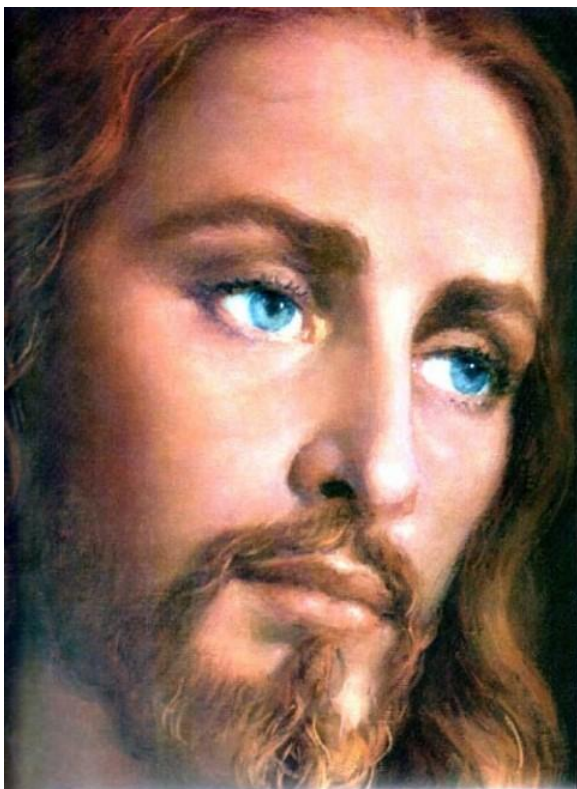


Researched and organized by
José Fleurí Queiroz

Translation into English by
Allan Francisco Queiroz

CODE OF SPIRITIST NATURAL LAW

PHILOSOPHY OF LAW
'PURE AND COMPLETE JUSTICE'



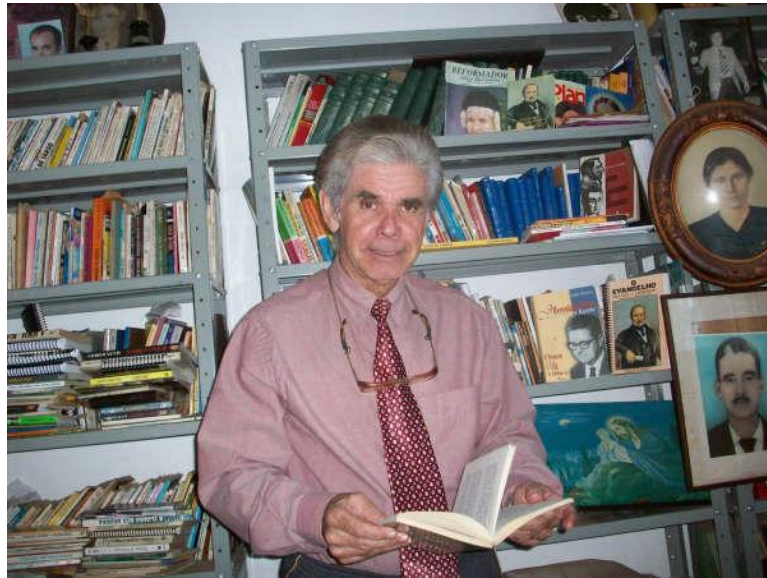


PROJECT COMMENTED

Structured according to the third book: *Moral Laws*, and fourth: *Hopes and Consolations* of "THE SPIRITS' BOOK", by ALLAN KARDEC.

Reviewed and Developed by Authors incarnates and disincarnated in light of more complete doctrinal purity Kardecist.

Tributes to: ALLAN KARDEC, the bicentenary of his birth (1804/2004) and JOSÉ HERCULANO PIRES (1914/1979) - "The Apostle of Kardec" - the biggest defender of the integrity and purity of the Spiritist Doctrine.



José Fleurí Queiroz

Biographical data of the author Jose Fleurí Queiroz.

Born in the town of Buri-SP, 16/10/1941 is the National Treasury's Tax Auditor, in Brazil, who retired in 1991; Bachelor in Accounting and Actuarial Sciences, Faculty of Economics of São Paulo - Fundação Álvares Penteadó (1966) , Bachelor of Law Faculty FKB, Itapetininga (1973). Postgraduate Criminal Law - broadly - at FMU-SP – Faculdades Metropolitanaw Unidas - (1996), Master in Philosophy of Law and State - *scripto sensu* - PUC-SP Pontifícia Universidade Católica - (1998). Criminal lawyer and university professor, since 1998, teaching: Criminal Law, Institutions of Public and Private Law, General Philosophy, and Philosophy of Law and State, Philosophy and Ethics vocational, in the Faculties of Law-Itapetininga SP (FKB) and the Administration of Itapeva-SP (FAIT).



ALLAN FRANCISCO QUEIROZ – (at the right)

ENGLISH TRANSLATOR OF THIS BOOK

Lawyer and co-author, with his father José Fleuri Queiroz, of the book: SUICIDE IS OR IS NOT CRIME?

Luiz Flávio Borges D’Urso (Federal Councilor of OAB by St. Paul - 2013 - former president of OAB - SP (at the left)

Allan Francisco Queiroz, born in São Paulo, the state capital, on 10 October 1987, completed the Course of Right in 2009, in the FOUNDATION KARNIG BAZARIAN - COLLEGES INTEGRATED ITAPETININGA. Completed the English Course at WIZARD - city Itapeva-SP in 2008 and also at WIZARD Itapetininga - Prociency Series in 2009. Went to England where Studied English in London School MAY FAIR SCHOOL from June/2011 to June/2012.

Suggestion for the back cover of the book.

“JUSTICE AND NATURAL LAW”

Justice consists in respect to the rights of each. These rights are determined by two things: human law and natural law. As the men made laws appropriate to their customs and character, these laws established rights that can vary with the progress; see if your laws today, without being perfect, spend the same rights as the Middle Ages. Overcome these rights, which you seem monstrous, and just seemed natural then. The right of men, therefore, not always is with justice. Only a few regulates social relations, while in private life there are a multitude of acts that are under exclusive jurisdiction of the court of conscience. (The Spirits' Book, the 875a item). Outside the human right devoted by law, the basis of justice, founded on natural law, was told by Christ: "Want to others that what desires for yourselves." God put in man's heart the rule of true justice for all who desire to see each one has their rights respected. Uncertain what to do for similar, in a given circumstance, the man ask yourself how would wish who acted with him. God could give him a no safer guide than his own conscience. (The Spirits' Book, items 875, 875a and 876).

“HUMAN PROGRESS OF LEGISLATION” - The society could be governed only by natural laws, without resorting to human laws, if the men are well understood and wanted to do them; then, would be sufficient. But society has its own requirements and needs of particular laws. The cause of instability in Human laws is the fact that in times of barbarism are the strongest they make the laws and make them in your favor. There is need to modify them as the men go better understanding of justice. Human laws are more stable as they approach of the true justice, that is, as they are made for all and identify with the natural law. (The Book of Spirits, items 794 and 795).

Civilization has created new needs for man, and these needs concern to the social position of each. It was necessary to regulate rights and duties of these positions by human laws. But under the influence of his passions, man has created, often, rights and duties imaginary, condemned by the natural law and that people go out of their codes to the proportion of progress. Natural Law is immutable, and always the same for everyone. Human law is variable and progressive; only it could enshrine in the childhood of humanity the right of the strongest. (Comment by Allan Kardec to item 795 of The Spirits' Book.)

The man will naturally be inclined to reform their laws by force of circumstances and the influence of good people, that conduce him in the path of progress. There are many laws that have been reformed and many more will be. (The Spirits' Book, item 797).

Suggestion for 'fold' book

Over the last 10 (ten) years we have accumulated the functions of lawyer-Criminalist; University Professor of Criminal Law, General Philosophy, Philosophy of Law, Philosophy and Ethics, Institutions of Public and Private Law.

Simultaneously, we have taken courses, lectures, seminars on education and Spiritualism in prisons and various organizations, and this activity has already precedes the other in more than 20 (twenty) years, a period that also were Tax Auditor of the Treasury (Brazil), retired in 1991; Accounting Technician (1960); Bachelor of Accounting and Actuarial Sciences (1966), Bachelor of Law and Social Sciences (1973); Postgraduate Diploma in Criminal Law (1996); Postgraduate - stricto sensu - Master in Philosophy of Law.

This short explanation has the sole purpose of showing the link with the Law, Philosophy and Spiritism, by almost all of my life (I still have 63 years of age - 2004).

Also provide information that I launched my first book in 2003, "*Education as a Law and Duty - In the Light of Philosophy and Natural Law*", published by "Mundo Jurídico", Leme-SP, a work that was the result of my Master Dissertation. The title identifies my preferences: Education, Law, Philosophy and Natural Law ", and especially Spiritism.

ACKNOWLEDGEMENTS

This work is the result of direct or indirect collaboration that I received over the years, of the persons listed below:

My grandmother and godmother Sinhaninha and my parents: Joaquim Antunes Pereira de Queiroz and Santana Brandino dos Santos - who welcomed me with much love in this present life;

My wife Domitilla Meira de Vasconcellos and my son Allan Francisco Queiroz - with which I have amassed the best adventures in life;

My son Fleury Candido Queiroz - who, though distant, always prestige my initiatives;

The people countryman of the city Buri-SP - which, in recent years has enriched me with noble experiences; highlighting the members and goers of the "Centro Espírita Amor, Fé e Caridade" and "Centro Espírita Discípulos de Jesus" as well as our dear "Liceu Allan Kardec" and, in particular, Professor and Technical Computing "José Cirilo de Freitas", the invaluable and diligent assistance, since our first book;

The unforgettable and my Masters Advisor in the Master Course at PUC-SP, "Dr. Claudio De Cicco "- that has kept his brave stimulus;

The late José Herculano Pires - "The Apostle of Kardec" - who taught me, with his books, to give the proper value to Allan Kardec, the "Encoder of Spiritism";

The others who are registered in my consciousness and in my heart - that, for lack of space, not in the list above:

To all, my most sincere and heartfelt thanks!

PREFACE

In asking that I prefaced his book, Dr. José Fleurí Queiroz certainly must have remembered from my final words as component of Banks, who gave him the title of MASTER OF PHILOSOPHY OF LAW AND OF THE STATE – Pontifícia Universidade Católica - of São Paulo. At that solemn moment I underlined the importance of his work, which came to mark a revival of authentic spiritual argument to substantiate the dignity of the human, the main center of the concerns of all jurists in this troubled century's end.

This is due to the fact that many theses with the same noble objective, merely taken as a basis for his reasoning just given legal Positive Law: the human person deserves respect because it is in the current Constitution of the country. Others use sociological argument: the good society as a whole can only result from the dignity of each person. Still others, political arguments: we will only have a true democracy when the human person is respected. All these arguments are good and valid, but are far from being the strongest foundation of convincing and human dignity. Perhaps because of a misunderstanding about the differing opinions of a few intellectuals avowedly materialistic, or perhaps by judge that idea fits more into a work of theology rather than a work of legal nature, the truth is that very few authors who remember to say clearly that the immortality of the soul is the foundation of human dignity. The value of this book that is going to read is also exactly the vigorous exposure, without ambiguity, the arguments drawn from the great philosophers of various ages and currents, which fully prove that the soul exists, that is spiritual in nature and that is immortal (refer to the earlier book "A Educação Como Direito e Dever ..."). It concludes the author all rights arising for all human beings, among which highlights education as an irreplaceable instrument for their own spiritual evolution. She would have a major role in crime prevention, as well as restoration of criminals, the main purpose of the penalty, according to modern models of correctional facilities and prisons in the most advanced countries in the sector.

The understanding of education not only as a means of obtaining new and useful information, but mainly as moral education of one's character is inseparable from a philosophical view of human evolution, showing that this concept is not the monopoly of the heirs of Darwin or Hegel, but also spiritualist philosophers like Henri Bergson, Teilhard de Chardin who, using only rational arguments, accepted by all, they argue, as the ancient Greeks and Roman Stoics the universal evolution of the grain of sand to the most sublime archangel to name a lapidary phrase of "Le Livre des Esprits" (see item 540): "This is how everything is linked together in nature, from the original atom to the archangel, for he himself started by atom. Brave law of harmony, on which the limited human spirit can not even reach the set. "

Throughout these pages the reader can live with someone like Dr. Queiroz who has been labored for many years in this important field of pedagogy and to assess how the philosophical theories are proved in the crucible of experience and whose testimony is important to enrich our bibliography on the subject

Claudio De Cicco (Associate Professor in Philosophy of Right USP-SP and PhD from PUC-SP.

THE BOY FLEURÍ

Here is the chronicle of the life of a man who is a passionate researcher of Philosophy, Sciences and Letters. Inspiration and will, patience and make it work - José Fleurí Queiroz - a creature *sui generis*. Universal spirit, a contemporary of José Herculano Pires (the Apostle of Kardec), Chico Xavier (the extraordinary medium) and Professor Dr. Claudio De Cicco (legal philosopher emeritus, senior professor at USP-SP and PUC-SP).

Accounting Technician (1960); Bachelor of Accounting and Actuarial Sciences (1966); Bachelor of Legal Sciences (1973); complete course of English (1975) - Schools Fisk - ; Full Course of Music Conservatory - Classical Guitar (1982). He attended: the Academy of Jury - Prof. Jose Parada Neto (1994/6); CEA - Centre for Advanced Studies of the FMU (Faculdades Metropolitanas Unidas-1995); Postgraduate Diploma in Criminal Law, in the same FMU (1996); Master in Philosophy of Right and of State, PUC -SP – Pontifícia Universidade Católica (1998); Criminal Lawyer; Writer; University Professor; Composer and Singer of Country Music, having recorded six LPs. Tax Auditor of the National Treasury of Brazil; and football fanatic practitioner (is also Football Coach practicing efficiently until the present day, with more than 63 years of age); also participated in numerous other activities that surprised everyone who knew him, the among which I highlight: semi-professional footballer by CASI - CLUBE ATLÉTICO SOROCABANO DE ITAPETININGA, third. and second. divisions of the Championship of São Paulo State (1958/60); champion boxer, light-weight 1962 (Caracu Box Club in São Paulo-SP), Champion Mister-Capital-SP-1978 and the fourth. placed on the State of Mister S.Paulo-1979 (weightliftin - Gym Roldan) ...

José Fleurí personifies the obstinate struggle against obstacles and stubborn pre-conceptions of all sorts, having as decisive weapon: energy, creative power and persistence, without superfluous ambition.

The boy born in the town of Buri, São Paulo, a humble family, whose father Joaquim Antunes Pereira de Queiroz, the simple rail of Sorocabana, hard-working man, very honest and mother, Mrs. Santana Brandino dos Santos, wife of the home; grandson of an tireless seamstress, known as Dona Sinhaninha, with whom he had great affinity, moved with family to the city of Itapetininga-SP, beginning his struggle as a shoeshine boy.

Soon became interested in studies, aiming for the highest career, when the will of his father, the simplicity and the limited financial resources available to it, was that also became railway. At the invitation of a neighbor, Roberto Meireles, the boy José Fleurí was working as an office boy in an Accounting Office (Escritório Moraes, of Mr. Plauto, and later in the Escritório Modelo, of Mr. José Rolim), where with the little more he earned, went to pay for the ambitions studies, besides helping in the cost of home for family maintenance, which increased (brothers and sisters as they came up... to eight). And so, with the title of Accounting Technician, going to stop in Sao Paulo in 1961 at age 19, “opened wings” for what considered to be his greatest ideal. Studied, studied, studied ... and did everything I've listed above, getting up very sick, but not stopped studying and working. Left the family, he resigned, with great effort, the possibility of being a professional footballer, and plunged headlong into the studies to conduct a

Public Tender, when he was closer to graduate in Accounting and Actuarial Sciences, in 1966 (Faculdade de Ciências Econômicas Alvares Penteado). Was victorious! Succeeded! Finally, the youngest of Brazil Federal Tax, hitherto in the history of Contest, leaving behind, among many friends and colleagues high-class professional, more than 12.000 (twelve thousand) competitors in Brazil for only, 400 (four hundred) waves.

So, suddenly, new social and financial position, new "friends", new pleasures, new illusions ... need not aspire to anything more! Until the day comes to how each one, felt that it was not exactly what he wanted: money, the pleasures and selfish friends did not meet a gap in his soul, his ideal, then lighter, taller, much taller and again, "body and soul immersed" in the study; now the Spiritist Science (in Federação Espírita do Estado de São Paulo, where he completed all the courses taught there and was a regular contributor from 1975 to 1990) and concluded that the greatest treasure that anyone can aspire to is the "knowledge". Yes the "true knowledge". Know the Truth. And he found all the truth in the words of Jesus, reproduced and confirmed by Science Spiritist. The morality that Jesus preached was stamped on every hour of your life. It was necessary to study it deeply and understand it and, especially, practice it; and that was how the boy Fleurí really grew, and finally became a "Man"!

Today, after more than twenty-five years of study, meditation, dedication and almost cloistered, dedicated to research methods and news directions for a better world, teaching, lecturing, writing books that serve as guidelines and bases, such the earlier book "A EDUCAÇÃO COMO DIREITO E DEVER – À LUZ DA FILOSOFIA E DO DIREITO NATURAL" (Editora Mundo Jurídico), for all who are interested in moralize, to finally find true happiness. And for that, he spends hours and hours leaning on the books, looking for new words, easy to understand, to apply the parables and teachings more complex of Jesus, adopting a new teaching in an Ancient Philosophy or Ancient Moral. All for the sake of Humanity ... who needs to understand what he already understood. The Humanity has gone through greats cultural changes and tries also to discover and solve the Mysteries by speculation, by research, by experience. José Fleurí shows us in his books, lectures and classes, and in this particular book: CODE OF SPIRITIST NATURAL LAW - CODE FLEURÍ - containing text and brilliant comments about 80 (eighty) authors (embodied and disembodied) in a simple and objective way, which for us would take many years to discover; and to perform it has undergone all the tests, always resigned, above the passions, marooned on the variation and complexity of their work and studies. Did not react to that, in the shadow of courage and ignorance, have criticized his writings and reformulations, but continued investigating and creating more and more.

And, through it all, José Fleurí became, for all of us, "The Next" disseminator of light, knowledge and Christian morality. Philosopher, Lawyer, Spiritist, Writer, Professor, gathered in this book - CODE OF SPIRITIST NATURAL LAW - a single work today, all the best that has been written about Natural Right and Spiritism, collaborating for the expansion of the Spiritist Doctrine in the Cultural Environment and contributing to illuminate the route of Humanity.

Buri, 04 February, 2005

DOMITILA MEIRA DE VASCONCELLOS - his wife.

