



Basic Course of Spiritist Doctrine

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“Basic Course of the Spiritist Doctrine” is a path for the initiation of those who sympathize with the Spiritist Doctrine and wish to study and understand its basic principles.

This booklet is a compilation of the booklet in Portuguese from the Spiritist Group Bezerra de Menezes and the course “Introduction to the Spiritist Doctrine” from CVDEE (Virtual Center of Dissemination and Study of Spiritist Doctrine).

The chapters that follow are not a substitution of Allan Kardec’s Basic Works, which should be read and meditated upon continually.

We offer this work to people who are already Spiritists, but mainly to those who are starting on the road of learning.

We hope this work is a benefit to all.

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The Spiritist Codification

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God and His Creation

Lesson One –

“In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.” (Genesis, 1: 1-2)

1.0 - GOD’S WORK

Since the times when humans lived in caves, man has wondered in awe, whenever he was faced with the grandiosity of the Universe.

When man became different from the animals, he became religious. In other words, he perceived that there was something more in nature beyond its reality and that there was something else within himself that was beyond death. Therefore, the human being has always searched for answers regarding the origins of things and has wanted to know who was the Supreme Architect of the skies, hills, seas, nature, etc.

a) What is God?

God is the Supreme Intelligence, the primary cause of all things. He created everything there is. He is the only non-created principle. He has always existed.

Observing the world around him, man deduced through his reasoning that whatever created him had to be intelligent and superior to everything that existed.

“By looking around and observing nature’s works, the precaution, wisdom, and harmony that preside over all things, we realize that there is nothing below the higher level of human intelligence. Since men cannot reproduce those things, we deduct that those are the fruits of an intelligence that is superior to human intelligence, unless we admit that there is effect without a cause.”

(Allan Kardec – “Genesis”, chapter II, item 5)

b) Attributes of Divinity

For a long time man perceived God as his own image and resemblance. By giving Him a human appearance, as well as his imperfections, man molded an angry, vindictive, and jealous God. However, The Divinity has His own attributes inherent to His Supreme Nature.

God is Eternal: In other words, He did not have a beginning and He will not have an end. If He has had a beginning He must have sprung out from nothing and we know that “nothing” does not exist. God is the absolute and eternal being, the eternity itself.

God is Unchangeable: If He were subject to changes, the laws that rule the Universe would have no stability. God’s unchangeability is the foundation of physic and moral laws.

God is Immaterial (without matter): The Nature of God differs from everything that we call matter. If it was in any other way, He would not be unchangeable and His laws would be subject to the transformations of matter.

God is Unique: If many gods existed, there wouldn't be unity of ideas or power in the organization of the Universe. If another god existed, he would have to be equally infinite in all things, otherwise neither one nor the other would have sovereign authority. Earlier civilizations ignorantly believed in many gods and associated them to the powers of nature, mountains, seas, forests, skies, etc.

God is Almighty: If God didn't possess supreme power, there could be something more powerful or as powerful as Him and therefore, He would not have sovereign over Creation and He would stop being God. Those works that He did not create would certainly be the creations of another god. Thus, God is Almighty because He is the only God.

God is supremely Just and Good: The providential wisdom of divine laws is revealed both in the smallest and the greatest things, and this wisdom does not allow one to doubt either His justice or His goodness.

God is Infinitely Perfect: To conceive God without this infinite perfection is to admit that there is something more perfect than Him. If we removed the smallest of the parts of one of His attributes, we would not have God because there could be another more perfect being.

If it is possible for us to believe in the existence of a superior being who created the world where we live and the Universe around us, a being that gave us the opportunity of Life and progress, it will be logical and rational that we should make an effort to understand Him. That is the target of the Spiritist studies. There are no words in human language that could define God's true nature. Spiritism makes us analyze God's nature more accurately, but it is still not ideal. When the spirit reaches the level of being a Pure Spirit, he understands the Creator in a broader way. Until that happens, his idea about God is equivalent to his level of spiritual advancement.

1.1- THE SPIRIT

The Spirit is the intelligent principle of Creation. In the material plane, it is present in all live elements. Upon their creation, the Spirits are simple and ignorant; they are invisible and have no gender. They are all subject to the law of evolution. In its primitive phases, the spirits don't think, but act through sensations. Later on, they act by instinct, then by intelligence, and finally, they reach the level of reasoning and angelicalness.

When it is incarnate, the Spirit receives the definition of soul. When it is discarnate, it is living in the spiritual plane, and waiting for reincarnation, it is called a "wandering spirit". Only Pure Spirits are not considered "wandering spirits". That is because they don't need any more reincarnations.

a) The Nature of Spirits

The spirits are of ethereal nature. We can say they are a flame, a spark, or a flashlight. The human language is too limited to express their true essence. We should not define them as immaterial because they are something. When we refer to Spirits, the term “incorporeal” is more appropriate.

1.2 – THE MATTER

The matter is one of the variations of a primitive basic element called “universal fluid”, which we will study later. The matter exists in several states of nature and it varies infinitely from high density to no density or etherealization. Matter can also exist in such an ethereal form that it would not be perceived by the conventional senses.

a) The Universe

Humanity progresses constantly in the scientific field, making it easier for Man and the society to evolve. Gradually, the veils of mystery are lifted and Man becomes aware of how small he is, in face of the Creator’s work. With the arrival of the Spiritism Doctrine the Superior Spirits transmitted, through mediunic revelations, more complete ideas about human beings and everything surrounding them. The Spirits said that the Universe envelops infinite worlds, which we can and cannot see, the space surrounding everything, all beings - animate and inanimate - the moving stars, as well as the fluids and energies of nature.

Science explains that the Universe is formed by two basic elements: matter and energy. The matter is a condensed form of energy, as atomical experiments demonstrate.

b) The Worlds

Worlds are formed by condensation of matter disseminated in space. They are stars, planets, comets, nebula, etc. Referring to the plurality of inhabited worlds, Jesus Christ affirmed:

“In my Father’s house there are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.” (John – 14:2)

Primitive Worlds: Primitive worlds are planets where Spirits conduct their first incarnate experiences. In a distant past, Earth has already been in that primitive stage.

Atonement and Ordeal Worlds: Those are more advanced planets than the primitive worlds but because of little moral advancement of its inhabitants, evil and suffering still predominate in their society. They are places where the Spirits pay their debts, which were contracted by going against Divine Law. Those Spirits undergo ordeals that are aimed to their moral and intellectual betterment. Currently, our earthly world falls within this category.

Regenerating Worlds: Those are globes where there is no more atonement. However, the incarnate Spirits must undergo some ordeals in order to advance spiritually. Those are worlds of transition between the Atonement and Ordeal Worlds and the Happy Worlds.

Happy Worlds: Happy Worlds are planets where Good and Justice predominate in social life. There is no more injustice in those societies and people is fraternal and helpful to each other.

Divine Worlds: Those are the worlds where Good reigns absolute, without any contact with Evil. They are the dwellings of the Superior Spirits and hold the happiness of the chosen ones.

1.3- THE LIVING BEINGS

The living beings are products of the union of Spirit and matter, through God's will. They start their incarnations in the Mineral Kingdom. Organic groups called cells form the material body of the living elements. Those cells are formed by molecular groups and atoms, and are animated by vital fluid, of which we will talk about later. This whole complex organization is directed by the intelligent principle.

a) The Vegetable Kingdom

The vegetable kingdom is the kingdom of the plants. It is comprised of varied species, where all primitive spiritual forms go through the first process of betterment in the material environment. In general, it can be said that life in the vegetable kingdom is characterized by photosynthesis, a process in which the plants take advantage of solar energy to make the synthesis of organic matter for their survival on the face of the planet.

b) The Animal Kingdom

The animal kingdom groups the animated beings. They are the insects, fish, fowl, irrational animals, Men, etc. Their process of feeding and their nervous systems are more perfected, according to the needs of each one of them.

1.4- THE UNIVERSAL TRINITY

We learned that matter and fluid are only one thing, that is, the material principle. Besides that, there is the intelligent or spiritual principle, which is the second work of Creation. Above those two things is the cause for their existence: God.

They form the Universal Trinity: God, Spirit, and Matter. Those three fundamentals are the principle of all there is.

The Religions

Lesson Two

“You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lamp stand; and it gives light to all who are in the house.” (Matthews – 5:14, 15)

2.0 - HISTORY OF RELIGIONS

Since the beginning of civilization, Man intuitively fostered the idea that something superior to him existed. At first, he admired and respected Nature’s phenomena as well as the natural elements such as the water, the sun, the moon, the land, and later the fire. At the end of the Prehistoric Era, Man started to cling to a religious idea and worshiped several gods (polytheism). As time went by, human deities were added to his initial objects of worship. Those deities were molded upon people who were alive or dead and who had some sort of power, such as kings, queens, etc. Due to great ignorance, he imagined those beings with qualifications that he did not have, thus accepting them as almighty gods.

The history of civilization tells us that little by little people became more organized and added a religious aspect to their culture, which marked almost all great civilizations in the planet.

To the best of our knowledge, the first civilizations were the oriental ones, dating from four to two thousand years before Christ. The Sumerians, Acadians, Babylonians, Assyrians, Egyptians, Hebrews, Persians, Phoenicians, Cretans, Hittites, Medis, Chinese, and Hindus, were all polytheists and their deities varied. The western civilizations are newer and date from three thousand to 476 years before Christ. Polytheism was also a determining religious factor for them. The most important of those civilizations were the Greek and the Roman.

The word “religion” comes from the Latin word “religare”, meaning “a belief in supernatural, creative forces of the Universe”. Its purpose is to morally guide Men, uniting creature and Creator through the teachings of the Spirits.

Religion is the belief in the existence of the soul, of life beyond physical death, and of non-material principles and moral laws that are the fundamentals of all things. Those principles emanate from a supreme intelligence and had been disclosed during distinct periods in several regions of the planet. They guide humanity in its search of personal balance and peace, unveiling men’s destiny as immortal beings. For this reason, it is necessary that those principles be known to all humanity.

a) The Purpose of Religion

“All religious meetings, no matter to which cult they belong, are based on the communion of thoughts; as a matter of fact, it is in there that religion must and can apply all its force because the objective is to detach the thought from the claws of matter.”

(Allan Kardec – “Spiritist Magazine”, December, 1868)

Terrestrial Science promotes the material and intellectual progress of humanity. Religion has the task of promoting the moral progress of humankind, showing that material assets are instruments that must be used to morally build the creatures and that those assets are made to promote the happiness of all. Religion has to show Men that they should not become enslaved to their passions. It must spread moral teachings, explaining to people that God's Kingdom is inside of them and that only the effort towards personal improvement leads the soul to the path of the balance they dream. The general objective of religion, therefore, is to morally modify men, improving their quality of spiritual life. Those who do not reach this goal will have to explain the reasons why they came to this world.

b) Diversity of Religions

Presently, we observe the existence of a great number of religions and sects that multiply everyday. This social phenomenon happens due to two distinct reasons: the culture and customs of different people and humanity's mixed spiritual age. Spirits of many kinds and in different phases of evolution inhabit the Earth. Each one of them sees God in their own way and each one of them interprets His word according to their own understanding. All religions that morally elevate Men are good. It is advised, however, that people avoid religions with strange gods and rituals, sacrifices, and guidelines that drive them away from life and from their social occupations.

It is undeniable that the advance of Science and Technology makes it difficult for people to accept religious dogmas that are opposed to reason. For our general knowledge, let us study a little bit of the main religions that exist in our planet. They are: Judaism, Hinduism, Buddhism, Christianity, and Islamism.

Judaism – The first monotheist religion of humanity. It appeared among old Israelites in the Middle East. According to the Jewish tradition, Abraham founded the religion around 1700 BC, after receiving the revelation from God. His grandson Jacob, also called Israel, had 12 children who gave origin to the 12 tribes of Israel. For a while, many Israelites settled in Egypt, where they ended up becoming enslaved. Around 1300 BC Moses, the great Hebrew legislator and descendant of Abraham, led the Jews out of Egypt and took them to Canaan, currently Palestine, after 40 years traveling in the desert.

King David transformed Jerusalem into a religious center and after his grandson Solomon's reign the tribes split into two kingdoms: Israel, in Samaria and Judah, with Jerusalem as its capital. The Assyrians destroyed the kingdom of Israel in 721 AC and it was not reconstructed after that. The kingdom of Judah remained and faced all sort of adversities, such as slavery, wars, and invasions. According to the Jewish Diaspora, after the Romans destroyed the Temple of Jerusalem in 70 AD and the subsequent destruction of the city in 135 AD, the Jews were spread throughout all continents but they kept their cultural and religious unity. With the creation of the State of Israel in 1948, the Diaspora comes to a close.

The Jewish Bible is the Jews' sacred book and it is comprised of three books: the Torah, the Prophets and the Writings.

The Torah is the Jews' Holy Scripture. It reunites the first five books of the Bible, which are attributed to Moses: the Genesis, the Exodus, the Leviticus, Numbers, and the Deuteronomy. There are about 14 million Jews in the world and 4,5 million are in the State of Israel.

Hinduism - It appeared around 1500 BC. At that time, a people from Central Asia called the Aryans invaded and conquered India. Gradually, the Aryan culture mixed with the culture of a native people known as the Dravidians. Hinduism developed from the mix of those two cultures.

The doctrine is based on the four books of the Vedas (meaning "knowledge", in Sanskrit), which are a set of sacred texts comprised of hymns, praises, and rites. The main features of Hinduism are the polytheism and the belief in reincarnation. As time went by, the priests established a system of caste, which became the main institution of the Indian society.

Without abandoning the deities mentioned in the Vedas, they established Brahma as their main god and creative principle.

It is estimated that there are currently 660 million adepts of Hinduism in the world.

Buddhism – It is an ethical, religious, and philosophical system founded by the Hindu prince Siddhartha Gautama (563 BC - 483 BC), the Buddha, around the 6th century before Christ. It consists of teachings on how to overcome suffering in order to reach the nirvana, which is a state of total peace and plenitude, by means of mental discipline and of a righteous way of living.

In a way, Buddhism can be considered as a rebellion against certain characteristics of Hinduism. Buddhism opposed the Hindu cult of multiple deities, the emphasis in the system of caste, and the power of the Hindu sacerdotal class. Buddhism became practically extinct in India, since the invasion of the Muslims in the 11th century. Today, there are about 300 million Buddhists in the world.

Christianity - Jesus Christ's disciples initiated Christianity by the middle of the first century. Currently, it is one of the most widely spread religions in the world, with around 1,9 billion followers. It is divided into three main branches: Catholicism, the Orthodox Church, and Protestantism.

Christian faith states that after the revelation of God to Abraham, Moses, and the prophets, He sent His son to Earth as the Messiah ("Christ", in Greek), the Savior.

Christian religions are based on the Holy Bible or Holy Scriptures, which talk about the genesis of the Universe, the world, and Earthly man. The Bible contains a set of very important texts used for the understanding of the history of humanity, since its creation until today.

Later on, we will spend some time in the study of this religion, which is one of the sustaining columns of the Spiritist Doctrine.

Islamism – It is a monotheist religion based in the teachings of Mohammed (570 - 632), also called "The Prophet". The teachings are found in the Koran, the sacred book of Islamism. The word Islam means, "to submit (oneself) " and expresses one's submission to the law and to Allah's will, (Allah means "God" in Arab). The followers of Islamism

are known as Muslims, which means " those who submit to God ". According to the Muslims, the Koran contains God's message to Mohammed, which was mediated by Gabriel, Archangel, and received from 610 to 632. Its teachings are considered infallible.

Established where today is known as the Saudi Arabia, it is estimated that Islamism is professed by more than 1,3 billion people, distributed mainly in the north of Africa, the Middle East, and in Asia.

The Shiites and the Sunnis comprise the Muslims. The Sunnis (80%) are the followers of the prophet's tradition, which was continued by his uncle All-Abash. The Shiites are extremely radical and are the followers of Ali, who was Mohammed's son-in-law.

2.1 - The Bible

According to the historical tradition, the Bible is the sacred book of a people. Scholars studying the Scriptures affirm that it tells a story that is strictly connected to the Hebrew people. However, there are several parts in the old texts, mainly in the New Testament, in which The Divine Spirit addresses humanity as a whole, trying to morally guide Men and saying that there will be a time in which the divine light will be present around the planet, bringing a time of prosperity to all people.

The Bible is a set of books viewed as holy and it is divided into the New and the Old Testaments. The Old Testament describes the period that precedes the time Jesus lived. The New Testament talks about Jesus' life, His message, and the start of the Christian movement.

According to the word of the Superior Spirits the Spiritism Doctrine is a revived Christianity. Thus, it is only logical that we should make all efforts to study the Bible seriously, absorbing the teachings that we need in the light of Spiritism. Unfortunately, for reasons that we will not presently mention, this is not a habit among Spiritists, which creates a big gap regarding the understanding of the divine message and even the origin of our doctrine.

a) The Old Testament

The Old Testament begins with five books, supposedly written by the prophet Moses. Those books are known as the Mosaic Pentateuch. The history of the Hebrew people and its patriarch Abraham is dated 1700 BC, while the time of appearance of those books is dated between 1500 and 1300 years BC.

In some of Moses' writings we find the teachings that became the first fundamentals of the moral laws: The Ten Commandments. Those rules constituted the divine aspect of the revelation made by the Superior Spirits through the prophet's mediumship, and have been valid from that time until today. They are the following:

- Thou shall not worship icons.
- Thou shall not use God's name in vain.
- Thou shall keep the Holy Sabbath.
- Thou shall honor thy father and thy mother.

- Thou shall not kill.
- Thou shall not commit adultery.
- Thou shall not steal.
- Thou shall not lie.
- Thou shall not desire thy neighbor's woman.
- Thou shall not envy.

The books attributed to Moses are:

Genesis: The Book of Genesis talks about the origins of Creation and the earthly world. In it, there is a symbolic narrative in which all the phases of the appearance of the Universe and the planet Earth are described in relative accuracy. When we study the Spiritist Coding we will examine the book written by Allan Kardec, also called " The Genesis ", which deals with that subject in depth.

Exodus: The Book of Exodus describes the main episodes connected to the liberation of the Hebrews, an enslaved people in ancient Egypt for about four hundred years. Their freedom was obtained through the missionary work of Moses, and it is reported in details throughout Biblical history.

Leviticus: The Leviticus contains the instructions destined to guide the cults between the followers of the Hebrew Legislator and the Deity. It guided the obligations and religious rituals of that time.

