized her, she sought her renewal by love and action of work in good, acquiring merits to receive the change of karmic factors in the current existence, because love nullifies errors and sins. The mentor completes:

Due to the mental content and high dose of sincere prayer, the selection sensors recorded her appeal, which deserved service and, because of her straight conduct, lives up to the assistance of the spiritual protector who attended her until our arrival. Synthesizing: in a moment of the well-supported ordeal, thanks to the values that already weigh positively to her, she freed herself from wide testimonies of pain and shadow in the future [our griffins].

As demonstrated in the case above, within a set of wise and immutable laws, everyone will have the opportunity to regenerate before the Father, through trials and atonements. Still, these always have a constructive character, not a rematch one. In the event of rape, victim and aggressor are subjected to the designs of the Major Law. For the first it means spiritual progress, especially when the person overcomes it with courage and resignation; for the second, he got for himself a more prolonged and more painful path in search of moral remaking.

Chapter 4

Perispirit and Reincarnation



31. What is Perispirit?

Perispirit is the name given to the link between the spirit and the physical body, through which the disembodied spirit manifests itself. In short, it is his semi-material wrapper, its fluidic body.

When Allan Kardec questioned the spirituality about the perispirit, they said that spirits are wrapped in a vaporous substance for our eyes, but considered very material for the spirit world. Such a property can rise in the atmosphere, allowing transport wherever the spirit wishes to go.

Comparing it with fruit, as the pulp wraps the seed and then there is the peel. Likewise, the perispirit serves as a wrap to the spirit itself, and the physical body is similar to the skin of the fruit.¹¹³

In his first epistle to the Corinthians, the Apostle Paul called it a spiritual body, asserting:

So it is with the resurrection of the dead. It is sown in corruption; it is raised up in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised up in power. It is sown a physical body; it is raised up a spiritual body. **If there is a physical body, there is also a**

113 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 93, p. 115.

spiritual one.[our griffin].¹¹⁴

That bond is semi-material. It acts as an intermediary between the spirit and the body, allowing communication between both. Thus, man is formed from three essential parts: the body, the soul, and the perispirit. According to Freire, the perispirit has three purposes: to maintain the individuality of the creature indestructible and intact, serve as a substrate to the physical body, and build the bond of connection between the spirit and the physical body; it allows the reciprocal transmission of sensations of one and the orders of the other.¹¹⁵

The spirit Miramez clarifies that the perispirit is ascertained according to the spirit's evolution degree, taking into account the world in which it dwells. For us earthlings, its primary role is to protect man against certain grievances, while in environments free of negativity and inferior magnetism, its wrapping would be unnecessary. In this sense, the coating of the spirit is done appropriately to the environment in which it is.¹¹⁶

On the same theme, Kardec asks spirituality about the source that forms the perispirit. They answered to him that the semi-material casing is removed from the universal fluid of each globe, which is why the coating of the spirit is not the same in all worlds.¹¹⁷ When spirits who inhabit higher worlds come into our world, they take a coarser perispirit, this change is as fast as a flash of lightning. The inferior spirits, on the other hand, cannot change wraps at will, so they cannot pass freely from one world to the other.

There are worlds where the spirit, no longer has a material body, only wraps the perispirit. In these cases, the perispirit is so ethereal that, for us, it is as if it did not exist. Those are the pure spirits.¹¹⁸ According to The Genesis¹¹⁹, as the spirit is more or less purified, the most refined or coarsest parts of the fluid peculiar of the world where it incarnate will form its perispirit. The nature of the perispirit is always associated with the degree of moral advance of the spirit. It attracts to itself the molecules that its essence can assimilate.

114 1 Corinthians 15: 42-44.

115 Freire, A. J. in Cruz, Rodrigo Felix. *Perispirit*. São Paulo: Cavile, 2012. p. 8. Available on: <<https://bit.ly/2zf-7TfN>>. Access on: 06 Jul. 2018.

116 The Spirits' Book commented by the spirit Miramez. Available on: <<https://bit.ly/2J3M4Qg>>. Access on: 6 Jul. 2018.

117 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 94, p. 115.

118 *Id., ibid.* Q. 186, p. 164.

119 *Id. The Genesis*. 53 ed. Brasilia: FEB, 2013.p. 243.

The intimate constitution of the perispirit is not the same in all spirits, whether incarnated or disincarnated on earth or in the space that surrounds it. On the other hand, the physical body is made of the same elements, regardless of the spirit's superiority or inferiority, producing in all the same effects, different than everything concerning the perispirit.

The perispirit's subtle matter does not have the tenacity, nor the rigidity of the body's compact matter. It is flexible and expandable. Being free from the body that compresses and limits it, the perispirit expands, contracts or transforms, and may suffer all metamorphoses, according to the will that acts on it. It is for this reason that when the spirit wants to be visible, it can take the exact appearance it had when alive, even with body wounds that may constitute signs to recognize him.

Under normal conditions, the perispirit is invisible to the incarnated but can become visible due to the modifications it experiences under the action of the spirit's will. This fact happens by a kind of condensation or new arrangements of the molecules that compose it, a procedure that requires certain circumstances, not only the will of the spirit.

In the apparitions, the perispirit commonly appears with a vaporous and diaphanous aspect. Other times, it has very clear traces, outlined shapes, and can have the solidity of a physical body, that is, tangible, which does not prevent it from instantly take the normal state of invisibility and intangibility. The perispirit is the key to all spiritist phenomena of the material order.

Therefore, it is a delicate organism, with a great plastic skill, which is modified by the command of thought. It is worth mentioning, however, that for this modifier effect, it is necessary to have agility and skills, it is to say, experience. In primitive, ignorant and idle minds, the perispirit is characterized by pasty features, a true continuation of the physical body, still animalized or sick. As Emmanuel states, "mental progress is the great donor of renewal of the spirit's equipment in any plane of evolution."¹²⁰

Minister Clarencio, in *Between Earth and Heaven*, elucidates that the perispirit changes according to the kind of emotion that the spirit feels, *in verbis*:

Let us not forget that we have before us the spiritual vehicle, vibrating by excellence. **The body of the soul changes, deeply, according to the kind of emotion that flows from the core.** That, by the way, is not news. On earth itself, physical mask changes in joy or suffering, sympathy or aversion. **In our plane, similar transformations are faster and**

externalize intimate aspects of the being, with ease and safety, because the molecules of the perispirit rotate in a higher vibratory pattern, with more intensive movements than the molecules of the physical body. Consciousness, by animic fulcrum, is thus expressed in subtle matter with more advanced plastic powers [our griffin].¹²¹

Thus, the perispirit transmits our impressions, sensations, and memories. In the superior spirits, it is indestructible as the soul itself. Neither the warmth of the sun nor the cold stems from the space have action on this spiritual and incorruptible body. Only the will can change it, purging the coarse fluids that saturated it in the early days of evolution.

32. What are the properties of the perispirit?

They are many and can be summarized in the following: plasticity, expandability, luminosity, absorption, visibility, tangibility, transfiguration, bicorporeity, penetrability, transport and materialization, emancipation, global sensitivity, magnetic sensitivity, temperature, odor, reflective capacity, density, ponderability, perpetuity, mutability, and uniqueness.

Plasticity refers to the flexible and expandable nature since it adapts to the will of the spirit; it can take the appearance it desires. It is for this reason that the disembodied spirits, aware of their permanent state of spirit, are more rejuvenated, even when they have disembodied in an advanced state of age. On the spiritual plane, by the power of mind and will, they can shape a younger or older appearance in their perispirit. Zalmino Zimmermann¹²² says the perispirit is the extension of the soul, the eternal mirror of the mind, shaping according to its plasticizing command.

The expandability, as the name suggests, indicates the ability of the perispirit to expand its field of sensitivity and perception. Such property is at the base of the main mediumistic processes, it allows, for example, the seeing medium perceive the spiritual plane. Expandability also provides the beginning of the process of emancipation of the soul, when then perception becomes sharply more acute, and may, if necessary, evolve into the unfolding.

When we mention the *luminosity* of the perispirit, it means the formation around the physical body of an atmosphere that the thought and the will can modify, in reach and intensity. The intensity of light depends directly on the purity of the spirit; it develops itself under the influx of activity and evolutio-

121 *Id. Between Earth and Heaven.* Spirit André Luiz. Rio de Janeiro: FEB, [2013?]. p. 82.

122 Zimmermann, Zalmino. . Campinas: Centro Espírita Allan Kardec, 2002. p. 32.

nary qualities of the soul. Kardec ¹²³ teaches that the smallest moral imperfections attenuate and weaken it. The more advanced a spirit is, the stronger its light will be. The spirit is if we can say so, its lighthouse, while that the spirits who do not produce it are still in obscurity.

Absorption, the perispirit, can assimilate subtle material essences, which offer the spirit, temporarily, certain sensations as if it was incarnated. According to the progress of the spirit, it absorbs the subtle substances that give vitality and enjoyment of material pleasures.

Visibility, through a kind of condensation, it allows the perispirit, usually invisible, to become perceptible to the human vision. On the spiritual plane, the most imperfect spirits perceive the general aspect of the perispirit of those who present the same evolutionary degree as them. On the other hand, the superior spirits can, through such property, scrutinize, even see the perispiritual intimacy of disembodied of lesser evolutionary degree.

Tangibility, the perispirit can acquire the properties of a solid and tangible body. It is what we call the materialization of spirits when the spirit uses the ectoplasm of a medium of physical effects for the phenomenon. In tangibility, the spirit keeps the ability to take its ethereal and invisible state instantly.

Transfiguration, the spirit can give its perispirit any appearance it desires, through a change in the general aspect of physiognomy or a luminous appearance. This can happen with the perispirit of both a disembodied person and an embodied one, not isolated from the body, but radiating around the body to surround it as steam, and can change appearance according to the will of its spirit.

Bi-corporeity, the spirit of an incarnate person regains some of its freedom and isolates itself partially from the material body, by the emancipation of the soul. The perispirit acquires tangibility momentarily and can appear in another place. It is physically present in two places at the same time and shows all the appearance of reality. In this state, the physical body will never be normal, but in a more or less static way (trance). Kardec says that such a phenomenon is in the order of the natural ones, however extraordinary, it arises from the properties of the perispirit and natural law.¹²⁴

Penetrability means that “No matter opposes obstacle, because it crosses all, as light does with transparent bodies.”¹²⁵ However, if the disembodied

123 Kardec, Allan. *Heaven and Hell*. Brasilia: FEB, 2013. p. 259.

124 Kardec, Allan. *Posthumous works*. Rio de Janeiro: FEB, 2005. p. 71.

125 *Id., ibid.* p. 59.

spirit is not aware of this property, it will use the door to enter and leave a room on the material plane, for ignorance or uncertainty diminishes the capacity and power of action of spirits. At the spiritual plane, barriers made of quintessential matter can be insurmountable for less evolved spirits.

Transport and materialization of objects, as the perispirit's fluid is dilatable, combines a part of this fluid with the medium's animalized fluid and is in this combination that hides and transports the object that it chose to carry.

The *emancipation* of the perispirit usually happens during sleep and by the psychic unfolding.

Global sensitivity, the perception of the environment that involves the spirit, without the physical body, happens as a general record of the perispirit, performed with all its being. So, it sees, hears, and feels with its whole spiritual body, no matter the position or direction, because the seat of the senses does not find a location as specific as in the state of incarnated, it is global. Zalmino Zimmermann¹²⁶ teaches about the so-called phenomena of transposition of the senses. A situation in which more sensitive people perceive the stimuli through physical pathways inappropriate for this. It demonstrates that the global sensitivity of the perispirit can be externalized even in situations where the spirit is incarnated, although those are exceptional cases. The author mentions a case studied by César Lombroso, in *Ricerche sui Fenomeni Ipinotici and Spiritici*, in which a 14-year-old lost her sight with her eyes, but saw, with the same clarity and degree of acuity, by the tip of the nose and left earlobe.

Magnetic sensitivity means the perispirit is particularly sensitive to magnetic action. In the past, "the spirit, accumulating energy and stimulating the sensitivity of the medium, combines its forces with him - psychic and vital - for the transmission of healing resources."¹²⁷

Temperature, some mediums feel a kind of cold when a suffering soul is nearby or a warm sense of well-being, when approaching a superior spirit. Due to these sensations, we see that the perispirit also has a kind of temperature of its own.

The *odor* means the perispirit has a smell of its own. On the spiritual plane, there are regions filled with harmful, pestilent mental larvae, which exude a fetid odor, a consequence of their inhabitants, almost unbearable to the most sensitive spirits. It is worth noting that these odors are different than those derived from ectoplasmic manipulation.

126 Zimmermann, Zalmino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 49

127 *Id.*, *Ibid.* p. 52.

Reflective capacity, since it is subtle, composed of fine particles, the perispirit naturally reflects the mental state of the spirit, causing its aura to generate indicative images of the psychological burden of its possessor, its suffering or joy, shadow, or light.

Density, as it is also matter, although much subtler and tenuous than the material body, the perispirit has a specific density, which has a direct relation with the degree of evolution of the soul. The more evolved the spirit is, the subtler and less dense the perispirit, and the more imperfect the spirit, the thicker and heavier the perispirit.

Regarding *ponderability*, the spiritual body itself does not have a weight we can detect through any known instrumentation so far. It is imponderable in its physical aspect.¹²⁸ However, on the spiritual plane, it has its specific weight according to the mental and evolutionary position of the spirit; it is to say, it is a matter of vibratory pattern and, while it is a tenuous matter, it submits to gravitational principles.

By *perpetuity*, we understand the perispirit is eternal as the soul itself. It is indestructible, although it can deform itself, as observed in the numerous cases of perispiritual deformations described in spiritist literature, case of suicidal, zoanthropy, lycanthropy, ovoids, etc. Perispiritual perpetuity is perhaps the greatest torment for a suicidal man, who sees himself alive after the unfortunate act, unable to annihilate consciousness.

Mutability: regarding its shape and structure, the perispirit can change, become more delicate and purified according to the evolution of the spirit. For with its spiritual progression, density and weight decrease, luminosity increases and, the perispiritual marks it brought from unfortunate experiences disappear, among others. A superficial modification of its shape may also occur by the power of mind and will.

The perispirit, like the spirit, is *unique*. There are not two equal perispirits. Although in the course of the evolutionary process of souls, the differences decrease and the harmonization expands, individuality never ceases to be preserved.

33. What are the functions of the perispirit?

The primary functions of the perispirit can be summarized in instrumental, individualizer, storage, organizer, bonding, modeling, and supporting. Let us analyze each of them.

128 *Id., ibid.* p. 41.

In the *instrumental* function, the perispirit serves as an instrument to the soul, allows its interaction with the spiritual and physical worlds. In other words, it is the vehicle of the manifestations of the spirit, transmitting its wills to the body that executes them. In this same function, the perispirit acts as the genesis of all psychic events, it is the vehicle that allows communication, as well as the responsible for the dissemination of thought, able to irradiate it. On the subject, Zalmino Zimmermann says:

Energy projection of the soul, agglutinates in itself the matrix cosmic energy, consolidating, already, a structure of a physical nature, which always reflects the source. It serves as its element of connection with the medium that surrounds it so that it cannot act on it, influencing, or receive influence in the exchanges and use, in its glorious evolutionary journey.¹²⁹

In its *individualizer* function, the perispirit serves the individualization, identification, and personalization of the spirit, ensuring its unique identity. It is not an identity of peripheral characteristics, but refers to its evolutionary achievements, to the very history of the spirit. Here, it is worth mentioning that this identity is transmitted to the physical body. However, this cannot always reflect it entirely, because reincarnation commitments can impose on the material body physical conditioning and/or temporary psychics, that do not express the deep identity of the reincarnating spirit, relatively erased and limited, but which through disincarnation returns entirely, now more ennobled by the experiences it lived. We observed, therefore, that with the evolution of the spirit, there is a gradual dematerialization of the perispirit.

Regarding *storage or memory* function, the perispirit archives the entire history of the spirit in the so-called cortical, perispiritual, and spiritual memories. Adenáuer Novaes, about this perispiritual function, guides:

Memory is the guarantee against loss because of forgetfulness. We can understand memory not necessarily as a reservoir or a place where the residues of the experiments are stored, but as a field where connections are found in a network system linking emotions and information that resemble. Records are not stored in memory by numerical, verbal, or date similarity. They are recorded by the **affective connection that binds them timelessly, that is, nonlinear, but are accessed by similitude**. It is selective and classifies the experiences by the emotional undertone

applied to them [our griffin].¹³⁰

The cortical memory records the most recent experiences of the spirit, its perception comes from the physical senses and, in a lesser occurrence, from dreams. It is almost exclusively mechanical. The author mentioned above says:

The cortical memory is sequential, linear, and solely mechanical. The neuronal capacity determines its limits. It changes with the proper functioning of the nervous system and all its constituent elements. It is likely to fail because of the malfunction of the nervous system. It can be chemically stimulated as well as altered by the influence of organic agents. The ego and will of the spirit can also limit it. Its operation is automatic, and its storage is based on the connection of external stimuli with the cellular components of the cortex.¹³¹

The perispiritual memory records the acts of the multiple existences of the spirit, both at material and spiritual level. It is not restricted to an area of the perispirit, but its entire structure, that is, all the experiences of the spirit, from the most simplified to the most complex are archived in the perispirit. Adenáuer Noves also says:

The perispirit records information that arrives on networks connected by emotional similarity without classifying them by date. The classification is based on the emotional tone attributed to them. This will facilitate remembering when it is necessary to revive it for the improvement of the spirit.

Perispiritual memory not only records the events captured by the senses but also those that escape the limits of the physical body. The emotions, value judgments about events, subliminal impressions, psychic events, traumas, complex are recorded coded in the perispirit. [our griffin].¹³²

God's laws are engraved in the spiritual memory. That is where the evolution of the spirit takes place, that storage system is very complex because the information is not stored in the common sense usually known. Referring to spiritual memory, the author aforementioned elucidates:

130 Novaes, Adenáuer. *Psychology of the Spirit*. Salvador: Lar Harmonia Foundation, 2003. p. 36.

131 *Id.*, *ibid.* p. 37.

132 *Id.*, *ibid.* p. 38.

From the experiences recorded in the perispirit, whether or not from the physical body, not all need to remain in this memory, **but only what is extracted from it and modifies the spirit in its evolution.** Traumatic, painful, or even blissful experiences remain kept perispiritually. **It only reaches the spirit what means the acquisition of God's law.**

The spirit has these experiences as it interacts with the world. They are in perispiritual cores that connect, but that dissolve themselves as the spirit evolves.

A pure spirit does not need to remember its past when it has experienced such experiences, since, at the stage in which it is, the only important and necessary thing is to know how to apply God's laws [our griffin].¹³³

Addressing the *Organizing and Modeling* function, we found that the perispiritual action is decisive in the formation of the body, and through it, the soul governs its incarnation. The perispirit will contain the spirit. It gives it shape, which is why the perispirit is designated as the biological organizing model – MOB. It outlines, organizes, and delimits the morphogenetic process; it is the “mold” that determines the morphological and hereditary lines of the physical body. Zalmirino Zimmermann, about the organizing function of the perispirit, says:

The organizing function of the perispirit appears especially remarkable in the reincarnation process, in which the morphogenetic rhythm, obeying the psychosomatic impulses of growth, leads to the formation of a new physical body that **is strictly structured according to the characteristics that mark the spiritual body, model per excellence.** This role of the perispirit – the projection of the soul – in the vital process is, greatly known, both in the East and in the West, and also in scientific circles contaminated by materialism.¹³⁴

Kardec, although he did not expressly refer to the modeling function of the perispirit, said:

To be more accurate, **it is the spirit itself that models its wrap and appropriates its new needs;** perfects it and develops and completes the body, as it experiences the need to manifest new faculties; in a word, **it carves it depending on its intelligence.** God provides the spirit with the materials; it is up to it to employ them. That is how early races have an

133 *Id., ibid.* p. 39.

134 Zimmermann, Zalmirino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 63.

organism or, if they want, a more optimized brain rigging than primitive races. It is also explained the unique nature that the character of the spirit prints to the traces of physiognomy and body lines [our griffin].¹³⁵

This modeling capacity of the perispirit varies significantly according to the evolution of the spirit. The more evolved the spirit, the more autonomy it has to shape by itself the physical body during the reincarnation process, it interferes in cells chromosomal to allow the formation of the body according to the tasks to be performed. However, it does not happen the same with the imperfect spirits; these are practically submitted to biological command ordered by heredity.

Another function of the perispirit is the *bonding* function. As the spirit is at a very high frequency and matter vibrates at a very low one, the perispirit acts as a link, because it has areas that vibrate in both frequency ranges, enabling the connection. In the structure of the perispirit, there are two vast fields: the mental, which joins the spirit, and the vital, that enters the body. It is in these two fields that we check the links that unite the spirit to the body. Thus, the perispirit constitutes the bond between the spirit and the physical body, for the reciprocal transmission of the sensations of one and the orders of the other.