**SYSTEMATIC INDEX OF PROJECT OF
"CODE OF SPIRITIST NATURAL LAW"**

**(“THE SPIRITS’ BOOK”- 18/04/1857, Book III" ‘The Moral Laws’ - Book
IV – ‘Hopes and Consolations’. ‘Penalties and Pleasures Lands and Fu-
tures’).**

GENERAL PART:
THE MORAL LAWS

CHAPTER I
THE DIVINE OR NATURAL LAW

- I - Character of Natural Law
 - Article 1
- II - Knowledge of Natural Law
 - Arts. 2 to 6
- III - The Good, the Bad and the Moral
 - Arts. 7 to 13

CHAPTER II
THE LAW OF JUSTICE, LOVE AND CHARITY

- I - Natural Law and Justice
 - Arts. 14 to 18
- II - Property Rights. Robbery
 - Arts. 19 to 24
- III - Charity and Love for others - Supplement of the Law of Justice
 - Arts. 25 to 28
- IV - Maternal and Filial Love
 - Article 29
- V - The Love, The Moral Education and Improvement of the Globe
 - Article 30

CHAPTER III
LAW OF PROGRESS

- I – Natural State and Natural Law
 - Arts. 31 to 33
- II - March of Progress
 - Arts. 34 to 39
- III – Degenerate Peoples
 - Arts.40 to 42
- IV - Civilization Purified: Intelligence and Morals
 - Article 43
- V - Progress of Human Legislation
 - Arts. 44 to 47
- VI - Influence of Spiritism on Progress
 - Arts. 48 to 51

CHAPTER IV –
THE LAW OF WORK
I – Necessity of Work

Arts. 52 to 57
 II - Limit of Work - repose
 Arts. 58 to 62

CHAPTER V

LAW OF SOCIETY

I - Need for Social Life
 Arts. 63 to 65
 II - Life of Isolation. Vow of Silence
 Arts. 66 to 70
 III - Family Ties
 Arts. 71 and 72

CHAPTER VI

LAW OF EQUALITY

I - Natural Equality
 Article 73
 II - Inequality in Skills
 Article 74
 III - Social Inequalities
 Arts. 75 to 77
 IV - Inequality of Wealth
 Arts. 78 to 84
 V - Proofs of Wealth and the Misery
 Arts. 85 and 86
 VI - Equal Rights of Men and Women
 Arts. 87 to 91
 VII - Equality Before the Grave
 Article 92

CHAPTER VII

LAW OF LIBERTY

I - Natural Liberty
 Arts. 93 and 94
 II - Slavery
 Arts. 95 to 98
 III - Liberty of Thought
 Article 99
 IV - Liberty of Conscience
 Arts. 100 to 103
 V - Free Will
 Arts. 104 to 110
 VI - Fatality
 Arts. 111 to 113
 VII - Theoretical Summary of the Purpose of Human Actions
 Arts. 114 to 122

CHAPTER VIII

LAW OF ADORATION

I - Finality of Adoration

- Arts. 123 and 124
- II – Exterior Adoration
 - Arts. 125 and 126
- III - Contemplative Life
 - Article 127
- IV - The Prayer
 - Arts. 128 to 133
- V - Polytheism, The One God and the Spirits
 - Article 134
- VI - Adoration and Sacrifices
 - Arts. 135 to 139

CHAPTER IX THE LAW OF REPRODUCTION

- I - Population Globe
 - Article 140
- II - Succession and Improvement of Races
 - Arts. 141 to 145
- III - Obstacles to Natural Reproduction
 - Arts. 146 to 148
- IV - Marriage and Celibacy and the Natural Law
 - Arts. 149 to 153
 - V – Polygamy
 - Arts. 154 and 155

CHAPTER X LAW OF CONSERVATION

- I – Instinct of Conservation
 - Article 156
- II - Means of Conservation
 - Arts. 157 to 162
- III - Enjoyment of Earthly Goods
 - Arts. 163 to 165
- IV - Necessary and Superfluous
 - Arts. 166 and 167
- V - Voluntary Privations.
 - Mortifications
 - Arts. 168 to 176

CHAPTER XI THE LAW OF DESTRUCTION

- R – Necessary Destruction and Abusive Destruction
 - Arts. 177 to 182
- II - Flagella Destroyers
 - Arts. 183 to 187
- III – Wars
 - Arts. 188 to 191
- IV – Assassination
 - Arts. 192 to 196
- V – Cruelty

Arts. 197 to 201
 VI - Death Penalty
 Arts. 202 to 206

SPECIAL PART
 HOPES AND CONSOLATIONS

CHAPTER I
 LAND PENALTIES AND LAND PLEASURES
 I – Relative Happiness and Relative Unhappiness
 Arts. 207 to 221
 II - Loss of Loved Ones
 Article 222
 III - Deceptions. Ungrateful. Break of Affections
 Article 223
 IV - Unions unsympathetic
 Arts. 224 and 225
 V - Preoccupation with Death
 Article 226
 VI - Disgust for Life. Suicide
 Arts. 227 to 240

CHAPTER II
 FUTURE PENALTIES AND FUTURE PLEASURES
 I – The Nothing. The Future Life
 Article 241
 II - Intuition of Future Penalties and Future Pleasures
 Arts. 242 and 243
 III - Intervention of God in Penalties and Rewards
 Article 244
 IV - Nature of the Futures Penalties and the the Futures Pleasures
 Arts. 245 to 262
 V - Temporal Penalties
 Arts. 263 to 269
 VI - Expiation and Regret
 Arts. 270 to 280
 VII - Duration of Future Penalties
 Arts. 281 to 283
 VIII - Resurrection of the Body
 Article 284
 IX - Paradise, Hell, Purgatory, Lost Paradise
 Arts. 285 to 287

FINAL PROVISIONS

CHAPTER I
 MORAL PERFECTION
 I - The Virtues and Vices
 Arts. 288 to 300
 II – Passions

Arts. 301 to 303

III – Egoism

Arts. 304 to 308

IV - Egoism and Pride: Causes and Means to Destroy them

Arts. 309 to 317

V – Characters of Good Man

Article 318

VI - Knowledge of Himself

Article 319

CHAPTER II

APPRECIATIONS OF ALLAN KARDEC

ABOUT "THE BOOK OF SPIRITS"

Article 320

INDEX

INTRODUCTION

I	What is a Code?	37
II	Tribute to Allan Kardec and José Herculano Pires.....	37
III	Code of Spiritist Natural Law "? Why?!.....	37
IV	"Code of Spiritist Natural Law"? Why not!.....	38
V	Methodology adopted in this work.....	39

PRELIMINARY (41)

**I - Brief History and Features of Natural Right (Traditional):
fragments from articles and studies of various authors on the
PHILOSOPHY OF LAW AND SCIENCE OF LAW. (42)**

1	Study of Law.....	42
2	Commandments of Lawyer.....	42
3	Attempted Law Fair, Stammler.....	42
4	Until the nineteenth century: Philosophy of Law = Theory of Natural Law: Puffendorf.....	42
5	General Theory of Law = Science of Law.....	42
6	General Theory of Law and Philosophy of Law: Kelsen.....	42
7	Kant, <i>a priori</i> principles.....	42
8	Legal Positivism, Kelsen.....	43
9	Legal Positivism: Radbruch.....	43
10	Phenomenology and The Law.....	43
11	Law: Fact, Value and Norm. Miguel Reale.....	43
12	Axiology.....	43
13	Kelsen.....	43
14	Values are part of the Right of Live.....	43
15	Justice, fundamental value.....	44
16	Universal Declaration of Human Rights.....	44
17	Declaration of the Rights of Man and Citizen.....	45
18	Positivism and a reduction of Philosophy into a Encyclopedia of Sciences (Auguste Comte).....	46
19	Neopositivists: Moral Science.....	47
20	Ontognoseologia. Epistemology.....	47
21	Ethics and Transcendental Criticism of Kant.....	47
22	The Law. The Ethics. The Moral.....	48
23	Philosophy. Axiology. Philosophy of Law.....	48
24	Metaphysics and World Design. Magnitude of Philosophical Speculation.....	48
25	Natural Law. Moral. Positive Law.....	49
26	Natural Law: Reason Code.....	49
27	S. Thomas Aquinas and Natural Law: Law written in the heart of man by God.....	49
28	Right and Moral in the Modern Era. The Contractualism. The School of Natural Law (The Reason is the Source of Right)...	49

29	Kant. The Contractualism. Natural Law of Freedom.....	50
30	Kant. The Law. The Moral.....	50
31	Kant, autonomy and heteronomy.....	51
32	Just Law?.....	51
33	Kant and The Justice.....	51
34	Hegel. Justice. Natural Law. Positive Law.....	51
35	Miguel Reale: contrary to the possibility to achieve an Absolute idea of justice.....	52
36	Paulo Nader: The Moral and the Natural Law.....	52
37	Paulo Nader: Positive Law and Natural Law.....	52
38	Paulo Nader: Natural Law (the human nature, the experience and the reason). Justice.....	53
39	Paulo Nader. The natural rights eternal, immutable and universal.	53
40	Paulo Nader. Natural Law is no obstacle to the claims of history..	54
41	Conclusion of Paulo Nader: Natural Law and Absolute Justice that do not vary in time and espace.....	54
42	Claudio De Cicco. Autonomy in Kant's Moral Law and the Gospel principle.....	55
43	Claudio De Cicco. Reviewed intimate and external: the struggle for rule of right in Kant.....	55
44	Claudio De Cicco. Paternal Political and the Common Good (Happiness). Kant and Aristóteles.....	57
45	Tercio Sampaio Ferraz Junior. The Law is a mystery: studying it requires precision and scientific rigor, but also to the human, to the history, to the social.....	58
46	Tercio Sampaio Jr. - The Law in the Contemporary World has become a consumer good.....	58
47	Tercio Sampaio Jr. - The societies are changing and the complexity of the world is demanding new forms of manifestation of the Legal phenomenon.....	59
48	Tercio Sampaio Jr. – Positive Law and Natural Law: a dichotomy weakened. Positivation of Natural Law.....	59
49	Carlos Galves. The Law Fair.....	60
50	Carlos Galves. The Science of Law as a Science of Spirit.....	61
51	Carlos Galves. The Natural Law in the Ancient World.....	62
	Platão (428-347 a.C).....	63
	Aristóteles (384-322 a.C) - Matter and Form. Potency and Act....	63
	Stoic Philosophy (Zenão de Cítio 336-264a.C.): God and the divine laws).....	64
	Stoicism and Natural Law.....	65
	Stoicism and Natural Law in Roman Law: Cicero and Seneca.....	65
	Christianity and Natural Law.....	66
	The Natural Law in Santo Agostinho.....	66
	Justice in Santo Agostinho.....	67
	Santo Agostinho and the State.....	67
52	Carlos Galves. The Natural Law in the Medieval World.....	67
	S. Tomás de Aquino and the Natural Law.....	68
	Gregorio de Rimini.....	70
	Francisco de Vitoria. Natural Law and International Law.....	70
53	Carlos Galves. The Natural Law in the Modern World	71

(Science and Reason - experience).....	71
Lutero and Calvino.....	72
Hugo Grócio.....	72
Thomas Hobbes.....	73
John Locke.....	74
Locke, the State and the Natural Law.....	74
Locke and the Positivization of the Natural Law.....	74
Locke: Natural Law and Cristianity.....	75
The Philosophy of Spinoza.....	75
Spinoza and the Natural Law.....	75
Leibniz: The Natural Law is cried by God and it is impregnated by Charity.....	75
Leibniz and The Justice.....	76
Thomasius. The Iluminism. Natural Law: the honest, the decent and the fair.....	76
Wolff. The State. The Universal Natural Law and Immutable. Solidarity.....	77
The Physiocrats. The wealth of nations (the agriculture) and Na- tural Law. The Natural Law: The Natural Order placed by God...	78
Kant. Kantian Philosophy.....	79
Kant and the Critique of Pure Reason.....	79
Kant and the Critique of Practical Reason (Moral Duty: Categorical Imperative).....	79
Kant, the moral fact: freedom in man.....	79
Kant: the freedom in Moral and in the Law. Distinction between Moral and Law.....	79
Kant: The Law and its objective.....	80
Kant: The Natural Law and the Civil Right.....	80
Kant: Law and Coercion.....	81
Kant: Law and Happiness.....	81
Hegel: The Law in Hegel's system.....	81
Hegel and the Natural Law.....	82
Note on Idealism.....	82
54 - Carlos Galves. The Natural Law in the Contemporary World.....	83
Del Vecchio. Giorgio.....	83
Giorgio Del Vecchio, and the Natural Law.....	83
Del Vecchio. The Nature. The Natural Law. The Man and the Evolution. The Freedom.....	83
Del Vecchio. The Human Nature.....	83
Del Vecchio. Ethics.....	84
Del Vecchio. The Moral and the Law.....	84
Del Vecchio. The Law.....	84
Del Vecchio. Natural Law and History.....	84
Radbruch. Gustav Radbruch.....	84
Radbruch. The Legal relativism.....	84
Radbruch. The Nazi apocalypse and the Positive Law invigorating.....	85
Radbruch. Around the Natural Law.....	85
Reale. Miguel Reale.....	85

Reale. The Natural Law.....	86
Reale and his Transcendental-axiological conception.....	86
Reale: Structure of Natural Law: Progressive.....	87
Reale: Classes of Natural Laws.....	87
Reale: Exegesis of the definition (Tridimensional Theory of Law).....	87
The penalty and effectiveness of Natural Law – Cicero.....	87
55 - Carlos Galves and its conclusions on the Natural Law.....	87
The above-effectiveness of Natural Law: the Modern Democracy, the Declaration of Independence of the United States, the Declaration of the Rights of Man and Citizen.....	88
Macro effectiveness of Natural Law in relation to Positive Law...	89
Natural Law is a positive, nurturing the Positive Law.....	89
Other global efficiencies of the History of Natural Law (Nature animate and inanimate).....	89

II - Brief History and Some Principles of Spiritism: studies, essays and various articles of authors embodied and disembodied

1 - Allan Kardec. Biographical Traces.....	91
2 - José Herculano Pires, idem.....	93
3 - Revelation: the First (95), Second (96) and Third Revelations (97). The Spiritist Science	98
4 - "The Spirits' Book": Summary of the Doctrine of the Spirits.....	100
5 - The Science and Spiritism.....	104
6 - Profession of Faith Rational Spiritist: God, Soul, Creation, Reincarnations, Manifestations of Spirits.....	106

EXPOSITION OF MOTIVES

1 - "The Great Unknown".....	113
2 - Epistemology Spiritist: (A Spiritist Science and the endorsement of the wise men).....	114
3 - Collaboration Interexistential (Existential Philosophy).....	120
4 - Spiritist Science.....	124
4.1 - Spiritism is a Positive Science.....	124
4.2 - The Scientific Development and the Spiritist Science.....	127
4.3 - Scientific Research of Mediumship; Experimental Sessions.....	132
5 - Spiritist Science and Parapsychology.....	135
5.1 - What is the Man?.....	135
5.2 - "Mec" (Memory Extracerebral). Diving into the Past (Reincarnation).....	137
5.3 - Parapsychology and Spiritism.....	144
5.4 - PSI and the Christian Revolution.....	147
5.5 - PSI and the Civilization of Spirit.....	149
5.6 - PSI and Moral Development.....	152
6 - The Spiritist Philosophy.....	154
6.1 - Socrates and Platão, precursors of Christian Doctrine and Spiritism: Summary of the Doctrine of Socrates and Platão.....	154

6.2 – Socratic principles and rules: Críton, Apology, Fédon.....	159
6.3 - Philosophy and Spiritism.....	160
I - What is Philosophy?.....	160
II - What is Spiritism?.....	161
III - The Philosophical Tradition.....	163
IV - Spiritist Theory of Knowledge.....	164
V – Critical Fideism: Kardec and "A Critique of Faith" VERSUS Kant and "The Critique of Reason ".....	169
7 - The Spiritist Religion: Religion in Spirit and Truth.....	173
7.1 - The Spiritism and The Religions.....	173
7.2 - Spiritist Pantheism.....	175
7.3 - Spiritist Theology.....	177
7.4 - Christianity and Spiritism.....	179

GOD: THE SUPREME LEGISLATOR

1 - Existence of God.....	182
2 - Divine Nature.....	183
3 - God is the Supreme and Sovereign Intelligence.....	183
4 - Providence: God is everywhere.....	185
5 - The Vision of God.....	188

CODE OF SPIRITIST NATURAL LAW

Systematic index of "Code of Spiritist Natural Law"

GENERAL PART MORAL LAWS

Chapter I The Divine Law or Natural

Characters of the Natural Law (190)

1 - The Natural Law is the Law of God.....	190
1.1 - Concept of Law.....	190
2 - Knowledge of Natural Law.....	193
3- Revelation of the Divine Law: by Jesus and the Spiritism.....	193
4 – Idem.....	193
5 - Relative Truth and Absolute Truth.....	193
6 – Idem.....	193
7 - The Good, the Evil and the Moral.....	194
8 – Idem.....	194
9 - The Evil and the Participation of others.....	194
10 – Idem.....	194
11 - Voluntary resistance to evil.....	195
12 - Duty to do good.....	195
13 – Idem.....	195
13.1 - Civil Law and Moral Law.....	195
13.2 - Moral: Concept, Development (Philosophy and the Moral), Virtue.....	196
13.3 – The Good and Evil: Origins of Good and Evil.....	198

Chapter II

The Law of Justice, Love and Charity

14 - The sense of justice is natural.....	202
15 - The human law and natural law.....	202
16 - Concept of Justice.....	202
17 – Idem.....	202
18 - True justice and the true just.....	202
18.1 - Christianity and Justice.....	203
18.2 - Justice and Law.....	204
19 - Property right. Theft.....	207
20 – Idem.....	207
21 – Idem.....	207
22 - The desire to possess and selfishness.....	207
23 - The property truly legitimate.....	207
24 - Property right and its limits.....	207
24.1 - The Property Rights. Theft.....	208
25 - Charity and Love of Others: Complement of the Law of Justice.....	209
25.1 - Charity: Concept, Development; Charity and Spiritism.....	209
25.2 - Love: Concept; Jesus and the Love.....	212
26 - Forgiveness and Love to enemies?.....	214
26.1 - "Love your enemies".....	214
27 – Alms.....	215
28 - True charity.....	216
29 - Maternal and Filial Love; love, that is the whole law; mothers who hate their children, sons that cause dislikes to the parents.....	216
29.1 - Obligation of spouses between themselves and their children.....	216
29.2 – Mothers.....	218
29.3 - Filial Piety.....	221
30 - Love, moral education and the improvement of the Globe.....	222
30.1 - The Law of Love.....	222
30.2 - "The Book of Spirits" and Education.....	224
30.3 - Culture, Reason, Intellectualism.....	227
30.4 - Education: Concept, Development, Spiritism and Education.....	230
30.5 - Evangelical Education.....	233

Chapter III

Law of Progress

31 - State of Nature and Natural Law.....	236
31.1 - "Two books, two theories ... a new direction ... ".....	236
31.2 – Relationship between "Origins of Species "(1859), and "Genesis " (1868).....	239
31.3 – According to André Luiz –Evoluton Theory	240
31.4 - Wallace and the Spiritual Forces in Evolution.....	242
31.5 - From Missing Link to Human.....	243
31.6 - The Evolutionism of Chardin.....	245