Numbers: The Book of Numbers presents part of the history of the Hebrews wandering in the desert while in route to Canaan, the Promised Land. In this book we find records of a census, done with the purpose of knowing the number of people who undertook that historical trip, after Moses freed them from Egypt.

Deuteronomy: The Deuteronomy presents a code of laws promulgated by Moses, which were supposed to reorganize the social life of his people. It is in this book that the mediunic contacts with the dead are prohibited. The Mosaic Law forbade these activities because the practice of futile invocations was common among the Egyptians and the Hebrews also practiced it in a fanatic and irresponsible way. The vulgarization of that practice turned into problems and for the legislator, the prohibition was a measure of discipline.

According to historians, Moses the missionary led a crowd of four hundred thousand people from Egypt to Israel, at that time known as Canaan, a trip that last forty years.

The Old Testament also contains the books of other prophets for a total of thirty-four books. The majority of those books contain prophecies telling of the future coming of an illuminated Spirit, which would bring the Kingdom of God to humanity. These predictions became reality with the incarnation of Jesus, the Christ.

b) The New Testament

The New Testament is a set of books that tells the story of the appearance of Christianity. It talks about Jesus' birth, His public life as a preacher, and His work as a medium. The New Testament also presents speeches and information about Jesus' direct and indirect disciples. The New Testament ends with the Book of Apocalypse predicting

a phase of transition with the end of the old world and the establishment of a period of regeneration, justice, and social peace on Earth.

The New Testament is comprised of the following books:

- The Gospel According to Matthews (Jesus' disciple)
- The Gospel According to Mark (Peter's disciple)
- The Gospel According to Luke (Paul's disciple)
- The Gospel According to John (Jesus' disciple)
- The Acts of the Apostles
- The Epistles of Paul
- The Epistle of James
- The Epistles of Peter
- The Epistles of John the Evangelist
- The Epistle of Jude
- The Revelation (the Apocalypse) (attributed to John the Evangelist)

c) Some Important Data

Adam and Eve: According to conventional religions, Adam and Eve lived on Earth around four thousand years before Christ.

Scientific Age of Earth: About 4.5 billion years.

The Origins of Civilization: One hundred thousand years.

The Appearance of Modern Human Types: Thirty thousand years.

The Cradle of Civilization: Mesopotamia (Iraq) and Babylonia (Iran).

Science has proved that the beginning of the history of humanity dating only four thousand years ago is impossible, and demonstrated that Man appeared in sufficiently primitive conditions in some parts of Earth some thousands of years ago. Researchers and historians had found Man's vestiges in caves and small archaeological sites.

2.2 - The Catholic Church

Soon after Jesus' death, His direct disciples established a primitive Church, founding some Christian groups and starting to spread the Good Tidings. The first Christians were Jews who believed that Jesus was the Messiah, the awaited redeemer of their people. The adepts of the new faith gradually moved away from Judaism, however they adopted the Jewish Holy Scriptures, and in the beginning this was a source of disagreement among some of the apostles. Later, Paul of Tarsus, known as "the gentiles' apostle", appeared in the historical scene. Due to his profound dedication to Christ's ideals, Christian activities multiplied and several communities were founded under his guidance. The story of this apostle's life is found in the Bible, through the letters that he wrote to the Churches and to his disciples. In those writings, he tried to give guidance to the communities, showing his profound passion for Jesus' ideals. It was due to his

courage and perseverance that the doctrine of the Rabbi Galileo did not remain limited to the Jewish community and overcame the obstacles of race, flourishing among all people.

At that time, doctrinal and mediunic practices in the temples were pure and simple, similar to the ones that we find in the Spiritist centers nowadays. The adepts congregated to study the principles of evangelical moral left by Jesus. Some read, others interpreted, and the Spirits' manifestations were common, a fact that was considered very natural by all that gathered to study.

After the demise of Paul, around 67 AD, the number of churches in pagan lands continued to grow. Around the year 140, the center of the Christianity had moved to the Christian communities in the cities of Antioch in Syria, Alexandria in Egypt, and mainly to Rome. Early Christians were still pursued for many years by the dominant political system.

The history of the Church reached a decisive moment in 313, when the Roman emperor Constantine, the Great, allowed the Christians to freely practice their religion and the Empire returned many financial assets to the followers of Jesus, which had been confiscated from them during their persecution. After the Nicene Council, in the year 325 AD, the symbol of faith was definitely established and from then on altars consecrated to the Lord were included in the construction of the temples. That was the birth of Catholicism.

The Nicene Council was the first of seven Councils that took place between the years of 325 and 787. The most serious defacements of the beauty and simplicity of the Gospel, as well as its practical aspects, are dated in this period.

In the year 330 Constantine left Rome and established as the capital of the Empire a new city named after him - Constantinople (currently Istanbul, in Turkey). The city became the center of Eastern Christianity. Later, in 1054, the city became the place for the origin of the disagreement within the Church, which resulted in the birth of the Orthodox Church.

a) The dogmas

The dogmas are the basic and unquestionable points of a religious doctrine. In Catholicism, the dogmas are responsible for the appearance of the sacramental customs, the confessions, the cult to icons, the Wafer, the obedience to the Pope, the altars, the paraments, the baptism, the chrism, and so on. That happened because of the strong influence of pagan and Jewish doctrines in existence at that time, leading the followers to adapt their customs to Jesus' teachings, which changed the true meaning of those teachings.

b) The Protestant Reform

After the Church established the dogmas it started, little by little, drifting away from people. It stopped taking care of their spiritual needs, as well as their need for comfort and assistance. As the years went by, the Church deviated from its original path in such a way that one could not recognize in it a smallest vestige of the illuminated values from earlier times. Little by little, it stopped being the spiritual lighthouse of a

people and dove into the deep and black waters of secular disputes. To face the problem, leaders rose within the Church and started to fight against the politics created by the clergy, fomenting a general feeling of spiritual renovation among the adepts of the Christian faith.

It was the first step for an important movement of reorganization of the Church, which culminated in the Protestant Reform. This revolution divided the Church and Protestantism was born. Amongst the men who worked to restate the true meaning of Jesus' Gospel, we can single out leaders such:

John Wycliffe (1324 - 1385): English philosopher, who became famous as professor of philosophy at the University of Oxford, where he defended nationalistic ideas against the powers of the Pope and the bishops. According to Wycliffe, unjust governors could not demand obedience from the people, because obedience depends on the will of God. He denied the doctrine of transubstantiation (transformation of water and wine into Jesus' body and blood). With those ideas, he triggered the anger of the clergy and the Church started pursuing him. In his last works he declared that the Bible, not the Church, was the authority in the Christian doctrine. The elitist classes thought that this revolutionary's ideas encouraged the poor to demand better conditions of life.

With Wycliffe's aid and incentive, his followers translated the Bible into English. The British consider Wycliffe the first greater reformer.

John Huss (1369-1415): Religious reformer from Bohemia, whose teachings were the forerunners of the Protestant Reform. He was influenced by John Wycliffe's works. Huss was ordained priest in 1401. He bitterly criticized the bishops, cardinals, and the Pope's behavior and demanded a reform in the Church. He vehemently attacked the sale of indulgences and called the popery "Satan's institution". He was elected director of University of Prague in 1409. However, Huss was already considered a notorious heretic and was excommunicated in 1412. He was called for a deposition before the Constance Council in 1414 and was convicted, although he was promised that he would be kept in safety if he agreed to go to the Council to defend himself. Accused of heresy, he died at the stake. After his death, a dark era of civil wars and religious conflicts broke up between the Hussies (Huss' followers) and the traditional Catholics, loyal to the Pope. The two sides arrived to an agreement in 1436. But despite the religious repression, some of Huss' adepts organized themselves in groups and the *Unitas Fratrum* (Brothers Unity) was born in 1457, in the cultural region of Moravia, Czechoslovakia. That group grew and was an important religious force during Martin Luther's time.

Martin Luther (1483-1546): German theologian and leader of the Reform, a religious movement that led to the birth of Protestantism. His influence surpassed the protestant borders and even of Christianity, as a whole, bringing a series of political, economic, and social consequences to the western world. In 1501, Luther decided to become a lawyer conceding to his father's wish and joined the Erfurt University, where he studied Arts, Logic, Rhetoric, Physics, and Law. He got his Master in Philosophy and in 1505 he joined the Augustinian Order, after an intense experience he had during a storm. He was ordained priest in 1507 and in 1512 he got his doctorate in Theology, and received the assignment of professor of theology in Wittenberg, a position that he kept for life.

Studying the Sacred Holy Scriptures, he discovered the true meaning of the doctrine of Jesus the Christ and the great absence of that meaning in the faith he professed. Influenced by John Huss' teachings, the excommunicated priest condemned to die at the stake by the Catholic Church, Luther started to illustrate his reformist doctrine among his pupils. The initial fundamental question was the sale of indulgences, a common practice at that time and which was utilized by the Church to raise funds and to keep the life of mundane pleasures in which the popery had plummeted. Luther, as well as others who preceded him in that fight, considered that practice immoral, and he battled it fiercely.

In 1517 he made his voice heard against the mundane and abusive habits the Church had adopted, selling salvation in trade for golden coins: he hung his famous "95 thesis" at the church gate, in Wittenberg castle.

Besides combating the sale of indulgences, the thesis approached other points of his doctrine that were equally important, such as the negation of the cult to the saints and the Pope's authority, the abolition of the mandatory confession, and the clerical celibacy, accepting only the sacraments of baptism and the eucharistic. The persecutions and the calumnies of his catholic enemies soon ensued and he lived with those until his death.

In 1519, in Leipzig, he had a famous debate with a theological catholic, Johann Eck. He made Luther admit that he had some of John Huss' opinions, who was considered a heretic by the Church. During the debate, Luther attacked the Constance Council for Huss' conviction. Eck caused the monk's excommunication in 1520 and fought Protestantism for the remainder of his life.

Already excommunicated by Pope Lion X, Luther is summoned in 1521 by Charles V, emperor of the Holy Roman Empire, to appear in Worms, Germany, before a council of princes, nobles, and religious men in order to apologize. The reformer went and reaffirmed his convictions. He declared: "Unless I am convinced by the certification of the Holy Scriptures or by pure reason (for I neither trust the Pope nor the Councils, since it is public knowledge that they frequently make mistakes and fall in contradictions), I am bound by the Scriptures that I mentioned and my conscience is kept by the word of God. I cannot and I will not deny anything, since is neither safe nor correct, to go against one's conscience. I cannot act in any other way".

Excommunicated, Luther published the great reformist documents such as The Manifest to the German Nobility, The Church's Babylonian Captivity, and The Christian's Freedom. In 1521, emperor Charles V expelled him from Germany.

Supported by sectors of nobility, he translated the Bible into colloquial German, a literary masterpiece that became an enormous contribution for the creation of the modern German language.

Luther abandoned the Augustinian Order in 1524 and married a former nun in the following year.

In 1530, in the city of Augsburg, Germany, emperor Charles V called a meeting between the antagonistic groups in order to end the religious disputes in his empire, which had reached enormous proportions and had frightful consequences. Johann Eck immediately circulated pamphlets denouncing Luther and his followers. In response to the attack, a document was drawn, containing a summary of Luther's teachings. Under the name of The Augsburg Confession, the name became famous. Written and defended

by Philipp Melancthon, the reformer's main collaborator and friend, the document tried to bring balance regarding certain controversial points and showed that the Lutherans supported the historical traditions of the Christian Church. Charles V rejected the Confession, but it became the basic declaration of faith of the Lutheran Church. At the time of his death in Eisleben, in February 18, 1546, at the age of 63, Luther was already recognized as an important figure in the history of Christianity and the world. Luther was considered the most influential German of all times, for the movement initiated by him affected the political and cultural development of each nation in Europe and America.

John Calvin (1509 - 1564): One of the main theoreticians of the Reform, Calvin was born in France, in a middle-class family and was educated for a career in Law. With the propagation of Luther's revolution throughout the European continent, his ideas were reformulated by some of his followers, particularly by John Calvin, who accelerated the reform movement through new principles, extending the Lutheran doctrine. Calvin was a man endowed with great intelligence, besides being an excellent speaker and author of many books. He also had an exceptional ability for organization and management. His influence was especially felt in Switzerland, England, Scotland, and North America. Influenced by Humanism and the Lutheran thesis, he became an ardent defender of the new ideas. Pursued in France, Calvin took refuge in Switzerland, where the Reform was already established in some regions, thanks to Ulrich Zwingli's actions. (Zwingli: 1484-1531) Calvin wrote the "The Institution of the Christian Religion" (1536), which became the Calvinists' gospel.

Geneva was transformed into the "Rome of Protestantism" and there Calvin gained notoriety and power, managing to impose his doctrine and to interfere with the customs, beliefs, and the political-administrative organization of the city. Extremely more radical than Luther, John Calvin diverged from the Lutheran school in some important points: while Luther subordinated the Church to the State, Calvin defended the separation between the two institutions. (In Geneva, the Church was the State.) He justified economic activities, which until then were condemned by the Church, and gave a considerable impulse to the rising capitalism; he rejected the mass, the sacraments, and everything that was not rigorously in accordance to the Holy Scriptures; he completely destroyed the free will, because he preached the absolute predestination of the chosen ones as well as the convicts. John Calvin developed the Church that is currently called the Presbyterian Church. Despite his exaggerated radicalism, no another reformer did so much to compel people to think about the Christian social ethics.

The Revelations

Lesson three –

3.1 -Introduction

Revelation, to reveal, from the Latin, “revelare”, literally means, “to lift the veil”. Other more common meanings are: to unveil, to uncover, to make known [something that is secret or unknown].

The essential characteristic of any revelation must be the truth. To reveal a secret is to make a fact known to all. If the fact is false it is not a real fact and consequently, there is no revelation.

In the special meaning of religious faith, revelation refers particularly to spiritual things that Men cannot uncover neither by means of his intelligence nor with the aid of his senses. God gives that knowledge to Men through His messengers, either by direct word or by inspiration. In that case, revelation is always made to chosen Men, called prophets or Messiahs.

All religions had their own revealers and although they were far from knowing the whole truth, they had a providential reason for existing, because they were appropriate not only to the time and the place they lived, but also to the particular character of the people they addressed, to whom they were relatively spiritually superior.

Allan Kardec (GEN-chap. I) affirms that there were three great revelations within God’s Law. The first is represented by Moses; the second, by Jesus; the third and last, by Spiritism.

In the book “The Consoler”, the benefactor spirit Emmanuel refers to the subject as follows:

“Until now, Humanity of the Christian Era received the Great Revelation through three essential aspects: Moses brought the mission of Justice; the Gospel presented the insurmountable revelation of Love; and the Spiritism, as a revived form of Christianity, undertakes the sublime task of Truth.”

3.2 - The First Revelation: Moses

As a prophet, Moses revealed to Men the existence of one and only God, the Lord of all things. Moses decreed the Sinai Law and structured the basis of true Faith. As a man, Moses was the legislator of a people who would spread that primitive and purified Faith throughout the Earth.

In closer examination, Emmanuel refers to the missionary as follows:

“In spite of his characteristics of human legislator, Moses had the most elevated faculties of mediumship. It is inconceivable that the great missionary of the Jewish people and of Humanity could hear the spirit of God. It is understandable, however, that the Law or the basis of the Law (The Ten Commandments,), was dictated to him by Jesus’ emissaries. If we examine his stern acts as a man, we must take into consideration the time in which he executed his great work. Had he adopted a different stand, the great

messenger could not have accomplished his valuable obligations due to an ignorant and materialistic Humanity.”

3.2.1 — Moses’ Law

There are two distinct parts in Moses’ Law: God’s Law, which was received at Mount Sinai and the civil or disciplinary law, which was established by Moses himself. One is invariable, and the other is appropriate to the way of life and the character of the people and is modified with time.

The first law is the law of all times and all countries and, because of that, has a divine character. The second law was created by the missionary to maintain the fear on a naturally turbulent and undisciplined people due to the need to curtail the rooted abuses and prejudices they had acquired during slavery in Egypt. Referring to the divine part of Moses’ Law, Andre Luiz says:

“Until this day, The Ten Commandments, which were received through the prophet’s mediumship, still shine through as a foundation of light in the building of Law and social order.”

THE DECALOGUE

- I.** I am the Lord, your God, who has delivered you from the house of slavery in the land of Egypt. You shall not have any gods other than me. You shall not build nor sculpt icons or figures that in any form resemble the things found in the sky, or things found above and below the earth, or in the waters. You shall not worship them.
- II.** You shall not take the name of your Lord God in vain.
- III.** You shall keep the Sabbath.
- IV.** You shall honor your father and your mother, so that your life be extended on this Earth.
- V.** You shall not kill.
- VI.** You shall not commit adultery.
- VII.** You shall not steal.
- VIII.** You shall not give false testimony against your neighbor.
- IX.** You shall not desire your neighbor’s wife.

- X. You shall not covet your neighbor's house, or his servants, or his oxen, or his donkeys, or any other thing that belongs to him.

3.3 — The Second Revelation: Jesus

According to Kardec's perception, Jesus presented the second revelation of God's Law.

The benefactor spirit Andre Luiz, in the book "The Evolution in Two Worlds", says:

"As an educational system, religion reaches an unimaginable eminence with Jesus. There are neither stone temples, nor rituals, nor ephemeral hierarchies, nor advance to the human power. The Master unlocks the ark of noble knowledge and distributes its contents."

In examining the Christian Revelation, Allan Kardec reminds us that:

"From the Old Law, Christ took what was eternal and divine, rejecting what was transitory, purely disciplinary, and of human conception and added the revelation of future life, which Moses had not mentioned, as well as the punishments and rewards that await Men after death."

Kardec adds that the Christian philosophy was sediment on an entirely new conception of Divinity. This was no longer the conception of a terrible, jealous, vindictive God, as Moses had presented. Instead, this was a forgiving, good, and fair God, full of kindness and mercy. A God who forgave the vicious and who rewarded each man according to his works. In all, this was a God who did not want to be feared, but loved instead.

3.3.1 – Who is Jesus?

The spirit Emmanuel remind us that:

"We are unable to undertake a detailed study of Jesus ' psychology because of our lack of spiritual maturity.

Nevertheless, regarding the Messiah, we know that He was an Envoy from God, the Father's representative to His flock of sheep that had strayed from His love and Wisdom. As the angelical Director of the terrestrial globe, Jesus accompanied the whole process of the formation of the Earth and the origination of life on the planet, and still follows attentively to all spirits that are vinculated to the globe.