The last function of the perispirit would be the supporting *one*; it acts as an indispensable element to the stability of the human being. About this function, Zalmir Zimmermann clarifies:

The perispirit, impregnates itself with vital energy and transfers it gradually, to the impulse of the soul, to the physical vehicle, sustains it from formation to complete growth, then conserving it in adulthood for the necessary time. [...] the supporting (conservative) action of the perispirit, moreover, appears very evident, for example, in the delicate and complex process of cell renewal. All physical cells are replaced every cycle of 7 to 8 years, without, however, altering any part of the body, the person preserves its physiognomic traits.¹³⁶

The supporting function of the perispirit maintains the integrity of the physical body, even after the cell renewal. We also notice the supporting role of the perispirit concerning the immune system, as Zalmir Zimmermann¹³⁷

135 Kardec, Allan. *The Genesis*. Brasilia: FEB. 2013. p. 187

136 Zimmermann, Zalmir. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 70.

137 *Id.*, *ibid.* p. 72.

teaches. The psychic involvement can have repercussions on the supporting action of the psycho-soma, causing a weakening of organic defenses and the natural homeostatic. Once the mental harmony is recomposed, the forces of the perispirit responsible for support will be unlocked, re-operating, and reactivating the immune system.

34. What is the appearance of the spirit on the spiritual plane?

The plastic property of the perispirit allows the person to print the desired appearance in the spiritual body, by the power of thought and will. The appearance may be of its last reincarnation or a previous one. It can maintain certain physical limitations. In short, the perispirit is shaped according to the thought and feeling of each spirit.

Allan Kardec attested such thought when he approaches the power of thinking as a modeling agent on the spiritual plane:

Spirits act on spiritual fluids, not manipulating them as men manipulate gases, but employing thought and will. For spirits, thought and will are what is the hand for man. **By thinking, they print those fluids one or another direction, agglomerate, combine or disperse, organize with them sets that present an appearance, a shape, a certain coloring; change their properties, as a chemist changes that of the gases or other bodies,** combining them according to certain laws. It is the great workshop or laboratory of spiritual life [our griffin].¹³⁸

Therefore, the perispirit will portray on the spiritual plane its inner self, whether positive or negative. Every time we harm the fellow through malice, aggression, and violence, we contaminate our hearts, naturally deforming our perispirit. On the spiritual plane, most likely, these negative feelings will be reflected in perispirit anomalies, which will look sick. Seeking to broaden the understanding of how this happens, we bring the words of Luiz Gonzaga, when he elucidates:

Thought has the property of modeling shapes and images, ephemeral or lasting, depending on the energies that feed them. Vibrating in the chords of love, illuminates the perispirit, giving it lightness, causing such energies of it to dissolve, without leaving any stain. In the opposite direction, by sticking to hatred, the hostile energies that feed it, leave undesirable residues, caustic soot in the perispiritual tissue, whose drainage is

usually done through the physical body, in various pathogenic forms.¹³⁹

As we can see, thought is everything. It is responsible for our shape and appearance on the spiritual plane. Its control is a fundamental rule for useful plastic constructions in spirituality. There are spirits, however, bearers of great intellectuality, with full knowledge of the plastic properties of the perispirit, but with low morality, who use this knowledge to shape their perispirit with horrifying and animalistic forms. Emmanuel, through Francisco Cândido Xavier, teaches:

Intellectual growth, with intense capacity for action, can belong to perverse intelligence. Hence the reason we find, in large numbers, compact phalanxes of entities released from physiological bonds, operating in circles of disturbance and cruelty, **with excellent resources of modification in the aspects in which they are expressed.** They have not yet acquired the verticality of Love that rises to divine shrines, in the conquest of the sublimation itself. However, they have already begun in the horizontality of science with which they influence those who, in some way, still share their spiritual position. The “fallen angels” are nothing but great intellectualized geniuses with a narrow ability to feel. Full of passion, they keep the faculty of altering the expression that is their own, fascinating, and vampirizing in the lower kingdoms of nature [our griffin].¹⁴⁰

The possibility of altering the spiritual form is limited to the evolutionary pattern of each soul. The spirit can only adapt its perispirit to the molds that refer to its past or present life, linked directly to its intimate reality; it cannot modify it to something other than its interior. In this way, an imperfect spirit – even if it desires – will not be able to perfectly shape its perispirit in the form of an angel, for its intimate will always reflect what the spirit is, that is, of high or inferior thought.

Another significant point to be highlighted is that when the spirit is in severe imbalance, absorbed in a fixed idea, it begins a process of retraction of the perispirit, painfully compromising its functions. That is the case of so-called “ovoids,” very well described by spirit André Luiz in the book *Evolution in Two Worlds*, when he claims:

Countless unhappy ones, obstinate in the idea of doing justice by

139 Pinheiro, Luiz Gonzaga. *The perispirit and its Models*. Capivari: EME. 2000. p.91.

140 Xavier, Francisco Cândido. *Script*. By the spirit Emmanuel. [s.l.]: FEB, [2013?]. p. 15.

their own hands or entrusted to vicious attachment, when out of the physical car, subtly involve those who make themselves the object of calculated attention. Self-hypnotized by images of affectivity or effort, infinitely repeated by themselves, **end up in deplorable fixed ideas, outside the notions of space and time, causing, step by step, enormous transformations in the morphology of the spiritual vehicle. Since psychosomatics withdrew of organs, due to lack of function, resemble ovoids**, linked to the victims themselves who, in general, mechanically accept their influence, in the face of thoughts of remorse or late repentance, voracious hatred or demanding selfishness that feed on the brain itself, through incessant mental waves. [...] Concerning the human creature, the obsessive begins to live in the personal climate of the victim, in perfect morbid symbiosis. It absorbs the victim's psychic forces, a situation that, in many cases, extends beyond the physical death of the host, according to nature and extension of moral commitments between creditor and debtor [our griffin].¹⁴¹

This process of retraction of the perispirit clearly shows its plastic property, which is the body of the soul on the spiritual plane. Therefore, the spirit can shape multiple appearances, presenting itself with the form to be recognized, if it wants. Even if the spirit has no disease, it can be strobed, lame, wounded, with scars, with a specific costume, with halo, wings, armor, etc. Finally, let us remember that the figure of the superior spirits is always beautiful, pleasing to the eyes, noble and serene. Still, the unfortunate and inferior have something of fierce and beastly, they often show the traces of the crimes they committed or the torments they experienced when incarnate.¹⁴²

35. Can spirits adopt horrifying forms, such as animals, devil, etc.?

Yes. As explained in the previous question, through the plastic power of the perispirit, the spirit can, by the power of thought and will, print the shape it desires in its perispirit, including diabolical forms, of animals and even other horrifying forms, this is always an indication of moral inferiority.

The process of modeling the perispirit with animal shapes is called zoanthropy (*zoo*=animal and *anthropos*=man). The spirit becomes visible in animals shape a clear demonstration of severe moral and spiritual degradation. It can happen because of the will of the spirit itself, who intends to be seen in such a way, or by the action of evil spirits, trained in the ability to hypnotize or magnetize their victims, acting in their minds and skillfully manipulating

141 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in Two Worlds*. Spirit André Luiz. [S.l.]: L. Neilmoris, 2008. p. 76.

142 Kardec, Allan. *Posthumous works*. 26 ed. Rio de Janeiro: FEB, 1993. p. 48.

the spirit's will.

The victim, due to an emotional fragility resulting from guilt and other remorse, accepts hypnotic influence and operates in his own perispirit the suggested deformations. At that moment, it adopts the shape and characteristics of an animal, even loses speech; it is usually segregated from the conviviality with spirits in the natural human condition. When the spirit adopts the form of a wolf, although it is also a case of zoanthropy, the terminology used is lycanthropy, from the Greek word *lykanthropía* composed of *Lykos* (wolf) and *tropes* (form).

It is important to highlight that zoanthropy/lycanthropy does not mean the human spirit turned an animal, as happens in the metempsychosis defended by Buddhists and Hinduists. Here the spirit remains a human being, but only its perispiritual shape is degraded as a result of the hypnotic effect of dark operators. By ceasing the hypnotic effect, the spirit regains its human form. In spiritist literature, we find some quotes of zoanthropy and lycanthropy, as in *Liberation*, when André Luiz describes a case of judgment held at the headquarters of Dragons, when several suffering spirits are taken, arbitrarily, for a collective conviction.

Back then, he mentions the situation of a lady who, in the last incarnation, murdered the four young children and her husband, and received lycanthropy as a condemnation. Due to remorse and guilt, the woman easily welcomed the state and adopted by hypnotic induction, the shape of a wolf. The spirit André Luiz explains:

As she repeated the statement, which was sought to persuade her to feel in the condition of the irrational mentioned, I noticed that the deeply influenced woman modified the physiognomic expression. The mouth was bent, the cervix was bent spontaneously forward, the eyes changed, within the orbits. Ape-like expression coated her face. The effect of hypnotism on the perispirit body was evident in that display of power.¹⁴³

Therefore, while the creature is in disarray with divine laws and its interior pictures errors and misconceptions, it will tune with inferior spirituality and will easily be sucked into hypnotic actions. There is another interesting case in the work *In the Domains of Mediumship*. In a case of severe obsession, an incarnate lady, dominated and mesmerized by an obsessive spirit, linked to her by negative links of the past, falls, and struggles on the ground like an

143 Xavier, Francisco Cândido. *Release*. By the spirit André Luiz. Rio de Janeiro: FEB, [2013?]. p. 69.

irrational being, howling like a wounded wolf and acquiring animalistic aspect.¹⁴⁴

To reverse the context of deformation of the perispirit and rescue these spirits, who even lose awareness of their identity, the cooperation of friendly and more evolved spirituality it is indispensable, through magnetic resources, prayer, and mostly love. A hypnotic process is also carried out, but reverse, now with positive suggestions and affirmations that the spirit is a son of God, born to be happy and to love, not to be an animal, but a human being.

From there, the spirit starts taking the new suggestion given, changing its thinking and printing in the perispirit, again, the human form. Forgiveness is also necessary, as the victim needs to abandon guilt and move on, breaking the negative vibratory tuning that feeds the metamorphosis of the perispirit.

36. Do angels and demons exist?

Angels and demons, as we can observe in the works of Codification, especially in *The Spirits' Book* and in *Heaven and Hell*, are not created exclusively, since they constitute humanity that populates the earth and other inhabited spheres and when separated from the body, represent the spirit world.

When we refer to angels, there is no doubt that there are beings endowed with the qualities attributed to them, called pure spirits, who have attained moral and intellectual perfection. They are at the highest degree of the evolutionary scale of spirits, gathering in themselves all perfections.¹⁴⁵

As already said earlier, spirits are created simple and ignorant, without the knowledge and awareness of good and evil, but destined for perfection and happiness and, through time, effort and labor, covering the various degrees of evolution in compliance with the progress law. Therefore, angels are spirits who have gone through all degrees of perfection. Some have accepted the mission without murmurs and lamentations, reaching the goal of perfection more quickly. Others, however, have employed more time to achieve it.

Concerning to evil, it is important to clarify that God did not create it, for it would be incompatible with His characteristics of love and goodness to an infinite degree. His laws, as discussed earlier, were created to do good. In this sense, evil is a creation of man himself, arising from the infraction of God's laws. The Doctrine explains demons as imperfect spirits that are still in the lower classes. They possess indifference, neglect, ill will, and many difficul-

144 *Id. In the Domains of Mediumship*. Spirit André Luiz. [s.l.]: Luz Espirita. 2011. p. 115.

145 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. p. 132.

ties in leaving the habit of doing and practicing evil. In this regard, the spirits say:

If there are demons, they find themselves in the lower world in which you live and in other similar ones. It is these hypocritical men who make a righteous God, an evil and vengeful God, who deem to please him through the abominations they practice in his name.¹⁴⁶

Kardec¹⁴⁷, commenting on the above observation, states that the first condition of all doctrine is to be logical and that all backward peoples, unaware of God's attributes, eventually admitted evil deities in their beliefs: demons. However, it is illogical and contradictory for those who understand that goodness is one of God's essential attributes, to assume the creation of beings destined for evil, equivalent to denying them goodness. Remember that the demons' supporters are based on the words of Christ, but question whether they are sure of the meaning Jesus gave to the word *demon* since this could be constituted as a symbolic form, one of the characteristics of the Master's language.

Men, because of their moral and intellectual limitation, did with demons the same as with angels. Just as they believe in the existence of perfect beings since all eternity, they also think of the inferior spirits as perpetually evil beings, which does not fit God's laws. Therefore, the word demon must be understood as synonymous with spirit, transitory unclean, and imperfect, for they will also come to perfection. Let us observe, Kardec's comment on Satan:

Satan is evidently the embodiment of evil in allegorical form since one cannot admit that there is an evil being to fight, as from power to power, with divinity and whose only concern was to counter him the designs. As he needs figures and images that impress his imagination, men painted intangible beings in a material form, with attributes reminiscent of human qualities or defects. That is how the ancients, trying to represent time, painted it with the figure of an older man armed with a sickle and an hourglass. They portray him with the picture of a limp out counter-sense. The same is true of the allegories of fortune, truth, etc. [our griffin]¹⁴⁸

According to these observations, then, there are spirits in all degrees of moral and intellectual advancement, in the upper, middle, or at the bottom of

146 *Id., ibid.* p. 133.

147 *Id., ibid.* p. 131.

148 *Id., ibid.* p. 135.

the evolutionary scale. In the lower positions, those who are still profoundly imbued by evil and enjoy it. Those can be called demons, if we wish. They are capable of all kinds of evil attributed to them.

Spiritism does not give them that name since it gives the idea of beings different than humanity, of an essentially perverse nature, devoted to evil for all eternity and unable to progress in good, which does not fit with the truth. About angels and demons, we also bring the words of the Encoder in Heaven and Hell:

The common doctrine concerning the nature of angels, demons, and the human soul, not admitting the existence of the law of progress, and observing the existence of beings at different degrees of elevation, concluded that these differences were the product of so many unique creations. This view of the subject places God in the light of an unjust and partial father, bestowing all his favors on some of his children while imposing the hardest labors and privations on the others. It is not strange that during a long period, men should have seen nothing objectionable in these assumed preferences, for they were guilty of the same injustice through the law of entail and the various privileges accorded to birth; Could they believe they were capable of committing more errors than God? **But, at the present day, the circle of ideas has become wider; men see more clearly; they have sounder notions of justice, they demand it for themselves, and, although they do not always find it upon the earth, they hope, at least, to obtain it in Heaven; and, consequently, any doctrine, which does not show the Divine Justice in all its resplendent purity,** is rejected by the human mind as repugnant at once to conscience and to reason.[our griffin].¹⁴⁹

The destination of the spirits who practice evil today, therefore, is their progress according to divine laws. Evolution, inherent to all of us, will one day make them understand that their interests are in good, love, and brotherhood, helping them to obtain true happiness, free from misfortunes and sufferings once caused.

37. Can the Spirit cross objects?

Yes. "No matter opposes obstacle, for it crosses all, as light does with transparent bodies."¹⁵⁰ Let us remember that penetrability is one of the properties of the perispirit, allowing it to cross the matter of the physical plane,

149 *Id. Heaven and Hell*. 61 ed. Brasília: FEB, 2013. p. 120.

150 *Id. Posthumous works*. Rio de Janeiro: FEB, 2005. p. 59.

such as solid objects, fire, sea, ice, etc.

This phenomenon happens because of the ethereal nature of the perispirit, it allows, as long as the necessary mental conditions are present, to cross any physical barrier. Allan Kardec says there is no way to prevent spirits from entering some entirely closed enclosure. They can visit somebody who is in prison, as well as a person who is in an open place, in a field working.¹⁵¹

However, this capacity is not the same for all spirits. It depends on their degree of evolution. That is what Zalmino Zimmerman¹⁵² teaches us when he states that the less advanced spirits often fail to cross the material obstacles because they ignore they can do so, ignorance or uncertainty diminish their skills and, consequently, their power of action. Even, for inferior spirits, barriers of more quintessential matter, existing on the spiritual plane, also arise as insurmountable.

Gabriel Delanne¹⁵³, according to some studies, found that there was an intimate relationship between penetrability and porosity, qualities present in material structures, which would facilitate the perispirit to cross solid objects:

In the narratives we have reproduced, one thing, above all, seems strange, is the ease with which the double fluidic passes through the material bodies. Undoubtedly, there is an extraordinary phenomenon there, but not without analogy in nature. Light and heat spread through certain substances, electricity walks along a duct, and we know, through the experiences of Cailletet and Sainte-Claire Deville, that gases pass easily through the walls of a heavily heated tube.

All bodies are porous; they do not touch; its molecules can allow a foreign body to pass. The Academics of Florence demonstrated this point, making violent pressure on the water enclosed in a golden sphere; after a short time, the liquid was transpired in small drops on the surface of the sphere.

The noble scholar continues:

We see, in these different examples, that matter can cross matter. In the cases we have just mentioned, it is necessary to use the pressure or heat to dilate the substances that are intended to cross through others. This is necessary because if the molecules of the body that passes through do not acquire a sufficient degree of dilation, they are closed inside each

151 *Id., ibid.*

152 Zimmermann, Zalmino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 39.

153 Spiritism in the face of Science. Available on: <<https://bit.ly/2KL8ewe>>. Access on: 10 Jul. 2018.

other. But if **we assume a state of matter in which molecules are much less approximate and eminently tenuous, it can cross all substances without the need for manipulation. That is what happens with the perispirit**, which is formed from less condensed molecules than the matter we know and cannot be stopped by any obstacle [our griffin].

Consequently, as the perispirit vibrates at a specific frequency, it is not affected by material obstacles, which have a denser nature and, therefore, a lower frequency. A spirit can even cross a human body without any difficulty, because the embodied spirit, is coupled to the physical body, acquires its frequency range.¹⁵⁴

Concerning the solid objects of the spiritual plane, would it happen the same? Can the spirits cross walls? The spirit Patricia, in the book *Violets in the Window*, tells that when she returned to the spiritual plane since she studied that the spirits cross walls and doors, gave a strong impulse, and headed to the wall, but she hit her head and fell. Her grandmother, who watched everything, explained:

Patricia, you won't be able to cross until you know. You have read that disembodied go through walls, doors, but from constructions of matter, that is, houses of incarnate. Just the ones who know. Those who are aware of their disembodied state and have learned. [...] Knowing depends on our will, free will, and everyone can. The good ones know more because they have more people who teach them and more interest in learning. **The construction of the Colony is not like the construction of the incarnated. The colony is a mental projection. For you to understand, it is made of subtle matter like that of our perispirit, like this body that we are now coated with.** Indeed, some know-how to cross this subtle matter, both the upper and inferior brothers. Although our superior brothers, called that way so that you can understand, the **more harmonized with the Cosmos, the higher the mental power they have. To cross a psychological barrier, you cannot doubt the ability to do so.** [...] didn't you listen, when incarnated, that in Spiritist Centers for help disincarnated brothers are confined to a loca(sic), until they can be oriented? **In many Spiritist Centers, along with material construction is also projected this mental energy by benefactors.** Thus, both incarnated and disembodied can only enter and walk out the door. These projections are also made in certain places and for a specific time to prevent attacks from darkness. Only those who know to go through it.[our griffin]¹⁵⁵

154 Zimmermann, Zalmino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 45.

155 Carvalho, Vera Lúcia de Marinzechk. *Violets in the Window*. Spirit Patricia. [s.l.]: Spiritist Ebook. [2011?]. p. 24.

This time, concerning the constructions at the spiritual plane, we see that the penetrability of the perispirit exists; however, it is much rarer. Due to the subtle matter with which it is constructed and although it does not seem, it presents more resistance to spirits than our material solid bodies.

38. Does the perispirit have smell, weight, and temperature?

Yes, odor, weight, and temperature are properties of the perispirit, the wrap of the spirit. The perispirit has its own smell, easily perceptible by spirits, according to the level of evolution. Enlightened spirits, in general, exude soft perfumes, some of them are recognized by the fragrance they radiate. Spirits in a lower spiritual situation can have an unpleasant smell.

On the spiritual plane, there are regions filled with harmful, pestilent mental larvae, who exude a fetid odor, a consequence of their inhabitants, almost unbearable to the most sensitive spirits. In the book *Action and Reaction*, the spirit André Luiz highlights:

[...] all creatures live surrounded by the vital halo of the energies that vibrate to them at the heart of the being, and this halo is made of force particles radiating on all sides. **It affects the smell, pleasantly or unpleasantly, according to the nature of the individual who radiates them.** As it happens on earth, each entity here is characterized by peculiar exhalation [our griffin].¹⁵⁶

In mediumistic meetings, for example, sometimes mediums can capture good or bad odors, indicative of the evolution of the spirits present in the environment.