32 - The state of nature and happiness.....	247
33 - The man does not retrograde to the natural state.....	247
33.1 - The Perfection of created beings, animals also suffer.....	247
34 - March of Progress.....	252
34.1 - Invaluable Help.....	252
35 - Intellectual Progress and Moral Progress. Enlightened Peoples and perverts peoples.....	253
36 - Idem.....	253
37 - Laws of barriers to progress.....	254
37.1 - Nobody has the power to oppose the progress.....	254
38 - The biggest obstacles to moral progress: pride and selfishness.....	254
39 - Idem.....	254
39.1 - The Intellectual Progress and Moral Progress.....	255
39.2 - The Law of Progress.....	255
40 - People degenerate.....	256
41 - People who are light to other people.....	256
41.1 - "Earth - Educational Institute".....	257
42 - The Progress and Future of the Earth: one nation? A Single Law?.....	258
42.1 - The Law of Progress of Peoples and the Justice of Reincarnation.....	258
43 - Refined civilization, intelligence and moral.....	260
43.1 - Signs of a complete civilization. The Aristocracies.....	260
43.2 - Christian Civilization.....	264
43.3 - Succeed the Civilizations in the Process of the Earth's Evolution.....	264
43.4 - Our Destination.....	265
44 - Progress of Human Legislation: Natural Law and Human Law.....	266
45 - Instability of human laws.....	266
45.1 - Instability of Humans Law and the Natural Law Immutable.....	266
46 - Severity of criminal laws and the Education.....	266
47 - Reform of human laws.....	267
47.1 - Sociology: social problems.....	267
47.1.1 - notion of homeland.....	267
47.1.2 - social inequalities in the future.....	267
47.1.3 - Absolute Equality? Inequality of wealth.....	267
47.1.4 - Issues proletarian.....	269
47.1.5 - Classes armed.....	269
47.1.6 - Sociology and Spiritism.....	269
47.1.7 - The spiritist and the polytic in the world.....	270
47.1.8 - Politics of Racism.....	270
47.1.9 - "Thou shalt not kill" – the hunter and the executioner.....	270
47.1.10 - "Judge not"how to discern good from evil?....	271
47.1.11 - "Judge not" and criminal process, the Justice in Spirituality, Charity with criminals.....	271
47.1.12 - public office and the responsibility in Spirituality.....	273
47.1.13 - Gospel precept: "give up everything	

you have ..."	274
47.1.14 - feminist movement.....	274
47.1.15 - "Being good in life".....	275
48 - Influence of Spiritism on Progress. Spiritism: comum belief in the future?.....	275
48.1 - Spiritism only have to build.....	275
49 – The Spiritism destroys Materialism and contributes to the progress.....	275
49.1 – “Rays, Waves, Mediums, Minds ...” The future belongs to the Spirit.....	276
49.2 - The Future and the Nothing.....	277
49.3 - The Fear of Death.....	282
50 - The Spirits taught incompletely in the past.....	286
50.1 - Indoctrinating Science.....	286
51 - Conviction by reason and not by the phenomena.....	287
51.1 - The Phenomenon and Belief.....	287

Chapter IV **Law of Work**

52 - Work is a law of nature.....	290
52.1 - Work: concept.....	290
53 - Work: atonement and proof.....	290
53.1 - The Work Law.....	290
54 - The work of animals, primitive man and his successors.....	291
54.1 - Work of animals, of primitive man and modern man....	291
55 - Release of the work material.....	294
56 - Voluntary useless existence.....	294
57 - Obligation of mutual assistance in family.....	294
58 - Limit of Work. Rest.....	294
59 - Limit of Work. Rest.....	294
59.1 - Limit of Work.....	294
60 - Imposition of overwork.....	295
60.1 - The Rest.....	295
61 - Rest in old age.....	296
62 - Old that needs to work, but can not.....	296
62.1 - The lack of work and education.....	296
62.2 - The work and the earthly paradise of Karl Marx, The Work and Existential Philosophy.....	297
62.3 - Work and Jesus, Providential Utility of Fortune.....	300

Chapter V **Law of Society**

63 - Need for social life.....	302
63.1 – Sociability.....	302
64 – Absolute isolation is contrary to Natural Law.....	302
65 - Absolute isolation is contrary to Natural Law.....	302
65.1 - The need for Experience.....	302
65.2 - Solidarity Spiritist.....	305

65.3 - The new generation.....	306
65.4 - The social life of the disembodied.....	309
66 - Life of isolation. Vote of silence.....	310
67 - Isolation seeking atonement.....	310
68 - Isolation and assistance to those unfortunate.....	310
69 - Retreat to perform certain works.....	310
70 - Vote of silence prescribed by certain sects.....	310
71 - Family Ties: among animals.....	310
72 - Family Ties: among men.....	311
72.1 - The family ties summarize social bonds; the materialist vision also.....	311
72.2 - The family is going to end?.....	311
72.3 - Love and Family in new times.....	312

Chapter VI Law of Equality

73 - Natural Equality.....	318
74 - Inequality of Aptitudes.....	318
74.1 - Primitivism or malnutrition.....	318
75 - Social inequalities.....	320
76 - The pride and egoism. Inequality of merit.....	320
77 - Abuse of social position.....	320
77.1 - On Earth and Beyond.....	320
78 - Inequality of wealth.....	321
79 - The hereditary wealth and its origin.....	321
80 - Responsibility of the heirs.....	321
81 - Testamentary dispositions and their effects after death.....	322
82 - Absolute equality of wealth.....	322
83 - The relative equality of welfare.....	322
84 - The social misery and the Moral Education.....	322
84.1 – Mobilization.....	322
85 – Proofs of the Riches and of the Misery.....	324
86 - The most dangerous proof: the riches and power.....	324
86.1 - Around the Money.....	324
86.2 - Employment of fortune.....	325
87 - Equal Rights of man and woman.....	327
88 - The Law of force.....	327
89 - Particular functions of women and their greater sensitivity.....	327
90 - The importance of the women’s functions.....	327
91 - The Divine Law and Human Law: equal rights but not functions for women.....	327
91.1 - Equal rights, diversity of functions.....	327
91.1.1 - Verbal conjugation.....	328
91.2 - The man and woman.....	328
91.2.1 - "The Book of Spirits" and the equality of rights of man and woman.....	329
91.3 - How to interpret the feminist movement in today’s Civilization.....	331
91.4 – The qual rights of man and woman.....	331

92 - Equality before the grave: the rich and the poor; fair tribute.....	334
92.1 - The tomb of the rich and their actions.....	334
92.2 - Prayer in the "Day of the Dead".....	334

Chapter VII Law of Liberty

93 - Natural Freedom, freedom absolute.....	336
93.1 - The Limits of freedom.....	336
93.2 – Honor the freedom.....	337
93.3 - Conditions of freedom.....	338
93.4 - Liberty, Equality, Fraternity.....	338
93.5 - Egoism and Pride: causes, effects and means of destroying them.....	341
94 - Natural Law counterbalanced by pride and selfishness; Intelligence .to understand the responsibility.....	345
95 - Slavery. Abuse of force. Against Nature.....	345
96 - Slavery belongs to customs of a people.....	345
97 - Slavery and the less intelligent races.....	345
98 - Men who are more human with their slaves.....	346
99 - Freedom of thought and responsibility.....	346
100 - Freedom of conscience.....	346
101 - Freedom of conscience and deliberately false beliefs; beliefs that disturb the society.....	346
102 - Belief is not imposed.....	346
103 - Signs of the doctrine which is an expression of truth.....	347
104 - Free Will. Free will of man and his actions.....	347
105 - Free-will of the child.....	347
106 - Instinctive predispositions and reprehensible acts.....	347
107 – Free will and influence of the body in acts of life.....	347
108 – Changing of the mental faculties and loss of free will; drunkenness and free will.....	347/8
109 – The savage: instinct and free will.....	348
110 - Social position and free will.....	348
110.1 - Determinism and free will.....	348
111 - Fatality. Fatality and free will about good and evil.....	350
111.1 - Our failures.....	351
111.2 - Experience: Determinism and free will.....	351
111.3 - Knowledge of the future.....	353
111.4 - Transition (death).....	355
112 - Fatality and death.....	357
113 - No one is predestined to crime.....	357
113.1 - Fatality and Criminality.....	357
114 - Free Will and Education.....	359
115 - Free choice of proofs before reincarnation; proof imposed by God.....	359
116 - Free will and influence of body.....	359
117 - Fatality (determinism): denial of the Law of Progress.....	359
118 - Fatality real: resulting from choice of expiation, proof or mission.....	360

119 - Inexorable fatality: death.....	360
120 - The Comom Doctrine: the man is always excusable for their mistakes.....	360
121 - The Spiritist Doctrine: Man is absolutely responsible for his actions; man is not a machine: he can repel strange impulses.....	360
122 - Earth: Planet of expiations and proofs (there are more bad than good spirits).....	361

Chapter VIII **Law of Adoration**

123 - Finality of the Adoration: elevation of the thought to God.....	362
123.1 - How to adore God?.....	362
124 - Adoration. Natural Law.....	363
124.1 – Prayer.....	363
124.2 - The Times of The Consoler.....	364
124.3 - Alliance of Science with Religion.....	365
125 – Exterior Adoration. Exterior adoration and conduct.....	366
126 - Manners to adore God. Religion on the lips and not in heart.....	366
126.1 - Efficacy of Prayer.....	367
127 - Contemplative life and prattice of good.....	368
128 - Of Prayer. The prayer pleasing to God.....	368
129 - General Character of prayer.....	368
130 - Prayer makes man better; the prayer that does not improve the man..	368
131 - The prayer, forgiveness of faults and practice of good actions.....	369
132 - One can pray effectively for others.....	369
132.1 - The power of thought and will.....	369
132.2 - Spiritism – Faith.....	369
132.3 - The Light of Reason and the Power of Faith.....	371
132.4 - The Religious Faith. Condition of Irreproachable Faith.....	372
133 - Our proofs and the prayer for ourselves.....	373
134 – Polytheism; The Unique God and the manifestation of Spirits.....	373
135 - Adoration and sacrifices.....	374
136 - The sacrifices never pleasing to God.....	374
137 – The Human sacrifices with pious intention.....	374
138 - The holy wars. People fanatics. Jesus and his doctrine of peace.....	374
138.1 - The Gospel and the Future.....	375
139 - The Practice of Good and useless exterior ceremonies.....	376
139.1 – Sacrifices.....	377

Chapter IX **The Law of Reproduction**

140 - Population of Globe and Overpopulation.....	379
140.1 - Erotic Charge.....	379
140.2 - Taking care of body and spirit.....	380
140.3 – Origin of the sexual instinct.....	380
141 - Succession and improvement of races.....	381
142 - The civilization of today: the same spirits that come back into new bodies.....	381

143 - Origin of the bodies of the current race.....	382
144 - Distinctive character of the primitive races.....	382
145 - Improvement of the animal races and plants by Science and Natural Law.....	382
145.1 - Assisted Reproduction the light of Spiritism.....	382
145.1.1 – Assisted Reproduction.....	384
145.1.2 - Human Genome Project.....	385
145.1.3 - The Clone has a Soul.....	386
145.1.4 – Uterus for Rent.....	388
145.1.5 - Eugenics and the Evolution of the Soul.....	389
145.1.6 - What Others Spirits Said.....	390
145.2 - Cloning in the Light of Spiritism. Science and Spiritism.....	393
145.2.1 - The Law of Reproduction.....	395
145.2.2 – Human Cloning: A Question of Technology and Ethics.....	395
145.2.3 – Stillborn child.....	396
145.2.4 - At the moment, Human Cloning should not be practiced.....	398
145.3 - Cloning. Transgenics.....	399
145.4 – Part about therapeutic cloning raises uncertain questions.....	401
145.5 - Frozen Embryo is enough, says geneticist.....	401
146 - Obstacles to Reproduction and Natural Law.....	402
147 - Obstacles abusive to reproduction of animals and plants.....	402
148 - Obstacles to human reproduction and sensuality.....	402
148.1 - The Law of Reproduction.....	402
148.2 - Birth Control.....	403
148.3 - Birth Control.....	404
148.4 - The Pill.....	404
148.5 – Abortion.....	406
148.6 - Provoked abortion.....	407
149 - Marriage and Celibacy and the Natural Law.....	408
150 - Abolition of Marriage.....	408
150.1 - Abolition of Marriage: return to the childhood of Humanity.....	408
150.2 – Marriage.....	408
151 – Absolute indissolubility of Wedding: Natural Law or Human Law?.....	409
151.1 – Divorce.....	409
152 - Celibacy and egoism.....	410
153 - Celibacy in the service of Humanity.....	410
153.1 - Celibacy and renunciation of the joys of family life.....	410
153.2 - Abstinence and celibacy.....	410
153.3 - The Problem of Religious Celibacy.....	411
154 - Polygamy. Approximate numerical equality between the sexes.....	413
154.1 - Evolution to Infinite and Perfection.....	413
155 - Polygamy and Human Law; Monogamy and Natural Law.....	413
155.1 - Monogamy is Natural Law.....	414
155.2 – Monogamy: conjugal and familiar love.....	414

155.3 - Polygamy and Monogamy.....	414
155.3.1 – Spiritual Food.....	414
155.4 - Free Love.....	415
155.5 - Adultery and Prostitution.....	416
155.6 - The Souls or Spirits do not have sex. Possible reflections on homosexuality.....	417
155.7 – Homosexuality.....	418
155.8 – Dualistic Vision of the Problem of Sexuality.....	420
155.9 - Sexual Inversion.....	422
155.10 - Diseases of the Sexual Instinct.....	422

Chapter X

Law of Conservation

156 - Instinct of Conservation. Finality.....	424
156.1 - Instinct of Conservation: the passions and vices.....	424
156.2 – Egoism and pride: Causes, Effects and means to destroy them.....	426
157 - Means of Conservation.....	430
158 - The necessary and the superfluous.....	430
159 - Goods of the earth.....	431
160 – Means of subsistence and egoism.....	431
160.1 - Despite of the vices of social organization, the progress continues.....	431
161 - Privation of necessary and lack of guilty of man.....	431
162 - Anthropophagy and Instinct of Conservation.....	432
163 - Enjoyment of the goods of the earth.....	432
164 – Enjoyment of the goods of the earth and tentation.....	432
164.1 - Attractive of pleasure.....	432
164.2 - Temptation and remedy.....	432
165 - The pleasures and its limits.....	433
165.1 - The excesses of pleasures and punishments.....	433
165.2 - Tobacco, Alcohol and Drugs.....	433
165.3 - Hallucinogenic drugs, Crazy and Obsession.....	436
165.4 - Alcohol Viciation.....	437
165.5 - Suicide. Cancer. AIDS.....	438
165.6 - AIDS and STD (Sexually Transmitted Diseases).....	441
165.7 - Diseases chosen.....	443
166 - Necessary and Superfluous. The Necessary and Nature. The Superfluous and vices.....	444
167 - Those who live at the cost of others' privation.....	444
167.1 - The relativity of limit between the necessary and superfluous.....	444
167.2 – Excess.....	445
167.3 – More.....	445
168 - Voluntary Privations. Mortification. The Law of Conservation and the body.....	446
169 - The well-being is a natural desire.....	446
169.1 - The search for well-being.....	446
170 – Voluntary privation and its merit.....	447

170.1 - Each Hour.....	447
171 - True mortification.....	448
172 – Abstention from certain foods.....	448
173 – Food carnivorous for man.....	448
173.1 – About the food of man.....	448
173.2 – Food.....	448
173.3 - Food carnivorous.....	449
174 – Abstaining from carnivorous foods or others.....	450
175 - The voluntary sufferings and natural sufferings.....	450
176 - Preservation of the sufferings that we anticipate or that threaten us.....	451
176.1 - Voluntary Proofs and true cilice.....	451
176.2 - The Organ Donation and Transplantation in the light of Spiritism.....	452
176.3 – Transplantation – Stem cell.....	454
176.4 - Organ Donation and Transplantation, Ethical Aspects.....	455
176.5 - Freezing and Cremation of Bodies.....	456

Chapter XI

Law of Destruction

177 – Necessary Destruction and Abusive.....	459
178 - Destruction Instinct.....	459
179 - Law of Destruction and Law of Conservation, Compatibility.....	459
179.1 - Destruction or Renovation?.....	459
179.2 – Reciprocal destruction of living beings.....	460
180 – Instinctive Horror of the death.....	462
181 - Need for destruction and intellectual and moral progress.....	462
182 - Right of destruction on the animals; Destruction of animals for pleasure and useless; Excess of scruples and destruction of animals.....	462
183 – Destroys Flagella.....	463
183.1 - Qualitative jump.....	463
183.2 - Divine Command.....	463
184 - Other ways to improve Humanity.....	464
185 - The flagella and the death of good men; Compensation in future existences.....	464
185.1 - Flagella and unique vision Humanity.....	465
186 – Destructive Flagella and moral proofs for man.....	465
187 – To the man is given conjurate part of the flagella.....	465
187.1 - The intelligence allied to the feeling of charity and the protection to flagella.....	465
188 - War: causes.....	465
189 - Wars: Disappearance.....	466
189.1 - The Way of Peace.....	466
189.2 - The Problem of Violence.....	466
190 - Purpose of Providence to make the war necessary.....	468
191 - He who inspires the war for his own benefit.....	468
192 - Murder. Degree of culpability.....	468

192.1 - Lombroso and Kardec.....	468
192.2 - Lombroso: From delinquency to Mediunity.....	470
192.3 - Criminal predispositions.....	471
192.3.1 - The Free Will and the sanction.....	471
192.3.2 - The Spiritist Doctrine is contrary the death penalty.....	472
192.3.3 - Etiology of Crime.....	473
192.4 - "Do Not Kill" "Judge not".....	474
192.5 - The criminal, the crime and the education.....	475
193 - Self-defense.....	477
194 - Assasinations committed in the war.....	477
195 - Parricide and Infanticide.....	477
196 - Legalized infanticide in some nations intellectually advanced.....	477
196.1 - Concepts and Distintions Between Abortion, Infanticide and homicide.....	477
196.2 - Eugenic Abortion(or Eugenic).....	480
196.3 - A pregnant woman has the right to make to interrupt the pregnancy of anencephalic fetus? Answer, No!.....	481
196.4 – Abortion: and can now? "Anencephaly".....	482
196.5 – Abortion Sentimental or Moral.....	483
196.6 - Necessary Abortion or Therapeutic.....	484
196.7 - Spiritual Consequences of Abortion.....	485
196.8 - Suggestions spirit-juridical for treatment of legal abortion.....	486
196.9 – Criminal abortion.....	487
197 - Cruelty. Cruelty and Instinct of Destruction.....	488
198 - Cruelty in primitive peoples.....	488
199 - Cruelty and the moral sense not developed.....	488
199.1 – The moral sense in a latent state.....	488
200 – Cruel Creatures in advanced Civilitions.....	488
201 - The malefactors will disappear little by little.....	489
202 - Death penalty. Abolition of the death penalty and progress.....	489
202.1 - Legislation human future and the death penalty.....	489
202.2 - The Death Penalty.....	489
202.3 - Heinous Criminals.....	490
203 – Law of Conservation does not give the right to kill.....	492
204 - Restrictions on death penalty and progress.....	492
204.1 - Absolute Moral and Relative Moral Relative.....	492
205 - Penalty Talion: "Whoever kills by the sword, shall perish by the sword".....	492
205.1 - The "Penalty Talion" and the "Indeterminate Sentence".....	493
205.1.1 – Tke “Indeterminate Sentence”.....	494
205.2 - About the death penalty.....	494
205.3 - Education and Reform of Men.....	495
206 - Death penalty imposed in the name of God.....	496
206.1 – Euthanasia.....	496
206.2 - Suffering and Euthanasia.....	497

SPECIAL PART
Hopes and Consolations
Chapter I
Terrestrial Penalties and Pleasures

207- Relative Happiness and Unhappiness.....	498
208 - Relative Happiness and Unhappiness.....	498
208.1 - Punishment by the own evils arising from infractions of the laws of corporeal existence.....	498
209 - A common measure of happiness for all men.....	498
210 - The necessary and the superfluous.....	498
211 - The limit of necessary and superfluous.....	499
212 - The just man and the evils that afflict him.....	499
213 - The unjust man benefited with the goods of fortune.....	499
214 - The afflictions and artificial needs.....	499
215 - The disgrace of those who are deprived of the necessary.....	499
216 - Deviation from natural abilities (vocation) and the evils resulting.....	500
216.1 – Deviation from abilities and the moral education.....	500
217 – Die of hunger.....	500
218 - In a society organized under the law of Christ, no one should die of hunger.....	500
219 – Suffering social classes are more numerous than the happy.....	500
220 – Predominant influence of bad men over the goods.....	500
221 - Suffering material and moral sufferings, Envy and Jealousy: volunteers tortures.....	501
221.1 – Effects of some passions.....	501
221.2 - The reality spiritist and advanced civilizations.....	501
222 - Loss of loved ones: a cause of suffering, regardless of our will; Communications from beyond the grave - profanation?.....	502
222.1 – Communication with the Spirits, sweet consolation.....	502
223 - Deceptions. Ungrateful. Break affections, heart less sensitive and selfish happiness.....	503
223.1 - Need to love and be loved.....	503
224 - Unions unsympathetic: temporary punishment. Affection of the body and affection of the soul.....	503
225 - Lack of sympathy between couples: a source of suffering. Victim innocent: hard expiation and faith in the future.....	504
226 - Preoccupation with death. Hell and Paradise.....	504
226.1 - The carnal man and the moral man.....	504
227 - Disgust for life. Suicide.....	505
228 - Suicide and the Law: the suicide and the miseries and deceptions of the world.....	505
229 - Suicide and co-responsibility.....	505
230 - Suicide and state of necessity.....	505
231 - Suicide to escape the shame of a bad action.....	505
232 – Suicide to prevent the shame involving the sons or the family.....	506
232.1 - Suicide to escape the shame.....	506
233 - Suicide with the hope of arrive earlier in a better life.....	506