Emmanuel shows us that Jesus cannot be understood as a simple philosopher due to His divine value and spiritual hierarchy, which He attained through numerous reincarnations in worlds that do not exist any longer.

Jesus reincarnated on our planet only once and, as The Codifier puts it, "became

the model and guide for Humanity”, because Jesus was the only Pure Spirit to become involved with the materiality of Earth.

3.3.2 — The Gospels

The Christian Message is distributed among the four Gospels (Matthew, Mark, Luke, and John), the Epistles of the Apostles, the Acts of the Apostles, and the Apocalypse of John.

A critical analysis of the Gospels and the Apostles’ Letters naturally makes us face some less than acceptable, illogical, and even absurd passages. “The Temptation in the Desert”, “The Eviction of the Vendors in the Temple”, as well as many other acts attributed to Jesus, cannot resist a rational analysis because they evidently contradict the most elementary principles of logic, justice, and charity.

Those evangelical disagreements do not diminish the value of that work, which is considered by Kardec as the “universal code of moral”, although they direct our attention to some details that are linked to it:

a) The Involuntary Alterations:

Jesus has left nothing in writing.

It is believed that the first annotations appeared long time after His death. Mark, Luke, and Paul did not know the Messiah and, therefore, received their information from other sources. All those evidences lead us to believe that certain statements presented in the Gospel do not correspond to the absolute reality of facts, and involuntary alterations certainly occurred.

b) The Evangelists Insertions:

We observe a basic preoccupation that was in the Evangelists’ minds: to prove that Jesus was, in fact, the Messiah awaited by the Jewish people. That idea should prevail, in order for the Christian Message to take root in Palestine. It is believed, then, that some of the passages of The Good Tidings did not really occur, but were added to the annotations to accomplish that objective. “The Birth of Jesus in Bethlehem”, the hypothetical “Flight to Egypt”, “The Temptation in the Desert”, and many other passages may have been inserted just to corroborate the thesis that Jesus was the Savior of the Jews, Jehovah’s Envoy.

c) The Subsequent Alterations Made by the Church:

Many of the alterations found in the biblical texts of today are not found in the original versions, which shows us that they were added in a later time. During the first centuries of the Christian Era, ideas, principles, and passages that in reality never occurred were added to the original texts in order to justify certain dogmas, some sacraments, and certain religious practices.

3.4 - The Third Revelation: Spiritism

Allan Kardec presents Spiritism as the Third Revelation of God’s Law, and as “The

Consoler” promised to Men by Jesus, as prophesized by John (XIV, 15-17, 26):

“If you love me, you will keep my Commandments. And I will plead to the Father and He will send forward another ‘Consoler’, so that amongst you remains the Spirit of Truth, whom the world cannot receive because he is not seen nor known. But you will know him because he will remain with you and in you. But The Consoler, whom the Father will send in my name will teach you all things and will remind you of all have been telling you.”

Examining the text, Kardec affirms:

“In the scheduled time, the Spiritism comes to fulfill Christ’s promise. It calls Men to observe the Law; it teaches all things and makes the words said by Christ in His parables understandable. Spiritism comes to open our eyes and our ears because it speaks without figures of speech or flowery language.”

In the same way Jesus did not come to destroy Moses’ Law, which was set forth fifteen centuries before Him, Spiritism does not come to demolish the Christian Law, but instead it completes it, develops it, and enriches It.

In that sense, Spiritism committed to reveal everything that Jesus could not say in His time because of the low spiritual maturity of His people. Spiritism is, therefore, the work of Christ, who presides it and follows it with the objective of disseminating the moral recovering of Humanity.

3.4.1 — The Character of the Spiritist Revelation

From the point of view of a religious revelation Spiritism presents some particular characteristics:

Combined Structure

Moses personified the first revelation, Christ personified the second revelation, and any individual does not personify the third revelation. The first two revelations were individual, whereas the third was collective, which is an essential characteristic of great importance. The third revelation is collective in the sense that it was not a privilege given or received by any specific person. Consequently, nobody can claim the title of being its exclusive prophet. The third revelation was simultaneously spread over Earth to millions of people, from all ages and walks of life, from the lowest to the highest levels in society.

Kardec reminds us that:

“Because the two first revelations were the fruits of personal teaching, they were forced to remain local, that is, they appeared in one place around which the idea spread little by little. However, many precious centuries were necessary in order for that idea to reach the ends of the world without taking it in its entirety. The third revelation has this particular: because it was not personified by only one individual, it appeared

simultaneously in millions of different places, which became the centers or points of its dissemination.”

The Spiritual-Humane Origin

Spiritism appeared in a time of spiritual emancipation and maturity, in which the already developed intelligence did not want to accept a passive role. It appeared in a time in which Men did not blindly accept anything but wanted, instead, to know the “where”, “why”, and “how” of each and everything. Spiritism had to be, at the same time, the product of teaching and the fruit of labor, research, and free examination. Thus, the Spirits are committed to teach only what is of utmost importance to guide Men in the path of truth, refraining from revealing what Men can discover on their own. The Spirits are careful to caution Men to discuss, verify, and submit everything to the scrutiny of reason, many times allowing Men to acquire that experience through their own efforts. The Spirits supply the principles, the materials for work. It is up to Men to take advantage and to make the most out of them

Therefore, The Spiritism has double origin: a spiritual origin, so named because its doctrinaire structure was dictated in its greatest part by Superior Spirits, who had been prepared for that task and, in that sense, Spiritism is a revelation. But it has also a human origin, because it was and continues to be enriched, worked on, and shaped by cultured and dedicated Spiritists, who give their best to perfect that work.

Progressive Character

The last character of the Spiritist revelation is that, since it is based in facts, it must be essentially progressive, as are all researching sciences. Because of the nature of its substance, the Spiritism is comparable to Science, in that the latter is the account of nature’s law with regards to facts following a determined order, and that it cannot be contrary to God’s Law from whom nature’s law was created.

Thus, Spiritism establishes as an absolute principle only that which is evidently demonstrated or what logically results from observation. Interacting with all fields of social economy, to which it gives the support from its own discoveries, Spiritism will always assimilate all the other progressive doctrines, no matter to which order they belong to, as long as they have attained the status of practical truth.

Regarding that character, Kardec offers several remarkable thoughts.

“Walking hand in hand with progress, Spiritism will never be outdated because if new discoveries demonstrate that it has made a mistake about any fact, Spiritism will retract itself. If a new truth is revealed, Spiritism will accept it.” Genesis-Chapter I, item 55)

“The best religion will be the one that will satisfy reason as well as the legitimate aspirations of the heart and the spirit; one that has no point that can be revocable by positive science; one that accompanies Humanity in its progressive march, without ever allowing itself to be surpassed”

(Genesis - Chapter XVII, item 32)

“If a new law is discovered, the Spiritist Doctrine must accord to it. It is not the Doctrine’s place to close the door to progress, for doing so would be its demise. By assimilating all ideas that are recognizably fair no matter from which religious order the come from, the Spiritist Doctrine will never be outdated and this constitutes one of the main guarantees of its everlasting life.”

(Posthumous Work— Part II)

The Origin of The Spiritist Doctrine

Lesson Four –

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; the Spirit of truth, whom the world cannot receive, because it see him not, neither know him: but ye know him: for he dwell with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(John,
14:16,17,26).

4.0 - THE GENESIS OF THE SPIRITIST DOCTRINE

The Spiritist Doctrine, or Spiritism, appeared in the XIX century, around 1850. Its roots can be found within the principles of Christianity, a doctrine implanted by Jesus' followers, almost two thousand years ago. The Spiritist Doctrine is the fulfillment of the Lord's promise, in which it is affirmed that He would send to the world, in due time, a Comforter, the Spirit of Truth, whom would remind us of His teachings and whom would make new revelations regarding the mysteries of life.

In one of His many speeches, Jesus said that he could not reveal all things because Men were not yet prepared to understand them. In due time, He sent Spiritism, which lifted the veil from the mysteries of His teachings, expanding the field of Human knowledge and awakening Men to a new world.

In the XVI and XVII centuries, after the Protestant Reform had freed Humanity from the power of Church, a very propitious environment for the fomentation of renewing ideas ensued. It was in this period that the first manifestations of Spirits happened. That got the attention of people at that time and prepared the way for the advent of the Comforter. In the XIX century, Spiritism was born. It was considered to be the third revelation. With Spiritism came new lessons concerning the meaning of life, pain, justice, and the destination of Men after death.

Allan Kardec affirmed that:

"The same way the Christ took over from where Moses left off, Spiritism takes over from where the Christ's own words left off. Spiritism is a sequel of His doctrine."

(The Spiritist Magazine, September 1867).

4.1 HISTORICAL ASPECTS

a) Emmanuel Swedenborg

Although officially the Spiritists take the year of 1848, with the phenomenon of Hydesville, as the landmark for the appearance of the Spiritist Doctrine in the world, it is necessary to know that, before that, there were some people who, by their capacity of producing phenomena connected to the spiritual things. Those people must be

recognized as being important, regarding the dawning of this Doctrine between Men. The story of the extraordinary Swedish clairvoyant, Emmanuel Swedenborg, deserves attention and study from our part. Swedenborg, educated among the Swedish nobility, was a catholic and a profoundly studied the Bible. He was great authority in Physics and Astronomy, author of important documents about the tides and the determination of latitudes. He was a Zoologist, anatomist, financier, and politician, as well as mine engineer, highly skilled in metallurgy.

The blossoming of his mediunic potential occurred in April 1744, in London, where he developed his work for twenty-seven years, being in constant contact with "the other world ". He recorded extraordinary stories of his experiences with the spiritual world in his works. He says the following about his first vision:

"The Spirits' world and the worlds of Heaven and Hell have convincibly opened for me in the same night, and there I found many people I knew and from all levels. Since then, the Lord has daily opened the eyes of my Spirit so it can see, perfectly awoken, what was happening in the other world, and so it could talk, in full conscience, with angels and Spirits."

In a clear anticipation of the teachings about the fluidic atmosphere that the Spiritist Doctrine would bring us, Swedenborg affirmed that a dense cloud had formed around the Earth, due to the rude psychic level of Humanity. He also said that, from time to time, there would be a cleansing, the same way the thunderstorm clears up the atmosphere.

He left important teachings in the following works: "Heaven and Hell", "The New Jerusalem", and "Arcana Celestia".

b) Andrew Jackson Davis

Born in 1826, in New York, it was not a cultured youngster. He was born in a poor family, his mother had visionary tendencies that were allied to superstitious ways, and his father worked with leather. Davis' psychic powers started developing in the latest years of his childhood.

With the aid of a magnetizer, Davis took realistic trips to the Spirits' world, bringing back the most surprising information. He had extraordinary clairvoyance, which at first was used as amusement. Later, his magnetizer was used for diagnosing illnesses.

At 19 years of age, Davis showed the desire to write a book and he accomplished that through mediunic trances, induced by a magnetizer. A secretary wrote down verbatim the words that gushed out of the medium's mouth, as if he were a doctorate in knowledge and wisdom, versus an ignorant youngster without culture. This was the start of the mediunic work of this young man, which continued for many books, all grouped under the name of "Harmonic Philosophy". During that phase, he said to be under the direct influence of an entity, which later was identified as being Swedenborg. The development of his faculties continued and at twenty-one years of age he did not need to be induced into trance anymore.

He then started a new phase, where he started having the most impressive experiences of clairvoyance. He described clearly the phenomenon of death, as he saw it

by standing at a lady's deathbed. It had many visions of the spiritual world, made many predictions, such as the appearance of the automobile, the typewriter, and even the Spiritist Doctrine itself.

Davis played an important role in the beginning of the spiritist revelation, preparing the way before the work of the superior Spirits started. When the incident of Hydesville happened, he had already knowledge of it, which was received through mediunic revelations. He died in 1910, at eighty-four years of age.

c) The Hydesville Phenomenon

In 1848, in the United States, some unusual events happened that took the world by surprise. In the house of an American family, the Foxes, who lived in the village of Hydesville, in the State of New York, supernatural forces that seemed to come from nowhere started to manifest. There were strange noises in the walls, which source indicated an occult intelligence trying to communicate.

Everything indicated that the sisters Kate and Margaret Fox, two girls 11 and 14 years of age, were the center of that paranormal phenomenon, which transformed the house into an attraction for curious people. People were amused seeing the youngsters commanding a supposedly invisible intelligence to make noises and rasping sounds on the wall.

A code was created utilizing the rasping sounds on the wood, so people could communicate regularly with Beyond. One rasp meant "yes"; two, "no". Other signs symbolized letters or words.

The invisible intelligence producing the Hydesville phenomena said it was a Spirit of a person who had lived on Earth on another time. The Spirit was nicknamed by the girls "Mr. One-Leg". In its communications it revealed that it had lived in the body of a man who had been stabbed in that house, some time ago. His remains had been buried in the basement of the residence. Some people excavated the place and found human hair and bones.

Later research revealed that "Mr. One-Leg" was a man named Charles Rosma, who died in the house five years before.

The phenomenon got the world's attention and for a long time the Fox sisters demonstrated their capacity to communicate with the "dead", doing presentations in halls, subjecting themselves to the greed of entrepreneurs and becoming the target of many controversies. Because they were unaware of the mechanisms of the wonderful gift of mediumship, they became involved with pernicious influences, which lead them to an obscure and sad end.

d) Daniel Dunglas Home

Almost simultaneously to the Fox sisters, another mediunic phenomenon got the world's attention. It was the work of Daniel Dunglas Home, the medium that became known worldwide for the paranormal phenomena he provoked. He could manifest invisible forces, which in some occasions raised him above ground. Home called the attention of studious scholars and of the whole world.

Home was born in a small village in Scotland and lived from 1833 to 1886. Since early, he demonstrated his prodigious faculties and he never involved his fantastic demonstrations of clairvoyance, physical effects, levitation, and detachment, with money. Although he was a contemporary of the Codifier of Spiritism, they never met. Allan Kardec commented about him on his works, analyzing the phenomena, which he thought were authentic proves that the immortality of the soul existed.

Daniel Dunglas Home was considered the most remarkable medium of all times. Although he was not Spiritist, he attributed the responsibility for the phenomena to the Spirits, which contributed to the popularization of Spiritism throughout the noble rooms of America and Europe.

e) The Turning Tables

In 1850, in France, a new kind of entertainment known as “talking table” or “turning table” that took over the party salons at that time. The turning table was a small, round three-legged table around which people gathered to provoke the manifestations of supernatural forces. The hands of people present were placed on the surface of the table that, through a phenomenon of physical effects, jumped on its feet, turned and made rapping noises.

By means of a similar alphabetical code like the one used by the Fox sisters in the city of Hydesville, it was possible to talk with the “invisible”. The French society had fun asking amenities to the table and this game was like a fever.

A lady named Emille de Girardin, easily invented a sophisticated table that turned freely and easily around an axle, like roulette. On its surface and around its circumference were placed the letters of the alphabet, numbers, and the words yes and no. In the center there was a metallic hand or fixed needle. The medium placed the fingers in the edge of the table, which then turned and stopped under the needle, at the desired letter by the invisible forces to make their dictations. With that, it became possible to regularly obtain messages that came from Beyond. The turning tables were the great sensation of Europe and America. Through them people started to make contact with the invisible world, carrying out sessions of spiritual communications, where frivolity and playfulness reigned.

c) Typtology

The phenomena of noises made by the Spirits in walls, tables, or other objects, which served as means of communications with the invisible were known by the name of Typtology. It was that way that the first communications were made and after passing through several phases, they were perfected.

4.2 ALLAN KARDEC

Allan Kardec was a French professor who was attracted by the novelty of the turning tables and became interested in the study of spiritual manifestations. In 1854, he heard about the phenomenon for the first time through a friend named Fortier. In the following

year, he got more interested in the subject after Mr. Carlotti, his friend for 25 years, told him that the phenomenon was the intervention of the Spirits.

In May 1855, Mr. Patier, a serious and cultured man, invited him to participate in one of those meetings. The professor was a great student of magnetism and agreed to participate, thinking that the phenomena were linked to the same subject. After a few sessions, he started to question things and wanted to find a logical answer that could explain the fact that inert objects could send intelligent messages. He was awed by the manifestations, for it seemed that behind them there was an intelligent cause that was responsible for those movements. He decided to investigate because he suspected that behind those phenomena there was the revelation of a new law.

The “invisible forces” that were manifested in the sessions of the turning tables said that they were the souls of men who had already lived on Earth. The Codifier was more and more intrigued. In one of those sessions, a message was addressed specifically to him. A Spirit called Truth said to him that he had an important mission to accomplish. He would give life to a new philosophical, scientific, and religious doctrine.

Kardec affirmed that he did not think of himself as a man worthy of such a task, but since he had been chosen, he would do everything to successfully accomplish the obligations that had been entrusted to him. Through his research, he organized and codified the Spiritist Doctrine. His real name was Hippolyte Léon Denizard Rivail. He used the pseudonym of Allan Kardec, to prevent his identity from being in evidence, for he was a known educator and had many published works in the education field. The Codifier was born in October 3, 1804 in the city of Lyon, France, and passed away March 31, 1869 at the age of 65. He was married to a teacher, Amélie Gabrielle Boudet. He spoke four languages, he studied astronomy and the phenomena linked to magnetism. He was a disciple of Pestalozzi, who is considered the father of modern pedagogy.

4.3 THE SPIRITIST CODIFICATION

a) The Beginning

Basically, the development of the Spiritist Codification began at the residence of the Baudin family, in 1855. In the house lived two young women who were mediums. They were Julie (14 years old) and Caroline Baudin (16 years old). Using the “basket and spinning top”, a device similar to the turning tables, Kardec asked questions to the discarnate Spirits, which they answered by means of mediunic writing. In proportion to the answers to his questions, Kardec noted that the outlines of a doctrine were being drawn and he prepared himself to publish what later became the first work of the Spiritist Codification.

All the work on the revelation was revised several times, in order to prevent errors or double-interpretations. During that revision phase, the professor counted with the precious aid of another medium, who was also a sleepwalker: Miss Japhet. Besides her help, the Codifier also posed the questions to other mediums. Thus, in this first phase, the work enlisted the help of at least ten mediums. The way through which the Spirits communicated in the beginning was by usage of the basket and spinning top, fitted with a pencil in its center. The mediums’ hands were placed at the edges of the basket and the

involuntary movements provoked by the Spirits produced the writing. With time, the basket was substituted by the mediums' hands, originating what it is now known as psychography. The consultations with the Spirits gave birth to the "Spirits' Book", published on April 18, 1857. A new horizon of possibilities in the field of knowledge was disclosed to the whole world.