Regarding the weight (ponderability) of spirits, the perispirit does not have a possible weight to be detected through any instrumentation known so far¹⁵⁷. Therefore, it is physically imponderable. However, on the spiritual plane, the spirit has its specific weight, because the perispirit is matter and, even tenuous, it has a weight compatible with the dominant mental position, it is also decisive for the place where it has to live.

Take the air as an example, we do not see or touch it, but it has weight. If it is hot, it is lighter and, if it is cold, heavier. The weight of the perispirit is measured in the same way as the body on Earth; in some cases, the matter is denser and more substantial, in others, it is lighter. Scandals and wars add

156 Xavier, Francisco Cândido. *Action and Reaction*. Spirit André Luiz. Rio de Janeiro: FEB, [2013?]. p. 56.

157 *Id.*, *ibid.* p. 41.

weight to the perispirit, because it gets stains and worms, soaking the perispirit with dense matter.

According to the spirit Ismael Alonso¹⁵⁸, many spirits overload themselves so much with dense matter that they are thrown to the ground by overweight, crawling as if they were sinker worms to the ground. All because of evil in their hearts, for what we attract involves us, contaminating, or freeing us. The movement will be strenuous in those cases, as it happens with somebody with overweight. The perispirit will disfigure greatly and even acquiring animalistic and monstrous shapes, ulceration, wounds, etc.

The temperature, another property of the perispirit, becomes manifest among mediums, who often feel cold, with the approximation of some suffering soul, or even a warm sense of well-being, when approaching a superior spirit. Zalmirino Zimmermann states that it is right to consider that the perispirit also presents a kind of temperature of its own, related, of course, to the degree of evolution of the spirit.¹⁵⁹

39. Do spirits emit light?

Yes. The spirit, by its nature, has a luminosity that develops under the effect of the activity and virtues of the soul, it is to say, the greater the purity of the spirit, the greater its luminosity. However, the smallest moral imperfections attenuate and weaken it, and, as the spirit André Luiz tells us, “the spirit is, of some sort, its own beacon, and will see proportionally to the intensity of the light it produces. As a result, the spirits who do not produce it are in obscurity.”¹⁶⁰

Luminous and brilliant in the superior spirits and without any brilliance in the lower souls, always considering that the evolutionary process will allow changes in these, they will not be dull forever. Zalmirino Zimmermann, comparing the spiritual light and the physical one, highlights:

[...] the spiritual light, referred to by spirits in all times and places, has nothing to do with the light known in Physics – electromagnetic radiation. Diverse statements – even of unfolding mediums– also tell that the light emitted by sources such as fluorescent lamps or mercury, for example, in the face of a superior spiritual presence, seems little clarity

158 Spirit and perispirit: Constitution and Action. Available on: <<https://bit.ly/2megrdr>>. Access on: 11 Jul. 2018.

159 Zimmermann, Zalmirino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002, p. 59.

160 Kardec, Allan. *Heaven and Hell*. 61 ed. Brasília: FEB, 2013, p. 259.

emitted by a conventional candle.¹⁶¹

Somebody asked an Indian master named Sri Sathya Sai Baba, disembodied in 2011, how someone could become enlightened like him, he answered: “Do you know who Baba is? Baba is love, is love, is love. We are all the same, like a lamp, but Baba has already built a 150-watt resistance and lights up more than his sister, who is at 25 watts.”¹⁶²

Anyway, the higher the spirit, the more moralized, and more loving. God is love, and the spirit, when it rises toward the Creator, captures the energies coming from the high spiritual spheres. As a lamp that illuminates when electricity is present, it becomes, as Kardec said, “its own lighthouse,” illuminating itself and everyone. We bring some mentions made by spirit André Luiz¹⁶³, in the book *The Messengers*, about the luminosity of the perispirit:

Rays of light were intensely detached from our bodies, contrasting the shadows. An extraordinary commotion took hold of the soul. Vincent and I knelt at once, bathed in tears, sending our sincere thanks to the Eternal in vows of intense joy. We were drunk with happiness. It was the first time I was dressed in light, a light that radiated from all the cells in my spiritual body.

And in another passage of the work¹⁶⁴, the spiritual author adds:

Then we resumed the march as if we were dressed in sublime luminosity. [...] Vicente and I, showed weak glow, which, however, filled us with intense joy, considering that most co-workers in-service presented a dull body, as it happens in the physical sphere. [...] Diamantine lights radiated from all over his body, in particular from the thorax, whose core seemed to contain mysterious light bulb on. [...] Still there, I noticed the problem of spiritual gradation. Ismália emitted a brighter, intense, and faster light, reaching many sick ones at once. Then came those provided by the ladies of her circle. Then we had those of Aniceto, Alfredo and the others. The obscure-bodied servants emitted weak yet visibly luminous vibrations. At that moment of contact with the upper plane, each revealed their value in the cooperation they provide.

161 Zimmermann, Zalmino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002, p. 43.

162 Spiritism: *Science, Philosophy and Religion*. Properties of Perispirit - Luminosity. Available on: <<https://bit.ly/2ufTR94>>. Access on: 12 Jul. 2018.

163 Xavier, Francisco Cândido. *The messengers*. [s.l.]: Luz Espírita, 2011. p. 53.

164 *Id., ibid.* p. 54.

40. Can spirits become visible and tangible?

Yes. The perispirit, as a rule, is utterly invisible to the physical eyes of an incarnate, but it is not for the disembodied. The less advanced spirits perceive the spiritual body of those who are similar to them, capture their general aspect. Still, the superior spirits can peer into the perispiritual intimacy of inferior disembodied and also of incarnated, identifying disharmony and needs.

On the spiritual plane, the perispirit is also perfectly tangible to the disembodied, which touches it as if it were the physical body, because being in the spiritual dimension it is in contact with a perfectly tangible matter for those who live at this vibratory level, even if for us it is a rarefied matter.

However, there are situations in which the perispirit of a disembodied spirit can become visible and tangible to the incarnated. They are the so-called phenomena of *materialization* of spirits. They occur when the spirit is covered by ectoplasmic energy taken from the double ethereal of mediums and becomes visible to the human eye.¹⁶⁵

Through a kind of condensation, the perispirit, usually invisible, can become perceptible to the human vision. Through the perispirit's tangibility, it can acquire the properties of a solid and tangible body (materialization). However, it will always preserve the possibility of instantly resuming its ethereal and invisible state.

Kardec discusses this perispirit property in *The Book of Mediums*, elucidating that:

Under the influence of certain mediums, it has been seen hands had appeared with all the features of living hands, which, like those, denote heat, can be palpated, offer the resistance of a solid body, grab the people around and suddenly dissipate, like shadows. The intelligent action of these hands, which evidently obey a will, performing certain movements, even playing melodies on an instrument, proves that they are a visible part of an invisible intelligent being. **The tangibility that reveals, the temperature, the impression, in short, that cause the senses, it is verified that leaves marks on the skin, give painful hits, caress gently, prove that they are of random matter.** The sudden disappearances prove, moreover, that this matter is eminently subtle and behaves like certain substances that can alternatively move from solid-state to fluidic state and vice versa [our griffin].¹⁶⁶

¹⁶⁵ This phenomenon will be further addressed in the chapter on mediumship.

¹⁶⁶ Kardec, Allan. *The Mediums' Book*. 71 ed. Rio de Janeiro: FEB. 2003. p. 89.

Kardec also reinforces that such visual manifestations stem from the properties of the perispirit, whose modifications and transformations occur freely according to its will, culminating in appearances before men using human or any other form.¹⁶⁷ He guides that the manifestation promoted by the spirit in its perispirit does not necessarily occur from its condensation, but a combination of special fluids, giving the spirit's perispirit a momentary tangibility.

Both the spirit to be materialized and the medium of physical effects emit fluids, although each emits them more or less abundantly. The more or less easy and spontaneous combination of these fluids is determinant for the intensity and power of the materialization to be operated. When the perispirit of the disincarnate acquires the properties of matter and becomes temporarily visible and tangible, it can show itself with the appearance that best identifies it, according to its will.

That is why some spirits may show themselves maimed, wounded, with scars, carrying some object or wearing certain outfits. Inferior spirits, when visible, appeared in an ugly shape, and often reveal traces of the suffering experienced as a result of their inferior moral attitudes, as observed in the so-called haunted places.

41. Is it possible for an incarnate to be in two places at the same time?

In some cases, the spirit of an incarnate can dissociate itself from its material body and show up with all the characteristics it presents in life. It is its spiritual or perispiritual body that moves and materializes. In these cases, we are talking about the phenomenon of ambiguity or bi-corporeity, as Kardec calls it. However, it is always related to the unfolding event.

The spirit of an incarnate regains part of its freedom by partially isolating from the body and its perispirit, when acquires tangibility momentarily, appears in another place, becoming physically present in two places at the same time with all the appearances of reality. In this state, the physical body will never be normal, but in a more or less static way, in a trance. Kardec points out that it does not seem possible or logical, "that in the state of separation, the two bodies can enjoy simultaneously, and in the same degree, of active and intelligent life."¹⁶⁸ Geziel Andrade,¹⁶⁹ in his book about Perispirit, brings Kardec's explanations about the phenomena in a very didactic way:

¹⁶⁷ *Id., ibid.* p. 148.

¹⁶⁸ Kardec, Allan. *The Mediums' Book*. 71 ed. Rio de Janeiro: FEB. 2003. p. 183.

¹⁶⁹ Andrade, Geziel. *Perispirit, what the Spirits said about it*. 4 ed. Capivari: EME. 2009. p. 31.

1. The properties of the perispirit apply to incarnate because the incarnate spirit retains its perispirit.
2. The perispirit is the same in both the incarnate spirit and disembodied one [...].
3. During the sleep of the material body, the soul regains, partially, its freedom of action in the spiritual world. Then it can move away from its tangible wrap, taking with it its semi-material wrap [...].
4. A living person's perispirit may appear, becoming denser, in a dream or the state of the vigil, to another living person to whom it has an interest in performing.
5. By this phenomenon, a living person can see the perispirit of an unknown person or even a person who is familiar to them, but whose material body is in another very distant place [...].
6. When the soul moves away from its material body during the sleep, it is not completely separated because there is a fluidic bond that holds it to its body wrap. This bond warns the soul, at any distance, of the need to return to the body, and can do so with the speed of lightning.

As an example of bi-corporeity, taken from ecclesiastical history, we can mention the case of St. Afonso Maria de Liguori, who was canonized before the prescribed time because he appeared simultaneously in two different places, which was miraculous. Another case was St. Anthony of Padua, while he was preaching in Italy, his father was going to be scourged, in Lisbon, on charges of committing murder. At the time of execution, St. Anthony appeared and demonstrated his father's innocence. It was proved that, at that moment, St. Anthony was preaching in Italy, in the city of Padua.

St. Afonso was evoked and interrogated by Kardec, to clarify how such a phenomenon was possible. Let's see his answer:

When a man, by his virtues, dematerializes himself completely; when he manages to raise his soul to God, he can appear in two places at the same time. Here's how: the incarnate spirit, feeling that sleep comes to him, may ask God to allow him to transport himself anywhere. His spirit, or his soul, as you wish, then abandons the body, accompanied by a part of his perispirit, and leaves the filthy matter in a state close to death. I say close to death because there is a bond left that binds the perispirit and soul to the body, a bond that cannot be defined. The body then appears in the desired place. I think this is what you want to know. [...]The spirit can become tangible, finding itself detached from matter, according to the

degree of its elevation. [our griffin].¹⁷⁰

It is noteworthy that there is no division of the soul; it radiates to several sides. It can manifest itself in many points, without fractionating, as the light that can be reflected simultaneously in various mirrors. Thus, the person who can show himself simultaneously in two different places have two bodies, but only one is real, has organic life, the other is only the appearance, it has the life of the soul. Upon awakening, the two bodies come together, and the life of the soul enters the life of the soul enters the material body.

It is important to mention that during the phenomenon, the real body does not die, because the approximation of death always calls the spirit to the body, even for an instant. In the same way, the apparent body cannot be killed because it has no organism and is not formed of flesh and blood. It would disappear at the moment somebody tried to kill it.

42. With the evolution of the spirit, does the perispirit change?

Yes. The evolution of the spirit naturally encompasses the evolution of the perispirit, which becomes more dematerialized and subtle. The nature of the perispirit is always related to the degree of moral advance of the spirit. Kardec, in *The Spirits' Book*, to help us understand the purification of the soul, asserts:

The vine juice offers us a material simile of the different degrees of soul purification. It contains the liquor that is called spirit or alcohol but weakened by an immensity of strange matters, which alter the essence. It only reaches absolute purity after multiple distillations, in each of which is stripped of some impurities. The body is the alembic in which the soul has to enter to purify itself. **Strange matters resemble the perispirit, which is also purged as the spirit approaches perfection** [our griffin].¹⁷¹

Superior Spirituality teaches that the spirit takes its material wrap (perispirit) from the universal fluid of each globe, which is why it is not the same in all worlds. When the superior spirits come to us, they wear a coarser perispirit, for the subtler and more debugged perispirit they possess needs a denser layer to act here. Therefore, the composition of the perispirit, as the spirit is more debugged, will be of the most subtle parts of the planet to which it may

¹⁷⁰ *Id., ibid.* p. 181.

¹⁷¹ Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013.p. 133.

inhabit. That is expressed in the book *The Genesis*, when Kardec teaches:

The spirits called to live in that environment form their perispirits from it; however, as the spirit is more or less purified, **its perispirit will form from the purest or coarsest parts of the peculiar fluid of the world where it embodies.** The spirit produces there, always by comparison and not by assimilation, the effect of a chemical reactive that attracts to itself the molecules that its nature can assimilate [our griffin].¹⁷²

The Spiritist Doctrine reveals to us the existence of worlds in which the spirit no longer has material bodies. It has only the perispirit as its wrap. In these cases, the perispirit is so ethereal that, for us, it is as if it does not exist. That is the condition of the pure spirits¹⁷³. On the subject, the spirit Miramez comments:

There are high worlds in which the spirits have fluidic bodies, by the improvement of matter. Everything in them has accompanied the progress of the spirit, and beauty is the pledge of nature, offering a charming look to the locals.¹⁷⁴

The perispiritual nature of the same spirit, therefore, changes in each incarnation as it progresses morally, even if it is still embodying in the same environment. So, it is not difficult to understand the importance of the perispirit in the context of the evolution of the spirit. Léon Denis, with his logic and common sense, helped humanity understand the intricate meanings of the mechanisms of perispiritual evolution. He says:

The confirmed secular relations of men and spirits explained through the recent experiences of Spiritism demonstrate the survival of the being in a perfect fluidic form. This indestructible shape, companion, and servant of the soul, witness to its struggles and sufferings, participates, as we have seen, of its pilgrimages, rises, and purifies itself with it. The perispiritual being, formed in the lower regions, slowly climbs the ladder of stocks. First of all, it is a rudimentary being, an incomplete sketch. When it reaches humanity, it begins to reflect higher feelings; the spirit radiates with more power, and the perispirit lightens with new lights. Life after life, its faculties expand, aspirations are cleared, the field of knowledge

172 *Id. The Genesis*. Brasilia: FEB. 2013. p. 248.

173 *Id., ibid.* p. 164.

174 The Spirits' Book commented by the spirit Miramez. Available on: <<https://bit.ly/2uCdQxV>>. Access on: 15 Jul. 2018.

is magnified, it enriches itself with new senses. Each time an incarnation ends, as a butterfly frees itself from its chrysalis, the spiritual body detaches itself from its flesh rags. The soul is, whole and free, and considering the fluidic mantle that covers it, in its splendid or miserable aspect, sees its own state of progress [our griffin].¹⁷⁵

From the overlapping observations, we understand the inferior spirits have their perispiritual wraps impregnated with material fluids; it makes them feel the impressions and needs of physical life after death. The fluidic organism, even on the spiritual plane, remains obscured by passions, in contrast to the perispirit of purified souls. Léon Denis¹⁷⁶, talking about the evolution of the perispirit, elucidates that the more subtle the perispirit, the more its sensations expand beyond matter, the creature participates in ways of life still unknown to us. In this condition, we will be drunk from the joys of higher life and the magnificent harmonies of infinity.

The human spirit, get to dominate its brutal passions completely, and learns new meanings for life during the many reincarnation existences, it gradually makes its thick perispiritual wrap in a translucent and radiant shape of light. Therefore, the elevation of feelings, the purity of life, the impulses for good, the tests and sufferings patiently supported, debug the perispirit and consume its coarse particles, keeping only the most subtle ones.

In this way, the spirit moves toward infinity. We must strive each day to overcome our moral imperfections and acquire noble values so that our fluidic wraps can be the higher expression of God's message. Our bridal tunic will represent the complete acquisition of eternal values that follow the spirit throughout its evolutionary trajectory.

43. What is etheric double?

The etheric double is considered one of the various spiritual bodies of the spirit, as well as the perispirit. It is the intermediary between the perispirit and the physical body. It is a fluidic body, an energetic halo, it is an energetic duplicate of the individual, interpenetrating the physical body, while it seems to emerge from it.

The concept of etheric double is still controversial in the spiritist environment, even though it appears in works by respected authors such as André Luiz. According to Zalmino Zimmerman, the etheric double is a provisional

175 Denis, Léon. *After Death*. 3 ed. Rio de Janeiro: CELD. 2011, p. 225.

176 *Id.*, *ibid.* p. 225.

coating of the physical body, a structure that serves as a reservoir of vitalities, necessary during physical life, to the replacement of worn or lost energies¹⁷⁷. Thus, its primary function is to function as an energy filter, protecting the being from negative loads that can generate imbalances and diseases.

Such energy duplication bears some resemblance to the physical body, exceeding the dimensions by about 6mm to 1cm; it weights about 60g.¹⁷⁸ It has the function of absorbing the vital energies of the environment, distributing them equally throughout the body. Zalmirino Zimmerman, about the role of the etheric double in the distribution of forces, elucidates:

[...] it is through the etheric double, with its vital resources available [...], that the strength's centers of the perispirit, composing a complex system of networks of intercom and energy interaction, sustain the somatic organization, enabling each physical cell to receive from the respective psychosomatic cell, its anatomical and physiological matrix, the energy necessary for its support.¹⁷⁹

Thus, the etheric double has the function of reestablishing the health of the body, distributing the vitalizing energies all over the physical body, promoting the healing of injuries, the cure of certain localized diseases, assisting in the maintenance of body health. There is, then, a close relationship between the etheric double and the dense body, so that "the energy deficiency in one, resonates directly in the other, with a sharp drop in vitality."¹⁸⁰

It is a field denser than the perispiritual one. It condenses the energies that go to the physical body coming from the spirit and, at the same time, receives the impulses of the material body, turns them, and sends them to the archives of the perispirit. It acts as protection given by God against the attacks of less enlightened, disincarnated spirits. It also defends the man from the attack of bacteria and larvae that can invade physical organization during the incarnation, as well as the perispiritual constitution itself.

On the website of "Instituto de Pesquisas Projeciológicas e Bioenergetica" (its name in Portuguese), in an article entitled "The Etheric Double," by Eduardo Kulcheski, we found the following information about its sensitivity:

The etheric double immediately warns about any hostility to the

177 Zimmermann, Zalmirino. *Perispirit*. Campinas: Centro Espírita Allan Kardec, 2002. p. 168.

178 Pinheiro, Luiz Gonzaga. *The perispirit and its Models*. Capivari: EME. 2000. p. 118.

179 *Id.*, *ibid.* p. 162.

180 *Id.*, *ibid.* p. 170.

physical body and perispirit, through the corresponding sensory centers in the perispiritual and physical consciousness. The perispirit, in turn, as equipment of action in the subtle planes of the immortal spirit, by manifesting its thinking, desires or feelings towards physical consciousness, also forces the etheric double to suffer the good and evil impulses, as it happens to the disincarnate spirits when they act in the hidden world. It even warns about the physical senses of the attacks of evildoers.

Some creatures that have suffered mutilation of one or more body members complain of pain in these amputated physical organs. This sensitivity occurs because the surgical operation was not exerted on the etheric double, which is inaccessible to the tools of the material world. Thus, it is common for people without legs or arms to still maintain a reflex sensitivity for some time, which is transmitted to their consciousness by the corresponding etheric limbs [our griffin].¹⁸¹

The etheric double is formed with the incarnation and disintegrates after death along with the physical organization. It has no existence of its own as the perispirit. In the process of natural disincarnation, accumulating remaining vital forces, it detaches from the material body, overlaps over the corpse for some time (days or months) until it dissolves. That time is determined by the degree of evolution of the individual. The more evolved the spirit, the faster the etheric double dissipates. Luiz Gonzaga Pinheiro says:

In suicidals, the etheric double still full of vital energies remains linked to the perispirit and corpse, it makes the spirit feel a kind of repercussion of what is happening to the matter, that is, the decomposition caused by worms.¹⁸²

There are situations where the etheric double cannot react with its resources to protect the physical body from an emotional crisis, a requisite clearance between the perispirit and the double etheric happens. Emotional explosion, mediumistic trance, total anesthesia, epileptic attacks, hypnosis, catalepsy, and sudden accidents are factors that drive the perispirit away from the etheric double, the organic vitality, and temperature of the man fall instantly. In the article mentioned above, Eduardo Kulcheski, talking about this necessary removal, elucidates:

181 Instituto de Pesquisas Projeciológicas e Bioenergetica. *Etheric Double*. Available on: <<https://bit.ly/2mj4J1p>>. Access on: 15 Jul. 2018.