234 - Sacrifice of the life to save others, or be useful for similar.....	506
234.1 - Sacrifice at the cost of your own happiness.....	506
235 - Suicide moral: abuse of the passions. The moral bomber is more guilty as the bomber for desperation.....	506
236 - Inevitable death ahead: abbreviate the suffering for some minutes.....	507
237 - Death by imprudence.....	507
238 - Women who in some countries, burn voluntary over the body of their husbands.....	507
239 - Whoever kills himself hoping to join to deceased loved ones.....	507
240 - Suicide and its consequences (penalties) on the state of the Spirit.....	507
240.1 - Suicide and its consequences. General considerations.....	508
240.1.1 - Religion, Moral and all Philosophies condemn suicide as contrary to Natural Law.....	508
240.2 - The Spiritist argument against suicide is moral and biological.....	508

Chapter II

Futures Pleasures and Penalties

241 - The Nothing. The Afterlife.....	510
241.1 - Belief in God, without admit the afterlife is a nonsense.....	510
242 - Intuition penalties and future pleasures.....	510
243 - Doubt, fear and hope at the time of death; skeptical or Bucks?.....	511
243.1 - Innate sense of justice and intuition of future penalties and rewards.....	511
244 - Intervention of God in Punishments and Rewards. All our actions are submitted to the Laws of God (Natural Law).....	511
244.1 - God is the Father.....	511
245 - Nature of Futures Penalties and Pleasures. Penalties and pleasures of the soul after death have something material?.....	512
246 - Why does man so gross and absurd ideas of punishment and the pleasures of the afterlife?.....	512
247 - In what consists the happiness of good Spirits?.....	512
248 - What is meant when we say that the Pure Spirits are gathered in the bosom of God and occupied in singing praises for him?.....	513
249 - What consists of the sufferings of the inferior Spirits?.....	513
250 - The influence that the Spirits exert on each other is always good?.....	513
251 - Death does not free us from temptation?.....	513
252 - How proceed evil Spirits to attempt to other Spirits, if they do not have the assistance of the passions?.....	513
252.1 - But what use are these passions, if they lack the real object, because they are Spirits who have left their physical bodies?.....	513
253 - What are the greatest sufferings that evil Spirits will find themselves subject?.....	514
253.1 - Spirit communications and the real future of the soul after death.....	514
254 - The doctrine of eternal fire.....	514
254.1 - The eternal fire.....	514
255 - The inferior Spirits understand the happiness of the righteous?.....	514

256 - See the suffering of Spirits is not for the goods Spiritis a cause of affliction, and, if so, in which transforms their happiness so disturbed?.....	515
257 - The Spirits guilty in the presence of the victims.....	515
257.1 - When we are in the Spirit world.....	515
258 - The soul purified and the recordation of his faults.....	515
259 - The future proofs for the complete purification.....	516
260 - The happiness of the Spirits of the same order.....	516
260.1 - First Fruits of spiritual happiness on Earth.....	516
261 - Future state of the Spirit who feared death and that who saw the death with indifference and even with joy.....	516
262 - Belief in Spiritism and luck in the future life.....	516
262.1 - Spiritism and its contribution to happiness.....	517
263 - Temporal punishment. Suffering materials and moral sufferings.....	517
264 - Vicissitudes of life and punishment of the faults present.....	517
265 - Reincarnation in worlds less crude.....	517
265.1 - Worlds of existence less material.....	517
266 - The spirit who has progressed in his earthly existence can sometimes reincarnate in the same world?.....	518
267 - What happens to the man who, without doing evil, did nothing to get rid of the influence of matter?.....	518
268 - Serenity apparent.....	518
269 - Negative influence on the character and consequences.....	518
270 - Expiation and regret. The regret in the spiritual state and corporeal and consequences.....	518
271 - All are accessible to the regret.....	519
272 - Recognition of faults, after death.....	519
273 - Indifference to their fate.....	519
274 - Spirits of regret later.....	519
275 - The prayer, the regret and the pride.....	519
275.1 - Death does not suddenly transform the Spirit.....	519
276 - Expiation in the state corporeal and the state of Spirit.....	520
277 - Sincere regret and its partial efficacy.....	520
278 - Can we, since this life, to rescue our faults?.....	520
279 - The merit of donations after death.....	520
280 - Delayed regret.....	521
281 - Duration of Future Punishment. Divine Law and duration of suffering in the future life.....	521
282 - Time necessary to improvement.....	521
283 - Eternal Duration of sufferings of the Spirit.....	521
283.1 - Doctrine of eternity of penalties absolutes and penalties relatives	521
283.2 - Principles of Spiritist Doctrine on the future penalties.....	522
283.2.1 - Penal Code of Future Life.....	523
284 - Resurrection of the Flesh. The dogma of the resurrection of the flesh is the consecration of reincarnation, taught by the Spirits? So, the Church, by the dogma of resurrection of the flesh, teaches the doctrine of reincarnation?.....	530
284.1 - The Science: Resurrection of the Flesh	

and Reincarnation.....	531
285 - Paradise. Hell. Purgatory. Paradise Lost. A place in the Universe is restricted for penalties and pleasures of Spirits, according to their merits?.....	531
286 - Existence and location of Hell and Paradise: imagination of the men.....	532
287 – What must be understood by Purgatory.....	532
287.1 - Purgatory and its figurative sense.....	532
287.2 - Purgatory and the Principle of Equity.....	532

FINAL PROVISIONS

Chapter I Moral Perfection

288 - Virtues and Vices: The most meritorious of virtues.....	536
289 - Spontaneous practice of good.....	536
290 - Most characteristic sign of imperfection: personal interest.....	536
291 – Unreflective prodigality.....	536
292 - Charity disinterested and egoism.....	536
293 - Scientific knowledge which refer only to things and material needs.....	537
294 - Two rich spenders.....	537
295 - Accumulating riches only to heirs.....	537
296 - Two avaricious and two different ideals.....	537
297 - Covet the wealth with the desire to do good.....	537
298 - There's blame to study the defects of others?.....	537
299 - It is blamed the writer who searches the evils of society and reveals them? Moral, without actions.....	538
300 - Self-recognition of the good that is done.....	538
301 - Of the Passions. Use and Abuse of the Passions: limits of its usefulness.....	538
301.1 - The Passions and the designs of Providence.....	539
302 - The "willpower" and the victory over the passions.....	539
303 - Irresistible passions.....	539
304 - Egoism. Moral perfection and progress.....	539
305 - Egoism and the education.....	540
306 - Egoism and the reincarnations of the Spirits.....	540
307 - Egoism and its growth: the urgent need to destroy it.....	540
308 - Means of destroying egoism.....	540
308.1 - The Egoism and Moral Education.....	541
309 - "Egoism and Pride: Causes, Effects and Means of Destroying them". The Egoism originates in pride.....	542
310 - The Egoism and Pride come from the Instinct Conservation.....	542
311 – Egoism and Pride obstacles to Peace, Brotherhood, Freedom and Equality.....	542
312 - Means of destroying egoism and pride: identification of the man with the future life.....	543
313 - Belief in God, in preexistence of the soul, the reincarnation and the future life are the main requirements to destroy the pride...	544

314 – Pride, social inequalities and the successive lives (Reincarnation).....	545
315 - Charity, Equality, Fraternity are natural laws, as proof Spiritism....	545
316 - The Blind Faith and Reasoned Faith.....	545
317 – Spiritism: most powerful element of moralization.....	546
318 – Characters of the Man of Good. The truly good man is who practice the law of justice, love and charity in its most complete purity.....	546
318.1 - The truly man of good	546
319 - Knowledge of Self. Effective practical means to improve in this life and resist the drag of evil.....	547
319.1 - Means of obtaining it.....	547
319.2 - Many faults we commit go unnoticed.....	548

Chapter II

Assessments of Allan Kardec on "The Spirits' Book"

320 - Appreciations of Allan Kardec on “The Spirits’ Book”	549
320.1 - The criticism has value only when the critic knows the subject.....	549
320.2 – The Spiritism is the more dangerous antagonist of Materialism. All the spiritist phenomena, "without exception", are consequences of general laws.....	549
320.3 – Fraternity and Progress, Doctrines of Materialism and Spiritism.....	550
320.4 - "Law of Justice, Love and Charity” and Progress: Doctrine of Spiritism.....	551
320.5 - The biggest adversaries of Spiritism will serve their cause without wanting to.....	552
320.6 – The Spiritism: its strength is in its philosophy, making the appeal to reason and good sense.....	553
320.7 - Spiritism and the three classes of adepts and the three classes of adversaries.....	554
320.8 - What comes to do the Spiritism, if the moral which teaches is the same of the Christ in his Gospels?.....	556
*	
Bibliography.....	558

CODE OF SPIRITIST NATURAL LAW

(Project)

INTRODUCTION

I - What is a Code? What is Codification? Encoder?

From the Latin *codicum, of codices*, collection laws, collection of rules and precepts, the code is a legal text that meets on a systematic set of laws, regulations applicable to a particular branch of law (Grand Encyclopédia Larousse -Cultural, 1998).

Codification, of the French *codification*, is the action of to code, to meet in a code texts of laws, regulations; action to meet legislation on codes, of transferring a text in code, or organize to create a code, a system (Idem).

Encoder is one that encodes, which reduces on code (ibid.).

II - Tribute to Allan Kardec and José Herculano Pires.

Allan Kardec (1804-1869) is the encoder of Spiritism. Gathered in the form of Code, in a systematic way, in five core books, the set of Divine Laws revealed by the Superior Spirits. The first of these books, which represents the foundations of the Spiritist Philosophy, is "The Book of Spirits," edited in 18/04/1857, in which Book III - "Moral Laws" and Book Four - "Hopes and Consolations" we support for the elaboration of this "Code of Natural Law Spiritist".

In 2004, we commemorate the bicentennial of Allan Kardec, we are dedicated to further study and research in their works, including the twelve volumes of the *REVUE SPIRITE*, as well as to the extensive doctrinal literature, resulting in this humble work to which render our sincere homage to him.

Also, through the same studies and research, we had the fortune to identify, in detail now, the extraordinary personality, José Herculano Pires (1914-1979), cognominated with unusual happiness by, Jorge Rizzini, such as "**The Apostle of Kardec**".

José Herculano Pires, "The Apostle of Kardec," as understood Jorge Rizini, and "The meter that best measured Kardec", in opinion of Emmanuel (Spirit), fought bravely to maintain the purity and integrity of the Spiritist Doctrine, which was about to be misrepresented, and still more, be adulterated, as happened with early Christianity. Thanks to his privileged culture, covering the three fundamental areas of Knowledge: Science, Philosophy and Religion, proven by more than 80 books of his own, and, especially, the perfect knowledge of the Spiritist Doctrine, the Humanity can breathe relieved, as the Gospels and the Spiritist Doctrine – The Christianity Revived - ARE SAVED!.

That perfect synchronization between Allan Kardec and José Herculano Pires, that also we had the opportunity to identify and, even more, and mainly by the opportunity that was made possible to us reintegrate, in body and soul, the postulates of Kardec, we decided to extend through this work, to the noble "Apostle of Kardec", our humble homage.

III – Code of Spiritist Natural Law? Why?

Ahead (Preliminaries) we present a brief history and characteristics of traditional Natural Right, through fragments of text and conclusions of distinguished

authors: philosophers and scientists of Right, by which every one can gather valuable informations, however they may not know the area of Law . From this simple reading, it will observe that Natural Right Spiritist – our PhD thesis (Doctoral Dissertation) - that we are dealing, restores, strengthens, unifies, corrects and gives real substance to the traditional Natural Right, projecting it into the present and future reality.

Over the last 10 (ten) years we have accumulated the functions of Criminal Lawyer, and University Professor in the chairs of the Criminal Law, General Philosophy and Philosophy of Law, Philosophy and Ethics and Institutions of Public and Private Law. Simultaneously, we conducted courses, lectures and seminars at various institutions, including prisons, about the Spiritist Doctrine, a task that has been developing for us in the Spiritist Federation of São Paulo, more than 20 years, period in which exercise the function of Tax Auditor National Treasury of Brazil (retired in 1991).

Accounting Technician (1960), Bachelor of Accounting and Actuarial Sciences (1966), Bachelor of Legal Sciences (1973), Post graduate in Criminal Law (Specialization in 1996), Post-graduate degree in Philosophy of Law and State (Masters in 1998) ... This summary curriculum has the sole purpose of highlighting our relationship with the Law and Spiritism in almost all our lives (We currently have 63 years of age), serving us add that we launched our first book “A Educação Como Direito e Dever” - À Luz da Filosofia e do Direito Natural, "by Editora ‘Mundo Jurídico’, Leme, SP, in 2003, which title reflects the identity with this work.

Of our tasks already mentioned, of courses realized, from different schools of Natural Law defended through the ages, and highlighted this in this book and in the previous, we conclude that Spiritism, mainly through "The Book of Spirits: Book III - From Moral Laws - and Book Four - "Hopes and Consolations - presents the true and only Natural Law, derived from Natural Law – “Divine Law” - revealed by the Superior Spirits to Allan Kardec, under the aegis of “The Spirit of Truth”, Law which serves as model for human laws: called "Positive Law”.

IV – Code of Spiritist Natural Law? Why NOT?

Our Positive Law, that is, our national law and international has evolved through the ages, but is still very far from the principles of TRUE JUSTICE. The Right Force still prevails over the force of Law; pride and selfishness are terrible forces that guide the legislators blinding them and preventing them from seeing the TRUTH.

The Justice of Positive Law can not identify with the JUSTICE of NATURAL LAW SPIRIT: While the first search its postulates in the Science of Matters, the second supports its principles in SCIENCE OF THE SPIRIT. Science this that can only be achieved with the moral improvement of Humanity, which, in turn, can only be achieved with knowledge of natural laws, of order moral, revealed by Spiritism, and codified scientifically by Allan Kardec, by the observation of facts paranormal, and philosophical and moral consequences of them.

Knowledge is the greatest asset of human being - "who knows does not err" - said Socrates; "Know the Truth and it will set you free", said Jesus. But the Real Knowledge is only obtained with the integrated study of Science, Philosophy and Religion, because these areas have a single origin: NATURAL LAW DIVINE

- "GOD" – Supreme Intelligence of the Universe, the Primary Cause of all things, the SUPREME LEGISLATOR.

The Natural Law is divided into physical laws and moral laws, the laws of physics are studied by the Science of Matter and the moral laws should be studied by the Science of Spirit, which instruments and research methods are defined in SPIRITISM – SPIRITIST DOCTRINE. The three aspects of Spiritism: Science, Philosophy and Religion, are widely designed and proved in the course of this Code, through the gigantic works of Allan Kardec, José Herculano Pires and many other exponents of culture.

The Spiritist Science proves the paranormal facts, the reality of Revelation of the Spirits; the Spiritist Philosophy presents a logical and rational interpretation of facts, demonstrating the moral ends to which they lead us. The Spiritist Religion awakens us to Reasoned Faith: the existence of the soul, its immortality, the reality of reincarnation, the continuous intellectual and moral progress that we are subject, with the consequent reformulation of habits for good, until we reach the perfection possible, that brings us closer to God. The understanding of all this is possible only with the knowledge of Moral Laws contained in this CODE OF NATURAL LAW SPIRITIST, which summarized in the LAW OF JUSTICE, LOVE AND CHARITY.

Therefore, our proposal for a Code of Natural Law Spiritist is not a utopia but a reality that can be achieved as soon as we become familiar with this Doctrine and, as soon as its principles are adopted in place of the unjust character today constants of our Positive Law and so, gradually, we will have the union between Positive Law and Natural Law Spiritist.

SO BE IT!

V - Methodology used in this work.

As explained above, in addition to professional activities carried out in São Paulo, we dedicated ourselves on doctrinal studies and works in the Federação Espírita do Estado de São Paulo between 1975 and 1990 as well as in other similar institutions. Retired of the function of Auditor and Inspector of the National Treasury of Brazil in 1991 and went live in the city of Buri-SP, where we continued militating in Spiritism, developint lectures and educational courses, including in the local prison.

The activity oriented to prisoners aroused our attention for a larger aid to them through legal assistance and, consequently, we began to advocate in the criminal area, after a period of cultural refinement in São Paulo city. Thus, from 1994 to mid 1998 together attended the Academy of Jury, of the late Professor Dr. José Parada Neto and conducted studies in the Post-Graduate Criminal Law (FMU-Especialização/1996) and Post-Graduate in Philosophy of Law and State (PUC-SP-Mestrado/1998), where we defended a thesis entitled "Educação Como Direito e Dever à Luz da Filosofia e do Direito Natural" (which gave birth to our first book), with the master Teacher-Advisor the illustrious Dr. Claudio De Cicco, whom we admire for the extraordinary culture, dedication and humility.

Then, along with advocacy activities, we teach in the Colleges of Law and Administration in the municipalities of Itapetininga-SP, and Itapeva-SP, the chairs of the Criminal Law, General Philosophy and Law, Ethics and Philosophy and Institutions of Public and Private Law; these activities together convinced us of the

necessity to present a work that could, perhaps, contribute to the improvement of our legal system, in order to find the TRUE JUSTICE. So, fall in love with the principles of Natural Law which, however, through the ages, and still today, failed to exert the necessary influence on the Positive Law, of materialistic and utilitarian character, as indeed, also occurs in other cultural areas.

Fortunately, the Spiritist Doctrine identify the true principles of Natural Law, that are outlined in this humble work in fulfillment of an obligation of conscience, urging us to their dissemination in the academic world and, more propoerty, in the field of Law, as auxiliary tools to cultural improvement; moves us not the slightest intention of proselytizing.

Considering the importance and subtlety of matter, and also our scarce resources as a writer, kept ourselves exclusively as a researcher and compiler of texts by renowned jusnaturalists phylosophers, with respect to the Natural Law traditional and exponents authors embodied and disembodied, as regards the Natural Law Spiritist. Our only interference concerns in the transformations of questions and answers in the Book III (The Moral Law) and Book IV (Hopes and Consolations) from "The Book of Spirits", in the form of affirmations, by the "Articles" with new numeration to be consistent with the rules of a Code, but fullying respecting the contents of the afirmations of the Spirits, as well as the comments of Allan Kardec and other authors.

The "Preliminary" and "Explanatory Statement" aimed at clarifying the readers on the principles of traditional Natural Law and principles of the Spiritist Doctrine in its triple aspect of Philosophy, Science and Religion, especially with the precious information of José Herculano Pires, that demonstrate the actuality of Kardec, the accuracy of his conclusions, supported by the researchs of Science Parapsychological contemporary.

Finally, "*data vênia*" we excused with the other authors who, for lack of space, not figured in the comments and developments and also, above all, with the reader who does not accept the principles of Spiritist Natural Law outlined here, or bother with them, but be certain everyone that the most pure intentions supports our initiative, and whatever the receptivity, we are now happy to have fulfilled a duty of conscience, that, also, we are required by SPIRITIST NATURAL LAW.