From then on, Allan Kardec intensively dedicated himself to the work of expanding and revealing the Good Tidings. He traveled 2,079 miles, visited twenty cities, and attended more than 50 Spiritist doctrinal meetings.

In January 1858, the Codifier embraced a new activity. He launched the Spiritist Magazine, a monthly periodical whose objectives were to keep the followers of Spiritism informed about the growth of the movement, as well as to debate questions related to the doctrinal practices. This was the beginning of the Spiritist press. The Magazine was published for 12 years.

In April 1858, he founded the Parisian Society of Spiritists Studies, an entity dedicated to study, understand, and explain the Spiritist phenomenon. It was the first regularized and legalized Spiritist society and because of that, it exercised great moral influence among other groups.

b) The Works of the Codification

To give guidance to the followers of Spiritism, Allan Kardec published five basic textbooks, known as the Kardechian Pentateuch. They are: The Spirits' Book, The Mediums' Book, The Gospel According to Spiritism, Heaven and Hell, and The Genesis. In them, Kardec gathered the upper Spirituality's teachings, analyzing and codifying them in a clear and interesting way.

The Spirits' Book (1857): It is a work of philosophical character that attempts to rationally explain the reason for life. It is divided into four subjects: "The Primary Causes"; "The Spiritist World or The Spirits' World"; "The Moral Laws"; and "Hopes and Consolations". It is considered to be the spine of Spiritism, for all the other works are based in its principles.

The Mediums' Book (1861): It provides guidance for the practical conduct of those people who serve as intermediate between the spiritual and the material worlds. The book shows to the mediums the inconveniences and virtues of mediumship, and the dangers proceeding from an uncontrolled faculty. It teaches the way of getting beneficial and edifying contacts with the Spirituality. The book also demonstrates the moral and philosophical consequences that occur during the relations between the invisible and the visible levels.

The Gospel According to Spiritism (1864): This is the moral and the religious part of the Spiritist Doctrine. It teaches the theory and the practice of Christianity, utilizing comments by Allan Kardec and the Superior Spirits on the main passages of Jesus' life. The book shows that the existing parables in the Gospel, which appear to be fantasies to human understanding, truly express the deepest code of moral behavior known so far.

Heaven and Hell (1865): By invoking the Spirits, Allan Kardec presents in this book the true face of the desired “Heaven”, the feared “Hell”, as well as the so-called “Purgatory”. He puts an end to the perpetual penalties, demonstrating that everything evolves in the Universe, and that the theories on suffering in the fire of hell are nothing more than an illusion. Communications by the discarnate Spirits, of diverse culture and habits, are analyzed and commented by the Codifier, showing the situation of happiness, repentance, or suffering of those that inhabit the spiritual world.

The Genesis (1868): This book is a study about the creation of the world, on how the creatures appeared, and how is the Universe, both materially and spiritually. It is the scientific part of the Spiritist Doctrine. It explains the Creation, placing Science and Religion face to face. The Biblical Genesis is studied and looked at as scientific reality, disguised in allegories and legends.

The seven days of Creation are shown in the Sacred Holy Scriptures as the time spent by the Creator giving form to the Universe and the Earth. Those are Geologic eras that follow the chronological order that has been proved by Science in its research. The “miracles” done by Jesus are explained as being a product of the modification of the elements of Nature, under the action of His powerful mediumship.

4.4 THE TRIPLE ASPECT

Since their first manifestations during the Codification of the Doctrine, the Superior Spirits clearly stated that Spiritism had three lines of action: Science, Philosophy, and Religion (Moral). From the Spirit Emmanuel, psycho-graphed by Francisco Cândido Xavier, comes the affirmation that perfectly clarifies the Comforter’s triple meaning:

"In the Spiritism Doctrine, Science inquires, Philosophy concludes, and the Gospel illuminates".

a) Basic Principles of the Spiritist Doctrine

The following are considered to be basic principles of the Spiritist Doctrine: the belief in God as a creative principle; the existence of the Spirit and its survival after death; the reincarnation; the law of cause and effect; the influence that the invisible world exercises in the visible world; the communication between these two worlds; and the progressive moral and intellectual evolution. In its practices, Spiritism is characterized by the work performed inside oneself. By doing that work, Men try to know themselves and work towards their moral and intellectual advancement. There is nothing exterior in the Spiritist habits. For the Superior Spirits everything depends on thought, for which its depth is everything and its form means nothing.

“Through Spiritism, Men know where they come from and where they are going to, and why they temporarily suffer. They see God’s justice everywhere. They know that the soul progresses without ceasing, through a series of successive existences, until it

reaches the degree of perfection that can bring it closer to God.” (Allan Kardec -The Genesis, chapter I, item 30)

Reincarnation

Lesson Five –

“And as they came down from the mountain, Jesus charged them, saying, ‘Tell the vision to no man, until the Son of man be risen again from the dead’. And His disciples asked him, saying, ‘Why then say the scribes that Elias must first come?’ And Jesus answered and said unto them, ‘Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.’ Then the disciples understood that he spoke unto them of John the Baptist.”
(Matthew, 17:9-13)

5 – REINCARNATION

The idea of reincarnation was common during Jesus’ time. The passage of the Sacred Holy Scriptures in which the Master clearly and unequivocally referred to it, is the one when He came down from Mount Tabor, after making contact with His spiritual friends and affirmed in an unquestionable way that John the Baptist was the reincarnation of the old prophet Elias.

The Spirits are created simple and ignorant. In the beginning, they do not possess knowledge of good or evil. They are endowed with the embryo of intelligence and, with time, they acquire self-conscience. Their structure, as we already said, is abstract and the way they were created has not yet been totally disclosed by the Superior Spirits.

All Spirits are destined to perfection, and since they cannot reach it in one life alone, God grants them other existences, so that they can grow in intelligence and morality. The successive rebirth of Spirits in the material dimension is called reincarnation.

The Spirits’ evolution is accomplished gradually, for it is closely connected to their experience. Through expiatory tribulations and tests, the Spirits search for self-illumination and perfection. When they start their incarnate journey, at their first phase of evolution, the Spirits suffer all kinds of influences, both good and bad. Since they are ignorant, they are prone to mistakes. Not all Spirits go through the path of evil, but it is mandatory that they go through the path of ignorance.

The Creator grants the Spirits the freedom to yield to or to resist bad influences. This is called “free will”. This freedom to act, as they seem fit, is developed in proportion to their acquisition of self-conscience, which grants them the merit of their own actions.

“If Man was created perfect, he would fatally take the path that led him to good; alas, due to his free- will, he is not fatally led to good nor to evil. God wanted him to be subjected to the law of progress and God wanted that progress to be the fruit of his own work, so that he could receive the merit of that work, in the same way he carries the responsibility for the evil that is done through his will.”

(Allan Kardec - Genesis, chapter III, item 9)

An incarnation can be spontaneous, mandatory, or missionary, depending on the Spirit’s evolution and need. Each existence in the material level means a step forward towards gaining moral and intellectual perfection. The Spirit can, by unwillingness or laziness, remain stationary, but it will never retreat to a level inferior to the one in which it presently is. Everything the Spirit

acquires during an incarnation becomes part of its spiritual patrimony and the Spirit will be able to use it in other incarnate experiences, for its own growth.

The number of necessary incarnations the Spirits have to go through in order to attain definitive enlightenment varies amongst them. Those who have good will tend to reach perfection faster than those who waste time and allow themselves to be deceived along their path, thus taking longer to reach the degree of pure Spirits. Everything functions more or less as in a school, where one learns a lot, a little, or nothing, according to one's efforts; and as in a school, those who do not to acquire skills will not be eligible for promotion to more advanced classes.

It is during its reincarnations that the Spirit has a chance make amendments and to go through liberating experiences. The material world is, therefore, an important learning school. In the spiritual world one harvests the fruits of which one planted in life. All Spirits suffer the vicissitudes of corporeal existence, either for atonement of errors or, in the case of more evolved Spirits, to confirm their virtues or to fulfill missions. The reincarnation is the key that explains God's justice and mercy. Through it, all apparent injustices can be understood. All errors can be redeemed by means of new experiences and, sooner or later, the Spirits find their path towards good.

"If our hope in Christ is only limited to this life, we are the most unhappy of all men." (I Corinthians, 15:19)

5.1 THE LAW OF CAUSE AND EFFECT

The Creator grants free will to His children, that is, the freedom to act, as they seem fit. However, all their actions are subjected to a natural law of justice called "law of cause and effect", "action and reaction", or "sow and reap". It is by means of that law that we are held responsible for everything we do to our neighbors, as well as to our own spirits.

We are free to sow our actions, however, we are obligated to reap their consequences. A bad action that harms someone or our own selves will result in an opposing reaction of equal intensity. That is a wise way for the Law to teach us not to repeat the error. The Law does not punish us; it corrects us.

Spiritism did not create the principle of cause and effect. That principle is one of the laws of Physics and was promulgated by the scholar Isaac Newton. It reads as follows:

"To all action carried through a determined direction, there will correspond a reaction with the same intensity and opposing route"

A lot of the sufferings we observe in present times are perfectly explained by the mechanism of action and reaction of the Law of God. Bad actions sowed during past incarnations lived in this or in other worlds yield unpleasant harvest in the present existence. In a similar way, if good is man's object of concern, the future will bring them peace, satisfaction and happiness.

Moral or physical pain must be faced without rebellion, for they are generally atonement or tests necessary for the advancement of the Spirit. The acceptance of one's own pains generates moral relief and aids in the finding of a definitive solution for the problem. Only enlightenment can shield man from the state of rebellion in face of suffering. Rational faith is the safe shield against the afflictions one needs to go through.

With this corrective knowledge of the Law, we must strive to act justly and charitably towards our fellow creatures, thus stimulating Divine Law in our own favor.

“However, among the more numerous evils are those that man created for himself through his own vices; evils that come from his pride, selfishness, ambition, covet, and of his excesses in all things; here we find the cause for wars and their generated calamities, for disagreements, injustices, the oppression of the weak by the strong, and finally, the cause for the majority of illnesses.”

(Allan Kardec - Genesis, chapter III, item 6)

5.2 KARMA

Karma is a Sanskrit¹ word that means “action”. It is not a word found in the Spiritist Codification, but it is used today by many of those who are interested in Spiritism. In order to better understand the real essence of that word, we find it useful to comment about its meaning.

We can affirm that Karma is the Spirit’s history, from its first incarnation in the material plan; its Karma began as its evolution started.

Contrary to what it is thought, Karma is not a synonym for suffering. Karma is the psychic “recording” of the Spirit’s actions. It is a kind of historical baggage, inherent to the Spirit. It contains the Spirit’s virtues, faults, credits, debits, and tendencies that form its personality. The Karma is modified during each incarnation by the experience in the material plan. The Spirit acquires new moral and intellectual characteristics, depending upon the education and the customs of the people where it incarnates.

Acting in the incarnations, the law of cause and effect regulates the evolution of the Karma, modifying and renewing the Spirit’s psychological patrimony.

5.3 DEATH

In order to go through its experiences in the material world, the Spirit is united to a body of flesh through the perispirit, which serves as a link. The body acts as an instrument of work for the creature and it is moved by a kind of motor force that derives from the “vital fluid”.

Death is the disorganization of the carnal body. As it grows older, the body materially wears out. When physical death occurs, it brings forth the consequent disconnection between the perispirit and the organic body. This detachment forces the entity to return to the spiritual plan, which is its true native land. In Spiritism, death is called “disincarnation”.

Soon after the death of the carnal body, the Spirit is more or less confused as to its new state. This situation is called “perturbation” and ceases gradually, varying in duration of time according to the Spirit’s level of evolution.

Little by little, the discarnate Spirit starts gaining conscience of its new condition of free Spirit and its mind adapts to the spiritual dimension. With this improvement, it starts to understand the state of freedom and yearns for progress. Some discarnate Spirits remain in a state of perturbation for a long time. Perturbation is a transient psychic state that may last from a few minutes to many years.

¹ Sanskrit is one of India’s oldest languages.

5.4 THE SPIRITS' LIFE

After physical death, the actions performed in the material plan determine the kind of life that the Spirit will have in the spiritual plan.

In between its corporeal existences the Spirit remains in the spiritual world for a time more or less long, where it is happy or unhappy according to the good or evil it has practiced. The spiritual life is, in truth, its real life, its definitive state. In it, the Spirit progresses equally and acquires special knowledge that it could not otherwise acquire on Earth. There is where the Spirit gets prepared for new ordeals in the material plan until he becomes pure and no longer needs new experiences in the incarnate world. Therefore, after disincarnation the Spirit goes to live in astral regions with which it possesses moral affinity. In order to make it easy for those who are initiating in the study of the spiritist science, we will talk about those places using the terminology by which they are commonly known. However, we will lend them the characteristics that are accepted, explained, and publicized by the Spiritist Doctrine.

a) Hell

Hell is a Biblical expression used by conventional religions to designate spiritual regions where evil Spirits inhabit, and the image known by the Christian doctrine was created by paganism and immortalized by the writings of Greek poets. Neither possessing perfect understanding of spiritual life nor the justice of God, people imagined that evil men could only deserve an eternal punishment.

The Spiritist Doctrine clarifies this important dogma of perpetual penalties, which was disseminated by the official religions at that time. The Doctrine teaches us that “Hell” is the temporary dwelling of primitive and evil entities, which are rebellious against the mercy of God and enemies of the principles of good. The souls of those entities that thrive in murdering, robbery, lies, lust, and human passions remain temporarily in those regions.

Contrary to what was previously thought, the disincarnate Spirits that go to those astral regions do not remain there definitively. They remain there for varying periods, until new opportunities for reincarnation appear. All inferior Spirits that inhabit the dark dimensions, will sooner or later find their light through reincarnatorial enlightenment. In other words, Hell (or Darkness, according to the Spiritist Doctrine) is a state of conscience shared by those that are evil-inclined and whose faults and bad feelings predominate their personalities. They are only imperfect and ignorant brothers, who cultivate hell inside of their own consciences and who will reach perfection through new opportunities, given by the Celestial Father, of successive incarnatorial experiences.

b) The Purgatory

Purgatory is a commonly used term in Catholicism. It was created by the “need” to shelter the souls of those who were neither really bad to inhabit hell, nor so good to deserve paradise. In other related Spiritist works, it was decided that the expression “Threshold” would be used to describe the purgatorial spiritual region closer to Earth. The majority of the newly disincarnate entities spend a more or less long period in that region (or in that psychic situation) in order to contemplate their actions. The Threshold is a dimension of a lot of suffering. It shelters a great number of entities under conditions of pain e anguish. The rescuing colonies such as “Astral

City” and others mentioned in the mediunic literature are located there, providing support to the Spirits that are found in those situations. Allan Kardec says that the Spirits’ purgatory can also be the atonement worlds.

“The purgatory is not, therefore, a vague and uncertain idea: it is a material reality that we see, touch, and suffer. It is found in the atonement worlds and Earth is one of them. In it, men atone their past and their present, for the benefit of their future.”

(Allan Kardec – Heaven and Hell, chapter V, item 4)

c) Heaven

Paradise is the astral region where Pure as well as good Spirits, which already have acquired wisdom and morality live. Those plans are popularly called “paradises” or “colonies of light” and some of the inhabitant Spirits of those regions are exempt from reincarnations, while others are not. Pure Spirits may reincarnate in worlds more or less progressive to fulfill missions.

However, those are not worlds of contemplation as we usually think. On the contrary, they are places of work and action in the fields of good and wisdom. It is there that the Spirit experiences true happiness.

“The happiness of the fortunate Spirits is not in idle contemplation that would be, as it is frequently said, a perpetual and boring uselessness. ...The supreme happiness consists of enjoying all splendors of Creation, which no human language is able to express and that the most prolific imagination is unable to conceive. It consists of the knowledge and understanding of all things, the absence of any physical and moral suffering, inner satisfaction, the serenity of the Spirit that is unaltered, in the love that unifies all beings and therefore, in the absence of all the nuisance deriving from the relationship with bad Spirits, and above all, in the vision of God and the understanding of His mysteries revealed to the worthiest.”

(Allan Kardec – Heaven and Hell, chapter III, item 12)

Mediumship

Lesson Six –

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”

(Acts — 2.1 7,18)

6.0 - WHAT IS MEDIUMSHIP?

Mediumship is an existing sensitivity in all-living beings. It is a sort of “window” through which one receives the influences from the spiritual plane. All living creatures possess mediumship or, at least, some rudiments of it. Mediumship is shown in more complexity among Man and it can, in some cases, be used as a “bridge” between the two planes of life. Allan Kardec called “mediums” only those people that were capable to produce ostensive phenomena through their faculties.

“A medium is, therefore, whoever is able to receive or to transmit the communications of the Spirits, whichever are the means employed and the degree of development of their faculties —from the simplest occult influence to the production of the most uncommon phenomena. However, in the current use, the word has a more restricted meaning and it is generally applied to people who are endowed with a very great mediunic power, either to produce physical effects or to transmit the thoughts of the Spirits through writing or through speech.”

(Allan Kardec - Spiritist Magazine, February 1859)

Mediumship is independent from a person’s moral conduct. Sometimes, people of doubtful moral conduct possess beautiful faculties, while other people who are honest, cultured, and dedicated to God’s work are unable to produce even a small effect. Mediumship, as defined by Allan Kardec, depends on a more or less appropriate physical organization in order to be able to manifest itself. It proceeds from an organic disposition that exists between the union of the carnal body and the perispirit.

There are two obstacles that make it difficult for one to practice one’s mediumship in a rational and productive way: The first obstacle is the use that one can give to the faculty. There are mediums that utilize their mediumship incorrectly and harmfully towards people who seek their assistance. Those mediums become mere fortune-tellers. The second obstacle is the ostensive presence of inferior Spirits beside the mediums when those first start exercising their faculties, a fact which becomes a real nuisance to the progress of the beginners, especially when they are still naturally involved with their own insecurity.

6.1 - MEDIUMSHIP AND ITS PURPOSES

Mediumship serves various purposes to human beings. During mediunic interchange works mediumship is the link between the physical and the spiritual worlds, showing the

existence of invisible things through the phenomena. It allows discarnate Spirits to send us enlightening messages, which speak of the life and the Universe created by God. It helps us to cure and to alleviate the physical and moral pains of ailing and dysfunctional beings.