182 Pinheiro, Luiz Gonzaga. *The perispirit and its Models*. Capivari: EME. 2000, p. 118.

In the face of the sudden and violent impacts of the perispirit, the cardiac chakra is the center of etheric forces that suffers the most the effects of such discharge, because it is responsible for the vital and physiological balance of the heart. That is why, in these cases, there is a risk of a fatal heart attack. However, the etheric double, because of its defense instinct, mobilizes all resources to prevent the centers of etheric strength from disintegrating completely. **If the violent discharge of the perispirit fails to reach the physical body due to the defensive reaction of the etheric double, emotional toxins suffer a shock of return and reattach themselves to the perispirit, and stay in it until they are purged in the current or a future incarnation.** That is because the only escape valve for these psychic poisons is the physical body, which, to provide this “cleansing,” suffers the trauma of the specific diseases inherent to the causes that give rise to them [our griffin].¹⁸³

As we see, there are times when the etheric double becomes powerless to resist the continuous bombardment of the toxic and acute emotions brought by the soul. It is like a kitchen filter, for example, that at one determining moment saturates, and needs to be changed. If the deleterious load accumulated in previous lives is increased with errors in the current existence, this saturation can generate serious diseases, such as cancer and others, which is why we need to seek incessantly calm and emotional balance.

Another phenomenon that happens with the etheric double is its disruption, caused mainly by the excesses and vices that affect its intimate structure. In these situations, there is a bombardment to the constitution of the etheric double, “burning and poisoning the etheric cells and forming holes similar to the burned edges of a paper, creating gaps through which the communities of larvae and viruses of the spiritual sub-plane penetrate.”¹⁸⁴ Dark forces use these mental larvae to facilitate their dominance over man.

The lesions to the etheric double do not recompose so quickly. It is necessary, in addition to the therapeutic resources offered by spiritist houses (passes and magnetized water), the donation of vital ectoplasmic fluid, to revitalize the corrupted part of the etheric double.

In the works of André Luiz, in the first book *Our Home*, there are references to several spiritual bodies: the etheric double, the astral body, the mental body, and the causal body. In the book *In the Domains of Mediumship*, André Luiz differentiates the perispirit (or astral body, or spiritual body or Psycho-

183 Instituto de Pesquisas Projeciológicas e Bioenergetica. *Etheric Double*. Available on: <<https://bit.ly/2mj4J1p>>. Access on: 15 Jul. 2018.

184 *Id., ibid.*

som) from the etheric double, describing its nature as follows:

[...] a set of vital effluvioms that ensure the balance between the soul and the flesh body [...], formed by neuro-psychic emanations that belong to the physiological field, therefore, cannot be away from the earthly environment, and are intended for the disintegration, as it happens with the physical instrument because of the renewing death.¹⁸⁵

André Luiz, in the work mentioned above, describing the phenomenon of a medium's unfolding, offers data that help in the understanding of the etheric double. For example, he says that it has a bluish color on the left, but orange on the right. The spiritual author states:

The medium, disconnected from the physical vehicle, walked two steps, letting see the vaporous cord that held him to the somatic field. While the physiological equipment rested still, Castro, groping and haunted, appeared, next to us, **in a strange copy of himself, besides more significant in its exterior configuration, it was bluish on the right and orange on the left.** He tried to move, however, seemed to feel heavy and restless... Clementine renewed the magnetic operations, and Castro unfolded, retreated, as juxtaposing himself again to the physical body. I then verified that this contact resulted in a singular difference. **The physical body had instinctively swallowed certain force bands that printed manifest irregularity to the perispirit, absorbing them incomprehensibly to me.** From that moment, the companion, outside the dense matter vessel, kept his original size. Now, it was himself, without any deformity, light and agile, although he continued chained to the physical wrap by the aeriform loop, which seemed slender and brighter, as Castro-spirit moved in our midst [our griffin].¹⁸⁶

Besides, the etheric double has one more function, which is to give ectoplasm to produce physical effects. In the cases of materialization, for example, it can unfold from the physical body, allowing an overlap of the communicating spirit in the manifestations in which it appropriates the etheric double of the medium. If it appropriates the whole etheric double, there will be complete materialization; if it is only a part of it, it will be the case of partial materialization.”

185 Xavier, Francisco Cândido. *In the Domains of Mediumship*. Spirit André Luiz. [s.l.]: Luz Espirita. 2011. p. 53.

186 *Id., ibid.*

The function of the etheric double concerning mediumship is not limited to materialization phenomena, but concerns all kinds of psychic phenomenon. Let's see:

Having lost, by disconnecting from the physical body by disincarnation, the double etheric or vital body, consisting of the vital fluids to which Kardec referred, his Spirit needs for the connection with the medium, a way by which it partially recovers the missing element, that enables it to act on the matter. When the medium unfolds without much practice, he ends up taking out the etheric double from the physical body, and thus, to the seer, appears as if it were a double of the individual, but with deformations. Therefore, he will not be able to distance himself from the physical body more than five to ten meters, because the overtaking of this field will cause his death. On the other hand, it can arise to the seer as a ghost with different colors on the right and left side, or sometimes with a blue color.¹⁸⁷

At the time of Kardec, the etheric double term was not used. However, when the Encoder wrote that the perispirit is constituted of subtle, sensitive, and inert matter, he was referring to the perispirit as a complex body, and not of a unique nature. That is why the idea of various spiritual bodies, although Kardec did not mention it expressly, does not seem absurd to us. Another indication of that complexity occurs when Kardec refers to the evolution of the perispirit in *The Gospel According to Spiritism* when the spirit St. Louis states that "the perispirit itself undergoes successive transformations; it is increasingly etherized until the complete purification that constitutes the pure spirits."¹⁸⁸

Kardec also wrote: "We know that the more they purify themselves, the more the essence of the perispirit becomes ethereal, so the material influence decreases as the spirit progresses, that is, as the perispirit itself becomes less coarse."¹⁸⁹ And he adds, "[...][...] Very advanced spirits, whose ethereal wrap has no analog down here."¹⁹⁰ In *The Mediums' Book*, he also pointed out that its "nature is etherized as it depurates and elevates itself in the hierarchy."¹⁹¹

187 Etheric Double. Available on: <<https://bit.ly/2LpMfay>>. Access on 16 Jul. 2018.

188 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 75.

189 *Id. The Spirits' Book*. 93 ed. Brasília: FEB, 2013.Q. 257. p. 164.

190 *Id., ibid.* p. 165.

191 *Id. The Mediums' Book*. 71 ed. Rio de Janeiro: FEB. 2003. p. 87.

44. What is the mental body?

It is the subtle and highest wrap of the human mind. It presides over the formation of the perispirit, it is an imperishable part, for it accompanies the intelligent principle whatever its degree of evolution, from its simple and ignorant creation to the level of pure spirits. The mental body is the matrix, the mold with the necessary data for the perispirit modeling, its coarse copy; it is made of thinner substances associated with thoughts and mental processes.

Thus, the mental body is located between the spirit and the perispirit. It is indestructible in the face of any aggression. It participates in the reconstruction of the perispirit when it is totally or partially injured. It's the place of the perispiritual memory. It usually appears as bright yellow light, radiating near the head and shoulders and extending around the body at a distance of 75 cm to 2m.

It is also structured, formed from our ideas; it is to say, within it, we can see forms of thought which look like bubbles of brightness and variable shapes. Therefore, our thoughts create shapes and images that can be understood and interpreted without spoken language.

Within spiritist literature, especially in the work *Our Home*, we can deduce the existence of another spiritual body besides the perispirit or astral body. When the author, on the spiritual plane, went to visit his mother, who lived in higher spiritual spheres, he was able to do so only during his sleep and, for this, he had to detach himself in another body (the mental), aided by the friendly spirits. Let us observe the words of the spirit André Luiz when describing the fact:

The dream was not exactly as happens on Earth. I knew perfectly well that I had left the lower vehicle in the refortification chamber apartment, in the spiritual colony "Our Home," and I was absolutely aware of that movement in a different plane. My notions of space and time were accurate.¹⁹²

It is interesting to note that, although both were on the spiritual plane, they inhabited distinct vibratory dimensions, André Luiz in the colony *Our Home* and his mother in some more subtle and elevated dimension. In this case, André Luiz's mental body presented vibratory harmony with the sphere inhabited by his mother, which makes it possible to use his most subtle body to visit his mother. That is also what happens when we fall asleep; our peris-

192 Xavier, Francisco Cândido. *Our home*. By the spirit André Luiz. [s.l.]: Luz Espirita, 2011. p. 120.

pirit unfolds, and, as it has a more subtle constitution than the physical body, it can visit other spiritual dimensions, always compatible with our evolutionary degree.

The spirit André Luiz also refers to the mental body in his work *Evolution in Two Worlds*, when he states that the perispirit portrays in itself the mental body that presides over its formation. The author clarifies that because of our limited language and lack of adequate terminology, he was unable to define the mental body with greater detail and amplitude of conceptualization.¹⁹³

We highlight that the sequence of spiritual bodies does not seem absurd to us, especially when we reflect on the various spiritual planes, as well as the fact that spiritual zones should be formed by different matters, in combinations different from the universal cosmic fluid. Thus, it is natural that bodies are in line with spiritual zones. In the book *Liberation*, the spirit André Luiz talks about the “second death.” He states that the spiritual body dies as the physical body in earthly disincarnation. It is transformable and perishable, while formed of rarer matter. Thus, when spirits head to more sublime spiritual spheres, they fall apart from the perispirit and adopt more subtle bodies.¹⁹⁴

Therefore, the mental body is the most subtle wrap that can coat the spirit, it gives rise to the other bodies of inferior and coarser compositions, according to the plane of existence in which the spirit needs to manifest itself.

Finally, it is interesting to state that the name “mental body” does not exist in the works of Codification, nor expresses mention of such a concept. In *The Spirits’ Book*, we have a simple approach to what we could, in the future, consider as a mental body, because spirits teach the soul is not enclosed in the body, but it radiates and manifesting itself in the exterior, as the light that crosses a glass, which is why it is said to be external.¹⁹⁵

45. What is Spiritism’s position on cremation?

When we talk about cremation, which is the act of burning the corpse, reducing it to ashes to normally deposit them in ballot boxes that will be buried or scattered in a previously determined place, one of the first questions asked is whether the disembodied spirit suffers from such a process. What does Spiritism advise on this topic?

193 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in two Worlds*. By the spirit André Luiz. [s.l.]: L. Neilmoris. 2008. p. 17.

194 Xavier, Francisco Cândido. *Release*. By the spirit André Luiz. Rio de Janeiro: FEB. [2013?]. p. 82

195 Kardec, Allan. *The Spirits’ Book*. 93 ed. Brasília: FEB, 2013.p. 108.

When we study human behavior over the millennia, we see that man has always had great concern for his future after death, and, in the case of cremation, we also understand that. Cremation, although known and practiced since the most remote antiquity by the primitive peoples of the Earth, is not widely used today, the inhumation, the act of burying the body, is the most practiced ritual.

In the past, people believed that burning the corpse also incinerated the defects of the disembodied person, which allowed the soul's liberation, which would reach the sky purified and thus would not return to Earth in "apparitions" to scare the living. Therefore, cremation was based on the purifying force of fire.

With the expansion of Christianity, the idea of cremation was losing strength, and other dogmas established by the Christian religion took place, such as that of the resurrection. Therefore, they started to defend the idea of burial.

According to the Spiritist Doctrine, we know that the bonds that bind the spirit to the body slowly fall apart, it starts through the extremities and ends in the main organs: brain and heart. The complete shutdown only occurs when the fluidic loop breaks permanently, and then the perispirit is freed from the physical body. This separation can lead to different sensations depending on the evolutionary degree. For those more evolved, disincarnation is a balm for the spirit; others, however, are affected by great distress.¹⁹⁶

Among the possible afflictions, spirituality guides us that some may be linked to the act of cremation. Although it points to it as a legitimate process, certain links of sensitivity that interconnect body and spirit remain active; they need a while until they are turned off. Although the physical body is, after death, unable to transmit sensations to the spirit, the impression of what happened (death) is still noticeable, and this fact may cause it psychic trauma.

The spirit Emmanuel answering if the disembodied spirit can suffer from the cremation of the physical body, tells us:

In cremation, **it is necessary to exercise charity with the corpses, procrastinating for more hours the act of destruction of the visceral material.** Because, in a way, there are always many echoes of sensitivity between the disembodied spirit and the inert body, in the first sequential hours (sic) after the disincarnation, due to the organic fluids that still request the soul for the sensations of material existence [our griffin].¹⁹⁷

196 *Id., ibid.* Q. 164. p. 120.

197 Xavier, Francisco Cândido. *The Comforter*. By the spirit Emmanuel. [s.l.]: L. Neilmoris. 2009. p. 54.

Chico Xavier, in the program "Pinga Fogo," was asked about the cremation of bodies that would be implanted in Brazil . He replied that Emmanuel also ensures the legitimacy of the process, provided that there are at least 72 hours of waiting for practical cremation, which may occur with the deposit of human spoils in a cold environment (in a cold camera).

Thus, we observe that the more attached to matter, the more the spirit suffers during the process of disincarnation, whatever it may be. In the case of cremation, in the same way, it is necessary to have a certain detachment to material bonds, avoiding repercussions in the spirit with the act of burning the physical body.

Chapter 5

Diseases and Reincarnation



46. What is the relation between physical diseases and spiritual diseases?

Initially, we should point out that the disease is a warning that we are not taking care of ourselves with due affection. It is a sign that something is not well, because the condition is not a cause; it is a consequence of negative energies that transit in our spiritual and physical organisms. The perispirit absorbs deleterious energies and reflects them to the physical body, adopting it.

Let us remember that, at all times, we absorb energies from the cosmos, through breathing, food, and even the energies radiated by people. We also participate in this process by vibrating energies, positive or negative, according to our thinking, living, and emotions.

Diseases can be of three kinds: physical, spiritual, and symbiotic. Physical illnesses are those that result from disorders, for example, from an accident, excessive feeding, or exertion, which cause some disharmony in the organs of the physical body.

Spiritual diseases are those arising from our vibrations and energies. The more negative vibrations there are in our body, the more contaminated the perispirit will be, since it will absorb them and, being contaminated, will transmit fluidic contamination to the physical body through its chakras, in the form of diseases. The material body can absorb such deleterious energies through nerve plexus.

In the current reincarnation, we already bring many inferior energies that were present in our perispirit and that have not been drained previously. That

is why when we were born, sometimes we present some health problems, some limitations resulting precisely from deleterious energies from not enough dispersed past lives. And if in the current incarnation, we continue to experience those energies, through the same misguided attitudes contrary to God's law, the health problem will be greatly aggravated. The spirit Joanna de Angelis teaches just that by stating:

When the energy balance of support of cells is disturbed, the immunological factors, under the bombardment of destructive mental discharges, change, providing the installation and development of deadly agents, which produce degeneration of the body.¹⁹⁸

There are also symbiotic diseases, which are caused by the approximation of a sick spirit, emotionally and spiritually unbalanced. When a disincarnate spirit in that lower condition, bind to an incarnate person, transfers the disease symptoms and sensations, due to the vibratory tuning between the two. Assimilating such energies, we began to present the same symptomatology of the disease present in the spirit.

It should be highlighted that, although the disease is not ours, but of the disembodied spirit, we assimilate the symptoms by symbiosis. These are the cases of people who go to the doctor, do several tests, and nothing appears, because in fact, the disease does not belong to us, we are just reflecting the sensations of the spirit that is by our side. Let us remember, then, that every time we speak or think something negative when we feed feelings of sorrow, resentment, hatred, or another inferior feeling, we contaminate our perispirit, tarnishing it, making it darker and denser. Our physical body gets sick because this is a reflection of the perispirit. Thus, the more nourished with inferior feelings, the farther from God.

Concerning the cure for diseases, we need to focus on curing the cause and not its effect (consequence). As Joanna de Angelis tells us¹⁹⁹, the achievement of full health is the man's coveted goal, but to achieve it, we need harmony between organic, emotional, and psychic balance, building a general picture of well-being, a great challenge for the human intelligence.

The benefactor emphasizes that, as man discovers himself and self-penetrates in love – the key to the enigma of sickness and health - it turns out that health is an inner conquest resulting from his inner harmony, which is reflec-

198 Franco, Divaldo. *Moments of Health and Consciousness*. By the spirit Joanna de Angelis. Salvador: Leal, 2017. p. 08.

199 *Id.*, *ibid.* p. 07.

ted in his own body. Therefore, healing is in experiencing the Redivivo Gospel, the good virtues, to be true Christians, freeing ourselves from the mental and moral rubble that we still carry, conquering the spiritual and eternal self, in the inevitable process of growth.

47. How to diagnose whether schizophrenia is spiritual, genetic, or organic?

We know that having visions, listening to voices, feeling the presence of invisible beings, and having a change in personality and depression, are some of the symptoms of schizophrenia. However, within the Spiritist Doctrine, such characteristics can represent a mediumistic capacity, especially concerning the possibility of seeing and hearing what others are unable to. Similarly, they may be an indication of a severe obsessive process, as it also originates some of these symptoms.

Making such differentiation, even in the field of science, is not a simple task. What we know is that some people suffer genetic or organic diseases, regardless of whether they have mediumship or undergo an obsessive process and, there may also be schizophrenia associated with mediumship or obsession.

The psychiatrist and also spiritist, Sérgio Felipe de Oliveira, suggests that the best way to make this differentiation is to use what he designates as “therapeutic proof.” It consists of reconciling, in some way, the drug, psychotherapeutic and spiritual treatments, with emphasis on the magnetization using passes and fluidized water, as well as the desobsession process.²⁰⁰

He states that, as most of such symptoms arise from mediumship in imbalance or obsession, spiritual treatment brings excellent benefits. However, when there are real physical problems involved, the improvement is not as significant. Internal and external factors can cause schizophrenia.

As internal factors, we can mention, for example, a head injury and infectious diseases. As external factors, there are emotional disorders related to family, work environment, or conflicting affective relationships; all this can contribute to the onset of schizophrenia. Within the Spiritist Doctrine, however, we know that the great cause is a restless and disturbed soul that carries serious spiritual commitments, resulting from mistakes made in past and unresolved lives.

200 Brazilian Spiritist Medical Association. *It's not Always Hallucination*. Available on: <<https://bit.ly/2KDbkxa>>. Access on: 8 Aug. 2018.

These commitments translate into the current existence through very high guilt, causing the reflections of these disturbances to be always present in our daily lives. Adverse effects on the perispirit itself and, when they are connected with the physical body at the time of conception, such spiritual imbalances imprint in the genes. In these cases, the body does not grow properly, and healthy, a child with genetic or hereditary diseases is born.

It is worth mentioning that, linked to physical illness, there may be an obsessive process of disembodied entities that approach the sick person to revenge because of something. Often they were victims of the ill person in past lives and now return to do justice with their own hands. They are sick spirits who are unaware or do not trust in the mechanisms of Divine Justice. The approximation of these disembodied hearts by obsession aggravates the symptoms of physical illness, further harming the patient.

On the other hand, we know that there are situations where symptoms stem only from mediumship, not from a physical illness. When the mediums study mediumship and are well oriented, do not have any psychological problems, nor suffer difficulties in social interaction, since their critical capacity and analysis remains unchanged. They have full control of the phenomenon and manifestations that operate through them.

In fact, over time, mediums have personal growth and even a more generous and charitable attitude towards others. All this demonstrates these symptoms come from a healthy and non-pathological spiritual experience, as observed in schizophrenia.

48. How does Spiritism analyze Panic Syndrome?

Panic Syndrome is characterized by sudden bouts of fear where the person believes may die at that very moment; it is accompanied by accelerated heartbeats, sweating, shortness of breath, and a sense of fainting. The person fears that a new crisis will happen because they do not know what can trigger it.

Several stimuli, both internal and external, may cause a second outbreak, such as a very rigorous education by parents through threat and blackmailing, creating an individual with an insecure personality. On the subject, the view of the Spiritist Doctrine is fascinating, because it broadens the horizons about this disease.