José Fleurí Queiroz

CODE OF SPIRITIST NATURAL LAW
(Project)
PRELIMINARY

In the exposed up until now, we seek to awaken in the reader – layman or expert on Law and Spiritism – interest in careful reading and, furthermore, the detailed study of the entire contents of the book, which will bring him to identify not only the existing correspondence between Natural Law (traditional) and "Moral Laws" appearing on "The Book of Spirits," as also, and mainly, that these "Moral Laws" are the True, Pure and Immutable Natural Law, which we gave the name of **Natural Law Spiritist**, trying to sketch it through a Code format.

Preliminarily, we selected a few excerpts from works of the most significant Law Philosophers with respect to the studies and conclusions about the Natural Law, with special emphasis on Carlos Galves, and, similarly, we highlight some general principles of the Spiritist Doctrine in order to facilitate the understanding of our purposes, which will be defined ahead.

I - BRIEF HISTORICAL AND CHARACTERISTICS OF NATURAL LAW

(Fragments of several authors on Philosophy of Law and Science of Law):

1 - We can not limit the study of Law to the knowledge supposedly "neutral", "pure" and "objective" of the norm placed for its "blind" application. (André Franco Montoro, *Studies of Philosophy of Law*, Saraiva, 2nd edition, 1995, pg. XV).

2 - The position that arises from the very nature of Law and which is contained in one of the commandments of the Advocate, written by Eduardo Couture, is clear and imperative: "Your duty is to fight for the Law. But when you find the Law, that is, the letter of the law, in conflict with the justice, fight for Justice. " (Ibid, pg. XVI).

3 - How Stammler warns: "Every right must be an attempt by just right." (Ibid.).

4 - Until the early nineteenth century, the **Philosophy of Law** has been called "Natural Law" or "Natural Law Theory." That first name is usually attributed to Pufendorf (1632-1694), who used it in the Treated *De jure naturae et gentium* (1672). The expression "Natural Law" - which fell into disuse today to describe the Philosophy of Law - already indicates, in some ways, the critical character of this discipline. Studies of Natural Law are opposed to Positive Law or the Law existing in each country, which constitute the Legal Dogmatics. This is concerned with the Law "**that is**"; the Natural Law, with the Law "**what should be.**" (Ibid, pgs. 33/34).

5 - The term "**General Theory of Law**" was used instead of "Philosophy of Law" in the nineteenth century, by some authors of positivist orientation, as Merkel, Bergbohm, Bierling and others, to designate a general theory of Science of Law, as a synthesis and generation of positive legal institutions. But this tendency did not prevail because, in reality, Philosophy is not a summary or the General Theory of Science but a reflection about the foundations or presuppositions of each Science as shown by the great development achieved by Philosophy of Law in the twentieth century. The term "Theory General of the Law" is used today, not to replace the Philosophy of Law, but to design general studies of the Science of Law. (Ibid, pg. 35).

6 - On the distinction between the **General Theory of Law and Philosophy of Law**, Kelsen has a unique position: "I think the Philosophy of Law and the General Theory of Law also have their reason for being. The Philosophy of Law must answer to the question about what rules the Law must establish or adopt; in other words, its specific object is the problem of justice. The General Theory of Law, by contrast, has for its object, the Right, as it is in fact, effectively, that is, the Positive Law. Its purpose is to analyze the structure of Positive Law and to determine the fundamental notions concerning to knowledge of this Law. " (Idem, idem).

7 - The supreme principles of Law are not drawn from observation of nature, says Kant, but is contained in our consciousness, as principles *a priori* of practical reason. Thus, our consciousness, before any experience, knows the value of "human person", the starting point of the whole Law. (Ibid, pg. 38).

8 - **Legal Positivism**, whose figurehead is Kelsen (*Pure Theory of Law, General Theory of Law and State*), expressly renounces the quest for justice or other values; his objective is to build a formal scheme of a Law coherent with its **fundamental norm**; and considers unnecessary any discussion on the content of legal norms; the role of Law as science should be limited to objectively describe the legal rules that others have chosen; that choice is for the Government (State) and social forces; thus the hard observation of Villey: "here is the jurist reduced to a technician without principles, being passive interpreter of texts, slave of the power; no more an arbiter between the interests and forces, but his instrument." (Ibid, pg. 40).

9 - But, as noted Villey at the end of his intense intellectual activity, Radbruch explicitly renounced to Positivism in name of a demand of a Natural Right. (Ibid, pg. 41).

10 - **Phenomenology and Law (Right)**. The phenomenological movement, based on intuition and experience, seeks to fully describe the reality. Thanks to Husserl and his successors, would overcome the differences between supporters of observation "scientific" and supporters of "Natural Law", since Science is built strictly on the basis of the full experience, which encompass the experience of the just, the freedom and other values. Represent this stream: Husserl, Reinach, Engisch, Schreier, N. Hartman, Max Scheller, Roubieu, S. Goyard-Fabre, Cossio, Miguel Reale - Legal Experience - and others. (Ibid., idem).

11 - **Law (Right) as integration of fact, value and norm. Miguel Reale**. (...) From the examination and discussion of these doctrines, Miguel Reale is known for his formulation of the **Tridimensional Theory of Law**: *fact, value and norm* are the elements that constitute the fundamental reality of the Law. Or, in his words, "the structure of Law is tridimensional, seen as the *normative* element, which regulates the individual and collective behaviors, always presupposes a particular situation *of fact*, in relation to certain values." (P. 49).

12 - **Axiology**. The axiology (Greek Axios), which means appreciation, estimate) is the science of values. Values act as guiding principles in the conduct of men and societies. Every human action is directed to an end, a good a "value." The problem of values, such the justice, utility, the good, the beauty is as old as the man. Philosophers have sought them since the earliest days, in studies devoted to the Moral or Ethics, to Aesthetics to Politics, to Economy, to Philosophy, to Natural Law. Discipline relatively recent, the **Axiology** or **Theory of Values** has, among its most authoritative cultores, as well as Max Scheller, the figures of Brentano, Dilthey, Hartmann, Husserl, Hessen, Ortega y Gasset, Lavelle and others. Only the most orthodox adherents of a rigidly Legal Positivism, dared to deny for the study of Law any aspect of valuation. (Ibid, pg. 53).

13 - **Kelsen**. In the book *Justice and Natural Law*, written in collaboration with other authors, Kelsen explicitly states that "*Legal Positivism* also adopts standards and values that allow us judge the Positive Law, with the only restriction that these criteria have a relative character." And come to establish a set of values endowed with rational objectivity, as "tolerance" and "freedom to express one's ideas" (base required of Relativist Philosophy), "peace", "democracy" and other values linked to a "relativistic philosophy of justice." (idem, idem).

14 - **Values are part of the Law alive**. In general, the Legal Positivism of our day and the others currents of contemporary Legal Thought recognize the ex-

istence of values above the Positive Law, which serving as a basis and orientation to the different systems of legality. The differences between the various conceptions reside in the paper attributed to these values. The positivists demanding, especially, the scientific autonomy of Positive Law, while the current culturalist, the phenomenology, and in general, authors who turn to the study of Law alive, consider the value and, especially, the justice, as integral and inseparable part of the dynamic legal. (Ibid, pg. 55).

15 - **Justice, fundamental value.** In the permanent clash of conflicting interests - the enactment of laws, in the interpretation of them, in its application by Courts, by the Administration, by different social groups or by individuals - the Law (Right) has its meaning and purpose in seeking a fundamental value, which is the justice. Or, in the felicitous phrase of Roberto Lyra Filho: "The Law is substantially, in its ontotheology, an instrument that must (to fill your order) provide the realization of social justice, systems of norms with particular intensity coercive." Hence the terse formula of Stammler: "Every right must be an attempt of just right." In each of the moments of his life, the Law is not neutral in relation to values and can not be considered by the jurist an order that must be accomplished blindly. The Justice is present in the elaboration of the law in its interpretation and its application. (Ibid., idem).

16 - **Universal Declaration of Human Rights.** And, in the larger plan of the legal world, the universal consciousness of the peoples, represented in the General Assembly of the United Nations established a series of values that must be respected by all States and to inspire your Positive Law: the Universal Declaration of Human Rights, approved on 10 December 1948, by the General Assembly of United Nations Organization (ONU):

Article I - All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act in its relations with a spirit of brotherhood.

Article II – Every man is entitled to the rights and freedoms established in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political opinion or of other nature, national or social origin, wealth, birth or other status.

Article III – Every man has the right to life, liberty and personal security.

(...) Article XVI - Men and women of full age, without any restriction of race, nationality or religion, have the right to marry and to found a family. Enjoy equal rights in relation to the marriage, during marriage and its dissolution.

Article XVII - 1. Everyone has the right to own property alone or in community.

2. No one shall be arbitrarily deprived of his property.

Article XVIII - Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change religion or conviction and freedom to manifest his religion or conviction individually or collectively, in public or private, through teaching, practice, the cult and observance of rituals.

Article XXIII - Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

Article XXIV - Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article XXV - 1. Everyone has the right to a standard of living able to ensure yourself and your family health and well-being, including food, clothing, housing, medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of means of subsistence in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or outside of marriage, shall enjoy the same social protection.

Article XXVI - 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. The technical-professional education will be accessible to all, as well as higher education, in full equality and merit-based.

2. Education shall be directed to the full development of human personality and the respect for fundamental rights and freedoms. It shall promote understanding, tolerance and friendship among all nations and all racial or religious groups, and shall further the activities of the United Nations in favor of keeping the peace.

3. Parents have, by priority, the right to choose the kind of education to be given to their children.

XXVIII - Everyone has the right to a social and international order in which the rights and freedoms established in this Declaration can be fully realized.

Article XXIX - 1. Everyone has duties to Humanity, in which only the free and full development of his personality is possible.

2. In the exercise of their rights and freedoms, everyone will be subject only to the limitation set by law, solely for the purpose of securing due recognition and respect for rights and freedoms of others and satisfy the just requirements of morality, public order and the general wellbeing in a democratic society. (Pages 56, 247-252).

17 - **Declaration Of the Rights Of Man and Citizen**, *Approved on 26 August 1789, the National Assembly of France.*

The representatives of the French people, gathered in the National Assembly, considering that ignorance, forgetfulness or contempt of the rights of man are the only causes of public misfortunes and the corruption of Governments, decided to declare solemnly **the natural rights**, inalienable and sacred of man, in order this Declaration, always present in all members of the society, constantly remind them of their rights and duties; so that the acts of the Legislative and the Executive, can be compared at any moment with the purpose of all political institutions, are therefore more respected; so that the demands of citizens, from now based on simple and incontestable principles, always contact the conservation of the Constitution and the general happiness.

As a result, the National Assembly recognizes and proclaims, in the presence and under the aegis of the Supreme Being, the following rights of man and citizen:

Article 1 Men are born and remain free and equal in rights. Social distinctions can only be based on the common utility.

Article 2 The purpose of all political association is the conservation of natural and inalienable rights of man. These rights are liberty, property, security and resistance to oppression.

Article 4 Freedom consists in being able to do anything that does not harm others: thus the exercise of the natural rights of each man has no limits, except those which assure to the other members of society the enjoyment of equal rights. These limits can only be determined by law.

6 The law is the expression of general will. All citizens have the right to participate personally, or through representatives, to its formation. It must be the same for all, to protect, or to punish. All citizens are equal in its eyes and equally admissible to all dignities, places and public employments, according to his ability, and without distinction other than that of their virtues and talents.

8 The law shall establish only penalties strictly and evidently necessary and no one can be punished except by virtue of a law established and promulgated before the offense, and legally applied.

Art.10 No one shall be molested for his opinions, even religious, since their manifestation does not disturb the public order established by law.

Art.11 ° The free communication of ideas and opinions is one of the most precious rights of man: every citizen may therefore speak, write and publish freely, responding, however, the abuse of this freedom in accordance with the law.

Art.12 ° The guarantee of the rights of man and citizen necessitates a public force; this force is, therefore, instituted for the fruition by all and not for personal use of those to whom it is entrusted.

Art.13 ° For the maintenance of public forces and for the expenses of administration, a common contribution is indispensable, to be divided among the citizens according to their possibilities.

Art.14 ° All citizens have the right to examine, either personally or by their representatives, the necessity of a public tax, to consent to it freely, observe their employment, and to determine the distribution, collection and duration.

Art.15 The Society has the right to hold accountable to every public agent in his administration.

Article 16 The Society in which it is not assured the guarantee of rights and is not established the separation of powers, has no Constitution.

Art.17 ° Because the property is an inviolable and sacred right, no one can be deprived of it, unless the public necessity, legally proved, obviously requires and subject to just and prior compensation. (Idem, pp. 253-255).

18 – The Positivism and the Reduction of Philosophy in an Encyclopedia of Sciences. Auguste Comte (1793-1857). Auguste Comte, the European thinker in the nineteenth century that most influenced the cultural and political history of Brazil, was a man of mathematical training, animated of the purpose of giving to Philosophy a certainty equal to that, which in their view, would own the physical-mathematical sciences. For Comte, the Philosophy is only worthy of this name until does not diversifies of the Science itself, marking an organic view of

nature and society, based on the results of an established knowledge objectively in light of the *facts* or their relationships. This position and tendency of Auguste Comte, basing the philosophical knowledge on the foundation of the positive sciences, were destined to get very big impact in his time, notably by his declared aversion to Metaphysics and all forms of knowledge *a priori*, this is, not resulting of experience. (Miguel Reale, Philosophy of Law, Ed Scott, 17th edition, 1996 pages, 14/15).

19 - **Neopositivists: Science. Moral.** Declare the Neopositivists that the synthetic propositions tell us about matters of fact, while the analyticals, such as those of Logic and Mathematics, are empty, devoid of content, if not mere "logical-linguistic formulas": Science, so, tells us what *it is* and not what *it should be*. Thus, one can not conceive the Moral as a system of knowledges or of certainty, but as a stock or provision of *guidelines* or *imperatives* which vary in time and space, imperatives that, linguistically, there are nothing more than expressions of volitive decisions of social origin. (Ibid. 20).

20 - **Ontognoseology. Epistemology.** When we ask of thought in its originating connections with the real, or try to situate and to define each one of fundamental expressions of reality, such as Law, Art, Economics, etc.. - Our study is of *Ontognoseology*, word that, in accordance with its etymological roots means, at the same time, *theory of knowledge* and *theory of being* as an object of knowledge. If, instead, we study the conditions of knowledge in the areas of each particular science, it is best to call this study *Epistemology*. This is how the specification of that, or their development *in concrete*, within each sector of the positive sciences. (Ibid, page 31).

21 - **The Ethics and Kant's Transcendental Criticism.** The positive sciences, with its laws and theories, do not leave, of course, to influence our behavior, as well as suggest ways to be followed or avoided, as well as provide ways to achieve *ends*. These results, however, of the recognition of objective values that are the *raison d'être of conduct*. The attitude of man towards man and the world, and the projection of this attitude as a social and historical activity, that is the nuclear issue and even the dominant of Philosophy.

What should we do? How we should behave? *What is a man in terms of conduct?* The fact that we are today richer of knowledges than the wild man has, perhaps, affected the goodness of the man himself? The fact of being a carrier of most amount of knowledges, leads a man to recognize the way of his duty?

Kant had formulated these questions very clearly, allocating to each serie of them one of his classic books. The first question that the great philosopher did was this: - What do I know? How is it given to man to make sure the truth of Sciences and the powers and limits of understanding and reason? To answer such questions Immanuel Kant wrote a fundamental book in the modern thought, the *Critique of Pure Reason* (1781, 2nd ed. With modifications in 1787).

After writing this book, which revolutionized the philosophical thought and still operates, powerfully, at the heart of the Philosophy of our days, Kant wrote a second book, which he called "*Critique of Practical Reason*"(1788), designed to respond to this perquisition: - What should I do? How should I conduct myself as a man?

A third fundamental book was written by Kant, forming a trilogy, the *Critique of Judgement* (1791), which corresponds to the questions: - What is the finality of Nature? What is the destiny of things and what the destiny of man? Or, in other words - what is the ultimate destiny of the Universe and human existence?

That's why he wrote these three books, searching the presuppositions of "reason," "will" and "feeling", that the Philosophy of Kant is called *Transcendental Criticism*, and the philosopher is usually appointed as the "philosopher of the three critical" . (Idem, idem págs.34-36).

22 – The Law (Right). The Ethics. The Moral. As we were saying, there is the problem of the value of the conduct or the value of the action, the good to be realized, which is chapter of the study called Ethics. Stands out, here, specially, the problem of legal experience. We do not agree with those authors who, like Del Vecchio, bifurcating the Ethics into two branches – the Morality and the Law (Right) - but we do not disagree with them about the vision of legal experience as a moment of ethical life. Law, as a human experience, is situated in the plane of Ethics, referring to all the problems of human conduct, subordinated to obligatory character standards. (Idem, págs.36 and 37).

23 - Philosophy. Axiology. Philosophy of Law. If we remember that all philosophical speculation is necessarily *critical*, and that to criticize involves *valuing*, to appreciate something with prism of value, we reach the conclusion that in this special sense, or in that light, **Philosophy is Axiology**.

The Axiology presupposes, however, problems concerning the essence of 'something' that is valued and conditions of the valid knowledge, as well as establishes problems relating to historical projection of what is valued. Then we say that Philosophy is not reduced to the theory of values, although the problem of value is at the center of Philosophy. Concerning, for example, to the Philosophy of Law, we will see that its nuclear problem is *the value of the fair*, which takes care the Juridical Deontology; but the study of this matter also involves the previous determination of the consistency of the juridical reality, raising questions relating to the structures of legal-normative judgments, as well as the historical process of objectification of axiological requirements on the plane of human experience. (Ibid, pgs. 37 and 38).

24 - Metaphysics and World Conception. Amplitude of the Philosophical Speculation. After establishing the conditions of knowledge, as well as of practical life, emerges in our spirit the desire or irrefutable tendency to reach an universal understanding of reality. It is not just asking about what is worth the thought or the conduct, but considering *the value of ourselves and everything around us*. What worth the existence? What worth or represents the Universe? What worth the man inserted into the universe? What *being* is the man? There is something as support of the "object" of knowledge?

To such questions about the structure and meaning of *being itself* and life, or over the essential value of man and the Cosmos, has been given various denominations. Many conserve the traditional denomination, in our view irreplaceable, *Metaphysics*, to indicate the man's perennial effort in order to achieve a *rational foundation*, valid for the totality of his historic existence.

Recognized the impossibility of rigid discriminations, that the treatment of the matter would reveal artificials, we could conclude by summarizing the tasks of Philosophy in these three orders of researches, deployed in special fields of inquiry:

a) *Theory of Knowledge*, or of the validity of thought into its structure and in relation to the objects (Logic and Ontognoseology);

b) *Theory of Values* or *Axiology* (Ethics, Aesthetics, Philosophy of Religion, Political Philosophy, Economic Philosophy, etc.).

c) *Metaphysics*, as the primordial theory of the *being* or, in a most recent comprehension, as originary foundation of the Universe and life. (Ibid, pgs. 38-40).

25 - Natural Law. Moral. Positive Law. The classic Natural Law does not appear as a duplicate of the Positive Law, but is summarized in some precepts which, being basis of practical life, also constrain the legal world. To the masters of classical Natural Law, this is not more than the Moral, itself, while serves as a premise to the Law, expressing, therefore, certain general principles of conduct, as necessary and immediate requirements of human rationality. (Ibid, pg. 629).

26 - Natural Law: Code of Reason. This conception of Natural Law (above) is very different of the dominant from the Renaissance, since Hugo Grotius and his followers, who converted the Natural Law in true *reason code*, able to contain, *a priori*, appropriate solutions for all the legal problems emerging from the concrete experience. (Ibid, pg. 629).