The mediunic channel is the gateway that the incarnate Spirit keeps permanently open to the invisible world. Through it, the creature receives positive and negative influences that stimulate it to progress. By using its free will, the Spirit can accept or ignore those influences, thus harvesting the fruits of the “sow and reap” law.

Through thousand of incarnations, the Spirit follows the path towards spiritual growth until it acquires wisdom and control of its evil inclinations. The incarnate Spirits exert constant influence over the disincarnated Spirits and vice versa. This inter-influence occurs through individual or collective thoughts and feelings.

Although this is an organic faculty per se, the good or bad use that the medium lends to it depends on his moral standards. Therefore, a medium who does not work towards his own edification becomes an easy pray to evil Spirits, imparting an improper purpose to a gift that was granted to him by God so it could serve as an instrument for his inner betterment.

“If a medium has low moral standards, the inferior Spirits gather around him and are always ready to take the place of the good Spirits to which he has appealed. The qualities that preferably attract the good Spirits are: goodness, benevolence, purity of heart, love towards others, and the detachment from material things.”

(Allan Kardec - The Book of Mediums, question 227)

6.2 - TYPES OF MEDIUMS

“But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues.

(I Corinthians — 12:7-10)

Mediums can be divided into two great categories: mediums of physical effects and mediums of intellectual effects. Each one of those categories serves a specific purpose to the humanity of our present time.

a) Mediums of Physical Effects

Mediums of physical effects are mediums endowed with faculties that are capable to produce ostensive material effects. The work of those mediums has the purpose of calling the attention of human incredulity to the existence of the Spirits and the invisible world. They produce material phenomena such as the movement of inert bodies, noises, directional voice, phenomenal cures, transportations, etc.

Mediums of physical effects can be divided into two groups: the facultative, who are conscious of the phenomena they produce, and the involuntary or natural, who are

not conscious of their faculties and are used by the Spirits to promote manifestations without the mediums' knowledge. Certain communications given by disincarnate Spirits through electronic devices (TEC) in which some authors said that there was no need for the presence of mediumship were produced by mediums of involuntary physical effects.

Those types of mediums were very common in the beginning of Spiritism and they were very useful in the diffusion of the Spiritist ideas, making people pay attention to the reality of the phenomenon.

b) Mediums of Intellectual Effects

Mediums of intellectual effects are mediums endowed with faculties that produce intelligent communications, which make it possible to learn moral and philosophical concepts. These manifestations help us to understand the invisible world and the lifestyle of its inhabitants. There are a great variety of mediums that are more or less directly linked to either one or to another of these two categories. The details about Allan Kardec's classification for each type of medium and the mediunic manifestations will be treated in a future study on The Book of Mediums. As a basic instruction, we will comment on the types of mediums more commonly found:

Sensitive Mediums or Impressionable Mediums: Those are people who possess enough sensitivity to easily feel the presence of the Spirits. This kind of mediumship is not well defined, for the mediums are generally impressionable. It is more a general quality than a special one, or better yet, a rudimentary, essential faculty to the development of other faculties.

Auditory Mediums or Hearing Mediums: Auditory or Hearing Mediums are those who are capable of hearing the voice of the Spirits in a clear and unequivocal way. Such phenomena generally occur during mediunic meetings. Thus, the mediums can talk with the disincarnate Spirits, hearing and transmitting their instructions to the material plane. This type of mediumship is pleasant if the medium only hears good Spirits. But when the medium falls pray of a bad Spirit, the faculty can be transformed into a tenacious obsession.

Talking Mediums or Psycho-phony Mediums: Those are mediums that receive communications from the Spirits through speech. A psycho-phonic medium may not have conscience of what he says, stating ideas that are totally contrary to his knowledge. Some mediums clearly remember what they transmit; others don't. There are mediums that receive ideas from the Spirits through their intuitive channel, which is also called "natural mediumship", explaining with their own words what the entity wants to reveal.

Seeing Mediums: Seeing mediums are those whose minds are capable of picking up pictures of the spiritual world. Some mediums possess this faculty while in their normal state of being awake, whereas in other mediums the faculty is manifested during a state of somnambulism or near to that.

Clairvoyant mediums do not see with their material eyes but, instead, they see with the eyes of their soul. Therefore, they see the Spirits independently of having their eyes open or shut.

It is necessary to know how to separate the clairvoyance itself from the accidental and spontaneous apparitions. Although it varies in intensity, clairvoyance consists of the possibility more or less frequent of one seeing the Spirits.

The interpretation of the spiritual visions varies from one medium to another, according to their level of evolution. On the other hand, apparitions can be seen by anyone, even those who are not clairvoyants.

Accidental apparitions of Spirits are frequent at the time of disincarnation of loved ones, who are far away. In those cases, the Spirits appear to their relatives, as if they wanted to give testimony that they are alive and that they are leaving for a new life. It is popularly said that the Spirits come to advise of their death.

Visions during the physical body sleep are also categorized as apparitions.

Somnambulant Mediums or Sleepwalker Mediums: Somnambulant or sleepwalker mediums are those who act under the influence of their own spirit during the occurrence of the mediunic detachment. They detach themselves from their own physical bodies and cross to the spiritual world and talk with the disincarnate Spirits, seeing, hearing, and perceiving what happens around them. During brief instants they experience the freedom of Free Spirits and their senses do not suffer the limitations imposed by matter.

This type of medium can transmit everything that happens to them during the trance, including speaking of the good advice received from the Spirits while in the spiritual plane. Mediums who lose consciousness during communications are also known as somnambulate mediums.

Healing Mediums: People who possess the magnetic power (or gift) to cure organic diseases or to alleviate pain through the touch of their hands or through prayer are known as Healing Mediums. Faith allied to the medium's magnetism and the aid of the good Spirits carries on the phenomena of healing. Jesus was a potential healing medium.

Because they produce a material effect, healing mediums can also be classified as mediums of "physical effect". The gift of healing is one of the most beautiful gifts a medium can acquire, but it demands from him a lifetime of good examples and moral health.

Psychograph Mediums or Writing Mediums: Those are the mediums that transmit the communications of the Spirits through writing. Those mediums are very common and they can be divided into: mechanic, semi-mechanic, and intuitive.

Mechanic mediums do not have conscience of what they write. The influence of the medium's thought in the communication is almost inexistent. The disincarnate Spirit's idea is expressed with more clarity because the entity exercises great control over the mediunic faculty.

With the semi-mechanic mediums, the communication suffers stronger influence from the medium's thought and the Spirit's control over the medium's faculties is not so deep. The majority of psychograph mediums are semi-mechanic.

Intuitive mediums are those who receive the idea from the communicator and interpret it according to their own personal knowledge.

There are other kinds of mediums that will be studied in the future, when we study the chapter in the Book of Mediums that deals with the classification of mediums.

6.3 - MORAL CONSEQUENCES OF MEDIUMISTIC PRACTICES

In Spiritism, the production of physical phenomena intended to awake the skeptics or the cure of carnal and spiritual diseases are not the only targets of the practice of mediumship. Besides demonstrating the acts of Divine Mercy, the healing activities serve the purpose of alerting the human beings to the fact that they are something more than matter, awakening them for the real meaning of life and provoking in them a kind of moral consciousness.

Facing an earthly world plentiful of immediate material interests, Man drowns himself in the illusions brought forth by matter while searching for his happiness. He gets lost in transitory passions without realizing that the noble meaning of life is the Spirit's apprenticeship and progress as an immortal creature. Mediumship is a means through which the Superior Spirits present us with new concepts and broader horizons, enlivening us and renewing our hopes in the future.

Through mediumship and the action of the Law of Cause and Effect, the contact with the spiritual world shows us that we harvest everything that we plant. A selfish and proud life only leads to suffering, whereas a conduct based on the Gospel teachings directs us to a state of balance and true happiness.

It is through mediumship that we are enlightened to the fact that when we die, we live; that we will incarnate in other occasions under different social conditions; that the moral principles taught by Jesus, the Christ, give birth in the innermost part of Man to the so-dreamed Kingdom of God.

Finally, the one who embraces so noble a task has in one's hands a great tool of spiritual growth, since that the contact with Good spiritual forces depends on one's moral condition. Acting as an instrument in this interchange, one knows that the good or bad use that one makes of the gift bestowed by God depends on one's personal effort.

“All our faculties are favors that we must thank to God, for there are creatures that do not possess them. You could ask why God grants good vision to the evildoers, dexterity to the thieves, and eloquence to those who only use it for evil. It happens the same way with mediumship. Unworthy creatures possess it because they need it more than others do, in order to improve themselves.”

(Allan Kardec — The Book of Mediums, question 226, item 2)

The Fluids

Lesson Seven –

“And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God give it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and terrestrial bodies: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differ from another star in glory.”

(I Corinthians — 15:3 7- 41)

7.0 CONSIDERATIONS

One of the great mysteries that human Science aims to clarify, is the existence of a basic universal substance suitable to serve as a starting point for the origin of all known physical elements. Although researchers all over the world have been making every effort to study the internal structure of the atom, they have not yet found that basic primitive element. It is believed that the age of the Universe is approximately calculated between 9 and 16 billion years. Modern studies confirm that in the beginning all the material elements were congregated in one single “place” and under an incalculable pressure. In a given moment, this point would have blown up, dispersing matter throughout the space, originating nebulas, stellar systems, planets, and stars. According to modern physics, the Universe continues to expand and is not known until when it will continue in this process. Science understands that once that primitive material element is found, the solution of several mysteries about the origin of many things will be revealed.

In the XIX century when the Spirits started to manifest, they disclosed a theory in which they rationally explained the origin of material and spiritual things. They said that throughout all Creation there was an ethereal primitive element called “universal fluid”, and that all known material elements were modified forms of that fluid.

In the past, some scientists researched the basic matter also known as “ether”, but they were not able to convince the scientific community of its existence. Science could not understand the presence, in the space, of such a subtle substance that the existing instruments did not detect it.

Through physical effect phenomena Spiritism demonstrated the existence of the universal fluid, which is the base of all material elements.

7.1 UNIVERSAL FLUID

The universal fluid is the basic substance of all material and spiritual Universe, the elementary primitive substance. It is highly influenced by thought (which is a form of energy) and is able to modify itself, taking on particular shapes and properties.

By work of Divine Thought the universal fluid originated nebulas, stellar systems, planets, and stars. It is within this fluidic substance the Creator executes the existential plan.

The universal fluid fills the existing space between the worlds. Thought waves travel

through it, in the same way that sound waves are projected in the atmospheric layer.

The universal fluid is found in a modified form around the planets. The presence of life in the orb imposes a special characteristic to it, for the fluid is altered by the mental activity of the planet's inhabitants. Thus, the universal fluid that surrounds the most primitive worlds is dark and heavy. In the civilized worlds the spiritual atmosphere is lighter and more luminous.

For better understanding, it can be said that this elementary principle has two distinct states: state of imponderability or ethereal (normal primitive state), and state of ponderability or materialization. The phenomena of the invisible world belong to the first state and the phenomena of the visible world belong to the second. Logically, between those two points, there are innumerable intermediate forms of transformation of the fluid into tangible substance.

Study of this important subject will enable us to understand the origin of many human illnesses and the fundamentals of fluid-therapy, which is widely used in Spiritist Centers in the prophylaxis and treatment of physical and spiritual diseases.

“In the ethereal state, the universal fluid is not uniform; without ceasing being ethereal, it undergoes modifications so variable in origin and perhaps more numerous than those it undergoes in the state of tangible matter. Such modifications bring forth distinct fluids, albeit originating from the same principle they are endowed with special properties, thus giving rise to the phenomena inherent to the in visible world. Since everything is relative, these fluids are perceived by the Spirits —fluidic beings themselves — as matter, the same way the incarnate creatures perceive tangible objects. Those fluids are, for the Spirits, what the substances of the terrestrial world are for us: the Spirits elaborate and combine them in order to produce determined effects, the same way Man does with his materials, although utilizing different processes.”

(Allan Kardec — Genesis, chapter XIV, item 3)

7.2 VITAL FLUID

The Spirits affirm that one of the most important modifications of the universal fluid is the vital fluid. The vital fluid is responsible for the moving force that sets the bodies of the living creatures into motion. Without it, the matter is inert. We can say that the vital fluid is responsible for the animation of the matter and according to the Spirits life is a result of the action of an agent over matter. This agent is the vital fluid. It gives life to all beings that absorb and assimilate it. Matter without the fluid has no life and fluid without matter is not life.

At death, when the organic beings lose their vitality, matter decomposes and forms new bodies and the vital fluid goes back to the mixture that comprises the universal whole for new combinations and uses within the Universe.

Each being has an amount of vital fluid, in accordance with its needs. The variations depend on a series of factors. Allan Kardec instructs us on the subject in the Spirits Book, question number 70:

“The quantity of vital fluid is not the same for all organic beings: it varies according to the species and it is not constantly the same, either in the same individual or in the individuals of the same species. There are some individuals which may be said are

saturated of vital fluid, while others possess only a sufficient amount of it. That is why some individuals are more active, more energetic and, in a certain way, possess superabundant life.

The amount of vital fluid may be exhausted and may fail to sustain life if it is not renewed through the absorption and assimilation of the substance in which the fluid resides.

The vital fluid is transmitted from one individual to another. The individual who possesses it in larger quantity may donate it to another individual in which the fluid is present in lesser quantity restoring, in certain cases, life that was about to being extinguished”

Studying these fundamentals at the light of Spiritism, we are able to understand many simple things that seemed complicated and unreal, such as Moses’ words in the Bible about the origin of Man. He says:

“God shaped Man’s body from clay and gave him a living soul to His similarity.”

Moses was right, for he meant that the material body was formed of the same elements that were utilized to form the dust of earth. The “living soul to His similarity” is the intelligent or spiritual principle that comes from the divine essence, keeping great distinction between material and spiritual.

Man can keep the balance of his vital health through nourishment, by breathing non-polluted air and, above all, by keeping a healthy mental behavior. The Vital Principle is the law that rules the existence of the vital fluid.

7.3 THE FLUIDIC ATMOSPHERE

“Bad thoughts corrupt the spiritual fluids, as deleterious miasmas corrupt breathable air.
(Allan Kardec — Genesis, chapter XIV, item 16)

We know that the thought exerts a powerful influence over the spiritual fluids, modifying its basic characteristics.

Good thoughts transmit luminosity and elevated vibrations to the fluids, bringing comfort and a sensation of well being to people under its influence. Bad thoughts bring forth vibratory alterations that are opposed to the ones we just mentioned, and the fluids become dark and its action provokes physical and psychic discomfort.

Thus, we may conclude that around a person, a family, a city, a nation, or planet there is a fluidic spiritual atmosphere that varies in vibration and according to the moral nature of the Spirits involved.

Disincarnate creatures with similar moral and vibratory tendencies associate themselves to the fluidic atmosphere. For this reason, the Superior Spirits recommend that our behavior regarding life be as elevated as possible. One who lives a life of pessimism and entertains bad thoughts surrounds oneself with a dark spiritual atmosphere, attracting unhealthy Spirits. Then anguish, sadness, and hopelessness surface, creating a depressing physical and psychic scenario that can be modified under the guidance of Jesus’ moral teachings.

“The action of the Spirits over the spiritual fluids has consequences of direct and capital importance for the incarnate beings. Since such fluids are the vehicle for the thought, and since the thought can modify the fluids properties, it is evident that they must be impregnated with the good or bad qualities of the thoughts, modified by the purity or impurity of feelings, making the fluids vibrate.”

(Allan Kardec — Genesis, chapter XIV, item 16)

As Man grows through knowledge he perceives that his illnesses, both physical and moral, are in direct proportion to his level of evolution and that he can change this state of things by morally modifying himself. Through his good thoughts Man is united to good spiritual company, is able to establish a better fluidic atmosphere around himself and, consequently, around his living environment. Summarizing, we are all responsible for the state of moral difficulties in which the planet currently is.

“Through self-improvement, humanity will see the purification of the fluidic atmosphere in which it lives because nothing but good fluids will be sent to it, and those good fluids will be an opposing barrier to the invasion of bad fluids. If some day Earth is inhabited by men who only practice the divine laws of love and charity amongst themselves, there will be no doubt that they will be under conditions of physical and moral hygiene that differ completely from the ones existing today.”

(Allan Kardec — Spiritist Magazine. May 1867)

7.4 THE PERISPIRIT

“It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.”

(Corinthians — 15:44)

We know that a wrap or fluidic body called perispirit, which is comprised by modified universal fluid, coats the soul. The perispirit is, so to speak, a condensation of the cosmic fluid around the nucleus of intelligence or soul. We may then conclude that the perispiritual body and the human body have their origin in the same fluid, although under two different states.

The perispirit or astral body can be defined as an intermediate vehicle between the Spirit and the matter and it is the agent for the external sensations. In the Bible, Paul calls the perispirit “spiritual body”.

The disincarnate Spirit does not act directly over material bodies, for its abstract nature does not allow it. The perispirit is the tie that links them both, for while on one hand it is influenced by thought, on the other hand it contacts matter. The perispirit transmits the Spirit’s conscious and unconscious orders for the performance of the physical body, whereas the astral body takes the sensations collected by the physical body for the soul to evaluate.

a) Constitution of de perispirit

The spiritual body has a semi material nature and it is constituted by a modification of the universal fluid found in the orb where the Spirit is incarnate. The structure of the

perispirit varies from world to world. The more evolved the planet, the subtler is the fluidic body of its inhabitants. The perispirit changes according to the evolution of the Spirit. That happens because of the influence of the entity's thought over the molecular structure of the spiritual body. In the Spirits' Book, question 182, Allan Kardec says:

“As the Spirit becomes purified, so the body that envelops it comes closer to the spirit nature.”

The perispirit is not a homogeneous mass. Like the physical body, it has organs and vital centers, through which the spiritual energies are absorbed.

According to the ordeals that certain Spirits must go through during their incarnations, the astral body may exert influence in the formation of the carnal body, thus originating diseases or organic anomalies.

The perispirit is highly shapeable. When the Spirit is free, it can change the shape of its perispirit at will. This particularity explains the frequent references to the apparitions of angelical and demonic beings mentioned throughout humanity's history.

The apparitions of Spirits are called “materializations”. In these phenomena, the perispirit of the manifested creature is what is seen and not its Spirit, as some people believe.

b) The purpose of the perispirit

Whenever it migrates from one world to another, the Spirit changes its perispirit as one changes one's clothes, for its spiritual body is formed by a variation of the universal fluid that is found around the planet where the Spirit incarnates.