The spirit Joanna de Angelis informs that in the anamnesis of the disease, the genetic factor has a high load of preponderance. It is a physiological dysfunction and predominates in females, with the interference of hormones. It

has a lower incidence during pregnancy.²⁰¹

Spiritism shows that, if the causes of the problem cannot be identified in the current existence, they are most likely to be from past lives.²⁰²

Noble Joanna de Angelis states that the roots of panic disorder accompany the person who disregarded the sovereign laws, based on love, justice, and charity, printing on the genes a need to repair crimes carried out in past lives. She also advises that, despite the severity of the crisis, the panic disorder does not lead the patient to disincarnation, although it causes this strange and painful sensation.²⁰³

Thus, a poorly resolved situation in previous lives can return in this new reincarnation as a tendency to panic and can be aggravated by the presence of obsessive spirits. They take advantage of our sick memories and mental archives to promote the emergence of terrifying pictures in our psyche, causing Panic Syndrome.

The measures that can be adopted to end or at least reduce the fear is indeed to seek the experience of the Redivivo Gospel, seeking to reform thoughts, attitudes, and feelings, trying daily to be a better person and an integral human being, like the divine master Jesus.

Prayer can and should be used as a means of assisting in crisis and difficult situations. The strength received from friendly spirituality, through prayers, is fundamental in these circumstances. Besides, the support of a therapist, psychologist, or psychoanalyst is also essential, reconciling with the various spiritist therapies, such as doctrinal meetings, passes, magnetized water and, the sessions of desobsession if necessary.

When a man seeks intimate reform and self-knowledge, he can improve as a human being and abandon the old tendencies that once imprisoned him and did not allow his evolutionary journey. Therefore, it is essential to fight daily to live according to the laws of justice, love, and charity, for only in this way we will be healthy, live well, and progress spiritually.

201 Franco, Divaldo. *Self-discovery*. [s.l.]: Leal, 1998. p. 119.

202 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasilia: FEB, 2013. p. 80.

203 Franco, Divaldo. *Love, Unbeatable love*. By the Spirit Joanna de Angelis. [s.l.]: Leal, 2015. p. 96.

49. How does Spiritism analyze sociopaths, psychopaths, schizophrenics and obsessives?

Mental disorders, such as schizophrenia, depression, and personality disorders, such as sociopathy and psychopathy, according to the guidelines brought by the Spiritist Doctrine, originate from a restless and disturbed soul. We are all in a reincarnation process aiming at our spiritual evolution.

People who present the types of disorders mentioned above are also in this same process of evolution, but they are spirits who, in past lives, made great mistakes, acting in non-compliance with the Laws of God. Many may have turned to crime; others committed suicide, others still disagree too much with the divine law, recording in their perispirits these negative vibrations.

Everything is engraved on our perispirit. All our experiences, whether positive or negative, are recorded in our unconscious and subconscious, and to a lesser extent in our consciousness, referring to what we will bring to current life.

Therefore, when spirits return to physical life by reincarnation, although they do not remember the mistakes, and misconceptions they made in past lives, these matrices of error return in the form of tendencies, emotional and/or mental imbalances. Inferior spirituality takes advantage of disharmony to aggravate the disease through an obsessive process, and the picture gets worse due to the connection established by the sick with that inferior spirit.

In these cases, spiritual obsessions almost always accompany individuals who defy the divine law. Thus, they capture all the moments and negative spiritual suggestions that turn into fixed single ideas, received by the individual as indisputable truths, increasingly distancing him from common sense.

Then, we can see that everything is the result of our past errors. Of course, there is a differentiation between mental and personality disorders, especially regarding the spiritual causes of the past. In the case of mental disorders, the negative matrices of the past, usually due to guilt, contaminate and get the perispirit sick, so when it binds to the physical body during the fertilization, it transfers the sick matrices, compromising the physical body's development. Thus, there is a genetic and hereditary factor compromising the organism.

In the case of schizophrenia, therefore, as already explained in a previous question, in the current life there is a physical problem that transfers to the mind, there is not only a spiritual issue, but an organic one as well. Therefore, it is necessary to have medicinal, psychotherapeutic, and spiritual treatments.

In personality disorders, some researches²⁰⁴ identify that criminal behavior would also have a genetic factor, especially with the HTR2B gene, responsible for serotonin production. Still, it would not be determinant of the impulsive behavior of the individual. Men who have a higher level of serotonin have greater control over their impulse in general, and particularly sexual desires, as well as less aggressiveness and anxiety. If this hypothesis is correct, the low serotonin levels in psychopaths would be a relevant prediction.

The main difference between psychopaths and sociopaths is the latter's ability to feel remorse and guilt, emotions that are not demonstrated by the former. Psychopaths know precisely how to conceal their emotional state. They look extremely cold in the face of the worst crimes committed. They are usually narcissists, self-centered, they think a lot, but feel very little, their actions always pursue their own benefit, pleasure, satisfaction, and power. Moreover, they feel joy in the wrong things. They get offended easily and become violent because they cannot stand any contradictions. They always seem like victims.

In the spiritual aspect, sociopaths and psychopaths are very imperfect spirits who disagree with God's law, because they feel injustice in some way. That feeling returns in the current existence through an intimate revolt that ends up compromising the creature's own personality, although his physical organization is typical.

Something that proves that statement is that the psychopath does not lose his ability to judge, of differentiating right from wrong, but he does not feel any guilt because of the mistakes made. Thus, even though psychopaths get psychological and spiritual orientation, their problems will be rarely solved in a single reincarnation.

In general, there will be necessary several reincarnations for the process of conscience about Divine Justice to be present, as well as the outcrop of guilt consciousness. It is not uncommon for these spirits, to have the free will curtailed in future reincarnations, because of the attitudes committed in the past. They can be born with severe mental and physical problems. Physical life will represent a prison and, at the same time, learning, to be able, in future reincarnations, to walk towards good, love, and truth, experiencing the Redivivo Gospel and God's laws.

204 Monographs Brazil School. *Genetic factors that influence psychopathy and sociopathy*. Available on: <<https://bit.ly/2nBZFpp>>. Access on: 14 Aug. 2018.

In the book *Memoirs of a Suicidal*,²⁰⁵ it is reported the psychotherapy of a probable psychopath. A wicked criminal who receives the visit of a disembodied therapist every day, who gives him classes of “Christian morals.” The therapist teaches him about the moral and fraternity, and the inmate should write in a notebook, meditate, and reflect. Later, he presents a review of the conclusions made around the taught subject, a methodology that allows the master to make precious clarifications, to each contestation of the hardened disciple.

The treatment was like an indoctrination conducted by the master, like those performed in spiritist houses, but certainly enhanced by the circumstances and great wisdom of the exhibitor. In Spiritist Centers, it is not advisable to interpret it as a typical case of obsession. Even if there is the application of passes and the assistance of evangelical lectures, with clarification on the reincarnation and immortality of the soul, it is not advisable to replace medical treatment with spiritual support.

50. How does Spiritism analyze Alzheimer’s?

Alzheimer’s is a degenerative, progressive and incurable neuropathology, which ends up causing an atrophic in the cerebral cortex, with gradual death of nerve tissue and a change in the brain structure. This change, due to the loss of connection between neurons, results in dementia, which is characterized by the absence or decrease of brain functions, the cognitive capacity of the person is altered, the reasoning, memory, the language, and even personality get compromised.

Those with the disease suffer very sharp forgetfulness, especially of recent memory, and, as the pathology gets worse, the patient also loses the so-called long or distant memory and, finally, loses the routine memory, with difficulties to perform trivial tasks of everyday life without the help of others. The number of people with recent memory changes and attention deficit grows, which is the first phase of Alzheimer’s disease.

Do you wonder if Alzheimer’s disease would be, according to the Spiritist Doctrine, related to specific atoning processes, or would it be of purely organic origin, without any relation to the spirit?

It is worth mentioning that this theme requests more scientific researches, as well as from Spiritism. The Spiritist Doctrine, however, enlightens us that

205 Pereira, Yvonne Amaral. *Memoirs of a suicidal*. By the spirit Camilo Castelo Branco. [s.l.]: Luz Espirita, 2008. p. 142.

the vast majority of diseases come from spiritual causes. We must aim to correct in physical life what we fail to correct in the spirit. In each disease, there is an excellent opportunity to rescue and adjust to God's law, which allows man the necessary spiritual circumvention through pain and limitations imposed by diseases.

In Alzheimer's disease, there is a kind of "isolation" to which the spirit is submitted, considering that the spirit is not sick, but the body, due to the deterioration of mental functions, imprisoning it. Alzheimer's ends up being a massive opportunity for the family to train and develop patience, tolerance, unconditional dedication to others, and the appreciation of life. It is a possibility of collective rescue. Let us remember that those who take care of others today may have been a tormentor in the past, who needs to readjust their conduct or also develop feelings in the current existence.

The Medical-Spiritist Association of Brazil, in studies on the subject, has brought, regarding the Alzheimer's, some hypotheses of spiritual causes, based on systematic studies of spiritist works, such as the works of André Luiz, psychographed by Francisco Cândido Xavier. As spiritual causes for the disease, scholars have cited the rigidity of character, very inflexible people, severe obsessive processes, guilt, depression, and sick feelings, such as hatred and emotional pain, primarily when it is maintained a for long time.

There are spiritual causes that may be related to the development of Alzheimer's, such as obsession and self-obsession. In the first, the serious harassed may suffer organic consequences, which are usually due to the emanation of sick thinking of both the obsessive and the sick themselves, reflecting in the physical body the harmful effects of these vibrations. This fact could perhaps explain why the atrophy observed in the brain, considering that this is the material structure most impaired by low-level spiritual vibrations.

We also see self-obsession, which seems to be the essential cause of Alzheimer's attributed to spiritual origins. It is a harmful process whose origin is in the spirit itself. It is common in people with rigidity of character, introspective, self-centered, and bearers of sick feelings, such as the desire for revenge, pride, and vanity.

The feeling of guilt unconsciously rooted in the spirit often dragged during various reincarnations, is undoubtedly a determining factor. The spirit is called to face its own consciousness; it needs certain isolation and temporary forgetfulness of the past actions so that it can purify itself and return to the spiritual plane in better evolutionary conditions.

People who have Alzheimer's are most likely involved in the two situa-

tions above. Let us remember that negative thoughts attract spirits in the same vibratory tune, and it is easy to trigger an obsessive process, a kind of symbiosis. Thus, considering such a harmful process can exist for many years, the development of the pathology in the senile phase is not surprising; it is to say, psychic torments that last a lifetime is reflected, at the end of life, in various diseases.

The spirit Inácio Ferreira²⁰⁶, examining Alzheimer's disease, designates it as spiritual, he states that its gene has its origin in the spirit, a fact to be, sooner or later, discovered by science. He teaches that the disease does not harm the incarnate spirit, but helps it, to the extent that, while the body collapses intellectually, it has an excellent opportunity to rescue mistakes of the past, bringing back from the rubble of oneself a new existential perspective.

He recalls that, in most cases, the people with Alzheimer's, suffer processes of self-obsession, requiring adjustment with their consciousness. If it were not like that, there would be no reason to justify the permanence of the spirit in such a condition; it is to say, with its intellectual faculties suspended for so long, such as undead in an existence that may seem meaningless. Therefore, the patient loses the memory partially or entirely, for an adjustment of accounts with himself, with his unconscious despotism.

The spirit Manoel Philomeno de Miranda, in the work *Psychiatric and Obsessive Disorders*²⁰⁷, confirms that Alzheimer's disease is a scape vehicle for the patient and his family group. The situation gets worse because of the presence of disembodied opponents that afflict the victim in tormenting processes of aggression spirit to spirit. This influence is possible because the patient is continuously in partial unfolding due to the impossibility of using the brain and keeps having hallucinations due to the fear inflicted by the obsessives.

He reminds us that in all processes of spiritual rescue, there are two involved. The obsessed uses any opportunity, even subtle, to take revenge. The obsession, for this reason, is not always perceived externally, it is also present in the stages of coma, apparent death, brain degenerations, among others.

He highlights the heredity as a curious fact, which plays a fundamental role in its manifestation. The author tells that these patients are spirits involved in identical crimes practiced together, which is why they return in the same biological group, favoring finding genetic factors predisposing to the

206 Alzheimer's - Spiritual Evil. Available on: <<https://bit.ly/2w5lsd8>>. Access on: 13 Aug. 2018.

207 Franco, Divaldo Pereira. *Psychiatric and Obsessive Disorders*. By the spirit Manoel Philomeno de Miranda. Salvador: Alvorada, 2012. p. 96.

onset of moralizing disease.

In the book *1/3 of Life*, Wanderley Oliveira's psychography, in the chapter entitled *Remembrance of Performed Activities*, the spirit Dr. Fernando, talking to an incarnate carrier of the disease, unfolding by sleep, informs there is a range of reasons why someone is affected by Alzheimer's. One of them is to allow the spirit to get rid of harrowing emotional conditions, slowly and gradually, and emotional pain is another reason. A sudden disincarnation would cause the creature to reach the spiritual plane in intense mental and madness disorder, resulting from severe offense to emotional structures.²⁰⁸

During the emancipation by sleep, he adds that the disease allows some spirits a lucid life, in a state of harmony, allowing smooth and gradual adaptation. It is to say, the spirit gradually cleanses its aura, readjusting its heart and balancing its mental field. He emphasizes that the time outside the physical body is a redemptive blessing full of opportunities, for many coma patients and other physical conditions of suffering. There is always a useful end and precious lessons in the bed of pain of the disease.

Anete Guimarães²⁰⁹, a psychologist, university researcher, and great spiritist exhibitor, speaking about Alzheimer's disease, says the cause of the disease is not a bacterium or a virus. It is an autoimmune disease, the brain begins to deteriorate, and there is no accurate indicator of how this happens, whether because of some food ingested or age. However, it has been discovered an activity that apparently has spared people from Alzheimer's. It allows them to reach very advanced age without developing the disease and, even though it is impossible to recover what has been lost, it slows down the speed of degeneration.

She highlights that when you feel joy, genuine pleasure, true love for what you learn, knowledge is archived differently, it becomes a way of being and thinking, not a memory. Thus, when we deal with knowledge as an emotional process, it becomes part of us, so that neither Alzheimer's nor death can take it away, knowledge ends up being part of the brain and even of the perispiritual structure.

Thus, even though there are no vaccines or medications for this disease prevention, there has been a decrease in the probability of the onset of Alzheimer's when healthy habits are adopted, mainly related to mental health. Spiritually speaking, the practice of charity, the development of love for others,

208 Oliveira, Wanderley. *1/3 of life*. By the spirit Ermance Dufaux. 1ed. Belo Horizonte: Dufaux, 2016. Kindle file.

209 Anete Guimarães talks about Alzheimer's in Miami. Available on: <<https://bit.ly/2w5xrHA>>. Access on: 13 Aug. 2018.

the exercise of ethical and uplifting work function as prophylaxis for diseases of the spirit, and our health is therefore directly linked to the conquest of our spiritualization.

51. How does Spiritism analyze anorexia?

Anorexia nervosa is considered an eating disorder where the person loses the critical sense of body image. 95% of cases occur in adolescents and young adult women. The study of the causes of the disease is still little known. It can be determined by several factors that interact with each other and trigger the disease, such as genetic, psychological, social, cultural, nutritional, neurochemical, and hormonal.

Events such as losses, separations, organic diseases, body image disorders, body similarity dissatisfaction with the mother, depression, anxiety, among others, may contribute to the onset of the disorder. Spiritually, we see that the cause of the disorder may have its origin in the depths of the unconscious, it is a reflection of complexities acquired in previous lives or, concomitantly, in experiences arising from the infant phase of current life.

The magnetic darts present in the spiritual body are reflected in the physical body, unbalancing it and causing physical and psychological diseases to arise, in addition to the obsessive aggravating, almost an epidemic on Earth nowadays. According to Roberto Lúcio²¹⁰, a doctor from Minas Gerais, eating diseases, concerning the spiritual aspect, go beyond psychological problems, affecting people of little faith and, therefore, easy targets for the influence of malicious spirits.

In the case of bulimia, another eating disorder, the creature feeds excessively and then feels guilty. Here, as in anorexia, the person seeks an aesthetic beauty considered ideal. Although there is a desire to feed, the person continually lives an existential conflict between beauty and hunger.

There is also the compulsive eating disorder, a situation in which the individual overeats as if it were the last meal of his existence, and excludes social conviviality because he feels ashamed by the way he feeds. They are usually obese and with low self-esteem. They also suffer from depression, which makes them eat even more.

Thus, we can observe that there are three aspects to help identify the spiritual cause of anorexia: emotional complexes from past lives, not only in

210 TV Mundo Maior. *Eating disorders, what may be the Cause?* Available on: <<https://bit.ly/2w2Yxz0>>. Access on: 14 Aug. 2018.

childhood; a very thick load stored in the perispirit; and obsessive spiritual influences.

The benefactor Joanna de Angelis²¹¹, teaches about the first aspect, that love is the nourish for life because it harmonizes man and balances his perispiritual body. This time, she elucidates that when the creature finds himself unloved, unconsciously, he creates a regressive picture and perceives they are not sufficiently fed by love, expressing a feeling of reaction through anorexia nervosa or lack of appetite. The lack of love may stem from both the current reincarnation and the previous ones, as it happens kind of often.

Regarding the negative loads accumulated in the perispirit, we know that by its plastic property, the spiritual body can receive the impressions of thought and shape itself energetically, under the content of the emitted effluvia. Well, such morbid impressions of past lives may be responsible for the appearance of ego disorders concerning the body image. It is to say, the individual feels the unhealthy vibrations of his perispirit and develops low self-esteem, distorting the image of his own body.

Referring to obsessions, they only settle because there is conscious or unconscious harmony of the individual, who welcomes the influences received, which can make the sick picture worse and, also, originate from disagreements of the past, or of symbiotic harmony with evil-oriented spirits. Just as the diseases of the body manifest when there is some lack, the obsession shifts from the mind to the physical body, due to moral imperfections that deeply mark the perispirit.

In severe cases of anorexia nervosa, it is important to consider all the aspects listed above, as they interconnect in some way. The doctor Roberto Lucio²¹², addressing the obsessive element of anorexia, reports a case that occurred at André Luiz Hospital. There was a patient diagnosed with anorexia. She was 1.60 meters tall and weighed less than 40 kilos and, even though the degree of malnutrition was critical, she complained that she did not understand why God made her so fat. In one of the therapy sessions of past lives, it was discovered that she was a lady of slaves, in a previous life, who tortured black people, placing them under the house, without food and water, to starve or be eaten by animals.

At some point, one of the spirits of these slaves arose and said that, as they were under the house, dying, they said that she would die thin and de-

211 Franco, Divaldo Pereira. *Self-discovery, an inner search*. By the spirit Joanna de Angelis. Salvador: Leal, 2013. p. 34.

212 TV Mundo Maior. *Eating disorders, what may be the Cause?* Available on: <<https://bit.ly/2w2Yxz0>>. Access on: 14 Aug. 2018.

formed. That showed the presence of an obsessive and vengeful spirit, who led the patient to lose her senses and common sense about food and her own image.

The benefactor Joanna de Angelis²¹³, in the book, *Get Free from the Evil*, psychography by Divaldo Pereira Franco, in a text entitled *The Youth Dictatorship*, teaches that today's culture exalts youth too much. It offers young people the most beautiful contributions to pleasure, without being mature and psychologically prepared. The immaturity of young people thrown into the tyranny of the moment is responsible for the violence, exploitation of the weakest, presumption or loss of self-esteem, for unfortunate eating disorders leading to anorexia and bulimia, all aiming to be framed to the demands of fashion around physical beauty, which makes difficult the possibilities of a happy and healthy future.

She points out that remains young at any age anybody who cultivates the ideals of beauty and service to society, not only those who have a young physical body but mainly those who can love and smile, even in situations of struggle and pain. The years of youth are relatively short compared to a long existence. However, when they store constructive values in this period, those values remain forever as a driver of aspirations and maintainers of the deep feelings of the being.

When we promote the education of the young people, guiding them about the transience of the things of life in matter and teaching about the beautiful moral acquisitions, we built responsible citizens, who promote the progress of society and advance towards fullness. Therefore, it is up to us to seek the balance between the physical and spiritual body, because the first allows us to perform healthy activities and the second promotes our purification, allowing us to achieve more evolved plans of creation. Whenever we violate God's *laws*, remember, we will assume a burden that will need to be necessarily rescued. Diseases are often a consequence of such misunderstandings.

52. How does Spiritism analyze cancer?

It is called cancer, the disease caused by the uncontrolled growth of a cluster of cells, which spread throughout the body. There are several types of cancer, some are more aggressive than others. We will try here, based on the information brought by the Spiritist Doctrine, to bring some reflections on the subject, assisting us in understanding the spiritual and material factors of this

213 Franco, Divaldo Pereira. *Free yourself from evil*. By the spirit Joanna de Angelis. [s.l.]: EBM, [2012?]. p. 26.

disease.