27 - St Thomas Aquinas and Natural Law: Law written in the heart of man by God. It is known that the idea of a Natural Law, as affirmed powerfully in the current Socratic-Aristotelian and stoic, as well as in the work of Cicero and the Roman juriconsults, acquires a different sense in the coordinates of Christian culture, not only by becoming in a law of conscience, an interior law, but also to be considered written in the heart of man by God. The Natural Law was intended to represent a affirmation of the New Law against the Old Law, the message establisher of a new form of life. (Ibid, pgs. 637 and 638).

28 - Law and Moral in the Modern Era - The Contractualism. The School of Natural Law (The Reason is the font of Law). The Renaissance, which marked the dawn of culture to a new world of values, is dominated by the critical idea of reduction of knowledge to their more simplest elements. While in the Middle Ages there was an ethical system subordinated to a transcendent order, The Renaissance man tries to explain the human world as only according to human exigencies. It could be argued that the *lex aeterna* (eternal law of St. Tomás Aquinas) is put in brackets: - Machiavelli and Hobbes want to explain the Law and the State without transcending the plan of the simply human.

In the first moment, this explanation operates keeping the authors faithful to certain medieval presuppositions, as happens in doctrine of Grotius. In the work of Dutch Master there is a characteristic passage, in which declares that *Justice* has found of reason, in a manner so immovable, that it would exist, even if, by absurd, God did not exist. Although affirmed the existence of God, is not of this idea that derives the legitimacy of the just order - it's just for expression of the dictates of reason. The thinkers, after Grotius, no longer feel the need to make any cautious reference to transcendent values, preferring to explain the legal and political uni-

verse according to data strictly human. Only the Reason, as the common denominator of the human, look like wealth of knowledges, clear and distinct, able to better orient the human species, who wants to decide for themselves their fate.

And so, in the field of Law, arises a movement that occupies more than three centuries in Western history, under the ambiguous rubric of *Natural Law School*, covering a number of thinkers, including some of the greatest spirits of the so called bourgeois civilization.

The *Natural Law School*, or *Jusnaturalism*, distinct from the classical conception of the *Aristotelian-Thomist Natural Law* for this main reason: while for St. Thomas, first occurs the "law" and then to put the problem of "acting according to law," for that current puts first "the individual" with his power to act, and then to put the "law". For the Renaissance man, the fundamental event is the individual as a *being* capable of thinking and acting. In first place is the individual, with all his problems, with all his demands. *It is of self-consciousness of the individual that will result the law.*

That is why it appears, first, *the idea of contract*. *The Contractualism* is the lever of law in modern times. Why is there a society? Because the men have agreed to live together. Why is there Right (Law)? The Right (Law) exists, argue the jusnaturalists, because men agreed on live according to rules delimiting of wills. (Idem, pp. 644-646).

29 - Kant. The Contractualism. Natural Law of Liberty. The conception of Kant is dominated by the idea that man is a *being* who, since his birth, has a innate right, the right of freedom. Contrary to all inatisms, he admits, however, in the man, something innate – *the freedom*. To be a man is to be free, existing in the man, therefore, the power of to combine his will with of the others, as a general law of freedom.

The contract appears in Kant as a *transcendental condition*, without which it would be impossible the experience of the Law itself. The concept of contract makes possible the juridical experience - where the definition of Law as "a set of conditions under which the will of each one harmonizes with the will of the others, as a general law of liberty." (Idem, págs.650 and 651).

30 - Kant. The Law (Right). The Moral. Man is free because *he must, not must*, because he is free. Here, then, as the categorical imperative is the basis of the Kantian moral. When an imperative stands on its own, objectively, without any exterior finish, we say it is an imperative autonomous. The Moral is autonomous. The moral imperatives do without any other justification. Are objectives of themselves. When the Moral says "no kill", does not need any other justification. The moral imperative is sufficient for itself, does not require other finality, than that which is contained in the own statement. The precepts autonomous, that are sufficient to themselves, because they contain in themselves their finality, are *moral precepts*.

It is not the case with the *legal precepts*. The Law is essentially *technical* and instrumental. Every legal norm is an instrument of purposes, that do not situated under the same norm; there is no intrinsic purpose or inherent in the very rule: its purpose is to the general safety, public order, the harmonious coexistence of freedoms etc. Thus the possibility of a perfectly *legal behavior* by only *exterior*

conformity to the imperatives of the Law: while the *moral legislation* can never be *exterior*, the *juridical legislation* can also be *exterior*. (Ibid, pgs. 660 and 661).

31 - **Kant, autonomy and heteronomy.** When an individual acts in such a way that the will of the law becomes the will of himself, as the universal subject, we have a *moral act*; **autonomy** is the duty and the possibility that the will has to put to itself his law. The Law (Right) is satisfied with the exterior conformity to the rule, without necessarily involving the adhesion of consciousness: the Law (Right) is **heteronomous**, or of extrinsic legality. (Ibid, pg. 658).

32 - **Just Law (Right)?** Basically, the *juridical* is an experience, happy or unsuccessful, of justice, and, even when successful, always has an provisional character, so infinite is the hope of justice that animates us and impels us through the time. For being eternal actualization of fair, the Law is the first condition of all culture, and in this consists the dignity of Jurisprudence. (Ibid. 713).

33 - **Kant and Justice.** Instead of conceptualizing Justice, Kant prefers to tell us what constitutes a *just action*, according to his known definition: "It's just all action that may, or which definition may leave coexist the freedom of the will of each one with the freedom of everyone, according to a universal law". As is evident from the above, Kant does not treat about Justice as a particular problem subordinated to Positive Law, but inserted it in the unitary system of its anthropological and ethical vision. In this light, he connects immediately to Leibniz - who also had the merit to situate in a universal manner the problem of Justice - and, mediately, to the great tradition of studies, from Plato and Aristotle, passing by the great medieval masters. Does not worry him, in short, the criteria for evaluations of *just actions*, dependent on oscillations in time and space, as what in his thinking seems essential is the *material justice*, as the harmonic realizations of equal freedoms, so that the *duty*, consecrated by the positive laws, may, without conflict, also be an *obligation of conscience*. In this manner, the Justice, before being a conformity to positive laws, implies the conformity of positive laws to the ethical imperatives, the only ones that can oblige the individuals, without prejudice to their freedom, that is, respecting them as ends and not as means. (Miguel Reale, *New Phase of Modern Law*, Ed Scott, 2nd ed. 1998, pgs. 16 to 18).

34 - **Hegel. Justice. Natural Law. Positive Law.** Contemporaneous of the masters of the Historical School of Law, Hegel is not limited, however, to verify the line between Law and the evolution of social experience, but seeks to penetrate into the heart of this necessary correlation, identifying *positivity* with *historicity*, "to be" with "must be", Natural Law with Positive Law. With this, Hegel, as noted by Hans Welzel, returns to put the problem of the *material ethics* in the center of the Philosophy of Law. He differs, however, of Kant, arguing that the various empirical moments of the Law, through time, are not reflexes of an supposed regulatory idea of the reason, but, rather, the consubstantiation of the Idea itself, in its universality, or, in other words, are "*moments the Absolute*". That is why Welzel surprises us with the affirmation that "Hegel's Philosophy of Right is, if indeed understood, the most perfect form of a material theory of Natural Law." (*Diritto naturale and Giustizia materiale*, pg. 263). Like "what is real is rational, and what is rational is real", there is not, in Hegel, to see well, a distinction between *the juridical* (the Law -Right - *that is*) and *the just* (the Law - Right - *that should be*), as well as does not make sense to oppose the Real Right to Ideal Right, since these terms or elements dialectize, themselves, in *a essential ethical unity*, in

which *the subjective* and *the objective* are converted, in reciprocity. (Idem, pp. 19, 20).

35 - Miguel Reale - contrary to the possibility of reaching to an absolute idea of Justice. In the final analysis, social justice and common good are synonymous expressions, signifying both intersubjectivity as intercommunicability, being this the note that emerges from contemporary juridical experience, so that a society will be so much more just how much the men communicate with each other, not only by words, but also by action, which involves increasing participation of all in the goods of life, that are the result of the collective effort of the human species in their incessant cultural labor. Therefore we can conclude that we are facing *an cultural idea*, that is, *historical-axiological Justice*, being vain all attempts to reach an absolute and unhistorical idea of *the just*. (Idem, *ibid*, pg. 39).

36 - Paul Nader: The Moral and the Natural Law. The Natural Law is a reference to the legislator and for the consciences of individuals. The average man of society, besides orient himself socially by the called common knowledge of Law, also is guided by the principles of the Natural Law. If the accurate knowledge of this order is obtained by reflection, it is certain also that the simple experience of life induces to the perception of its most fundamental principles. These configure the true source ordinator of conduct and do not reduce to the moral order. Natural Law and Moral, by their principles, are present in human consciousness. While they are not limited into the world of culture, the wider perception of the two spheres presupposes spirit adapted to the civilized environment. The man, how much more cultured, greater is his capacity to understand and to theorize those principles; the concrete experience of spiritual values, however, does not tend to be more intense in the more intellectual social classes. The feeling of respect for jusnaturalist and moral dictates, is immanent to the human person, and reveals itself from the first years of existence. Although similar, the two orders do not get confused. More extensive, the Moral is placed in function of a segment of that value: the guard of the fundamental conditions of coexistence. The isolated man remains bearer of moral duties without subjecting himself to the emanating from the Natural Law, because these presupposes collective life. (Paul Nader, *Philosophy of Law*, Editora Forense, 6th ed., R. January, 1998, pg. 156).

37 - Paul Nader: Positive Law and Natural Law. As far as the Positive Law, the Natural can be considered both subjectively and objectively. From the first aspect, identifies itself with the power of to live and enjoy freedom, under the guarantee of equal opportunity. In the objective sense, is organic set of principles that should guide the State in its job of organizing the society, taking as a reference the human nature. We think that in this synthesis is found the basic idea of Natural Law. The difficulties arise when attempting the enrollment of the principles, and intensify in the proportion that we try to precise details. The existence of Natural Law is justified by a series of logical reasonings, without recourse to dogma. Like all *being*, the human person has nature and is prepared to realize ends. These suffering conditionalities dictated by Nature. The ends are not a whole closed and without alternatives, but a wide range of possibilities of realizations. The ends are those that the nature of man and the physical world allows, and don't find censorship in the reason. The Natural Law is a guardianship of ends. Its principles consider to human nature and the ends that the men seek. (Idem, *ibid* pp. 156 and 157).

38 - **Paul Nader, Natural Law (the human nature, experience and the reason). Justice.** The current Philosophy does not abandon the subsidies of reason in the labor of determination of the Natural Law. Neither could do it, because there is no way to induce principles without the operations of the intellect. The experience observes the phenomenon, but the verification and enunciation of laws is something affect to reason. The Natural Law, itself, presupposes, only, the human life in society. Its understanding by man requires, yes, experience and reasoning. Its existence coincides with the cultural life; its knowledge, however, is cultural fact, not arises in human consciousness spontaneously. Is true, that the nature of the man has intuitions of the just, which appear, however, without full consciousness of its size.

Although one can not confuse Natural Law with the Justice, what is certain is that order constitutes an ideal of justice; and one of the paths that leading the thinker to *jus naturae* is his dissatisfaction with the lack of justice in legal statutes. Man, *being* eminently rational, seeks the *raison d'être* of the things, not passively submitting to any order. Search for the ethical foundation of laws and decisions. The critical spirit appeals to for guidance, of references, in the *natural order of things*. The Law, as a promotional tool of the society, will be adequate to reason, is performing in accordance with human nature. When the philosopher comes to the conclusion that not all is contingent and variable in the Law, and that certain rights belong to men by their conditions of *being human*, one reaches the idea of Natural Law, which should be the major source to be consulted by the legislature. Differently from what some think, the Natural Law, thus formed, is no obstacle to social development; is not against the History. Preserving the Natural Law does not mean loss of space for the legislature, only illumination of ways. The alternatives do not disappear when the constructor of the juridical order refers to the Natural Law. Even attached to this order, the *jus positum* remains mobile, able to follow the march of History. Social plans instead of coerced by Natural Law, to be viable, fecund and durably, in so far as consecrate those principles. (Idem, *ibid* pp. 157 and 158).

39 - **Paul Nader. The natural rights eternal, immutable and universal.** The Natural rights are eternal, immutable and universal? Starting from the understanding, now generalized, that the *jus naturae* not have any normative character, and compendium itself in great principles, whose source is the so called *natural order of things*, is possible to recognize to them the attributes of fixity and generality. The right to life, liberty, equal opportunity are a-historical and imposes itself unconditionally. Its division into smaller abstraction principles, or practical rules, is subject to change in time and space. The advance gnoseological, the change in customs, the emergence of social crises and progress, gives new physiognomy to society and demand appropriate renovation in the legal instruments. The *power structures*, in turn, should promote the reformulation of the *juridical order*. The creation of new institutes, or the modernization of old, codes is providence to be taken in consonance with the popular will, which the holders of power must be interpreters, always respected those majority principles, real matrices of the *Universal Right*. There is no incompatibility between Natural Law and the *historical process* or *dialectic*. The substrate is fixed, the applications are variables. As a principle, is unquestionable. The extension of their exercise, however, is changeable depending on historical conditions. The positive regulation of Right requires

the contribution of *reason* and the presence of *the value of justice*, so that the formulas of adaptation preserves its essence. (Idem, pp. 159 and 160).

40 - **Paul Nader. The Natural Law is no obstacle to the claims of History.** This line of thinking does not portray the Natural Law as an obstacle to development; before, assimilates it and places it as a process of social adaptation, as well as the Positive Law, since we consider the applications as its prolongation. There is no antithesis, therefore, between contemporary Jusnaturalism and the claims of History. The principles of Natural Law do not constitute cultural objects, but their deployment is product of human experience. Opposition between Jusnaturalist doctrine and History only exists in the radical conception of Historicism, to which everything is contingent and changeable in the Right. To prevail such version, the Law would lose its status as a Science, because it presupposes necessary elements and universals. At least in relation to the material Right, is the *jus naturae* which guarantees the scientific character of Law. If the presence of Natural Law in *substantive law* is clear, can not be deny its influence also in the formulation of the *instrumental law*, or the *procedural law*, where the parties must be treated equally, where no one can be judged without the opportunity for defense. Drawing on Kant, for whom it was not possible to derive the *duty-being of being*, Gustav Radbruch, who was converted to Jusnaturalism, rejected the Positivism, Historicism and Evolutionism, on the grounds that derives the *juridical duty-be*, respectively, from *that what is, was or will be*.

The Natural Law is not, in itself, conservative or revolutionary. The table of values that it contains, must be always present in the *jus positum*. So, when this is a projection of that, the argument of the *jus naturae* is revealed conservative; when there is disharmony between them, the evocation of its principles is intended to transformation, keeping, thus, the revolutionary disposition. In other words, we find this thought expressed by Gustav Radbruch: "We see, in History, sometimes the Natural Law being in service of Positive Law, to strengthen it, sometimes, inversely, be an auxiliary in the fight against the Positive Law, to reform it".

While the positive laws ordain the society, the Natural Law influences the generating sources of juridical norms, which should be more receptive to those major principles. Important, however, is that the paper of Natural Law is not exhausted in its indicative function. It is prevailing opinion in Philosophy of Law that the *legality system*, by itself, is not sufficient, since it presupposes, also, *the legitimacy*, and among the sources of *legitimacy*, will find the Natural Law. If there were no opportunity, under certain conditions, so that Natural Law was imposed, directly, in the social order, the concepts of law and Right would equal, and reason would assist Hans Kelsen with his Pure Theory of Right. If the Natural Law was limited to the indicative function, we would have to agree with Tobias Barreto, for whom "there is not a Natural Law; but there is a natural law of Law (Right)", as well as "there is not a natural language, but there is a natural law of language; there is not a natural law of the industry; there is not a natural art, but there is a natural law of art." Occurs, however, that Natural Law has also ordinator function, which manifests, when identify with it the General Principles of Law; when authorizes the magistrate to decide with equity; when registering different forms of resistance to illegitimate Right. (Ditto, ditto, pp. 161-163).

41 - **Conclusion of Paul Nader: Natural Law and Absolute Justice which do not vary in time and space.** The recognition of an absolute justice, which does not vary in time and space, it is logical and necessary consequence of

the admission of Natural Law. As this is eternal, immutable and universal in its principles, will be the measure by which it will attribute "to each one what is his." The amplitude and the abstractness of the principles of Natural Law do not create an obstacle to its practical function. The divergence between the jusnaturalist, in discrimination and deduction of these criteria does not constitute an impediment, as erroneously, Michel Miaille proclaims. The Universal Declaration of Human Rights, which incarnates the postulates of the highest law and guides the Right of Nations more cultured, despite the restrictions that suffers, it is indisputable proof of the effectiveness of Natural Law. (Idem, *ibid* pg.172).

42 - Claudio De Cicco. Autonomy in Kant's Moral Law and the evangelical principle. And so the author of the *Doctrine of the Right* ends up investigating the very reason of the Society itself, of the State itself, abstracting from their peculiar historical characteristics. And comes easily to the idea of freedom. Because without it, would be impossible to think *the contract itself*, rationally. Therefore, the freedom, for Kant, is a precondition of the normative order, either of the morality, either of the Right.

Let us hear the philosopher himself say: "The will is a kind of causality for living beings, while rational, and freedom would be the property that would have this causality of to be able to act independently of extraneous causes that determine itself, the same manner as necessity is the property that the causality of all beings deprived of reason has to be determined to act under the influence of extraneous causes to the agent. (...) Which may consist in the freedom of the will but on *autonomy*, that is, the property that it has to be itself its law? What results in the principle: *one should act according to a maxim (rule of conduct) that can present itself as a universal law.* "

All the Kantian Moral part, therefore, of the presupposition of freedom of autonomy of the moral law, estimated by itself and not by fear of sanctions or the hope of rewards. What could seem an "inhumane moral" is nothing more than the radical application of evangelical principle: "Guard of practicing your justice before the men to be seen by them. When you give an alms, do not put yourself to trumpet in public. Do not know your left hand what does your right, so that your alms may be in secret." (S. Matt. VI, 1-4). Here is the called "*categorical imperative*", or the "*autonomy of moral*" in Kant. It is clear that without freedom, all idea of duty is impossible. This freedom has two aspects: the subjective side, which is free will, autonomy of the will, and outer face, that is, objective condition for acting freely. Incumbent to the Law to provide the conditions for coexistence among creatures equally free. From there, to be it heteronomous, because the good that one has in mind with the compliance of the juridical norm is not clarified in itself, as material statement, but is only implicit, since it is a means to reach to an end outside to it, or that transcends it. That is why it is inherent to the Right the idea of penalty or reward, not being necessary the autonomous adherence of the subject, who can disagree with the middle (content or enunciation of the rule, *endonorma*) in order to reach a positive end (reward) or negative (to avoid penalty). However, both (Moral and Right) are on the Metaphysics of Morals, on the grounds of freedom. (Claudio De Cicco, *Kant and the State of Law: The Problem of the Basis of Citizenship*. Book - Law, Justice and Citizenship, Editora Revista dos Tribunais, 1995, pp. 178 and 179).