The fluidic body reflects the entity's experiences, but it is not the memory center. The perispirit registers the experiences lived by the creature and sends them to the Spirit's “sensorium commune” (which is the Spirit itself), the conclusive archive of all the entity's passages through the evolution process.

One knows that the fluids are the vehicles of the Spirit's thought and that the Spirit can, by the power of its will, imprint any characteristics to the fluids it deems fit, exerting the resultant action of its wish over matter. It is through the perispirit that this action over matter occurs. Therefore, the perispirit functions as a sponge, absorbing the good or bad fluidic emanations contained in the environment. One may then deduct that the origin of some diseases, as well as the mechanisms of healing through the fluid-therapy, proceed from the perispirit.

The perispirit plays an important role in the psychological, physiological, and pathological phenomena. When human Medicine becomes receptive to the knowledge of the Spiritist Science, new horizons for a more thorough approach and treatment of organic and psychic diseases will be open. Spiritism will contribute with the techniques of manipulation of energy to revitalize the astral body and will supply educative moral element, necessary to the conclusive balance of all beings.

“The perispirit of the incarnate creature is of identical nature to that of the spiritual fluids, thus assimilating them with ease, as the sponge absorbs liquid. Those fluids exert a more direct action over the perispirit, which intermingles with the fluids through its

own expansion and irradiation.”

(Allan Kardec — Genesis, chapter XIV, item 18)

THE PASS

Lesson Eight –

“And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”
(Acts – 19:11, 14)

8.0 WHAT IS THE PASS?

Since the beginning of times, the bestowing of hands has been one of the formulas used by people either to assist patients or to draw away bad spiritual influences. In many passages of the Bible, Jesus and His disciples bestow their hands over needed people, pleading with God to cure them. Jesus made ample use of this practice and He said that, if we wanted, we could do the same.

And then, from that time on, Man has been using this resource to alleviate, console, improve, and even cure physical and spiritual illnesses.

The practice of this costume was little known before the advent of Spiritism. The phenomena of curing were shrouded in mystery and looked upon as supernatural events.

Nobody ventured, at least publicly, to explain the strange power the hands had for healing and alleviating physical and spiritual ailments. At the beginning of the Spiritist Doctrine the Higher Spirits explained all those things. They taught us that the hands served as an instrument for the projection of magnetized fluids that were donated by the operator and the spiritual fluids that were brought by the Spirits. According to the Spirits, those healing fluids were absorbed by the persons in need through their vital center (chakras), which accumulate and deliver energy and are located in the perispirit and throughout the astral body, which works like a sponge. Thus, the cures performed by Jesus and by the healers of all times were theoretically explained.

Among us, Allan Kardec followers, bestowing our hands upon a creature with the intention of alleviating its suffering, curing any illness, or simply fortifying it, is known as “pass”.

In the Spiritist Centers, the pass is one of the methods utilized to relief or to heal people’s sufferings. When applied with faith, the pass is capable to produce real prodigies. The objective of the pass is the equilibrium between the physical and the spiritual bodies.

8.1 THE PASS-GIVER

The pass-giver is the person who administers the pass. To be a Spiritist pass-giver is to have a task of great responsibility, for it is to help and to bless people in the name of God. Needy people, seeking self-improvement, go to the Spiritist Centers looking at the pass as a means of relieving their psychological pressures and as sustenance for their moral and physical strength.

The pass-giver needs not to be a saint, but has to strive to attain inner betterment and intellectual learning. Armed with the sincere desire to serve, almost all beginners can work in this sacred ministry. The pass-giver must live a healthy life, both physically and morally. Little by little, the earthly vices must yield to virtues. The use of cigarettes and alcoholic drinks must be avoided. Since the pass-giver donates part of his fluids, and since those fluids will fortify the material and the spiritual sides of the person in need, they need to be clean from the deleterious vibrations deriving from vices.

Mentally, the pass-giver must cultivate good thoughts in his daily life. Pride, selfishness, gossip, exaggerated sensuality, and violent attitudes must be fought constantly. To the striving workers, the Higher Spirits delegate teams of Benefactors who multiply their ability to work.

Rational faith and the certainty of the good Spirits' support are feelings that must be present in the heart of all pass-givers. When applying the pass, seeing the needy as a soul devoid of support and guidance.

The pass-giver must not play favorites, and his help must be equally distributed to all creatures. The pass-giver's high moral standards are fundamental in order to achieve satisfactory results when applying the pass.

Therefore, we can all administer passes, although it is necessary a minimum moral preparation so that the aid is as efficient as possible. As with all tasks performed in the Spiritist Centers, this one also requires the attention and care from those who intend to perform it.

“Since all of us have the ability to plead to the Good Spirits, pray, and to want Good, many times it is enough to bestow a hand over pain to alleviate it; anyone can do this if faith, fervor, will, and confidence in God are brought forth.”

(Allan Kardec – Spiritist Magazine, September 1865)

a) What is necessary to be a good pass-giver?

Regarding that, Allan Kardec instructs us as follows:

“The first requirement is to work towards self-cleansing (morally and ethically), so that the healthy fluids to be transmitted are not modified. This requisite cannot be achieved without complete lack of material and moral interests. The first is easier, and the second more rare, for pride and selfishness are difficult feelings to uproot and several causes contribute to their super stimulation among the mediums.”

(Allan Kardec – Spiritist Magazine, November 1866)

b) Basic conditions for exercising the Spiritist Pass

The conditions are: faith; love towards others; self-discipline; willingness; knowledge; psychic equilibrium; humbleness; devotion; abnegation.

“Thus, if you intend to keep the benefits of the pass, which is in its substance the sublime act of Christian fraternity, purify your feelings and your reasoning, your heart and your brain.”

(Spirit Emmanuel – passage from the book “Follow Me”)

c) Negative physical factors that jeopardize the pass

Those factors are: the use of tobacco and alcohol, nervous unbalance, and inadequate foods.

d) Negative spiritual and moral factors that jeopardize the pass

Those factors are: resentment, harmful passions, selfishness, pride, vanity, lust, dishonesty, adultery, etc.

“The human fluid is always more or less impregnated with the physical and moral impurities from the incarnate Spirit. The good Spirits' fluid is more pure and because of that, it has more

active properties, which allow for a more rapid cure although it may be altered when it goes through the incarnate body. Thus the necessity, for all healing mediums, to work towards their moral improvement.”

(Allan Kardec – Spiritist Magazine, September 1865)

8.2 TYPES OF PASSES

The pass can be classified into three categories: the magnetic pass, the spiritual pass, and the mixed pass.

a) The magnetic pass

This is a type of pass where the person donates only his/hers fluids, using the magnetic force within his/hers own perispiritual body. At least in thesis, any creature can administer it. Its qualities vary according to the pass-giver’s moral standards, his/hers ability to donate fluids, and his/hers sincere desire to aid others.

During the magnetic pass, the medium generally receives spiritual assistance. This happens because the Superior Spirits always help those who tend to the needy with genuine good will.

It is worth remembering that the aid of the Benefactor Spirits is independent from the faith, either in God or in the Spirituality, that the pass-giver or magnetizer may have. In “The Book of Mediums”, question 176, the Spirits told Allan Kardec:

“...Even though a person who desires to do good deeds does not believe in God, God believes in him/her.”

b) The spiritual pass

This is a sort of magnetization performed by the Good Spirits directly into the perispirit of ill or perturbed people, without the aid of an intermediate. During the spiritual pass, the needy do not receive magnetic fluids from mediums. Instead, the Spirit that came to assist them brings other fluids, finer and purer, from the superior planes of Life.

Because it is not mixed with the animalized fluid, the spiritual pass is more limited than the other kinds of passes. Thus, we can understand that the resources offered at the Spiritists public meetings, where a large quantity of incarnate and disincarnate Spirits participate, are much wider than those that we can count with in our homes, where there is only the aid of our guardian angel.

c) The mixed pass

This is a kind of pass where fluids of the pass-giver are mixed with the fluids of the Spirituality.

The combination is much higher than the one in the purely magnetic pass and its effect is healthier. This is the type of pass that is administered at the Spiritist Centers, with the aid of spiritual teams working in this field, in order to help the needy.

The spiritual benefactors manifest at the moment of the pass, taking care of the incarnate spirits, as well as providing efficient aid to the entities in the spiritual plane. They act by magnifying, directing, and giving quality to our fluids.

In order to count with the aid of the Good Spirits, it is necessary to exercise the care previously suggested, regarding the self-inner-cleansing of those who desire to do good deeds.

“To attain cure through the fluidic action, the purified fluids are healthier; since those beneficial fluids come from the Superior Spirits, then it is their assistance that we need to obtain. That is why it is necessary to pray and to invoke. But to pray, and above all to pray with fervor, it is necessary to have faith. For the prayer to be heard it is necessary that it is said with humbleness and that it contains a real sentiment of benevolence and charity. Well, there is no true charity without devotion, nor devotion without disinterest.”

(Allan Kardec – Spiritist Magazine, January 1864)

8.3 THE PASS IN THE SPIRITIST CENTER

The pass is intended for the treatment and the prophylaxis of physical and spiritual diseases of the needy that seek the Spiritist Centers. The team of pass-givers must unite in the same thought of helping people in need of support.

The service of pass-giver requires criterion, discernment, responsibility, and doctrinal knowledge. It is a complement to the resources of self-improvement and spiritual re-education normally used.

a) The technique of the Spiritist Pass

There is a certain disagreement, among the Spiritists, regarding to the way in which the pass should be administered. Some defend the thesis that the pass should be administered by moving the hands around the person’s body, so that the spiritual energy could better reach its objectives of cure. Others think that the act of simply bestowing the hands over the head of those who are going to receive the pass is enough.

In the book “The Spiritist Conduct”, Andre Luiz informs us that the pass does not need any spectacular resources and in the book “Mediumship”, Jose Herculano Pires says that the pass is so simple that one cannot do anything else but to give it.

Referring to the subject in the Spiritist Magazine, September 1865 issue, Allan Kardec says to the mediums that:

“Only your ignorance makes you believe in the influence of this or that form. Sometimes, you even mix practices that are evidently superstitious and to which one must give the credit that they deserve.”

Officially, the Spiritist Doctrine does not prescribe a methodology for the pass. Each group is free to position itself in one-way or another, as long as there is no exaggeration. The technique must be as simple possible and formulas, exaggeration, and gesticulation around the patient must be avoided. Each group must have common sense to work in the way that they deem fit, as long as they stay within a logical doctrinal fundamental.

It is necessary to take into consideration that none of the two forms of administering the pass will have any effect if the medium does not have, deep inside himself, the desire to help nor the healthy moral conditions make it happen. Even if the best methodology is utilized good results will not be obtained if the pass-giver is a bad-natured person.

b) When must the pass be administered?

The variation of the perispiritual fluidic conditions of any live creature produces organic and psychological unbalance that can originate diseases. Psychological alterations or organic traumas can provoke fluidic changes in the exterior layer of perispirit, aggravating illnesses or initiating a morbid state. Hence the importance of the energetic therapy of the pass, not only as a treatment, but mainly as prophylaxis of illnesses. Therefore, the pass must be administered regularly, as long as it is specified that the procedure is not mandatory so it is not associated to a ritual or dogma.

The Obsession

Lesson Nine –

“And when they were come to the multitude, there came to him certain man, kneeling down to him, and saying:

Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.” - (Matthews, Chap. 17, 14-18).

9.0 - What is Obsession?

The obsession is a species of disease of psychic and emotional order that consists of a constant of the activities of a Spirit for the action of one another one. Maleficent influence of a obsessor Spirit can even though affect the mental life of a person, modifying its emotions and reasoning, arriving to reach its physical body. The influence spiritual alone is qualified as obsession when a constant disturbance is observed. If verified influence is only sporadically, it will not be characterized as an obsession.

The Spirits bad and imperfect only provokes obsessions, intervening with the will of the individual, making with that it has actions of agent against principal to its natural desire.

The obsession alone if installs in the mind of the patient when the obsessor finds weaknesses moral that can be explored. They are weak points that, of course, all we have, for the imperfection that in characterizes them. In this way, one concludes that all we are citizens to the obsession.

The illnesses of the body flesh time alone if reveal when structural fragilities or lacks in the physical organism exist. In the psychic area similar thing happens. The individuals weakened morally, with feeds of character, vices etc, they will be more citizens to the obsession.

The obsessor Spirit, knowing the weaknesses moral of the patient, goes to the few getting access to its mental area, arriving in some cases to dominate it. If the obsession if to intensify, and will not be treated spiritual in skillful time, will occur an affinity increase the fluidics between obsessor and obsessed, what it will be able to cause the aggravation of the disease.

Obsessions in the period of infancy are rare. Generally, the influences are initiated enter the seven and ten years of age, when the personality of the child starts to unclasp. After this period already it is possible that more preoccupying obsessive influences occur.

Some supporter of the Spiritism used to say that all the people are obsessed, but this is not truth. All we receive influences good spirituals and bad that, in accordance with ours will exempts, can in directing them for the Good or Evil.

The obsession is characterized by a disease with sufficiently perceivable signs. It is only obsessed, in the Real meant of the word, that one that is

psychologically ill because of influences minus spirituals, or if it made prisoner of existing morbid thoughts in its privacy.

Below, we will cite some teachings of Allan Kardec on the subject, found in the *Espírita Magazine*, year of 1858, month of October:

- The Spirits is not equal nor in being able, nor in knowledge, nor in wisdom. As they do not pass of souls disentangled human beings of its corporal pack, still they present a bigger variety than the one that we find between men in the Land. He has, therefore, Spirits very upper, as he has them very inferior; very good and very bad, very wise and very ignorant, he has frivolous, malevolent, lying, sly, hypocritical, witty, mocking the etc.
- incessantly we are surrounded by a cloud of Spirits that, nor for being invisible to our material eyes, leave to be in the space, around of us, to our side, watching our acts, reading our thoughts, some stops in them making the good, others stops in them making the evil, according to Spirits good or bad.
- For the physical and moral inferiority of our globe, in the hierarchy of the worlds, the Spirits inferior is more numerous here than the superiors.
- Between that in they surround them, it has the ones that if bind we, who act more particularly on our thought, advising to us, and whose impulse we follow without in perceive them; happy if to listen to the voice of the good ones.
- The Spirits is leagued inferior to that they hear them, together to which they have access and to which if they grasp. If to obtain to establish domain on somebody, are identified with its proper Spirit, fascinate it, obsidian it, overwhelmed it and they lead it as if she was one child.
- The obsession just happens from inferior Spirits. Good Spirits does not cause troubles; they advise, they fight the influence of bad ones and if they move away, since that they are not heard.
- The degree of constraint and the nature of the effect that produce make the difference between obsession, subjugation and fascination.
- For his will the man can always shake the yoke of the Spirits imperfect, because in virtue of his free will, he has choice between the good and evil. If constraint arrived the point to paralyze the will and if the glamour is so great that it obliterates the ratio, then the will of one-third person can substitute it.

9.1 - CAUSES OF THE OBSESSION

“Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” - (Matthews, Chap 5, 25-26).

Basically, the obsession has four causes: the moral, the relative ones to the past, the contaminations and the psychic ones.

a) The moral causes

The obsessions of moral causes are those provoked by the misconduct of the individual in the daily life. When walking of badly with the life and the people, we will be synchronizing our thoughts with the Spirits inferior and attracting them it stops close to us. Of this interchange of influences an obsession could be born. Mundane vices, as cigarette, drink in excess, culture of the pride, egoism, the defamation, violence, avarice, unhealthy sensuality and luxury will be able to bind to us entities to it unhappy spirituals that, exactly discarnate, had not become detached of materials pleasures.

This Spirits the “livings creature” are leagued to it stop to satisfy its desires primitive, treating the people as if they were the extension of its interests in the material plan.

b) The causes relating to the past

The relative obsessions to the past are that proceeding from the evolution process the one that all the Spirits are citizens. In its Reincarnatory experiences, for ignorance or it exempts will, one entity can commit serious lacks in damage of the next one. If the disagreement between them to generate hatred, the misunderstanding will be able to last for incarnations the wire, blunting in the disaffections, fight, desires of revenge and persecution. Cases thus can give to origin the tenacious obsessive processes.

Disincarnate, evildoer and victim continue to feed the feelings of one rancor stop with the other. If one incarnates, the other can chase, tormenting it and vice versa.

c) The contaminations

The obsessive contaminations generally happen when a person goes often or simply passes for environments where the inferior influence of Spirits predominates. Strange Sects, where the ritualism and the mysticism are present; primitive places of fetishism, where it practices low magic; quacks and same Spiritists centers badly guided that are focus where can appear obsessive contaminations. Low Spirits, attach to the place where the person frequent or visited, involved its mental life, harming it. Situations also occur where the magnetic irradiations coming from these environments, cause to it fluidics upheavals. The gravity of the cases will be in the direct ratio of the tuning that the inferior Spirits to establish with the patients.

d) Psychic Cause or self-obsession

The psychic obsessions are caused by a morbid influence resident in the mind of the patient. Because of behavior vices, it cultivates of unhealthy form thoughts that cause disequilibrium in its emotional area.

Many auto-obsessive trends are proceeding from on unhappy experiences to the last lives of the patient. Anguish, depression, unexplainable paranoia or lacks can be part of processes auto-obsessive.

Auto-obsesses used to close itself in its negatives thoughts and does not find forces to leave this embarrassing situation. This mental thread attracts unhealthy Spirits that synchronized in the same psychic band; they aggravate its spiritual illness.

The fluidtherapy, wide used in the Spiritists houses, can be used as to assist in the handling of self-obsessions. The best therapy, however, is the re-education through the awareness of its males and consequent change of position.

9.2 - CHARACTERIST OF THE OBSESSION

The obsession presents features that can point out it in the gravity degree that it is proper. It has three degrees of gravity: Simple obsession, Fascination and Subjugation.

a) Simple obsession

It is a type of influence that, of subtle form, embarrasses the person to practice acts or to have different thoughts of that generally it possess. The obsesses one, to the times, nor perceives what it is occurring to it. In others, they have conscience of the harmful influence, but it does not obtain to get rid itself of it. This type of obsession is very common and can be aggravated, depending on the nature of the involved behind Spirit and the moral disposals of the patient.

b) Fascination

Allan Kardec said, in “The Gospel according to Spiritism”, that the fascination is the worse type of obsession. Its sense of reality is about an illusion provoked for a hypocritical Spirit that dominates the mind of the patient, distorting. The obsessor Spirit plans well destructive attentive its very and searches to involve the individual in well prepared mental cunnings.