We can say that cancer is a spiritual disease. However, other factors of material origin can influence the onset of the disease. Currently, it is common to notice the development of negative habits, which cause an organic predisposition to cancer, such as smoking, alcohol, stress, excesses of all kinds, poor eating habits, among others.

However, cancer is usually a karmic disease because we are inserted into the law of cause and effect, and, depending on our negative or positive attitudes, we may receive health or illness as a result of its impact. Let us remember that the physical body reflects the spiritual one that, on the other hand, will reflect on our mental body. Joanna de Angelis, in the book *The Conscious Being*²¹⁴, teaches that the pathologies are directly related to the mental state of the spirit, the human creature is constituted by the energy that the spirit sends to the material body and the nervous system. Thus, any imbalance gives room for diseases and disorders, triggering pathological problems, the so-called diseases.

Joanna de Angelis lists several factors that cause energy flow imbalance, such as love, anguish, grudge, and hatred. The love quoted is not the sublime, but the rude and possessive one, in which the participants move by the strength of desires, the great demolisher of cellular structures. The more a person desire and enjoy, the more it is demanded and suffers. When the individual does not satisfy his desires, the mind gets polluted with the harmful rays of emotional disarray, as well as immunological defenses and vibration of mental harmony, and the creature get sick.

Anguish, presented as an effect of frustration, is similar to the dense toxic burden that the person aspirates slowly, poisoning the being with endless sadness that sometimes tries to escape through suicide or by a desire of disappearing, aiming to end the suffering. The grudge produces destructive acids that end up consuming the vital energy of the individual; it opens intercellular gaps for imbalance and the emergence of diseases, such as deep psychoses and schizophrenics episodes of complicated repair.

Hatred is a fulminant toxic to the oxygen of the mental and physical health of the creature. Its destructive power is compared to polluting agents and responsible for significant emotional disorders. Hatred generates disturbances in the respiratory, digestive, and circulatory tract. It is responsible for cancer and matrices of mental and social disorders that pungently afflict life on

214 *Id. The Conscious Being*. By the spirit Joanna de Angelis. [s.l.]: Leal, 2008. p. 25.

Earth.

The spirit Joanna de Angelis, now in the work *Recipe for Peace*²¹⁵, also says that a lousy mood is a cancer originator. This feeling attacks a wide range of frivolous society. It generates irritation and triggers many evils for the creature, with an organic and psychological misfit on the part of those who feed it, give room for the emergence of psychosomatic diseases of complete treatment. She emphasizes, therefore, that many kinds of cancers have their origin in insane moral behavior, aggressive mental attitudes, and sick emotional supplications. It is necessary to monitor feelings and fight against bad mood, keep inner dignity, avoid rude manners and offenses.

The benefactor concludes, claiming that the Gospel is a lesson of endless optimism, and Spiritism is the doctrine that updates it. It invites the creature to continuous moral transformation to achieve inner building.

Therefore, our health comes from the eternal being, from the experiences of past lives, and, depending on the consciousness and behavior, each one will suffer or not with karmic diseases. In the case of cancer, it can eliminate the shadows of the past, but only the right actions, and the way we deal with diseases and problems can, illuminate our walk.

Depending on our reaction to pain, which can be resignation or revolt, we will or not atone the mistakes from the past and walk to a bright future. The mere fact of suffering will not rescue and pay off our debts with God's *law*, but the way we are suffering.

Also, due to the changes that usually happen in the family, cancer can also be considered a rescue and a need to learn for the family as a whole. Because, when family members change and take care of the sick relative, each pays less attention to themselves, acting with less selfishness and more charity. In the spiritual aspect, therefore, cancer promotes the healing of the spirit and, in a way, of the family.

We must see cancer as an attempt of spiritual rebalancing for those who did not know how to elaborate their emotions well, throughout their lives. It is always an excellent opportunity for reflection and evaluation around the creature itself, a return to the Creator.

53. How does Spiritism analyze Down Syndrome?

In the physical body, the cause of Down Syndrome stems from the presence of an extra chromosome 21 in the cells, known as trisomy of chromoso-

215 *Id. Recipe for Peace*. By the spirit Joanna de Angelis. [s.l.]: Dawn, 1984. p. 28.

me 21. A situation that is impossible control, according to medicine. This fact occurs in 1 of every 500 children born. The characteristics, in most cases, are some mental disabilities, anomalies in bone development, and various internal organs.

People with Down Syndrome present some physical characteristics that cause a delay in the motor functions of the body and mind. They have slow learning. However, according to research, it is not hereditary or the result of the kinship of the Parents.

By the Spiritist Doctrine, the explanations to reincarnate with the syndrome gain another dimension, which we will try to address now. It is worth mentioning, that reincarnation with Down Syndrome represents a tremendous and beautiful opportunity for evolution, both for the reincarnating spirit and the parents.

Within the vision of Spiritism, we know that nothing happens by chance, each event observed on Earth happens for a reason, which stems from the law of action and reaction, to which everyone is subjected. According to the book *The Genesis*²¹⁶, the spirit itself shapes its wrap according to its needs. It is perfecting, developing, and completing the organism in a compelling way for the manifestation of new faculties, carving it according to its intelligence, which is why the spirit prints its character in the traces of physiognomy and body lines.

Spiritual energy acts as a biological organizing field, it influences genes and cellular dynamics, so that physical, chemical, organic and biological transformations of cells are oriented and directed by the spirit, which presides over everything. The perispirit is thus responsible for the formation of its physical body, situated in a denser vibratory environment that will go through the necessary experiences to awaken its spiritual potentialities.

In *The Spirits' Book*²¹⁷, when spirituality is questioned about idiocy (a designation given at the time for mental disability), it responds that it is an atonement, due to the embarrassment they experience and the impossibility of manifesting themselves through underdeveloped bodies. The syndrome arises from the abuse they made of certain faculties. It means a temporary stop when a man abuses the intelligence; his intellectuality sometimes becomes a scourge.

216 Kardec, Allan. *The Genesis*. 53 ed. Brasília: FEB, 2013. p.187.

217 *Id. The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 373. p. 202.

Kardec points out that moral superiority is not always proportional to intellectual superiority. It could be necessary that great geniuses atone much, which is why frequently the spirit finds limitations to manifest itself, in future reincarnations, like handcuffs that hamper their movements. He also says that the assholes and the idiots would be the ones with brain problems, as the lame would be that of the legs, the blind one from the eyes.

In the new reincarnation, the physical body functions as a filter that will drain the shadows and deleterious energies formed by the debtor spirit. These energies will only let intelligence work generally after they have dissipated completely, clearing the perispirit. However, it cannot be generalized because each case different.

There are spirits, for example, who ask spiritual mentors to reincarnate with a particular deficiency, since they understand that this condition is for more appropriate use of reincarnation, to evolve more rapidly, not because they have abused from their intellectuality in past lives.

The spirit Miramez asserts that although these spirits are paralyzed in progress, their evolution continues, even slowly. The force of the law drives them, nothing remains stagnant in the universe, everything moves in the dynamics of God, in the process of awakening the inner light to reach greater values of the immortal being.²¹⁸

The limitations imposed by Down Syndrome are for the body, not for the spirit, for it will have the opportunity to learn the fundamental lessons, such as patience, resignation, humility, simplicity, and the development of its willpower and perseverance. There is excellent merit when a spirit receives pain in its path, for through it, the soul meets spiritual liberation and, while it haunts those who suffer, in the background, it is a light to make us understand the Father's love for all his children.

Moreover, it is worth mentioning that the parents are not chosen randomly. As in any family, there are deep bonds with their children, parents may bear part of the reasons that led to the fall of these spirits, and therefore need to fight and suffer together. However, it can also be spirits with immense ability to love who agree to support these creatures in such a delicate reparatory experience.

Finally, parents will have the chance to evolve by educating this spirit with love, dedication, and mostly with patience. Let us remember, there are

218 The Spirits' Book commented by the spirit Miramez. Available on: <<https://bit.ly/2BhiIPC>>. Access on: 15 Aug. 2018.

singular limitations and needs, but there is also a potential to be developed and that needs to be appropriately stimulated, through an education that enables learning and love, an essential factor in the development of any child.

53. How does Spiritism analyze autism?

Autism, also called Autism Spectrum Disorder (ASD), is characterized by a brain development problem that typically appears in the first three years of life and interferes with the communication and social interaction skills of the child, besides the development of repetitive movements.

It is a disorder that has no cure and can manifest itself in different degrees. There are some patterns used to diagnose the child with the disease, such as the perception of the baby's gaze, it is to say, if he avoids eye contact with his relatives or caregivers, does not respond to calls or contact stimuli, such as tickles.

Parallel to the difficulty of social interaction and communication, autistic people may present aggressive behavior, attachment to objects, and preference for routines. The autistic does not like physical contact, avoids looking at people, which is why they are almost always with their heads down. Besides, as a natural reaction to their difficulty in sociability, they react negatively to noise and crowds.

To better understand the view of Spiritism about ASD, let us remember the purpose of reincarnation. Spirits report that God imposes reincarnation so they can evolve to perfection. For some, it is a mission, and, for others, it is an atonement. During the evolutionary process, many suffer the difficulties of body existence in an atoning way. Moreover, they highlight another purpose, to place the spirit in a position to face its part in the work of Creation, it is to say, reincarnation makes it an instrument to fulfill God's orders.²¹⁹

In other questions, spirituality informs, that mental limitations are atonements arising from the abuse of certain faculties in past existences, physically presenting a temporary stop of intellectuality. However, the spirituality advises that, in the condition of a free spirit, as in the unfolding by sleep, it often has an awareness of its mental state, understanding that the restraints that prevent it from flying are atonements and trials.²²⁰

However, spirituality points out that although the disorganization is of the body and not of the spirit, the spirit acts on the matter, and it reacts to it,

219 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 132. p. 105.

220 *Id., ibid.* Q. 373-375. p. 202.

within certain limits. The spirit may be temporarily impressed by the alteration of organs. Thus, if body limitation stays for a long time, it exerts influence on the spirit from which it will not be freed but after getting rid of all material impression.

As we know, there is intelligent power guiding DNA formation during fetal development, after fertilization, so that the reincarnation entity, according to its evolutionary harmony and reincarnation need, will record its genetic map in the on the matter in the DNA. Cell transformations are guided and directed by the spirit. It is to say, autism and other serious mental disorders stem from deviations of behavior experienced in past lives, that precede genetic predisposition and neurological dysfunctions.

By reincarnation, then, the past of faults and the current genetic, neurological, and mental alterations observed in autism are linked. The disorder may result from the fact that the spirit rejected reincarnation, or has severe perispiritual lesions that produced neurological changes and, consequently, autism.

In the first hypothesis of autism, guilt awareness causes severe damage to the perispirit and, of course, in the physical body. It is unable to generate a healthy body, so the spirit is trapped in the deficient body, with no possibility of communication. In the second possibility, the creature marked by guilt is afraid of receiving the consequences of its acts in the new physical existence, and rejects reincarnation, provoking autism.

In the book *Madness and Obsession*²²¹, by the spirit Manoel Philomeno de Miranda, in chapters 7 and 18, referring to the self-obsessive phenomenon and the awakening of Aderson, the hypothesis of reincarnation rejection is confirmed. Dr. Bezerra de Menezes says that the guilty individual is reappointed to reincarnation, often compulsory, eventually seeking organic incarceration to escape the severe faults of the past without rescuing them. It is considered an intense process of self-obsession with conscious abandonment of life. He concludes elucidating that several creatures crave mental alienation, autism, escape from the victims, and erase the memories that disturb them.

In spiritist literature, there are two books authored by the noble teacher and spiritist Hermínio Correa de Miranda, *Autism – A Spiritual Reading*²²² and *Alchemy of Mind*²²³, which addresses the theme autism from the spiritist perspective. The book brings excellent clarifications about its “whys,” facilita-

221 Franco, Divaldo Pereira. *Madness and Obsession*. By the Spirit Manoel Philomeno de Miranda. [s.l.]: FEB, [2003?].

222 Miranda, Hermínio Correa. *Autism – A spiritual reading*. [s.l.]: Lachatre, 1998.

223 *Id.* *Alchemy of the Mind*. Rio de Janeiro: Lachatre, 2005. p. 207.

ting the spiritual understanding of humanity about the disorder.

The author explains that reincarnation happens compulsively. The spirit reincarnates even without wishing it and, in such a case, motivated by reasons that only the spirit can tell. The spirit forced to return to the physical plane has no interest in life and the world to which it was forced to be, does not want to interact with the matter or with others. Therefore, as it is not interested in our stimuli and attractions, the more precarious the communication between it and the world around it, the less involvement will have with life on the material plane.

In a work by Carlos Eduardo Sobreira Maciel²²⁴, presented at the National and International Medical-Spiritist Congress, held in June 2007, São Paulo, about the hypothesis of reincarnation rejection, he informs that it is possible to interpret some of the autistic symptoms better, starting with isolation. As minimal participation in material life is inevitable, the autistic reduces the manifestation of some repetitive movements, occupying the mind with irrelevant routines to avoid living with people.

Carlos Eduardo explains that the symptom of spinning around himself may be an unconscious intention of getting dizzy, to cause slight spiritual unfolding of the perispirit, which allows the child to get rid of the prison that represents the physical body, for a short time. Moreover, the manifestation of rejection of a certain part of the body, through self-aggression, can be an indication of rejection of himself and/or his personality.

Concerning the changes of the personal pronouns (referring to themselves as “you” and the other as “me”), he points out that it can result from spiritual obsession, as the disaffections arising from the misconceptions of the past return to collect.

In the work *Reincarnation*²²⁵, the psychologist Adenáuer de Novaes, addressing the complexity of the reincarnation process of spirits in this condition, reinforces that mutism, indifference, and almost complete absence of emotions usually have roots in previous incarnations. He highlights that the acceptance of the current existence would be fundamental, and it is part of the parents’ work. At first, they need to reengage the child in this condition. The role of those who have autistic children is to create a bridge that awakens the interest of autistic son to this world through a lot of love and patience, never

224 Spiritist Medical Association of Minas Gerais. *Autism, Mirror Neurons and Spiritual Marks*. Available on: <<https://bit.ly/2Mo2oSb>>. Access on: 17 Aug. 2018.

225 Novaes, Adenáuer Marcos Ferraz. *Reincarnation: educational process*. Salvador: Lar Harmonia Foundation, 2003. p. 71.

giving up in the face of eventual failures, willing to help that heart which needs to achieve evolution.

According to a report by Carlos Baccelli²²⁶, Chico Xavier, guiding a couple whose son was diagnosed with autism, suggested the gradual decrease of medications used to control successive seizures. Because they made him sleep most of the time, and he was not learning to speak or walk. He emphasized that if his parents did not talk to the child and just let him sleep all day, he would not remain in the flesh, for he refused reincarnation, and the convulsions were attempts of the spirit to break free, to disincarnate. Chico told the couple that it was necessary, in addition to passes and prayers, that they dialogued a lot with the child, calling the spirit to his body and convincing him to remain incarnate, showing that the Earth is not as cruel as it seems to him.

In a lower incidence, autism can also result from an enlightening experience requested by the spirit, aiming to be useful and contribute to science, favoring scientific studies that will benefit humanity. At the same time, it means an individual effort for more significant spiritual progress.

Even though there are not many words in an autistic dictionary, let us remember that the universal language of love is not verbal. For love to be present, there must be sincere gestures and vibrations of pure emotion, full of solidarity, patience, and understanding. People with slighter autism can also be taken to evangelical lectures, assimilating information and educating the soul.

55. How does Spiritism analyze AIDS?

AIDS or HIV is a retrovirus that multiplies in the body, destroying the defense cells, the so-called white blood cells. It is transmitted through sexual intercourse, shared syringes, blood transfusions, as well as by infected mothers who transmit it to the fetus, in childbirth, or by breastfeeding. Because of the decrease in defense cells, the body is left with its immunity very compromised, and immunodeficiency or AIDS appears, which leaves the physical organism prone to infections of all kinds.²²⁷

While there are potent antiretroviral cocktails that avoid viral multiplication and, therefore, the development of the disease and the longevity of its carrier's *life*, it is still a disease that causes a lot of fear and discrimination.

Spiritually speaking, initially, we highlight that the spirit is immortal; its

226 Baccelli, Carlos. *Chico Xavier, in the shade of the avocado tree*. [s.l.]: Ideal, [2010?]. p. 7.

227 Spiritist Medical Association of Minas Gerais. *HIV-AIDS - A spiritist medical vision*. Available on: <<https://bit.ly/2BwnokL>>. Access on: 21 Aug. 2018.

soul is always in the process of evolution. As already addressed in the previous questions, we see that during the numerous reincarnation experiences that allow the spirit relative freedom, the human being, often, acts against God's *laws*, which creates an imbalance with himself and with the Universe. Then, the Creator comes to his aid, making him return to the right path.

For this, several automatic mechanisms of rebalancing take action, causing the creature to experience necessary and often painful situations to return to consciousness and growth as an immortal spirit. Therefore, diseases serve man to rethink his attitudes and feelings, his positioning in the world in which he lives. They are God's invitation to evolution and moral transformation.

AIDS is one of these numerous mechanisms of divine justice to assist those who have moral imbalances, allowing those spirits to get rid of them. Usually, such a disease stems from neglect and promiscuity, as an inevitable result of careless sex. It invites to profound reflections.

Currently, the transmission of the disease through blood transfusion is much more difficult due to the control existing in the organs responsible for blood collection. Concerning children who are born infected, the answer is undoubtedly found in their past incarnations, for we know there are no accidents in divine justice. If a child comes into the world with such a disease, it is to pay off the Major Law, to rescue past errors, such as suicide, promiscuity, disrespect for life.

The spirit usually participates in its reincarnation planning and chooses the genre of its trials according to its current state, past errors, and successes. The spirit knows what its tendencies and predispositions will be, and it chooses the trials that will allow progress and atonement of the faults committed so that it can reach full health.²²⁸

Undoubtedly, AIDS is one of humanity's most potent current mechanisms of purging. It leads people to seek healthy behavior, intimate reform, marital fidelity, and respect for the feeling of others. Full Christian conduct following the Laws of the Father helps in reducing AIDS and other serious diseases.

For many centuries the human being has been using sexuality in an unbalanced way, only to satisfy the most animalistic instincts. We completely forget its divine essence, which is why there are diseases such as AIDS and others sexually transmissible so that they brake humanity. We need to think **of how, with whom, and what we use our sexual energies for.**

The spirit André Luiz²²⁹ informs that infectious diseases appear in zones of morbid predisposition to act in the psyche and spiritual body of the individual. It is a natural consequence of magnetic resonance and the need of the immortal being for rebalancing. The disturbances print in the physio-psycho-somatic tissues certain rupture fields in the harmony of cells; the area gets susceptible to microbial invasion because they do not have the natural sentinels for the regenerative action.

Thus, due to the knowledge of the perispirit, it is known that the diseases result from a perispiritual predisposition. The recurrence of certain mistaken attitudes becomes a triggering agent for conditions such as AIDS. We cannot generalize because the disease appears for various reasons. The risk of contracting AIDS provides the development of self-esteem and one's care, the establishment of limits, and mostly, of intense sexual reeducation, with excellent conditions of spiritual awakening.

The spirit Franklim, in the book *Song of Hope*, offers a testimony of his experience of spiritual growth through AIDS. He claims the disease functioned as an angel of pain, which frees him from the moorings of vices and moral imbalance. He points out that after performing a sad and gloomy walk in the follies of excesses, the disease functioned as a brake. It allowed him to review his attitudes in the moral life, and, with the help of spiritual friends, he was able to free his consciousness from the nightmare of evil and imbalance.²³⁰

Therefore, we must not understand AIDS as a divine punishment, but as one of the many scourges that man, by his negligence, engendered for his own spiritual purification. While it is the result of human folly, the message of the Divine Master is one of love, that gives us the possibility of repentance, renewal, and progress. Therefore, those have AIDS today, is not the moment of guilt, thoughts or depressive and punitive actions, but courage and a new spirit, with the certainty that they are not helpless, for God loves and watches over all his children, surrounding them with His infinite love.

The Father will always grant new energies and inner strength so that we can meditate on life and the meaning of pain and disease in our existence. So we can face difficult moments with confidence in God, knowing that everything helps us in growth and spiritual improvement.

229 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in Two Worlds*. By the spirit Andre Luiz.[s.l.]: L. Neilmoris, 2008. p. 142.

230 Spiritist Medical Association of Minas Gerais. *HIV-AIDS - A spiritist medical vision*. Available on: <<https://bit.ly/2BwnokL>>. Access on: 21 Aug. 2018.