43 - Claudio De Cicco. Foro intimate and Foro (Forum) external: the fight for State of Right in Kant. It is a historic victory of Christianity in the first

centuries of our Era, the very idea of consciousness, as something which may even oppose to the supremacy of the State. It is worth saying with the classic Fustel de Coulanges that "*The ancients did not know the liberty of conscience.*" It was the "*Give to Caesar what is to Caesar and unto God what is of God*" the first mark of a fight for what we would call "*liberty of conscience*", becoming forever delimited the interior foro (forum) of the individual, as something independent of State power. However, with the passing of centuries, has given the mixture of things of Caesar with to the God, or the so called for those who presented themselves as their representatives. And it got to the point of - at the time of Kant, in full of the eighteenth century - even still admit the principle *cujus regio ejus religio*, meaning, "*each one follows the religion of their king as their*" from the early Modern Era and the movement of the Protestant Reformation. Miguel Reale makes us see that Europe plunged into religious wars between Catholics and Evangelicals, between Lutherans and Anglicans, between Calvinists and Anabaptists, etc., each manager of State passing to interfere in private lives of citizens in order to ask if their religious convictions were consistent with their (Preliminary Lessons of Law, Ed Saraiva, pp. 53-54, 19 th ed. 1991). This led to the "conversion" forced of thousands of Catholics to Lutheranism and vice versa, according to things were happening on the battlefield, or if succeeding princes of different faiths in the various thrones of Germany, Holland, England etc...

The reaction came with Cristiano Thomasius that, between 1700 and 1705, started to defend the fundamental distinction between intimate forum and external forum. The Right (Law), he said, can only take care of what is exteriorized in human actions. What remains in the forum of conscience it can not discipline. It was a great juridical limitation for State action and the embryo of what later was called "State of Right" (Rule of Law), which respects the character, citizenship, the beliefs of the citizens, individually considered. Kant adhered to this idea of external and internal forums, making of it a practical distinction between Moral (which takes care of the intimate forum) and Right (which takes care of the external forum).

However, the proclamation of the two forums, was not enough. Not were still dry the letters with which was written the famous "*Declaration of the Rights of Man and Citizen*" which in its Article 10 consecrated the principle of Thomasius and Kant: "No person shall be disturbed for his opinions, even religious, since their manifestation does not prejudice the public order established by Law" - and soon began, in the heart of French Revolution itself, persecutions by political motives and philosophical; Jacobins against liberals, monarchists against republicans, quarrels among themselves, the former allies in the fight against the Old Regime, being created tribunals of exception and summary judgments; Robespierre, while he was the head of the Jacobin government not only condemned to death Maria Antoinette, the chemist Lavoisier and the poet Andre Chenier, but also the revolutionary leader Camille Desmoulins, Madame Roland, Danton, his rival in the "National Convention" ... after they both walked side by side against the monarchy of Louis XVI. Kant, as I said, not only condemned the regicide, but of course all other death sentences by withdrawing his support for the Revolution through letters and articles in various magazines and newspapers of that time.

It seems that political intolerance took the place of the old religious intolerance and that the "Revolutionary Tribunals" substitute everywhere the ancient "Tribunals of Inquisition" religious. Against all this - and to our days - the idea of freedom of thought and political belief or religious is one of the main components of the State of Right (Law), but not the only one.

Another fundamental aspect is the coexistence of freedom of each one with the legality that forces everyone. Appears an objection against Kant: if the ideal of justice, according to Kant, consists in the freedom, how to speak in State, which presupposes the force, and "State of Right", since the Right requires the coercibility? The answer given by Kant is as follows: "Freedom, to be a principle must apply to everyone. Therefore, the arbitrariness (will) of each one must live with the arbitrariness (will) of others. For this we need a limit on the freedom of everyone, being valid to use of the force to guarantee that each one respects the other's freedom, which conciliates the idea of freedom with that of legality, since it is in the service of freedom. " (Idem, idem, págs.184-186).

44 - Claudio De Cicco. Political Paternalism and the Common Good (Felicidade!). Kant and Aristotle. Another important aspect of the Kant's idea of State is that which is opposed to Aristotle, that is, his opposition to any kind of "paternalism". In writing the book *The Patriarch*, the philosopher Pilmer, in England of the Stuarts absolutists, compared the monarch to a father and the Nation to a big family. It is clear that the citizens would be "sons" of the "monarch-father". Should they expect that their king had traced the route to happiness, the end of the State, that is, the way to the common good, since Aristotle considered as "End of the State". Kant concluded, rightly, that this conception of the End of the State as director of the common good, was the legitimation of Paternalism, its confessed instrument. Basically, being against Pilmer, Kant attacked the famous "common good" of Aristotle, because denied that the monarch could indicate to vassals (subjects) a common happiness to all. This means that, for the German philosopher, the common good can not be the end of the State, by the simple fact that nobody knows what it consists of objective mode. The idea of happiness is, for Kant, something very personal, even individual, and for this does not compete for the State, nor the chief of the State to determine what will be the happiness of all.

Today we would say, that for Kant, the idea of "common good" is full of ideology. One will be the idea of a Catholic, another of the Protestant, one of the rationalist, another of the positivist, one of the liberal, another of the socialist ... So the "common good", Aristotelian eudaemonism (eudemos = happiness, pleasure) is not an univocal expression, but highly equivocal!

What would be then the "End of State" in the Kantian optical? Simply realize the essential conditions for each citizen reach his own happiness ... which agrees with the liberal idea of State and rejects any form of interventionism, comes with any flag ...

Notice the coherence of Kant's line, at any time not abandoning the important role of the individual, of freedom, of citizenship, of free will.

At this capital point, he opposes himself to all forms of "new order" with sacrifice of the liberties and personal tastes, because the paternalism leads to control of education, the arts, even the exact sciences - see at the case Lissenko, the Sakharov case in the ancient URSS - of the economy, of the sports, of the family organization - see the "punishment" for the numerous families in China today -

etc. etc. Always the subject is considered and treated as "minor" (under age) towards the State-father, that like the old patriarch-monarch of Pilmer "knows what is best for him" ... Against all this stands Kant and his "State of Right" considering its citizens as adults.

45 - Tercio Sampaio Ferraz Jr. - The Law (Right) is a mystery: studying it requires precision and scientific rigor, but also openness to the human, to history, to the social. The Right is one of the most remarkable phenomena in human life. Understand it is to understand a part of ourselves. It is to know in part why we obey, why we give orders, why we become indignant, why we aspire to change in the name of ideals, why in the name of ideals we maintaining things as they are. Being free is being in the Right, and yet, the Right also oppresses us and take away our freedom. Thus, understanding the Right is not an enterprise which reduces easily in logical concepts and rationally systematized. The encounter with the Right is diversified, sometimes conflicting and incoherent, sometimes linear and consequent. Studying the Right is, thus, a difficult activity that requires not only accuracy, intelligence, preparation, but also incantation, intuition, spontaneity. To understand it is necessary, therefore, to know and to love. Only the man who knows can have the domain over it. But only who loves it is able to dominate it by surrendering to it.

For all these reasons, the Right is a mystery, the mystery of the beginning and the end of human sociability. Its roots are buried in this occult force that moves us to feel remorse when we act unworthily and comes over us when we see someone suffering an injustice. To introduce to the study of Right is, thus, to enthrone in a fantastic world of piety and impiety, of sublimation and perversion because the Right can be *sensed* as a virtuous practice that serves to a good judgement, but also *used* as an instrument for occult purposes or unconfessable. Study it without passion is like sipping a fine wine just to quench thirst. But study it without interest for its technical domain, its concepts, its principles, it is to inebriate in a inconsequent fantasy. This requires, therefore, precision and scientific rigor, but also openness to the human, to history, to the social, in a combined form that the Western knowledge, since the Romans, has been sculpting as a work always for ending. (Tercio Sampaio Ferraz Jr., Introduction to the Study of Law, Ed Atlas, 2nd ed. 1996, S Paul, Introduction, p.21).

46 - Tercio Sampaio Ferraz Jr. - The Law (Right) in the Contemporary World has become a consumer good. In a society dominated by the concept of *homo faber* the exchange of products transforms in the main political activity. In it the men begin to be judged not as persons, as beings who act, who speak, who think, but as producers and second the utility of their products. In the eyes of *homo faber*, the work force is only a means to produce an object of use or an object of exchange. In this society, the society dominated by the idea of exchange, the Right comes to be considered as a good that is produced. It is the identification of the *jus* with the *lex*. The good produced through the edition of norms constitutes, then, an object of use, something we have, we protect, one acquires, which can be ceded, in short, that has exchange value. But, as in exchange market men do not enter into contact directly with each other, but with the products produced, the communication space of *homo faber* is an alienating space because in a some way excludes the man himself. The man in this space shows himself through his products. These products are the things that he produces or the masks he wears. As a result, in the world of *homo faber*, the Right transformed in-

to a product, also despersonalizes, becoming a mere object. The Right, considered subject of use, is the Right seen as a abstract set of norms, abstract set of corresponding subjective rights, finally, the Right as an object of use, is a system of subjective norms and rights constituted independently of the real situations, or at least considered independently of these real situations, the mere instrument of action of man over another man. This is the basis of a conception that sees in the Right and in the legal knowledge, a neutral system that operates upon reality, in order to obtain useful and desirable purposes.

However, in the course of the Modern Era, reflecting strongly in the Contemporary World, another semantic assimilation will occur: the gradual absorption of the idea of work by the idea of labor. With this we have a new anthropological concept, so an understanding of the world now dominated by the idea of *animal laborans*. As a result, the Right which was action in Antiquity, that in the Modern Era becomes productive labor of norms, that is, objects of use, in the Contemporary World becomes a product of labor, that is, an object of consumption or consumer goods. (Idem, idem, and págs.25 26)

47 - Tercio Sampaio Ferraz Jr. The societies are in transformation and the complexity of the world is requiring new forms of manifestation of the juridical phenomenon. (...) The recognition of this situation, however, should not mean that we are succumbing to the fatality and that things are as they are, does not matter what we do. If the Right became today an object of consumption, moreover, as also occurs with the Science and Art - after all how many people today not only study just to have higher or better chances of survival in the labor market and how many people only acquire a work of art because sees in it primarily an investment - this does not make him (as does not make the Science and Art) an object of permanent human alienation. The societies are in transformation and the complexity of the world is requiring new forms of manifestation of the juridical phenomenon. It is possible that, not in so distant future, this compact form of instrumentalized Right, uniformed and generalized under the state form of organization comes to implode, recuperating in spontaneous and localized manifestations, a Right of many faces, peculiar to the groups and the persons who compose them. Therefore, the consciousness of our circumstance should not be understood as a final moment, but as a starting point. After all, the Science does not liberate us because it makes us more wise, but because we become more wise that Science liberates us. To acquire wisdom is not the act or result of Science and of Knowledge, but it is the experience and reflection, the exercise of thinking. And this is why, finally, we invite the reader: to think the Right, reflect on its modern forms of action, finding on it a sense, so live it with prudence, this virtuous mark of the jurist, that the Romans left us, and did not disappear at all in the face of the Earth. - Idem, idem, pp. 28 and 29.

48 - Tercio Sampaio Ferraz Jr. - Positive and Natural Law: A Dichotomy Weakened. Assertiveness of Natural Law. Before closing these considerations about the structural theory of the norm or the dogmatic of normative relations, we must mention one final dichotomy that, of purpose, we had not included among the great dogmatics dichotomies. We refer to the *Positive Law* and the *Natural Law*. We have not done, not by some positivist preconception (as a doctrine that denies the existence of Natural Law), but because it is in the universe of the current juridical science, a dichotomy operationally weakened.

The influence of this dichotomy in Contemporary Right, comes from the eighteenth century. The period of juridical rationalism conceived the juridical knowledge as a complete systematization of Right from a rational basis, that is, from principles of reason. As a result, the Natural Law appeared as a set of rights and duties that apply to the relations between human beings in a manner analogous to what happens to the right post, the right positivised or by custom or by express decision of institutionalized authority. At that time, natural law, until then, a moral discipline, gained a certain autonomy and became a genuine juridical discipline. Presupposed a kind of duplication of the juridical system: from behind or above the juridical relationships established by norms placed, it was assumed the set of natural rights. This idea allowed, then, a separation between Right and Moral (as, for example, Pufendorf, Thomasius, Kant), conceiving the first, in opposition to the second, by the notion of compulsion, or power of compulsion, exteriorized by norms while objectives commands.

This autonomy of Natural Law face to Moral and its superiority face to Positive Law marked, properly, the initiation of Philosophy of Right as an autonomous juridical discipline. This was so until the first decades of the nineteenth century. Then, the discipline suffers a decline that accompanies the decline of the very idea of Natural Law. At the end of that century, the discipline reappears, gains strength in the first decades of the twentieth century. The reflection on Natural Law takes new directions and the notion regains its importance. In dogmatic science of law, however, although the idea is ever present today is (for exemple in the grounds of subjective right in the freedom), the *dichotomy*, as an operational instrument, that is, as a technique to the description and the classification of juridical situations normatively decidable, lost strength. Its importance remains more in discussions about juridical politics in the defense of the fundamental human rights as a means of argumentation against the devastating interference of the State in private life or as a brake to the different forms of totalitarianism.

One of the reasons of the operational weakening of dichotomy can be located in the constitutional promulgation of fundamental rights. This promulgation, the establishment of natural law in the form of norms put in the Constitution, in some way "**positive it**" (emphasis added). And then, the proliferation of fundamental rights and, subsequently, of social rights, political, economic to which are in addition today ecological rights, special rights of the children, of the women etc., provoked gradually its trivialization. One thing becomes trivial when we lose the capacity to differentiate it and evaluate it when it becomes so common that we come to live with it without realizing it, generating, therefore, high indifference face to the differences (c. Luhmann, 1972 , v. 2:255).

This trivialization of fundamental rights was preceded by the trivialization of the natural law itself. When all the Right has become logically reducible to natural rights, the notion lost strength communicational, its relevance was getting damped and generated until discredit. Thus the distinction between natural right (right to life, to health, to liberty, etc.) and positive law was, first, dimmed by the distinction between fundamental-constitutional rights and all other rights and, later, with the trivialization of the constitutional, the **positivation** took care of the dogmatic thinking over the natural law, confounded with a set of natural-rational norms (Ferraz Jr. 1990:99 - Idem, idem, pp. 170 and 171).

49 - Carlos Galves. The Just Law (Right). Just Law is what makes the justice, giving to each one what belong to him, commutative or distributively. To

the layman, the expression "just right" cause surprise: everything that is Right is not just? Everything that is just is not Right? So, why to join the two words, if add nothing to another one? But for the student of this dramatic portion of human reality, the expression "just right" almost provokes a shock: who dares to talk about just right?

Now, near the our days, a great master tried to teach in which consists the essence of the Just Right, and where is the way that leads to it: Rudolf Stammler, in the book *Die Lehre von dem Richtigen Rechte*, 1902 (*Theory of Just Right*). Stammler is a neo-Kantian, who tried to apply the Kant's theory of knowledge to the Right. For Kant, the scientific knowledge is only that which results from the combination of one force, or structure, *a priori* (that is, previous to the experience, or in the contact with the facts), with the material given by the experience, or the life.

Thus, the notion of the just is not born only of the abstract idea of justice, but derives also, of the historical material, or social, to which this idea applies. The Just Law is, thus, the social matter organized by the idea of Justice. What is Justice? Is that pure idea, or *a priori*, that tells us what makes possible a perfect community of men, which is that where each man is considered as an end in himself, so that no man can be a means or instrument of any other man.

From this idea of pure community emerge the principles which permit to create the Just Law: the principle of respect (no one is subject to the will of anyone) and the principle of solidarity or participation (no one can be excluded from the community). The Just Law, of which the historical legal orders seek approach, realizes these principles, and can be judged by that idea *a priori*, or, in the words of Stammler, "those juridical propositions that, in relationships empirically conditioned, contains the right theoretically just" (cited in G. Fasso, *Storia della Filosofia del Diritto*, ed. II Mulino, III, p. 272). (Carlos Nicolau Galves, *Handbook of Philosophy of Law*, Editora Forense, Rio de Janeiro, 1st edition, 1995, pp. 11, 12).

50 - Carlos Galves. The Science of Law (Right) as Science of Spirit. In addition the the natural things, that compose or are produced by Nature, there are in the world others things. Those are studied by the Natural Sciences; and these other things would get out of any scientific knowledge, since it can not be studied by the Natural Sciences? Would for ever relegated to the vulgaris knowledge or of the opinion?

In the last quarter of 19th century, some German philosophers have dedicated themselves to investigate whether to the side of Natural Sciences there are other types of sciences, in the rigorous sense of the word, to which would fit the study of those regions of reality, which knowledge the Natural Sciences not give account nor can they give?

Two thinkers of the highest stature, were the pioneers in the affirmative answer: there are the Sciences of the Spirit - also known as Sciences of the Culture, Moral Sciences, Human Sciences, whose family belongs to the Sciences of Right: the first was Wilhelm Wundt in 1880, with the work *"The Logic of Science of the Spirit (der Geist and Logick Swissenschaften)*, the other was Wilhelm Dilthey in 1883 with the work *Introduction to the Sciences of the Spirit (Geist and Einleitung in die Swissenschaften)*.

The starting point is identical in one or another author. In this world, there is not only nature, there is the man and the things that man does. That is studied by the Natural Sciences; the facts or typical phenomena of life and of human activity, individually and collectively, are studied by the Sciences of the Spirit. Those have a way of thinking, or logic, or own methodology - adapted to the natural objects that they study. The same applies to the Science of the Spirit: can not use of naturalist methodology, because its object of study is different from the natural things, is the Man; and for this has, also, their logic, or peculiar methodology dictated by the peculiarities of the objects that they study.

For Wundt, the world studied by the Sciences of the Spirit has these characteristics: 1) is the world where the *values* appear: the man makes judgments of values about reality (if it is beautiful or ugly, useful or useless, just or unjust, etc.); 2) is the world where man search *ends* or *objectives*: the action of man is not a causal or gratuitous, 3) is the world where are the results of human action.

For Dilthey, the study material of Sciences of the Spirit are the productions that the spirit of man does and has done over the course of the History. In general, these products fall into two classes: 1) the cultural systems, 2) the organization of human societies. In the first class fall all objects created by man's activities or the Culture: economics, art, agriculture, architecture, etc.; in the second, all the forms through which they constitutes or organize the different human groups. On those objects is that applies cognoscitively the Sciences of the Spirit, and in this study can obtain three results: 1) formulate historical judgments about the existence of objects; 2) construct abstracts or general concepts about such objects, 3) emit judgments about the value of diverse points of view on these objects. That is, make History, Theory and Practice.

Applied this perspective of the Science of the Spirit to the Right, what is concluded? The Right does not belong to the world of inanimate nature, or purely biological, but to the spirit world, or, if you will, to the specific world of human, transmineral, transbiológico. The methods of knowledge of infrahuman Sciences do not exhaust for this, the knowability of the Right, taking this in its own extension. The Right appears for the effect of human existence: it is, thus, a cultural product. Their mode of being is the same of a social norm, which seeks a certain objective, which it considers of value. The studios may, certainly, study, separately, this or that aspect of the Right. But none of the presentations of these aspects, dismembered of the Right, may want to represent the whole Right. As a norm seeking an objective, the Right is an intentional being - a being who seeks something. That something may already be indicated in the existing norm. But the jurist who examines which the value of the norm as a vehicle to reach the end, and which the value of the object intended by the norm has by definition; always open in front of him the horizon of values, from which he makes those evaluations. It is to say that the being of the Right is open, and requires openness. (Idem, idem págs.42-44).

51 - Carlos Galves. The Natural Law in the Ancient World.

Socrates (469-399 a.C) was radically impelled by the conviction that the Divinity had entrusted to him the mission to teach men to be better, by practicing virtues. The best man is the just, the one that does no harm to anyone. But how to teach the man to be just, to himself and to others? Very simple: teaching him what is the Truth and the Good, because who knows one and another thing becomes

good, just for this. However, as can be known, with certainty, the Truth and the Good? Through the analysis or examination of things that allow us to discover the essence or definition of each thing, knowledge valid in front of all. Thus we discover and proves what is the just, the beautiful, the useful, the good, the true, etc.. This technique of knowledge gives the truth, and is superior to knowledge of the Sophists, who were content with the verisimilitude, the appearance, the relative. Allows to constitute a Science that applies to everyone. And that bases in the certainty the conduct that the men should have in this life. The just is what realizes the best in the human nature, itself, and to others, practicing the good and avoiding the evil. The true knowledge reveals in what constitutes the just conduct, examining the various conducts and their effects on life. And the Law (Right) makes to respect the just conduct in society.