The gates of input for the glamour, as always, are the moral feeds. It is in the pride of its victim who the hypocritical Spirit finds the food to fascinate it to its personality.

It stops to obtain its domain, the naughty entity exalt the vanity of the obsess one, making to feel itself it infallible and self-confident. The illusion is so great that the fascinated one acquires a huge blindness, what it does not allow to perceive ridicule it of certain actions that practices.

Doctrines absurd, contradictory ideas, ostensive impracticable theories can be deriving of the action of mediums or not, that they are under the empire of the glamour. The fascinated person hardly accepted its condition of patient, what she makes it difficult the cure of the obsessive process. Generally she annoys you with the critical ones and the people who do not participate of its admiration and move away themselves from who want that she can open the eyes to it.

Of simple and the ignorant one, to the intellectual and scholar, all they can be victims of the glamour.

c) Subjugation

The subjugation can be moral or corporal. In the moral case, the obsessor Spirit acquires fort domain on the psychism of the individual, taking it to take it contrary decisions to its desire. In the glamour it has an illusion. In the subjugation, the patient has conscience of that she happens to it.

In the corporal subjugation, besides exerting the psychic domain, the obsessor reaches the part the perispiritual fluidics of the sick person. It dominates its body physical e, to the times, in a similar crisis to the epilepsy, shoots it to the soil. As the obsess one is almost always without the energies necessary to dominate or to repel the bad Spirit, it lacks of the intervention of one third person with moral ancestry on it, to assist it to leave it the difficult situation.

9.3 - OBSESSIVE SITUATIONS

The obsessions, in a general mode, do not present gravity. They are easy to be treated for the Spiritist methodology. In a small number of cases it only has factors that they facilitate the degeneration of the process, culminating in the glamour or subjugation. In almost all the obsessive processes exist two involved parts. Only in the auto-obsession, the individual torments it exactly itself. Thus, we can have the following cases of obsessive situation:

- a) Discarnate to incarnate.
- b) Incarnate to Discarnate.
- b) Discarnate to Discarnate.
- c) Incarnate to incarnate.
- d) Reciprocal obsession
- e) Self-obsession.

9.4 - The Obsession Treatment

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." - (Luke, Chap.11, 24 - 26).

The obsession, as all the diseases, can be cured through specialized handlings. To treat this disease spiritual, some therapeutically procedures are necessary:

a) Conscientization

The patient of the patient situation must itself be acquired knowledge where if he finds, so that, with its force of will, he can help itself in the cure. No handling will occasion effect if not to count on the will of who needs it.

b) Re-education

She is necessary to guide the attended one on the necessity of improvement of its behavior in the daily life. That if it strengthens to prevent the vices coarsest and that looks for to control its bad trends. Without this change of position and vision, hardly he will be free of the bad influences, that premake use to the obsessive processes. Important to remember that the good come examples of who minister the instruction is one of the great weapons in the fight against the obsession.

c) Evangelization

To emphasize always to the patient the necessity to observe moral educations of the Jesus' Gospel, safe script for release of males of the Spirit. To guide the necessity of the regular frequency to the Spiritist house, until its disease is cured or is under control. To stimulate the habit of prayer, the most powerful aid in the handling of obsesses.

d) Interchange spiritual

To morally guide the obsessor Spirit in the mediunic meetings, evoking it in mediums prepared for this task, advising it to follow it another path that not it of the revenge, the lie or the inferior pleasures. This work of clarification must be made by people with experience and knowledge of Spiritist science, in order to reach the waited results.

e) Fluidtherapy

To submit the carrying patient of the obsession to an fluidic-energy handling, through the pass. They are moments where the lost energies for the action of the disease spiritual, could be restituted and the obsesses one, being free of the bad fluid of that it was impregnated, it will be able to think and to take decisions with bigger freedom. The fluidic water is also a powerful feature in the handling of the obsessions.

f) Equilibrium familiar

Always that possible, the responsible team for the handling of the patient will have to guide its morally family who, in many cases, is involved direct or indirectly in problematic the obsessive one. Moreover, the bracket and the

understanding of familiar in the process of cure of the this serious disease spiritual are basic.

g) Medical Treatment

In the cases where the obsessive process to present itself with serious psychic compromise, the patient will have to receive assistance from a qualified professional, who will expend it the necessary cares.

It is important to emphasize that we cannot intervene with medical lapsing, neither to suspend medicines for personal account.

h) Moral Elevation

To obtain good results in the Disobsession tasks, she is necessary that the attendance team has moral ancestry on the obsessor Spirit and this is only possible cultivating a healthy moral life. Speech without exemplification changed into written promise that has not been kept. Jesus he banished bad the Spirits only with the use from its moral authority. He said that we could make the same.

“The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts.” - (Allan Kardec – The Gospel according to Spiritism, Chap. XVII, item 4).

Summary of the Doctrine of the Spirits

Lesson Ten –

The same beings that reveal themselves by the name of Spirits or Genius say, some at least, that they had lived as men on the Earth. They constitute the spirit world, as we constitute, during our life, the corporal world. We will summarize in few words the main points of the doctrine that they had transmitted, in order for us to more easily answer certain objections:

“God is eternal, immutable, immaterial, unique, all-powerful, sovereignly just and good.

He has created the universe, which comprehends all beings, animate and inanimate, material and immaterial.

The material beings constitute the visible or corporeal world, and the immaterial beings constitute the invisible or spiritual world, that is to say, the spirit-world, or world of spirits.

The spirit-world is the normal, primitive eternal world. It is pre-existent to, and surviving, everything else.

The corporeal world is only secondary; it would cease to exist, or never have existed, without changing the essentiality of the spiritual world.

Spirits temporarily assume a perishable material envelope the destruction of which, by death, restores them to liberty.

Among the different species of corporeal beings, God has chosen the human species for the incarnation of spirits arrived at a certain degree of development; it is this which gives it a moral and intellectual superiority to all the others.

The soul is an incarnated spirit, whose body is only its envelope.

There are, in man, three things:

- 1- the body, or material being, analogous to the animals, and animated by the same vital principle;
- 2- the soul, or immaterial being, a spirit incarnated in the body;
- 3- the perispirit, or link that unites the soul and the body, the principle intermediary between matter and spirit.

Man has thus two natures by his body he participates in the nature of the animals, of which it has the instincts; by his soul, he participates in the nature of spirits.

The link, or perispirit, which unites the body and the spirit, is a sort of a semi-material envelope. Death is the destruction of the material body, which is the grossest of man's two envelopes; but the spirit preserves his other envelope, the perispirit, which constitutes for him an ethereal body, invisible to us in its normal state, but which he can render occasionally visible, and even tangible, as is the case in apparitions.

A spirit, therefore, is not an abstract, undefined being, only to be conceived of by our thought; it is a real, circumscribed being, which, in certain cases, is appreciable by the senses of sight, hearing, and touch.

Spirits belong to different classes, and are not equal to one another either in power, in

intelligence, in knowledge, or in morality. Those of the highest order are distinguished from those below them by their superior purity and knowledge, their nearness to God, and their love of goodness; they are “angels” or “pure spirits.” The other classes are more and more distant from this perfection; those of the lower ranks are inclined to most of our passions, hatred, envy, jealousy, pride, etc.; they take pleasure in evil. Among them are some who are neither very good nor very bad, but are teasing and troublesome rather than malicious are often mischievous and unreasonable, and may be classed as giddy and foolish spirits.

Spirits do not belong perpetually to the same order. All are destined to attain perfection by passing through the different degrees of the spirit-hierarchy. This amelioration is effected by incarnation, which is imposed on some of them as expiation, and on others as a mission. Material life is a trial, which they have to undergo many times until they have attained absolute perfection; it is a sort of filter, or alembic, from which they become more or less purified after each new incarnation.

On quitting the body, the soul re-enters the world of spirits from which it came, and from which it will enter upon a new material existence after a longer or shorter lapse of time, during which its state is that of an errant or wandering spirit.

Spirits having to pass through many incarnations, it follows that we have all had many existences, and that we shall have others, more or less perfect, either upon this earth or in other worlds.

The incarnation of spirits always takes place in the human race; it would be an error to suppose that the soul or spirit could be incarnated in the body of an animal.

A spirit's successive corporeal existences are always progressive, and never retrograde; but the rapidity of our progress depends on the efforts we make to arrive at perfection.

The qualities of the soul are those of the spirit incarnated in us; thus, a good man is the incarnation of a good spirit, and a bad man is that of an unpurified spirit.

The soul possessed its own individuality before its incarnation; it preserves that individuality after its separation from the body.

On its re-entrance into the spirit world, the soul again finds there all those whom it has known upon the earth, and all its former existences eventually come back to its memory, with the remembrance of all the good and of all the evil, which it has done in them.

The incarnated spirit is under the influence of matter; the man who surmounts this influence, through the elevation and purification of his soul, raises himself nearer to the superior spirits, among whom he will one day be classed. He who allows himself to be ruled by bad passions, and places all his delight in the satisfaction of his gross animal appetites, brings himself nearer to the impure spirits, by giving preponderance to his animal nature.

Incarnated spirits inhabit the different globes of the universe.

Spirits who are not incarnated, who are errant, do not occupy any fixed and circumscribed region; they are everywhere, in space, and around us, seeing us, and mixing with us incessantly; they constitute an invisible population, constantly moving and busy about us, on every side.

Spirits exert an incessant action upon the moral world, and even upon the physical world; they act both upon matter and upon thought, and constitute one of the powers of nature, the efficient cause of many classes of phenomena hitherto unexplained or misinterpreted, and of which only the Spiritist theory can give a rational explanation.

Spirits are incessantly in relation with men. The good spirits try to lead us into the right road, sustain us under the trials of life, and aid us to bear them with courage and resignation; the bad ones tempt us to evil: it is a pleasure for them to see us fall, and to make us like themselves.

The communications of spirits with men are either occult or ostensible. Their occult communications are made through the good or bad influence they exert on us without our being aware of it; it is our duty to distinguish, by the exercise of our judgment, between the good and the bad inspirations that are thus brought to bear upon us. Their ostensible communications take place by means of writing, of speech, or of other physical manifestations, and usually through the intermediary of the mediums who serve as their instruments.

Spirits manifest themselves spontaneously, or in response to evocation.

All spirits may be evoked: those who have animated the most obscure of mortals, as well as those of the most illustrious personages, and whatever the epoch at which they lived; those of our relatives, our friends, or our enemies; and we may obtain from them, by written or by verbal communications, counsels, information in regard to their situation beyond the grave, their thoughts in regard to us, and whatever revelations they are permitted to make to us.

Spirits are attracted by their sympathy with the moral quality of the parties by whom they are evoked. Spirits of superior elevation take pleasure in meetings of a serious character, animated by the love of goodness and the sincere desire of instruction and improvement. Their presence repels the spirits of inferior degree who find, on the contrary, free access and freedom of action among persons of frivolous disposition, or brought together by mere curiosity, and wherever evil instincts are to be met with. So far from obtaining from spirits, under such circumstances, either good advice or useful information, nothing is to be expected from them but trifling, lies, ill-natured tricks, or humbugging; for they often borrow the most venerated names, in order the better to impose upon those with whom they are in communication.

It is easy to distinguish between good and bad spirits. The language of spirits of superior elevation is constantly dignified, noble, characterized by the highest morality, free from every trace of earthly passion; their counsels breathe the purest wisdom, and always have our improvement and the good of mankind for their aim. The communications of spirits of lower degree, on the contrary, are full of discrepancies, and their language is often commonplace, and even coarse. If they sometimes say things that are good and true, they more often make false and absurd statements, prompted by ignorance or malice. They play upon the credulity of those who interrogate them, amusing themselves by flattering their vanity, and fooling them with false hopes. In a word, instructive communications worthy of the name are only to be obtained in centers of a serious character, whose members are united, by an intimate communion of thought and desire, in the pursuit of truth and goodness.

The moral teaching of the higher spirits may be summed up, like that of Christ, in the gospel maxim, "Do unto others as you would that others should do unto you;" that is to say, do good to all, and wrong no one. This principle of action furnishes mankind with a rule of conduct of universal application, from the smallest matters to the greatest.

They teach us that selfishness, pride, sensuality, are passions which bring us back towards the animal nature, by attaching us to matter; that he who, in this lower life,

detaches himself from matter through contempt of worldly trifles, and through love of the neighbor, brings himself back towards the spiritual nature; that we should all make ourselves useful, according to the means which God has placed in our hands for our trial; that the strong and the powerful owe aid and protection to the weak; and that he who misuses strength and power to oppress his fellow-creature violates the law of God. They teach us that in the spirit-world nothing can be hidden, and that the hypocrite will there be un-masked, and all his wickedness unveiled; that the presence, unavoidable and perpetual, of those whom we have wronged in the earthly life is one of the punishments that await us in the spirit-world; and that the lower or higher state of spirits gives rise in that other life to sufferings or to enjoyments unknown to us upon the earth.

But they also teach us that there are no unpardonable sins, none that cannot be effaced by expiation. Man finds the means of accomplishing this in the different existences which permit him to advance progressively, and according to his desire and his efforts, towards the perfection that constitutes his ultimate aim.”

Excerpt from “The Spirits’ Book” by Allan Kardec, Introduction, item VI.

Notes on the life and death of Allan Kardec

Lesson Eleven –

It is under the shock of deep pain caused by the premature departure of the venerable founder of The Spiritist Doctrine that we initiate a task, so simple and easy for his wise and skilled hands, but which weight and seriousness would be embarrassing us if we did not count on the efficient help of good Spirits and with the indulgence of our readers.

Who amongst us could, without being called presumptuous, can boast the possession of an organized and methodical spirit that illuminated all works of the master? Only his powerful intelligence could concentrate many diverse materials, triturate them, and transform them to spread them as beneficent dew on the eager souls to know and to love!

He was sharp, concise, and deep. He was a wise person who knew how to be personable and to be understood with a language that was both simple and elaborate at the same time, so different from the difficult style associated with the confusion of Metaphysics.

Until his earthly death, he had ceaselessly devoted himself to the accomplishment of his many tasks. However, due to the rapid growth of his associations and the incessant development of Spiritism, he felt the necessity to count on some intelligent assistance. He was simultaneously re-organizing the Doctrine and preparing his works for when he left us for a better world to reap the prize of his fulfilled mission and to reunite the elements for a new mission of devotion and sacrifice. His efforts, alone, were sufficient to complete these tasks. We, as a group, must have the conviction to commit ourselves to the same dedication that Allan Kardec had. Despite our weakness and inexperience, and lack of abilities and understanding we have the inner conviction to maintain the outstanding level of quality that Allan Kardec continually produces. Upholding the established principles and an undisputed evidence, we dedicate ourselves to execution of Mr. Allan Kardec's projects he had planned for the future as much as possible for us and in accordance with necessity the moment.

While we follow his example and unite with good will in a common effort, towards the progress and the intellectual and moral regeneration of Humanity, the Spirit of the great one philosopher will be with us and in will help us with his powerful influence. He could supplement our insufficiencies and allow us to become worthy of his assistance, doing the work that we have to do with devotion and sincerity, despite our lack of science and intelligence! On his banner are these words: work, solidarity, and tolerance. As he, let us be indefatigable; as he desires, let us be tolerant and unite and let us not fear to continue to follow his examples, placing on the table the principles still in discussion as many times as necessary. We appeal to everyone for the cooperation and their knowledge. We will attempt to advance with more emphasis on accuracy rather than speed and we are confident our efforts will not be unfruitful if, every one fulfill their duties by putting aside their personal issues in order to contribute towards the common goal. We will be the first to give examples.

We could not enter the new phase of the Spiritism under better auspices, of that giving to our readers, in quick summary of his life, the righteous and honored man, the intelligent and fruitful scholar, whose memory will be transmitted to the future centuries, among the benefactors of the Humanity. (Transcript from Spiritist Magazine May, 1869).

Léon-Dénizarth-Hippolyte Rivail, better known by his nom de plume of Allan Kardec, was born at Lyons, on the 4th of October 1804, of an old family of Bourg-en-Bresse that had been for many generations honorably distinguished in the magistracy and at the bar. His father, like his grandfather, was a barrister of good standing and high character; his mother, remarkably beautiful, accomplished, elegant, and amiable, was the object, on his part, of a profound and worshipping affection, maintained unchanged throughout the whole of his life.

Educated at the Institution of Pestalozzi, at Yverdun (Canton de Vaud), he acquired at an early age the habit of investigation and the freedom of thought of which his later life was destined to furnish so striking an example. Endowed by nature with a passion for teaching, he devoted himself, from the age of fourteen, to aiding the studies of those of his schoolfellows who were less advanced than himself; while such was his fondness for botany, that he often spent an entire day among the mountains, walking twenty or thirty miles, with a wallet on his back, in search of specimens for his herbarium. Born in a Catholic country, but educated in a Protestant one, he began, while yet a mere boy, to meditate on the means of bringing about a unity of belief among the various Christian sects—a project of religious reform at which he labored in silence for many years, but necessarily without success, the elements of the desired solution not being at that time in his possession.

Having finished his studies at Yverdun, he returned to Lyons in 24, with the intention of devoting himself to the law; but various acts of religious intolerance to which he unexpectedly found himself subjected led him to renounce the idea of fitting himself for the bar, and to take up his abode in Paris, where he occupied himself for some time in translating Telemachus and other standard French books for youth into German. Having at length determined upon his career, he purchased, in 1828, a large and flourishing educational establishment for boys, and devoted himself to the work of teaching, for which, by his tastes and acquirements, he was peculiarly fitted. In 1830 he hired, at his own expense, a large hall in the Rue de Sèvres, and opened therein courses of gratuitous lectures on Chemistry, Physics, Comparative Anatomy, and Astronomy. These lectures, continued by him through a period of ten years, were highly successful, being attended by an auditory of over five hundred persons of every rank of society, many of whom have since attained to eminence in the scientific world.

Always desirous to render instruction attractive as well as profitable, he invented an ingenious method of computation, and constructed an mnemotechnic table of French history, for assisting students to remember the remarkable events and discoveries of each reign.