56. Is depression related to mediumship?

No. Although depression can result from childhood trauma, illness, accident, addiction, or stress, a problem of the soul of each individual is the essential cause. In this life, we all bring precarious baggage of errors and successes, which, according to our faults, return in current life through guilt, and if it is not well understood and worked, triggers the depressive process, regardless of mediumship.

Depression is accompanied by intense sadness, melancholy, isolation, and fear. It requires medical help to treat its effects, with the inclusion, in this case, of antidepressant medications, but essentially spiritual treatment, dealing with the original causes and allowing the understanding of its entire process.

On the other hand, those who have a higher mediumistic sensitivity can be more easily contaminated by the influence of inferior spirituality. The ostentatious medium is compared to a radio antenna that captures all vibratory waves. According to the medium's greater or lesser capacity for emotional and spiritual balance, mediumistic education and studies, may not know how to neutralize vibratory frequencies and tune with them in, aggravating a possible existing depressive disorder.

When the individual is in a depressive process, he lowers the vibratory frequency and tunes with the inferior spirituality, which is in that same vibration range and is influenced by such spirits, entering an obsessive process that will aggravate the existing depression. Obsession can occur with ostentatious mediums or not. All humanity is subject to its evil influence; it is not something exclusive to those holders of mediumship.

It is essential to highlight that the negative energies of lower spirituality will only influence the medium if he lowers his vibratory tuning. It is always the harmony that influences us positively or negatively and not the fact that the person is a medium or not. This time, depression is not related to mediumship, but a moral deficiency, of the creature's soul.

According to the Spiritist Doctrine, we cannot affirm that all depression derives from an obsessive cause, just as not every obsession stems from depression, although they are often related. In the case of simple obsession, it is common to observe a change of behavior in the creature, which indicates that the person is in what we can designate as pre-depression. In fascination, depression is clearly characterized, and, finally, when it is an obsession by subjugation, deep depression is observed. In such situations, it is necessary to

combine the therapies of human science, for the treatment of effects, with the spiritists ones, which solve the causes.

It is essential to keep in mind that the best remedy and real cure for depression consist on the moral transformation, because when the creature changes through the experience of the Redivivo Gospel, the law of justice, love and charity, they cease to tune and are not influenced by inferior spirituality. When the connection occurs only with good and superior spirits, we acquire integral health, full life, and spiritual resources to overcome the difficulties necessary for growth and foreseen in our reincarnation planning.

Chapter 6

Cures and Reincarnation



57. What is a spiritual cure?

Spiritual cure derives from a capacity that certain people have to cure diseases, causing some reactions that repair the tissues and organs sick of the body; they are called healing mediums. Kardec addressed the theme in *The Genesis*, when he talked about fluids, explaining that the healing process operates replacing an unhealthy molecule by a healthy one. The healing power is directly influenced by the purity of the substance that will be introduced into the body.²³¹

The healing potential also depends on the energy, will, and intentions of the medium, because the greater these are, the greater energy the medium will emit, giving the animalized vital fluid greater penetration and healing force. In Kardec's observations, we find four fundamental conditions for healing.

The first would be the *healing power of the magnetic fluid* produced by the medium, since each medium has a fluidic emission capacity and, depending on the power of this magnetic irradiation, the cure will be higher or lower.

The second is the medium's will. How much he wants to heal and help people because, as said, this will considerably influence the quantity and quality of the transferred fluids.

The third condition is the *influence and help of spirits*, that potentiate the healing effect, due to the union of the medium's magnetic fluids with the salutary fluids produced by the friendly spirituality.

231 *Id. The Genesis*. 53 ed. Brasília: FEB, 2013. p. 261.

The fourth factor influencing spiritual healing is the *merit* of the one who desires it. When talking about merits, we want to highlight the improvement a specific person needs, considering that some people reincarnate with the obligation to suffer certain diseases, previously provided in their reincarnation planning to help in the process of growth and spiritual improvement.

Thus, even with the help of all the recovery procedures existing within the spiritist doctrine, the person will not obtain complete re-establishment, but some relief from the disease, especially regarding the symptoms and periods of crises. Only higher spirituality has full knowledge of what the individual needs or does not need to go through on matter. Still relief will always be allowed with spiritual treatments aimed to heal the body and spirit.

Therefore, the healing medium, can capture mild and benign fluids from nature and radiate them to the sick person, invigorating the organs and cells of the perispiritual body. Through the so-called chakras or force centers, the perispirit absorbs healing energy received through the nerve plexus and transfers it to the physical body. Prayer and faith in God are fundamental for the success of spiritual treatment, both of the medium and the patient, favoring the concentration and harmony necessary with the higher plane, directly responsible for the whole process, as well as facilitating the uptake of healing energy, avoiding its rejection.

If the medium lacks physical balance, the cure will be compromised, that is, if he is physically sick and unable to donate healthy fluids, he should refrain from doing so. It is more advisable to receive energy and recover health before returning to spiritual healing work. Besides, it is also indispensable for the mediator to have appropriate psychological and spiritual conditions, avoiding transferring imbalanced fluid to the patient, worsening their health condition rather than improving it.

Among the various spiritual treatments offered by spiritist centers, we can mention: 1) passes, which are the transmission of healing fluids from the medium and spirituality; 2) fluidized water, manipulated by spirituality to absorb healing fluids, transforming it into a remedy for the patient; 3) spiritual surgeries, when spirituality works in the perispiritual body, not the physical, vitalizing the sick cells and promoting recovery. When the perispirit heals, the physical body feels the improvement, which is a reflection of the perispirit.

The spirit Emmanuel, in the work *Mediums' Seara*, brings valuable guidance emphasizing that "injuries and wounds, frustrations and defects, in our

external form, are remedies of the soul that we ask from God's pharmacy.»²³² Complete healing will only occur when we correct our current spiritual condition. True health comes from inner peace when we know how to keep it, no matter the time, condition, or place. We can and must seek the health of the material body, without forgetting, above all, to work on the solution of moral diseases, the first cause of physical illnesses.

58. What is the pass?

The Pass is a transmission of fluid energies from a person – pass giver – to the other person who receives them, in a climate of prayer and with the assistance of the Superior Spirits. The spirit André Luiz clarifies that this energy “[...] represents a controlled emanation of mental strength under the lever of will,”²³³ operating a transformation in the cellular field. It is one of the vital elements to promote balance that was lost or not conquered by the individual. It collaborates in the treatment of long-term diseases, in the well-known “phantom diseases” – imaginary diseases – which exist in certain people, in the spiritual disorders and conditions of the mind, obsessions, etc.

The benefactor André Luiz adds, in the book *In the Domains of Mediumship*, that “spiritual resources are intertwined between emission and reception, helping the creature in need, so he helps himself. The reanimated mind recovers the microscopic lives that serve it in the temple of the body.”²³⁴ This is why the pass brings a tremendous and important benefit to the individual, as long as he knows how to receive it with respect, trust, and faith.

Among the fluids and energies originated in the Universal Cosmic Fluid, there is the vital fluid, considered the principle of material and organic life, common to all living beings. It is present in plants, animals, and humans. It is such a fluid that gives life to organic beings. In the past, it was known as nerve fluid. It is magnetic and can be transmitted from one individual to another through passes, invigorating the fluidic energies of the receptor in a healing process.

The medium applying the Pass needs to keep in mind that vital centers or chakras – coronary, frontal, laryngeal, cardiac, splenic, gastric, and sexual-capture energies and transfer them to the physical body, they are in constant energy exchange. Thus, any imbalance in one of them is automatically reflec-

232 Xavier, Francisco Cândido. *Seara of mediums*. [s.l.]: Luz Espirita. 2009. p. 31.

233 Xavier, Francisco Cândido; Vieira, Waldo. *Evolution in Two Worlds*. By the spirit André Luiz. [s.l.]: L. Neilmoris, 2008. p. 131.

234 Xavier, Francisco Cândido. *In the Domains of Mediumship*. Spirit André Luiz. [s.l.]: Luz Espirita. 2011. p. 89.

ted in the whole and, consequently, throughout the physical body. Magnetic support is an important factor in promoting the rebalancing of the strength's centers of the perispiritual organism and the physical body.

There are three types of passes: magnetic, spiritual, and mixed. In the first, the pass giver transmits the magnetic fluid. In the second, Spirituality transmits the vital fluid, not the medium, who is just an intermediary of the spirits. The most commonly used in spiritist houses is the third one when both the medium and the spirits transfer the vital fluids.

The vital and psychic fluid forces of the medium, which depend directly on their state of health and moral elevation, are important factors and should be in moral and organic balance as much as possible. The medium, therefore, donates not only his biological energy but also the spiritual, such condition influences the result. The pass can be of three orders depending on the mental disposition of who applies it and who receives it: beneficial, harmful, and null.

In the beneficial one, the pass giver needs to be in a position to transmit the fluids and the patient to receive them. The proper physical health and spiritual balance of the medium allow their vital and spiritual fluids to be donated. The receiver needs to vibrate and think positively to better absorb the fluidic resources, with a real willingness to improve spiritually. Since the pass only brings a passing improvement, the real cure comes from the intimate reform of each human being.

The result of the pass can be harmful when the medium has precarious health, with deficient vital fluid; with the organism intoxicated by smoke, alcohol, drugs or distorted thoughts or even when he is in a state of spiritual imbalance because of vanity, pride, anger, despair, among others. The patient also contributes to a negative result of the pass when his defenses are very low, unable to neutralize the current of coarse fluids transmitted by the medium because somehow he is tuned with them. In situations where fluids are not attracted to those who receive the pass, the spiritual plane acts by disintegrating the transmitted deleterious load.

Finally, if the medium is willing to help and has the conditions to do so, but the patient has a skeptic position, and does not believe in the healing process, the result will be null. In such situations, the beneficial energy is rejected because of the aversion of the patient. It is worth mentioning that it is not always possible to heal entirely through passes. It is fundamental to understand the various primary causes, the origins of the diseases of the body and mind, the main source of our sufferings. According to Luiz Carlos de Melo Gurgel, in the chapter "Sick and Diseases" of the work *The Spiritist Pass*, the

causes can be fluidic-environmental, obsessive, or karmic.²³⁵

The fluidic-environmental one occurs because we are surrounded daily by various fluid emanations. On Earth, those with low vibratory content predominate. When the individual absorbs them, the relative harmony of the organism is compromised, and particular illnesses appear. When we can keep a high vibratory pattern, avoiding energetically polluted environments, and using the pass as a cleaning mechanism, diseases originated from environmental fluids disappear entirely.

Diseases can originate from obsession, be karmic, or by affinity. The first ones, happen when in any of our reincarnations, we harm someone creating a desire for revenge that extends to other incarnations. The diseases by affinity, occur when the spirit has feelings and desires towards the incarnate. That proximity makes the illness symptoms or accident that caused the disincarnation of the spirit to resonate in the incarnate, making him feel sick. On these occasions, the pass works as a complementary mechanism of harmonization because healing depends on the change of attitudes, thoughts, and vibrations of the incarnate.

Karmic diseases stem from the fact that man, in various incarnations, misuses the organism, compromising his functional balance and reducing his life expectancy when, for example, he uses alcohol, narcotics, sex and food in excess, etc. When reincarnating, due to the damage caused to the spiritual body in past lives, the individual is born with certain frailties or organic impairments, which cannot be fully resolved by the passes, which can only relieve the sick manifestations.

It is also worth mentioning that everyone can develop healing mediumship. The human being holds fluids and healing forces and, according to the way of life, intimate reform and sincere desire to do good and charity can become a pass giver. Acting in the donation of healthy fluids and assisting in the treatment of physical or spiritual diseases in the Spiritist house. Pass givers are not particular predestined creatures.

The act of healing with Jesus is accessible to all creatures. It is enough to have a good heart and a clean mind, without evil feelings or thoughts; sincere desire to help, no vanity or selfishness; absence of addictions that contaminate the fluids transmitted to the patient and; finally, faith, believing in the effectiveness of the work done.

235 Gurgel, Luiz Carlos de Melo. *The spiritist pass*. 6ed. Brasilia: FEB, 2015. Kindle file.

59. What are the so-called “healers”?

Healers or prayer makers are nothing but healing mediums, acting more rudimentarily, but always aiming to help others in healing their physical or spiritual evils, practicing charity. With their movements, though unconscious, the healers apply a magnetic pass to people and perform the exchange of deleterious energies for positive. It is one of the oldest forms of healing in the world, present in all peoples since the early days of humanity.

It is popular in many cultures to make prayers over newborn children when they have the so-called “evil eye.” In these cases, usually adult people, with negative fluidic energy, when they stay with a child in the lap or even because they admire the baby too much, end up contaminating them with harmful fluids, making them irritated, to have a problematic sleep and others discomforts. Healers perform a fluidic cleaning process and, after some blessings or passes, the magnetic fluid emitted by the healer and good spirits contribute to the improvement of the baby. Therefore, the blessing cleans negative fluids.

As in the magnetic pass carried out in spiritist houses, it is indispensable to have vibratory harmony between those who transmit energy and those who receive it, as well as with the friendly spirituality that is present, which is why, often, the healers pray during the assistance to attract good spirits. There are situations where the fluids emitted are exclusive of the healing medium, and the help of Spirituality is not indispensable. However, with the collaboration of Spirituality, recovery becomes faster and more efficient. Thus, faith in the medium, in God’s support, and the certainty of healing are essential factors for the success of the treatment.

The healer, if we can say so, works as a condenser of negative fluids, attracting them to himself, other objects, or plants and thereby freeing the person. The plant’s branches usually used, absorb the sick fluid, then they are buried, functioning as energy pickups. It all stems from a vibration movement. The healer acts in the disintegration of deleterious and virulent fluids. The spirit Emmanuel, in The Comforter, reaffirms that blessing as a mode of Pass, asserting:

The so-called “healers,” so prevalent in the folksy atmosphere, whenever used in charity, are humble expressions of the regenerating Pass, popularized in spiritist institutions of relief and assistance. Jesus gave us the first lesson in this regard, imposing divine hands on the sick and suffering, in what was followed by the apostles of early Christianity. “Every good gift and perfect gift comes from above,” - said the apostle in the depth of his explanations. The practice of goodness can take the most diver-

se formulas. Its essence, however, is always the same before the Lord.²³⁶

Therefore, we must respect people who use other formulas in the application of magnetic resources. Although they are unaware of the spiritist guidelines, they are practicing charity and working for the benefit of others, for free and, certainly, with the support, permission, and help of good spirits. Faith and sincere will to serve mean, a donation of love and, as such, are divine blessings and excellent opportunities for the discharge of past debts through the practice of the law of love. Everyone, therefore, has latent the gift of healing. When the science of man accepts and understands about the immortality of the soul, understanding the importance of the human being's fluids, it will join efforts with spirituality in the search for man's integral health.

60. Do we have to cut people in spiritual healing?

There is no such need. The Spiritist Doctrine teaches that health problems have their origin in the spiritual or perispiritual body, and the physical body is affected because the nervous plexus absorb the energies of that one. The treatment of cure, therefore, is done in the perispiritual body that will transfer the benefits to the physical matter, bringing the complete recovery of the disease or the relief of symptoms. Let us remember that the debts of our past incarnations reside in the spiritual body, which is why spiritist treatment should take place there. Thus, in the procedures performed through spiritual surgeries, there is no need for cuts or scars.

The spiritist house needs to be very careful in the use of drilling instruments during surgeries because this is not the proposal of the Spiritist Doctrine, but human medicine. However, we respect those who use these accessories. We observe that the mediums who prefer sharp surgeries, even when they go to some spiritist center, they do not dedicate long enough for the continuous study of spiritist postulates. That would alert them to discipline and watch the correct and safe exercise of their work. Raul Teixeira, in considerations on the topic, warns:

Many people seek this mediumistic facet, many people want it, and several mediums dedicate themselves to this read, but feel unable to experience the discipline that Spiritism proposes. In the name of the exercise of charity, they devote very significant time to these practices, leaving aside the precious time for the indispensable studies, to reflect around their own activity,

236 Xavier, Francisco Cândido. *The comforter*. By the spirit Emmanuel. [s.l.]: L. Neilmoris, 2009. p. 39.

to know how the spirits act through them, what goals they have in providing themselves to this service. Because they are unaware of the meaning of an ordinary life, they underestimate the efforts of self-renewal. At the same time, they are almost always supportive of a distorted view of what charity is. That is a dangerous aspect of surgical practices in spiritist centers.²³⁷

In Brazil, we mention the Tupyara Spiritist Temple, located in Rio de Janeiro. This institution has been performing excellent work in the field of spiritual surgeries, respected and recognized today for the good results brought to patients, without the use of cuts or perforations. The mediums are certainly well disciplined and in perfect harmony with the postulates of the Spiritist Doctrine, what makes them deserve the support of superior spirituality.

Surgeries can be performed in the place or remotely, and the patient does not need to be unconscious, although he may fall asleep, if they want to, or remain lucid. The patient can even talk to the medium during the procedure if it is necessary. After surgery, the patient goes home with some recommendations, such as avoiding certain foods or physical activity during the recovery period, for about two or three weeks.

61. What is magnetized water?

Magnetized water, also called fluidized water or energized water, is normal water plus healing fluids. Within the Spiritist Doctrine, it is the one in which medicinal fluids are added to water. It is usually spirituality that, during fluid therapy sessions, fluidize water. It can be magnetized both by the fluids of the disembodied spirits and by the fluids of the incarnated, as well as in passes.

When the fluidization of the water is carried out together, the incarnate worker performs prayers and the laying on of hands, to direct the fluids to the container in which the water is. The spirit Emmanuel teaches that “water is one of the simplest and most receptive bodies on Earth,”²³⁸ the disembodied spirits easily use it for the absorption of healing medications. The whole process is invisible to mortal eyes, and the patient’s confidence and faith are indispensable to achieve the desired effect.

The water, as a great conductor of the electromagnetic force, will absorb the fluids designed on it and will keep them preserved until they are transmitted to the patient’s body after ingesting it. After being fluidized, its physical

237 *The Comforter*. Raul Teixeira responds. Available on: <<https://bit.ly/2AZ4LmV>>. Access on: 23 Jan. 2019.

238 Xavier, Francisco Cândido. *Follow me*. By the spirit Emmanuel. São Paulo: The Clarim, 2011. p. 129.

atoms get expanded, allowing the entry of spiritual particles, not yet known for human science, supporting in the rehabilitation of health. Kardec, examining the passage of the Gospel of John ²³⁹, when Jesus heals a man that was blind from birth, using mud made with his saliva, notes that elementary substances, such as water, can “acquire powerful qualities and under the action of the spiritual or magnetic fluid, to which they serve as a vehicle, or, if they want, to be a reservoir.” ²⁴⁰ This information is vital because it is based on the orientation of the spirits of codification, with the observation of the criterion of the universal consensus of the message; this fact does not mean the personal opinion of one spirit, but of several.

Dr. Sérgio Felipe de Oliveira, from the Espírito University from São Paulo, conducted experiments to assess whether water, presents considerable differences after being magnetized. He sent gallons of water to be analyzed in USP (University of São Paulo) laboratories. Subsequently, one of the gallons was fluidized by laying on of hands, and another gallon did not receive any magnetic treatment. Then, they made a new laboratory analysis of these gallons, but not from the USP but SABESP (Basic Sanitation Company of the Estate of São Paulo).

He discovered that the magnetized water had less electrical conductivity – the ease with which a material can drive electric current - thus increasing the ability to retain energy.²⁴¹ When there is less electrical conductivity in the water, it is easier to maintain magnetic fluids and become impregnated with spiritual elements, subsequently ingested by the patient.

There are three types of water fluidization: magnetic, spiritual, and mixed. The first occurs when the medicinal elements added to water stem only from the magnetic action of the incarnated, projecting his own fluids. In the second, disembodied spirits transmit the fluidic elements directly over the water, without the medium’s intermediation. Finally, the latter mixes the magnetic elements of the incarnate with those of spirituality.

It is worth noting that the process of fluidization does not rely on the presence of healing mediums, the spirits can do this directly on the vials with water, besides the fact that anyone can magnetize it. You only need to have faith and firm willingness to help when transferring your healthy fluids, which will be seconded by friendly spirituality. Water is an easy-to-absorb molecule

239 John, 9: 1-34.

240 Kardec, Allan. *The Genesis*. 53 ed. Brasília: FEB, 2013. p .288.

241 Fluidtherapy - Fluidized water. Available on: <<https://bit.ly/2CQJEmU>>. Access on: 28 Jan. 2019.

by the body, so it acts directly on all reactions in our body. When fluidized, it contributes to the maintenance of health, disease prevention, the cure of psychosomatic diseases, and facilitates the action of medications. However, it cannot stop or regress diseases generated by rescues, chronic, or degenerative problems.