Of the numerous educational works published by him may be mentioned, A Plan for the Improvement of Public Instruction submitted by him in 1828 to the French Legislative Chamber, by which body it was highly extolled, though not acted upon; A Course of Practical and Theoretic Arithmetic, on the Pestalozzian System, for the use of Teachers and Mothers (1829); A Classical Grammar of the French Tongue (1831); A Manual for the use of Candidates for Examination in the Public Schools; with Explanatory Solutions of various Problems of Arithmetic and Geometry (1848); Normal Dictations for the Examinations of the Hotel de Ville and the Sorbonne, with Special Dictations on Orthographic Difficulties (1849) These works, highly esteemed at the time

of their publication, are still in use in many French schools; and their author was bringing out new editions of some of them at the time of his death.

He was a member of several learned societies; among others, of the Royal Society of Arras, which, in 1831, awarded to him the Prize of Honour for a remarkable essay on the question, "What is the System of Study most in Harmony with the Needs of the Epoch?" He was for several years Secretary to the Phrenological Society of Paris, and took an active part in the labors of the Society of Magnetism, giving much time to the practical investigation of somnambulism, trance, clairvoyance, and the various other phenomena connected with the mesmeric action. This brief outline of his labors will suffice to show his mental activity, the variety of his knowledge, the eminently practical turn of his mind, and his constant endeavor to be useful to his fellow-men.

When, about 1850, the phenomenon of "table-turning" was exciting the attention of Europe and ushering in the other phenomena since known as "Spiritist", he quickly divined the real nature of those phenomena, as evidence of the existence of an order of relationships hitherto suspected rather than known-viz, those which unite the visible and invisible worlds. Foreseeing the vast importance, to science and to religion, of such an extension of the field of human observation, he entered at once upon a careful investigation of the new phenomena. A friend of his had two daughters who had become what are now called "mediums." They were gay, lively, amiable girls, fond of society, dancing, and amusement, and habitually received, when "sitting" by themselves or with their young companions, "communications" in harmony with their worldly and somewhat frivolous disposition. But, to the surprise of all concerned, it was found that, whenever he was present, the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that "spirits of a much higher order than those who habitually communicated through the two young mediums came expressly for him, and would continue to do so, in order to enable him to fulfill an important religious mission."

Much astonished at so unlooked-for an announcement, he at once proceeded to test its truthfulness by drawing up a series of progressive questions in relation to the various problems of human life and the universe in which we find ourselves, and submitted them to his unseen interlocutors, receiving their answers to the same through the instrumentality of the two young mediums, who willingly consented to devote a couple of evenings every week to this purpose, and who thus obtained, through table-rapping and planchette-writing, the replies which have become the basis of the Spiritist theory, and which they were as little capable of appreciating as of inventing.

When these conversations had been going on for nearly two years, he one day remarked to his wife, in reference to the unfolding of these views, which she had followed with intelligent sympathy: "It is a most curious thing! My conversations with the invisible intelligences have completely revolutionized my ideas and convictions. The instructions thus transmitted constitute an entirely new theory of human life, duty, and destiny, that appears to me to be perfectly rational and coherent, admirably lucid and consoling, and intensely interesting. I have a great mind to publish these conversations in a book; for it seems to me that what interests me so deeply might very likely prove interesting to others." His wife warmly approving the idea, he next submitted it to his unseen interlocutors, who replied in the usual way, that it was they who had suggested it to his mind, that their communications had been made to him, not for himself alone, but

for the express purpose of being given to the world as he proposed to do, and that the time had now come for putting this plan into execution. "To the book in which you will embody our instructions," continued the communicating intelligences, "you will give, as being our work rather than yours, the title of *Le Livre des Esprits* (The Spirits' Book); and you will publish it, not under your own name, but under the pseudonym of Allan Kardec.¹ Keep your own name of Rivail for your own books already published; but take and keep the name we have now given you for the book you are about to publish by our order, and, in general, for all the work that you will have to do in the fulfillment of the mission which, as we have already told you, has been confided to you by Providence, and which will gradually open before you as you proceed in it under our guidance."

The book thus produced and published sold with great rapidity, making converts not in France only, but all over the Continent, and rendering the name of Allan Kardec "a household word" with the readers who knew him only in connection with it; so that he was thenceforth called only by that name, excepting by his old personal friends, with whom both he and his wife always retained their family-name. Soon after its publication, he founded The Parisian Society of Psychologic Studies, of which he was President until his death, and which met every Friday evening at his house, for the purpose of obtaining from spirits, through writing mediums, instructions in elucidation of truth and duty. He also founded and edited until he died a monthly magazine, entitled *La Revue Spirite*, Journal of Psychologic Studies, devoted to the advocacy of the views set forth in *The Spirits' Book*.

Similar associations were speedily formed all over the world. Many of these published periodicals of more or less importance in support of the new doctrine; and all of them transmitted to the Parisian Society the most remarkable of the spirit-communications received by them. An enormous mass of spirit-teaching, unique both in quantity and in the variety of the sources from which it was obtained, thus found its way into the hands of Allan Kardec by whom it was studied, collated, coordinated, with unwearied zeal and devotion, during a period of fifteen years. From the materials thus furnished to him from every quarter of the globe he enlarged and completed *The Spirits' Book*, under the direction of the spirits by whom it was originally dictated; the "Revised Edition" of which work, brought out by him in 1857 (vide "Preface to the Revised Edition," p. 19) has become the recognized text-book of the school of Spiritualist Philosophy so intimately associated with his name. From the same materials he subsequently compiled four other works, viz., *The Mediums' Book* (a practical treatise on Mediumship and Evocations), 1861; *The Gospel as Explained by Spirits* (an exposition of morality from the Spiritist point of view), 1864; *Heaven and Hell* (a vindication of the justice of the divine government of the human race), 1865; and *Genesis* (showing the concordance of the Spiritist theory with the discoveries of modern science and with the general tenor of the Mosaic record as explained by spirits), 1867. He also published two short treatises, entitled "What is Spiritism?" And "Spiritism Reduced to its Simplest Expression".

It is to be remarked, in connection with the works just enumerated, that Allan Kardec was not a "medium," and was consequently obliged to avail himself of the mediumship of others in obtaining the spirit-communications from which they were evolved. The theory of life and duty, so immediately connected with his name and labors that it is often erroneously supposed to have been the product of his single mind or of the spirits in

immediate connection with him, is therefore far less the expression of a personal or individual opinion than are any other of the spiritualistic theories hitherto propounded; for the basis of religious philosophy laid down in his works was not, in any way, the production of his own intelligence, but was as new to him as to any of his readers, having been progressively educed by him from the concurrent statements of a legion of spirits, through many thousands of mediums, unknown to each other, belonging to different countries, and to every variety of social position.

In person, Allan Kardec was somewhat under middle height. Strongly built, with a large, round, massive head, well-marked features, and clear gray eyes, he looked more like a German than a Frenchman. Energetic and persevering, but of a temperament that was calm, cautious, and unimaginative almost to coldness, incredulous by nature and by education, a close, logical reasoner, and eminently practical in thought and deed, he was equally free from mysticism and from enthusiasm. Devoid of ambition, indifferent to luxury and display, the modest income he had acquired from teaching and from the sale of his educational works sufficed for the simple style of living he had adopted, and allowed him to devote the whole of the profits arising from the sale of his Spiritist books and from the *Revue Spirite* to the propagation of the movement initiated by him. His excellent wife relieved him of all domestic and worldly cares, and thus enabled him to consecrate himself entirely to the work to which he believed himself to have been called, and which he prosecuted with unswerving devotion, to the exclusion of all extraneous occupations, interests, and companionships, from the time when he first entered upon it until he died. He made no visits beyond a small circle of intimate friends, and very rarely absented himself from Paris, passing his winters in the heart of the town, in the rooms where he published his *Revue*, and his summers at the Villa Ségur, a little semi-rural retreat which he had built and planted, as the home of his old age and that of his wife, in the suburban region behind the Champ de Mars, now crossed in every direction by broad avenues and being rapidly built over, but which at that time was a sort of waste land that might still pass for "the country."

Grave, slow of speech, unassuming in manner, yet not without a certain quiet dignity resulting from the earnestness and single-mindedness which were the distinguishing traits of his character, neither courting nor avoiding discussion, but never volunteering any remark upon the subject to which he had devoted his life, he received with affability the innumerable visitors from every part of the world who came to converse with him in regard to the views of which he was the recognized exponent, answering questions and objections, explaining difficulties, and giving information to all serious inquirers, with whom he talked with freedom and animation, his face occasionally lighting up with a genial and pleasant smile, though such was his habitual sobriety of demeanor that he was never known to laugh.

Among the thousands by whom he was thus visited were many of high rank in the social, literary, artistic, and scientific worlds. The Emperor Napoleon III., the fact of whose interest in Spiritist-phenomena was no mystery, sent for him several times, and held long conversations with him at the Tuileries upon the doctrines of *The Spirits' Book*.

Having suffered for many years from heart disease, Allan Kardec drew up, in 1869, the plan of a new Spiritist organization that should carry on the work of propagation after his death. In order to assure its existence, by giving to it a legal and commercial status, he determined to make it a regularly constituted joint-stock limited liability publishing and

bookselling company, to be constituted for a period of ninety-nine years, with power to buy and sell, to issue stock, to receive donations and bequests, etc. To this society, which was to be called "The Joint Stock Company for the Continuation of the Works of Allan Kardec," he intended to bequeath the copyright of his Spiritist writings and of the *Revue Spirite*.

But Allan Kardec was not destined to witness the realization of the project in which he took so deep an interest, and which has since been carried out with entire exactitude by his widow.

On the 31st of March 1869, having just finished drawing up the constitution and rules of the society that was to take the place from which he foresaw that he would soon be removed, he was seated in his usual chair at his study-table, in his room in the Rue Sainte Anne, in the act of tying up a bundle of papers, when his busy life was suddenly brought to an end by the rupture of the aneurysm from which he had so long suffered. His passage from the earth to the spirit-world, with which he had so closely identified himself, was instantaneous, painless, without a sigh or a tremor; a most peaceful falling asleep and reawaking-fit ending of such a life.

His remains were interred in the cemetery of Montmartre, in presence of a great concourse of friends, many hundreds of whom assemble there every year, on the anniversary of his decease, when a few commemorative words are spoken, and fresh flowers and wreaths, as is usual in Continental graveyards, are laid upon his tomb.

It is impossible to ascertain with any exactness the number of those who have adopted the views set forth by Allan Kardec; estimated by themselves at many millions, they are incontestably very numerous. The periodicals devoted to the advocacy of these views in various countries already number over forty, and new ones are constantly appearing. The death of Allan Kardec has not slackened the acceptance of the views set forth by him, and which are believed by those who hold them to be the basis, but the basis only, of the new development of religious truth predicted by Christ; the beginning of the promised revelation of "many things" that have been "kept hidden since the foundation of the world," and for the knowledge of which the human race was "not ready" at the time of that prediction.

In executing, with scrupulous fidelity, the task confided to her by Allan Kardec, the translator has followed, in all quotations from the New Testament, the version by Le Maistre de Sacy, the one always used by Allan Kardec.

Excerpt from "The Spirits' Book" by Allan Kardec.

Spiritist Codification

Lesson Twelve –

In the prologue of [What is Spiritism], Allan Kardec defines Spiritism as being:

"Spiritism is a science that concerns of the nature, origin and destiny of the spirits, as well as of our relationships with the spiritual world".

In another passage, still in the mentioned work, the Codifier adds:

"Spiritism is at the same time experimental science and its Philosophical Doctrine. As practical science, has its essence in the relationships that we can establish with the spirits. As philosophy understand all moral consequences of those relationships".

We can observe the thought of the Codifier, that Spiritism has three different aspects and are complementary:

- a) Experimental Science;
- b) Philosophical Doctrine;
- c) The Religious Aspect (the current moral consequences of the previous two).

Emmanuel, in [THE Consoler] he says:

"We can take Spiritism, symbolized as a triangle of spiritual forces. The science and the philosophy link to the Earth that symbolic illustration, however, the religion is the divine angle that connect it to the sky".

In another mediunic message, the benefactor adds:

"It won't be just in our movement liberator of the spiritual life, to do without the science studies, of the philosophy that explain and the religion that exalts".

a) Spiritism and Science

Spiritism in its scientific aspect, demonstrates the existence of the soul and its immortality, mainly through the mediunic exchange between the incarnates and disincarnates.

Spiritism concentrates on the thorough study of the mediunic phenomenon, its influences in people's lives, as well as the characteristics of spirits, the origin of spirits, their nature and their destinies.

The scientific aspect of the Spiritism was developed in two works of Allan Kardec, "The Book of Mediums" and "The Genesis".

b) Spiritism and Philosophy

When a Human Being asks, interrogates, or ponders, he wants to know "how" and "why" of the things, of the facts, of the events, it is born the philosophy that shows that "how" are the things and "why" they are like they are.

In the philosophical aspect, Spiritism concentrates on Human problems, their doubts, their inquiries, their position like an eternal person in search of the Divinity, through multiple reincarnations. Spiritism examines the attributes of God, its relationship with the Human Race and presents a moral code through which the creature will identify, someday, with their Creator. The philosophical aspect can be found in “The Spirits Book”.

c) Spiritism and Religion

When interrogated about the aspect religion of Spiritism, medium Francisco Cândido Xavier said [Interviews–item 97]:

“We could represent, for example, the Science as being the Truth, the Religion, as being the Life and the Philosophy as being the Human creature's inquiry between the Truth and the Life. All the three aspects are very important, because the Philosophy always studies, Science always discovers, but Life always acts. All those aspects are essential, but the Religion is always the most important, because the truth is a light that the all will see, the inquiry is a process than all participates, but life should not ever be sacrificed and the Religion assures the life, assuring the order of life”.

As religion, Spiritism concern about the moral consequences of the scientific-philosophical teaching, looks for in the teaching of Jesus, the elements that would orientate Man's conduct.

However, Spiritism is not a constituted Religion, is not structured through rituals, sacraments, dogmas and priestly classes. But a religion in the sense- etymologic of the term “ religare ”, in other words, elements of the creature's connection with the Creator. Religion as a life attitude, as way of proceeding, looking for an identification with God, not through external attitudes, artificial, automated, but through a straight life, dignity and fraternity.

The Spiritism is not just one more religion, because it doesn't have instituted cults, or images, or rituals, or myths, or superstitions, or paid priests. We can however, consider it in a religious aspect when it establishes a moral tie among men, leading them in the direction of the Creator, through the existence of Christ's moral teachings. It is in the religious aspect that divine greatness rests, for constituting the restoration of Jesus' Gospel, establishing man's definitive renewal, for the greatness of our immense spiritual future.

Kardec developed the religious aspect in the works “The Gospel According to Spiritism” and in “Heaven and Hell”.

12.1 - The Basic Works

The contents of the works published by Allan Kardec explain and consolidate the principles and the elements that constitute the Spiritist Doctrine in its totality, according to the teachings of the Spirits and systematically compiled by The Codifier. They represent an ethical, scientific, and philosophical patrimony of incalculable value, because they document the concentrated efforts of an immense legion of wise and good

Spirits, who under Jesus loving guidance accompanied Allan Kardec's tireless work.

In reality, his works constitute the unshakable foundation upon which other information received by more recent authors is assimilated gradually.

In examining the greatness of The Codifier's basic works, Emmanuel affirms:

“After nineteen centuries of arbitrary theology, we would not be able to understand the Gospel and Jesus Christ if it wasn't for Allan Kardec.”

The codification of the basic works, in chronological order of publication, is as follows:

1. “The Spirits Book” - April 18, 1857
2. “The Book of Mediums” - January 15, 1861
3. “The Gospel According to Spiritism” — April, 1864
4. “Heaven and Hell” - 1865
5. “Genesis, The Miracles and the Predictions”
- January 1868

Allan Kardec also wrote two smaller books: “What is Spiritism?” and “The Beginner Spiritist”. In 1890, P.G. Leymarie published the book “Posthumous Works”, which contained articles written by Kardec unknown to the public.

12.1.1 -The Spirits' Book

The first work published by Kardec is, in its essence, a compilation of questions and answers with philosophical character. In 1019 items, the Codifier presents the basic principles of the Doctrine that will later be expanded in the other books. In the first part of the book the author studies the primary causes, God, the spirit, the matter (the body), the vital principle, and the principle of creation. In the second part of the book he studies the world of the Spirits, the incarnation and discarnation, the mission and the occupation of the Spirits and their inter-relationship with Men. The third part of the book has an eminently moral character. Kardec examines the Natural Law, which is divided into ten Moral Laws that govern all human relationships. Those Moral Laws are: Adoration, Work, Reproduction, Conservation, Destruction, Society, Progress, Equality, Freedom and Justice, and Love and Charity. In the last part of the book, The Codifier delves into Hope and Consolation, and the Law of Cause and Effect.

12.1.2 - The Mediums' Book

On its frontispiece, the second book published bears the sub-title “A Guide for Mediums and Invocators”, and the summary of its contents is as follows:

“A special teaching from the Spirits about the theory of all sorts of manifestations, the means of communication with the invisible world the development of mediumship, and the difficulties and pitfalls that one can encounter while practicing the Spiritist Doctrine”.

To this day, “The Book of Mediums” is considered to be the most complete treatise on the study of paranormal phenomenon of all time\$’ and is, therefore, mandatory reading for those working in the field of mediumship.

12.1.3 - The Gospel According to Spiritism

With this work, the Spiritist Doctrine takes on a clearly religious character. Kardec carefully examines Christ’s words and the most significant passages of the New Testament in their moral aspect. In the Preface there is a summation of the contents of the book:

“The explanation of Christ’s moral maxims and their application on several circumstances of life, according to Spiritism.”

The book unfolds into 28 chapters of rare beauty and profound wisdom.

12.1.4 - Heaven and Hell

The fourth book is sub-titled “Divine Justice According to Spiritism”.

In its first part we have: Heaven, Hell, Angels, Demons, and the Law of Action and Reaction, showing the numerous nuances that encompass this universal principle.

In the second part of the book, The Codifier presents messages from discarnate spirits who communicated with the Spiritist Society of Paris.

12.1.5 - Genesis - The Miracles and Predictions According to Spiritism

One year before his death, Allan Kardec published his last great book. He saw fit to interpret the Old and the New Testaments according to the Spiritist Science. His first lines of introduction were:

“This new work constitutes another step forward, both in consequence and in application of Spiritism.

Its purpose is to study three points that have been diversely misinterpreted and commented to this day.”

“The Genesis, The Miracles and Predictions According to Spiritism. By Allan Kardec”