The healing fluid inserted into the water is not the same for all people. It is specific to each physical illness, as well as for the spiritual need of each individual, and should not be ingested as regular water, but as a remedy. As it is not recommended to use medicines without prescription and need, the same restriction applies to fluidized water. Besides, if it is magnetized for several people, it will have comforting and toning action in general and, for a given individual, will have unique properties.

In spiritist houses, many people ask whether it is necessary to let the bottle open. The answer is negative. In *The Spirits' Book*, the superior spirituality tells us that matter does not represent an obstacle for the spirits. They can penetrate everything water, fire, soil, or air²⁴².

The steps to magnetize the water can be summarized in five: 1) Place water in a container; you can keep it closed. If it is for only one person, you do not need to put the name on it. If you want others to drink it too, it is better to include the name of everyone who will drink it, or also separate a bottle/vial for each person. 2) If you cannot go to a Spiritist Center, fluidization can take place in your residence. 3) Read a passage from the Gospel, then ask the spiritual friends to magnetize the water by placing the medicines for the diseases of the body and the spirit; 4) During prayer, if the person wishes, he may lay his hands on the container as if applying a pass to the water; 5) Drink it. Remember that if the water is going to be ingested for a long time, every time that about one or two fingers are remaining, complete the bottle with filtered water and continue drinking it. Such a procedure keeps all the water fluidized.

The spirit André Luiz, in *Our Home*, brings very instructive information about water, clarifying that it is used in the colony as food and medicine, with offices in the Ministry of Aid aimed at the manipulation of pure water. He also says:

Water, as a healing fluid, absorbs the mental characteristics of the residents in each home. The water in the world, not only carries the wastes of the body, **but also the expressions of our mental life**. Its current

will not only spread life blessings, but it will also constitute a vehicle of divine providence, **absorbing the bitterness, hatred, and anxieties of men, washing their material home and purifying their intimate atmosphere**[our emphasis].²⁴³

We can see that fluidized water represents an excellent resource in the relief of spiritual imbalances, always used in spiritist houses.

32. What is the view of Spiritism on Apometry?

Before we clarify the view of the Spiritist Doctrine about Apometry, it is necessary to define it according to those who practice it. The term comes from the Greek *Apó*, a preposition meaning “out of,” and *Metron*, related to the measure. This technique is based on the unfolding of the human being of his physical body, through the soul’s emancipation and the separation of his multiple spiritual bodies. Those bodies will receive specialized treatments from the Spirituality, especially in cases of magic, obsession, self-obsession, and emission of other harmful energies. It promotes a more immediate and objective cure.

Although it respects those who adopt Apometry as a technique, the Spiritist Doctrine clarifies that such practice does not fit within Spiritism. Such a method is not based on the criterion of universal control of the teaching of spirits, that is, in the universal agreement of messages transmitted by the spiritual world, a technique used by Allan Kardec, and kept him protected from accepting lies as truths and being mystified.

As The Gospel According to Spiritism guides, spirits hold different levels of evolution and intellectuality. Any information cannot be considered as reliable, but only when taught by various spirits, through a large number of mediums strangers from each other and in different places, demonstrating that it is not the result of individual opinion, but the general teaching of spirits.²⁴⁴

The techniques of Apometry do not find support in The Mediums’ Book, nor in any other work faithful to spiritist postulates, such as those brought by the spirits André Luiz, Emmanuel, Yvonne Pereira, Manoel Philomeno de Miranda, Joanna de Angelis, among others. The Spiritist Doctrine teaches that the treatment of obsessions requires time and necessarily intimate renewal. The process of negative spiritual influence stems from the unfortunate harmony established between obsessing spirit and its victim, and it is not possible a su-

243 Xavier, Francisco Cândido. *Our home*. By the spirit André Luiz. [s.l.]: Luz Espirita, 2011. p. 40.

244 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 22.

dden release of those involved through special techniques and rituals. Their healing demands a lot of patience, perseverance, and devotion.²⁴⁵ In the same sense the spirit Albino Teixeira, in a text entitled “Obsession and Healing,” in the book *Peace and Renewal*, says:

In any progress or development of acquisitions in the world, nothing is obtained without patience, love, education, and service; how do you want, my brothers on earth, that obsession – which is often a chronically unbalance of the soul– disappears without patience, love, education, and service, overnight?²⁴⁶

The quotes above reinforce the idea of the impossibility of an immediate solution of obsession after using Apometry, contrary to the creature’s human condition itself and its need for intimate reform. If there is no change of harmony, although a particular obsessive spirit can depart, others, in the same condition, will be magnetically attracted and will continue to influence negatively. The solution does not come from special techniques, but the moralization of thought, words, and attitudes. About Apometry, Divaldo Pereira Franco warns:

According to those methods, when the entities are rebellious, the indoctrinators after carrying out a cabalistic count or a concrete gesture expel them with violence to the magma of the Earth, a substance still boiling on our planet, or put them in space capsules that are fired into the world of erraticism. [...] if I, as the imperfect spirit I am, came desperate to a place, asking for mercy and support for my madness, and others, my neighbor, exiled me to the magma of the Earth, so that I may experience the hardness of a mythological hell, or be disintegrated, or if they sent me expelled from the earth in a space capsule, I would deny that God who inspired this adversary from compassion.²⁴⁷

Therefore, the Spiritist Doctrine is based on Jesus’ teachings and the law of love and should support every human creature, especially when they are lost in the shadows of error and obsession. Unfortunately, Spiritism is still unknown to many who call themselves spiritists, which confuses what belongs to it and what does not. It is not enough, thus, to attend an institution or to

245 *Id., ibid.* p. 370.

246 Xavier, Francisco Cândido. *Peace and Renewal*. [s.l.]: Ide, [1993?]. p. 54.

247 Spiritist Federation of Paraná. *Apometry, magnetic current, and chromotherapy*. Available on: <<https://bit.ly/2S1t-VvN>>. Access on: 1 Feb. 2019.

call themselves spiritist, but to study, know and experience its principles, to avoid the use of exploitative fads of human beliefs.

63. Why do some people go through a period of coma or vegetative life?

The coma, a word that comes from the Greek term *koma*, means “sleeping state,” although it is not the same as sleeping, and the person can, after some time, return from the comatose state. Being in a vegetative state, on the other hand, means being in a type of coma where the individual, awake or asleep, is not able to react to any stimuli.

When somebody is in a coma, the physical body is not able to perceive internal and external stimuli, does not react physically to these stimuli. However, talking about the spiritual aspect, we can say that the individual is capable of perceiving what is happening around him. In altered states of consciousness, such as physical sleep, sleepwalking, ecstasy, coma, and vegetative state, the perispirit can expand. That allows the partial release of the spirit from the physical body, while remaining connected to it by a fluidic link, known as the silver wire, without which the individual would disincarnate.

We know, from the knowledge of reincarnation, that the physical body, through diseases and other limitations, drains the toxic load present in the perispirit, eliminating the deleterious energies accumulated in the course of numerous lives. Such a toxic burden is a residue of our misuse of free will when in times of recklessness, we broke the Divine Law.

When the spirit is in a comatose state or vegetative life, it slowly purges undesirable, oppressive, and embarrassing loads, preserving the individual, during this cleansing process, of new energy contamination that could occur if he was in full possession of his health. The vegetative state and coma, therefore, are ways of prison to the incarnate spirit that prevent it from new harmful situations and allow time for all toxic burden of his perispirit to be purged. The Gospel According to Spiritism, addressing whether or not it is up to us to end the trials of others, reaffirms that we are on earth to conclude our trials. Everything that happens to us is a consequence of previous lives as if they were the interest of a debt that we need to pay.²⁴⁸

In the codification, although there are not many references about coma or vegetative life, the lessons of spiritual benefactors about the state of lethargy

and apparent death make us reflect that individuals in these states see and hear what is said and done around them. The spirit is aware; however it cannot manifest itself²⁴⁹. So, we need to be careful about what we say next to the sick person, for he listens, suffers, and cries over what it is said or even because people do not bother with his intimate peace or recovery.

Also, Spirituality tells that during sleep the spirit is never inactive, the bonds that bind it to the body loosen and allows it to throw itself to space, even though it is connected to the body by the fluidic or energetic cord, interacting with other incarnated and disincarnated spirits.

Thus we understand that something similar occurs in cases of coma and vegetative life, where only the body suffers limitations, not the spirit. It is not uncommon, therefore, that some patients in a coma state are present in the environment in which their paralyzed bodies are. They have access to everything that happens there. However, they cannot manifest themselves physically. It can also happen that during the unfolding process, the patient appears in dreams, to some family member, since only the physical body is trapped and not the soul.

Emmanuel²⁵⁰, says that the state the incarnate spirits whose bodies stay months, and even years, in a vegetative state (coma), will be according to their mental situation. It is to say, in cases where the person is usually very attached to material life and who do not accept the situation, the spirit stays close to the body, and cannot move until he receives help from spiritual benefactors. In other cases, spirits, even though they maintain a connection with the physical body, they also have a certain freedom of the perispirit. Sometimes, they describe landscapes and contacts with disincarnated beings, now facing life with other eyes and reassessing their intimate values.

He also reinforces the importance of prayer, balance, friendly and fraternal word, peace transmission, edifying conversations to find better conditions for the work of good, both for the sick and the family. The Gospel According to Spiritism shows us that in cases where there is no hope of returning to life and health, there is always the possibility that the patient, in the final moment, recovers for a moment the faculties, time of great importance that allows the patient to reflect and repent.²⁵¹ God does not allow the creature to pass through situations that do not bring some learning; the Creator sees hope

249 *Id. The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 422. p. 22.

250 Xavier, Francisco Cândido. *Answer Shift*. By the spirit Emmanuel. [s.l.]: CEU, 1995. p. 14.

251 Kardec, Allan. *The Gospel According to Spiritism*. 131 ed. Brasília: FEB, 2013. p. 102.

and future where we see the end, enabling us, by various mechanisms, to see the true reality of life, the spiritual life.

We conclude with a passage from *The Gospel According to Spiritism*²⁵² that makes us reflect on the role of each one alongside people who are experiencing difficult trials. It guides us to observe the means the merciful Father has placed within our power to soften our brother's suffering, so that our support and counsel can help him win the race with more patience and resignation, to stop evil and replace it for love and peace.

64. Why do people have sudden improvements before they disincarnate?

This fact, also known as "improvement in death," happens when a patient, most of the time, disillusioned by human medicine, suddenly improves, bringing relief and hope to family members. The patient even opens his eyes and talks to family members, allowing them to return to their homes to rest, leaving the patient alone. Moments later, the sick person gets worse and disincarnates.

The Spiritist Doctrine informs us that Spirituality provides this improvement to assist in the patient's process of dismissal. The family, because of their love, prayers requesting recovery, waking hours, and even a selfish desire to retain the beloved family member in the physical world, ends up creating magnetic webs that retain the spirit of the sick in the physical body, making disincarnation very difficult. The vibrations emitted cannot prevent death, but slow it down and subject the patient to a more hurtful burden of suffering.

In the case of diseases, it is common to initiate the detachment of the perispirit before the complete disincarnation, but the attachment of family members hampers the process. Spirituality technicians promote momentary recovery of the patient, through magnetic spiritual resources to free the dying from the vibratory webs. With such an improvement, the family gets calmer, hopeful, and cheerful, they change the vibratory pattern and relieve the magnetic webs that attached the patient to the physical body. The spiritual team then takes advantage of the return of relatives to their homes, for the well-deserved rest, and completes the disincarnation process.

The family's behavior, even though it reflects love and affection, also demonstrates attachment and selfishness, especially when it does not accept the loss of the family member and is angry and in despair. This posture is more

252 *Id., Ibid.* p. 101.

common in cases where relatives are unaware of the afterlife and immortality of the soul, and they face death as complete and perennial separation from their loved ones.

In *The Messengers*, the spirit André Luiz brings a case of a sixty years old gentleman in a coma, victim of leukemia. The family members, in great distress, sensed death and, as he was very dear to them, friends and relatives involved him, even unconsciously, in a “network of gray threads” that connected to him, trapping him and expanding his suffering. The spirits responsible for disincarnation encountered difficulties in promoting the dismissal of the body and requested assistance from Aniceto, whom André Luiz accompanied, to neutralize the magnetic web of retention created.²⁵³

After Aniceto’s magnetic intervention, the doctor informed family members of the unexplained improvement, bringing relief to everyone. The provisional recovery of the patient allowed the wife and the rest of the family to leave the man alone. The spirituality took advantage of the moment to finally detach the spiritual body of the dying from the physical spoils. Unfortunately, there are still few that reflect on the need to help the disembodiment at the time of transition from the physical world to the spiritual, which is why spirits need to use this resource, driving away those who do not help but hinder the process.

Everyone should understand disincarnation and spiritual life. If we accept momentary physical separation and help the sick person to disincarnate, with vibrations of love, affection, positive prayers, and trust in God, his arrival at erraticism will be the best possible. Undoubtedly, the knowledge brought by Spiritism frees the creature from many evils and sufferings.

65. How to protect us from envy?

Envy is a feeling that makes the person feels resentful or discontent towards others’ possessions or success. It is usually caused by attachment, fear, and personal insecurity, allied to selfishness. In an extremely materialistic and competitive society such as the one we live on earth, focus on the outside, the appearance and in a constant search for the satisfaction of the senses, the idea that the important thing is to have material things rather than nourish the inner self, makes envy understandable.

In this sense, envy is one of the inferior feelings that the creature, because of its imperfection, still preserves inside. It is like a destructive larva that ma-

253 Xavier, Francisco Cândido. *The messengers*. By the spirit André Luiz. [s.l.]: Luz Espirita, 2011. p. 165.

nifests itself in the form of disguises. Those who welcome envy are not always aware of what they do. However, they destroy the bonds of brotherhood that should unite people. It is always devastating; and comes from the lower spiritual planes.

Envy is a painful and disturbing process at the psychological level for those who experience it because the person feels strongly threatened in its emotional balance when he observes the success and happiness of others, which weakens his self-esteem and trust. The envious, feel inferior, waste long time reliving failures and frustrations, eventually reacting negatively, he often uses detraction to mask the anger he feels and the insecurity that afflicts him.

In *The Spirits' Book*²⁵⁴, spiritual friends guide that for those who are attacked for envy and jealousy, there is no possible calm or rest, they are like ghosts that do not give truce, chasing the creature even during sleep. They emphasize that the envious and jealous are in continuous fever, creating voluntary torments for themselves. Kardec, on the subject, highlights that the man is unhappy only when he attaches importance to the things of this world, for when he puts himself out of the small circle of material life, raising his thoughts to infinity, the vicissitudes of earthly humanity will seem petty to him.

The best protection we can provide ourselves, against envy or any other inferior feeling, is to emit and experience positive feelings and thoughts. Because love, joy, gratitude, peace, among others, are emotions that raise our vibratory pattern, approaching the superior Spirituality and, as a consequence, moving us away from the field of action of inferior Spirituality, whether incarnate or disincarnate.

In *The Mediums' Book*²⁵⁵, the spirit world guides that the only way to ward off evil spirits is to attract the good ones, for by the practice of good, the wicked will disappear, considering that good and evil are incompatible. Therefore, good thoughts and conduct make man practically immune to any evil intention directed at him.

However, since we are not always able to maintain our positive emotions, because of the struggles and difficulties of the earthly life, we are worried, sad, stressed, discouraged and hurt, it is natural that we still weaken spiritually. In those moments, negative energies settle in our homes and lives, quickly putting us in tune with the vibrations of envy directed at us, it is to say, jealousy

254 Kardec, Allan. *The Spirits' Book*. 93 ed. Brasília: FEB, 2013. Q. 933. p. 417.

255 *Id.* *The Mediums' Book*. 71 ed. Rio de Janeiro: FEB, 2003. p. 205.

only affects us when we enter the same harmony of insecurity, dissatisfaction or feeling of disability.

If we do not keep our minds and emotions in full balance, we will be subject to envy, so we need to start looking at our insecurities, to be sure and more satisfied with ourselves. In an attempt to avoid being the object of envy, it is recommended not to talk excessively about life and personal projects yet to be carried out to avoid giving reasons for envy.

To choose our friendships carefully is also an important aspect. We should not allow anyone to enter our lives without first checking whether they hold good virtues. Very negative people, who are always disgusted and complaining about life, are potentially envious, even if they do not realize it. Finally, let us remember the simple and direct counsel of Jesus: "Pray and watch." Keeping our thoughts high, taking care of our conduct, our words and actions, we will be fully protected from any evil.

66. How to deal with guilt?

The feeling of guilt is present in many people, some suffer for years, decades, and even a lifetime. According to the spirit Joanna de Angelis, in the book *Existential Conflicts*²⁵⁶, there are two psychological causes of guilt. The first proceeds from the dark shadows of the past, of consciousness responsible for evils, practiced to others; the second has its origin in childhood, as a result of the taught education.

The person feels anger against himself, for something he did wrong, resulting in guilt. This feeling preexists to physical life, because it comes from a conflict of consciousness arising from an evil committed against others in past lives, and guilt is the reflection of an intimate and psychologically conflicted situation.

It is a fact that we have made a lot of mistakes in the past. Over numerous reincarnations, we have been going through the world's history, and we have committed many crimes and atrocities. In this way, we carry the guilt that made us suffer and rethink because, for sure we disincarnated in sad moral conditions several times, imprisoned with the conscience of guilt and remorse of our mistakes, seeing in reincarnation and temporary forgetfulness, a fresh start, as a refuge for the tormented spirit.

While reincarnation promotes the forgetfulness of the past, this, if we can say, is partial, because unsolved problems from the past return in the current

²⁵⁶ *Id. Existential Conflicts*. Salvador: Alvorada, 2014. p. 49.

existence in the form of guilt, promoting a necessary catharsis for the liberation of conflicts. The guilt needs to be released for its damage to disappear and do not compromise the healthy life of the person and, consequently, the progress.

The guilt, about whatever we did, cannot erase the error. No matter how much we regret or think about what we could or should have done, nothing will change the facts. All that we do to nullify the past, to remove it, will be in vain. What is done should serve to guide our future actions, not to paralyze us.

Joanna, in the work cited²⁵⁷, informs that there is healthy guilt, which needs to accompany the acts of man when these do not correspond to the standards of balance and ethics, and this feeling is a sense of responsibility, without which we would lose control of the situation and act irresponsibly. Therefore, repentance has the purpose of making us realize the dimension of the fault committed, allows the individual to be aware, and formulate objectives of non-incidence. However, to analysis over and over again the errors, thinking about what we should or should not have done, is not salutary, and can become a disturbing harpsichord of consciousness.

Then, the question is: how to properly deal with the guilt? Everybody makes mistakes, but we cannot be discouraged in the struggle or abandon the commitments of moral elevation because perseverance is indispensable for us to overcome ourselves, bringing light to where there were shadows.

The benefactor highlights that forgiveness is the antidote to guilt, and it can be directed to ourselves, to whom he was a victim, to nature, to the Universe. She recalls that it is not possible the simultaneous coexistence of peace and guilt since one eliminates the presence of the other. It is necessary to exercise understanding of our weaknesses, to allow the liberation of the creature. The courage to ask forgiveness and the ability to forgive are two therapeutic processes that release the guilt.

Moreover, when we are dealing with remaining guilt in the unconscious, a reflection of past existence, to change our posture in this life is fundamental, it is to say, we need to work in the intimate building and the conquest of inner balance, propitiators of the conflicting burden release. In short, Joanna points out that we must rehabilitate ourselves from mistakes through new actions.

And in this line, we must keep in mind that earthly existence is a divine opportunity to foster growth, self-knowledge, and new achievements. The

257 *Id., ibid.*

human being cannot always positively use the full potential of his reincarnation, it is a constant challenge, but that should never be forgotten.

People need to get out of the condition of repentance and go into action with right and edifying behavior. Each one, individually, can alter his intimate state, adding new and positive values, replacing the mental shadows of the past. Thus, good habits such as physical exercises, edifying readings, prayers, charitable activity, attendance to the spiritist center, or some religious temple mean precious resources in the process of liberation from guilt. In short, the blame will be overcome through positive and rehabilitator actions, which will result from ennobled intimate thoughts.

Final Considerations



Another work completed with joy and satisfaction. How gratifying it is to develop something pleasurable that speaks to our hearts with such depth. For me, that's what the Spiritist Doctrine means!

As in the development of the first book in the series "Knowing Spiritism," we did our best so that the topics were presented simply and pleasantly, providing everyone, even those who have never had preliminary contact with Spiritism, understanding about the themes.

We hope to have been able to arouse the reader's interest for further and future studies on Spiritism because, in the next books of the series, we intend to address other exciting topics, achieving a more complete and solidified knowledge.

Let us pray to the Father to give us health, encouragement, and faith to make this project come true!

See you soon.

SERIES
Knowing Spiritism

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In this work, the author explores the theme of the soul's immortality, addressing enriching questions about reincarnation, life planning before rebirth, the perispirit, as well as the Spiritist perspective on different illnesses.

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