In the final words of his defense in front of the Athenian Court, Socrates makes on clear the supreme effect that the Just has: this is something not obscure in this life, and absolutely respected and satisfied in what will come after the Time: "There is no evil possible against a good man, either in this life or after death, and the gods are not indifferent to their fate "(Apology, 41, c). – Idem, idem pp. 108 and 109.

Plato. (428 - 347 BC) - Only the practice of justice in individual life and social life can ensure the salvation of some and others. To reinforce the idea that is preferable the life under the Justice, adding that even in this life the just man is happier than the evil man and unjust. And then Plato uses an extraordinary and serious argument, of endless meditation: the absolute sanction of reward to the just and of punishment for the bad is given, in the end, by the gods in the immortal life. Thus, the ultimate foundation of juridical order is the Divinity, who created the world and gave to it the laws. Every thought of Plato is based, evidently, in the certainty that human intelligence can arrive at the truth. Opposes to sophists and skeptics. He demonstrates this in his *Theory of the Ideas*. An example will allow a brief idea of this theory. The man lives in houses, and there is, in this world, a infinity of houses, different one from another, under a thousand and one ways. But all are houses. From where comes these possibilities to identify them, always, like houses, despite their infinite diversification? Is that all of them are nothing more than mere imitations diversified, more or less perfects, of an ideal type of house that exists in a world more perfect than ours, and that is, at one time, the perfect house and it contains all possible forms of the houses of our imperfect world. Now, the sage or philosopher is one who is able to come to the knowledge of this *idea* of the perfect house and shared, and thus, obtain a complete and true knowledge. Applied the theory to Law and Justice, the philosopher truly will know what constitutes one thing and another, and will apply this knowledge in the maing of the laws and the true State. (Idem, pp. 111, 112).

Aristotle. (384-322 BC) - Matter and Form, Potency and Act. In the eyes of Aristotle, all things of this world - all beings - are composed of matter and form. In philosophical jargon: the ontological structure of beings are composed of matter and form. Went beyond: he taught that this binomium allows, also, to explain the dynamism of the things of this world. (...) In fact (example cited), the statue will be done gradually. Thus also the seed goes making little by little the tree. It is as if the matter progressively modeled by the form, have in it the possibility to go from seed to a large tree. To that possibility Aristotle called of *potency*, to the large tree called of *act* - certainly because the full realization of the *po-*

tency is like having become *actual*, and not only *potential*, the *form* that was acting in the *matter*. *Matter and form, potency and act* - explain how the world is and how it evolves. Aristotle gave also the name of *nature* to the *form*. He could, thus, to say that the beings of this world are developing according to its nature, or that they act according to its nature, or that they seek to realize the potentialities of their nature, or form. With this could also say that every being, developing according to its form, had for objective or *end* (telos, teleology) realize its nature. The conclusion can only be that it is realizing its nature and following the inclinations of this is that the being is realized and reaches its objective: the full realization of itself. This is what is the Natural Law: that set of prescriptions, emanating from the nature of man, and that he must follow, in order to reach his purpose in the existence, which is the realization of his potentialities. To the Natural Law, Aristotle called of *just natural*. The *just legal* was born from what the legislator dictated, and it was *unjust* if did not respect the *just natural* (...). But the man lives in society: he is a "political animal". This requires to make clear the subject. The Law (Right) is a set of rules of conduct that men should to obey in their social life, in order that, in it, can be respected his nature. So the end of the Law is to ensure that, in social life, every man can find those conditions to realize his being; the Law seeks to give to each one what is his. But, give to each one what is his, is the definition of Justice. The Law has for objective the Justice. This is, thus, as we have seen, something linked to human nature, serves to it, to give to each one its own: this distribution is the Law that seeks to do, so that the equality reigns among all. It happens, however, that this equality in Justice does not mean blind equality, treating all individuals and situations as if they were identical. The equality of Justice is a proportional equality. This proportional equality, the Law seeks to realize in two forms: realizing the Commutative Justice and the Distributive Justice. For the first, seeks to obtain, in exchange relations, that there is equality in the proportion of the goods traded: thing and price, work and *salário*, and so on. For the second is aimed at obtaining the distribution of goods and State costs be done in proportion to the needs and merits of each. So, in one or in another case, it is shared to each one his own. (Aristotle, *Nicomachean Ethics*, 1.130, b, 30, 1.131, a, 5). (Ditto, ditto, pp. 112-115).

The Stoic Philosophy (Zenão of Citio, 336-264 a.C): God and the divine laws. The Stoicism had as the most fundamental philosophical problems, this: how to ensure the best life for men in this world? The answer could only be, of course, in what reveal their reflections about the world and man. Well, the universe, with everything that on it contains, is made by God, supreme intelligence (*Logos*). And not only is made, God impregnates every thing of this world, so that what exists is, even, a pantheism. And as God is the supreme Reason (*Logos*), the universe is completely made and driven by laws imposed by the *Logos*. These laws, being divine, are perfect, and, being perfect, they are unalterable. The universe is guided therefore, by necessary and fatal laws.

The man is part of the universe, and is, therefore, under the empire of the laws of the *Logos*. These laws trace their immutable destiny, so that everything that happens to man was wanted by the *Logos*. The happiness consists in knowing and to conform with the laws of the *Logos*; the unhappiness, in wanting to disobey them.

On the other hand, being part of the world and, therefore, of the Divinity himself, which impregnates everything, the man participates of this *Logos* or Uni-

versal Reason. So, his nature it is, also, endowed with reason and intelligence. And using this can discover the laws of the *Logos* which structure and direct everything. Is the correct use of the reason that gives to the man this knowledge. The Stoics said, therefore, that the Reta Reason (*Recta Ratio*) is that indicated the good conduct of men. The enemies of Reta Reason were the passions and, of course, the ignorance. The cultivation of Philosophy avoided one thing and another. (Ibid, pg.116).

The Natural Law in the Stoicism. Is within this total conception of the reality that should be pursued the concept of Natural Law of the Stoics.

The human reason, as we have seen, is able to know the laws of the *Logos* (or Divine Reason) that govern the structure and existence of human nature. However, the Natural Law is that part of the laws of the *Logos* that command the human conduct in the society. The fundamental rule is to live according to nature; and how human nature is rational, living well is living according to *reta reason* (*Recta Ratio*).

Noted, still, the stoicism that, being the essence of human nature the reason, and having all men the same nature, then followed, as of Natural Law, that all men are equal. The Stoic, moreover, saw, as a consequence of this equality, the cosmopolitanism of Humanity, transcending borders and time. The Stoic is the first igualitarian and internationalist to appear in the History. Another consequence: on the side of National Rights there is an uno Natural Law applicable to all: it is the germ of the "Rights of the People, today called "International Law" (International Right). More: where reigning consensus about any Right is because it is a matter of Natural Law, revealed by the *reta reason* (right reason). Finally, no one can claim ignorance of the Right that the right reason, present in all men, reveals, naturally, to all of them. (Idem, ibid, pg. 117).

The Stoicism and Natural Law in the Roman Law; Cicero and Sêneca. The stoicism exerted a great influence in Rome, facilitated by the austere psychology of the roman citizen who had built the Roman Empire. Is great its influence on personal ethics as well as in the Right.

Are due to Cícero the most precise conceptualizations of Natural Law in Stoics terms. Is what we see: "The law is the Supreme Reason, inherent in Nature, which commands what should be done and forbids the opposite; Reason that, acting on the thought of the man, is the Law, itself" (De Legibus, I, 5, 16-17). "The Natural Law is not what the opinion produces, but that which a force impressed in the Nature" (*De Inventione, II, 101*). But the famous text of Cícero about the Naural Law is this, vibrant and warm as if it were said now by the orator, despite the millenniums spent on it: "It is a true law, *reta* (right) reason, in accordance with the nature, present in all men, invariable, eternal, imposing with its command the duties, impeding with its prohibitions the bad actions. Of this law one can not decrease the value, is not permitted to derogate it in anything, nor can it be revoked; of this law we can not be dispensed neither by the Senate nor by the people. She is not one in Rome and another at Athens, even will in the future be different from now: on the contrary, all people will be governed, at all times, for that unique law, eternal and immutable. And God will be the only common Lord, and sovereign of all; of this law only He is the author, the interpreter and the legislator. And who does not obey it, will relegate himself on the largest penalties, although he may escape from the other punishments" (*De Re Publica, III, 22-23*).

Seneca is another great figure of Roman Stoicism. To him are due two or three ideas about Natural Law, in anticipation of what will be said, centuries later, by eminent legal philosophers. At the beginning of times, the humanity lived entirely under the lights of right reason, in happiness, equality and harmony. It was the Golden Age of humanity, perfect state of nature. But came upon the passions and corruption, and with them the Tyranny. To escape from this situation, the men celebrate a Social Contract, and create the State, in order to limit the Power and ensure the observance of Natural Law. (Idem, *ibid*, pg. 117 and 118).

Christianity and Natural Law. Starting the marking of our era, erupts in History the Christianity, with its message of Good News, transmitted in the Gospels. As we know, the Good News brings the answer and solution perfects to all the problems of man and for all times. Including for the Law (Right). The first reflex of Christian Doctrine on Natural Law occurs in the conceptualization of what is human nature: in the Christian vision, the man is a being whose nature is spiritual, and whose life is prolonged because of his immortality, beyond of the Time. Is clear that this revelation of a new and more complete image of what the man is, can not leave of to reveal, in turn, a new image of what is the Natural Law. Evidently, not will be a Natural Law adequately human that what, in their rules, do not dimension itself, by whole profile of human beings.

It is not only of a new adjustment cognitive between one reality (the being of man) and its juridical conceptualization (the Natural Law). The new vision of human nature has, of course, practical ends and effects, addressing itself, as addresses Christian Message, to the life and destiny.

See an example. It is undoubtedly, a Fundamental Human Right, coming from the spirituality of his nature, the need for the existence of an area of freedom, in the social life, in which that openness to the spirit and to the supernatural could be used by those who have it as a good.

The opinions adverse to the existence of these two dimensions of man can not refuse on the ground, the social space that interests them, since those adversaries can not establish in the certainty its negation. And even when the fans of these spiritual realities also could not prove or demonstrate with efficacy *erga omnes* – for resulting, perhaps, only of an option (Hans Küng, *Existet-il Dieu?*, Ed. Seuil, Paris, 1978, p. 658 et seq .) - the debate might result, in the worst case, by a doubt, whose search of a solution, in one direction or another, could not be obstructed, since none reason would sustain, justifiably, the closing of the question.

In doubt, subsists the opening and social space for the exercise of that Right of the Man, to whose contents the own nature inclines irremessibly.

It is manifest that the new Natural Law imposes its presence and its exercise, one or other thing could not be hidden, *maxime* in our days, when they constitute a gigantic social fact and a dynamic constituents of our very civilization. (Idem, *ibid*, pgs. 119-124).

The Natural Law in St. Augustine. The highest figure of the Patristic was St. Augustine (354-430 AD.). By his multiforme genius and the deep personal experience of the human condition, is a contemporary of all men, in all times. Theological genius, philosophical genius, literary genius, made the gigantic work of harmonizing Plato with the Christianity - the baptism of Plato. Augustine, pla-

tonic, and St. Thomas Aquinas, aristotelic, are the two great lines of Christian thought until the present. With Augustine we finish the study of Natural Law in the ancient world.

The Natural Law is part of the great order of the universe. The Eternal Law is the plan by which God orders and directs the entire universe. The Natural Law (Natural Right) is the impression of the Eternal Law in the soul of men, so that, there being engraved, the men can read it for themselves. The Divine Positive Law is the Law that God taught to Moses and the Prophets, and was also revealed to men by Christ. The Temporal Law is the Law made by the the State to serve the changing circumstances that are presented to different groups.

The novelty, perhaps greater, in the conception of Augustine is in the mode how he founded the Eternal Law, which is the basis of all other Laws. Says Augustine that the Eternal Law is made "by reason or will of God." This way of seeing had an enormous repercussion, through the centuries, about ChristianTheology, because it was understood that the Divine will made the Law, in the last instance.

Such an understanding reflected, also, in the practical life. In fact, if the Law is a work of Divine reason, then, like this, is immutable, and the man can discover it. But if it is a work of the omnipotent Divine will, then it can be changed by this, exceptionally - so that the man only could know it if God to reveal it. In the first case, we have a rational vision of the Law; in the second, the voluntarist conception of Law. In subsequent centuries, and in an atheist world, the voluntarist conception of Law will teach that the foundation of this is the will of the State, and not the right (recta) reason . (Idem, idem, pags. 124 / 5).

The Justice in Augustine. For Augustine, the Justice is that state of mind that, with a view to the common interest, attributes to each one his own value. It is flagrant the concrete vision of Justice in this definition. The Justice consists in a given situation of the dynamisms of the human soul. This dynamism puts order to things, with a view to the interest of all. And this interest consists in that each one has - note - what is proper to him, appropriate. Justice suits the individual person.

Still about the Justice, St. Augustine has another observation of the highest importance. Justice is giving to each one his own. But, the State only will live in Justice if it give to God a party who, in Time, is proper of Him, and that the Eternal Law indicates. (Ibid, pg. 125).

Augustine and the State. Augustine saw with his eyes the Roman Empire being destroyed by the barbarians. Why died the Roman State? Augustine, in his work *The City of God*, dedicated the last years of life to meditation of this hecattomb. Rome died because did not live under the Justice, did not give to God what is of God. The State, whose laws respect the Eternal Law, follows the way that leads to the City of God. The States that do not observe it, they build the Earthly City, which is of the devil, of the corruption, of the evil. Only survives the societies settled on Justice, that brings the order and the peace. (Idem, idem, pp. 125).

52 - Carlos Galves. The Natural Law in the Medieval World. The Middle Age is the historical period that goes from the IVth century to the 15th century of our era. It is characterized by the fact that the Christian Religion models all aspects of the life, private and public.

Gives the name of Scholastic to theology and philosophy that were taught in the schools of that time. In its magisterial transpired two great movements of thought: Augustinianism, or doctrine of St. Augustine, and Thomism, doctrine of St. Thomas Aquinas. There was an initial predominance of that, until the appearance of the work of the Aquinatense, thereafter reigned almost only the Thomism.

Until the 13th century the work of Aristotle - except part of the works of Logic - was unknown in the medieval world, even physically; did not have his books. It was left to theologians and philosophers Arabs (Avicenna, Averroes) and Jews (Maimonides) of moorish Spain, to translate and make known all the bibliography existent of that author.

Thomas Aquinas, with his own genius, realized that he could elaborate a Christian Theology and one Philosophy, better than previous ones, guided by the fundamental ideas of Christianity, and using the information contained in Augustinianism, in the Patristic, Aristóteles, and of the Arabs and Jews, in a unitary and harmonic system, structured around the basic intuition, collected by his own genius. The result is what is called Thomism, which became the unofficial, perhaps official, doctrine theological and philosophical of the Catholic Church. Aristotle and Thomas belong to the same intellectual family of the rationales analysis, lucid, profound and orderly. It has to Thomas as a condign successor of Aristotle, and as the greatest figure of the entire medieval thought.

Santo Tomás de Aquino and the Natural Law. He lived from 1224 to 1275, having belonged to the order of the Dominican Fathers. His works, which are of interest to our subject, are the *Summa Theologica*, *Summa against the Gentiles*, *De Regimine Principum* and comments to the *Ethics* and *Politics* of Aristotle. The conception of Natural Law of Aquinas is part of the big picture of laws that exist, according to him, in time and eternity.

The starting point is this: everything that exists wishes what is good for itself. This is the end that every being has in view in existence. However, *law* is an order which seeks, precisely, to achieve an end, a good, and is produced by the reason or intelligence.

The *Eternal Law* is the reason itself of God as mayor of the universe, that guide this to their ends. The *Natural Law*, or *Natural Right*, is the participation of human nature in the Eternal Law, and participation in two senses: first, because it represents that portion of the Eternal Law that orders the creature called man to his proper ends - and, second, because through his reason, the man has the capacity of to know this portion of Eternal Law, and so to judge the order of human things in the light of this Natural Law. The *Divine Positive Law* are the norms that God revealed explicitly (the Ten Commandments) to the men so that they could reach the eternal happiness, and, how they concern, also, to the supernatural world, the men could not know them by themselves. The *Human Law* is made by the man's intelligence in order to adapt the precepts of Natural Law to the social and historical circumstances that surround him. (The Human Law, in this action, may be unfaithful to the Natural Law).

All being wishes their own good: the Natural Law is intended to make possible that the human nature, in social conviviality, reach its good. However, how the jurist will reap what is good for her, and what constitutes the content of the natural rights of man? Answer of St. Thomas: the inclinations, or impulses, or tendencies, or desires of the man, show what is good for him: the impulse to self

preservation, the inclination to union of the sexes and procreation, the tendency to know the truth, the impulse to live in society, etc.. Now, see: from the first, flow out the right of legitimate self-defense; from the second, the right to matrimony, education of children; from the third, the right to seek and to tell and to communicate the truth; from the fourth, the right to social and political life. And so on.

(...) The good for human nature is the content of the norms of Natural Law. The basic precept of this says that "we must do the good and avoid the evil". It is a precept evident for all men, because it is the basic requirement of nature. The other precepts, all at bottom, application of this, are being explained by human reason, in its exercise in the history of Humanity. The emergence of new historical situations, the elevation of the level of the civilization and of culture, the progress of moral conscience, the emergence of intellectuals and morals genius - all that goes making the Natural Law be clarified and expand (example of expansion: the right to vote, natural right that only later was present in History, with the French Revolution). It should be noted, however, that this clarification always walks enrolled to finality and to the laws of the essential human nature, which always remains identical to itself. The historical mutability of man do not sack out him of the human species. Neither angel nor beast.

The "to be" and the "should be". Every thing, every being has its own nature (its "form", as Aristotle says), that is, its own way of being, which makes that this entity has such type of being (human nature = man) and not other (human nature = angel).

Thus, every being in this world, when entering in existence, already carries within itself – we can think in the seed of the tree - as that programmed its progressive development, towards the final and complete realization of its own nature: the large and fruitful tree.

In inferior beings to man, the march toward that end is controlled by automatic dynamisms, which make that the way have to be followed fatally.

In entities provided with intelligence and will - as the man - this ontological movement toward the ultimate objective is realized by the will guided by intelligence: this sees what is convenient to the realization of the potentialities of human nature, and says to the will what this should do in order to realize this nature.

So, what "**should be**", which guides the good conduct of man so that he can develop his *being*, is taken from human nature or *mode of being* of the man: the "**should be**" comes from the *being* and realizes the *being*.

But the man lives in society, in relationship with others, and the realization of this "**should be**" is imposed or assured by society, through rules of social conduct. The fundamental content of these is revealed by the Natural Law.

The value. On the other hand, the dynamic line, programmed from the beginning in the nature of the *being*, in order to realize its proper end, the unfolding of its potentiality, will become this *being* even more complete – more *being*, and therefore, better, more valuable .

Thus, it is from the own nature of the *being* that goes emerging the value of the *being*, in the proportion that goes realizing itself, until to reach its maximum of value, which coincides with a maximum of realization of its *mode of being*.

It is possible to establish the hierarchy of the different *beings*: it is enough to put them second they possess attributes more and more perfects. Inside the human species, it is possible to place the men according to their value.

Moreover, the classification in the hierarchy of the *beings* and, therefore, of their values, gives, besides the intrinsic value of the *beings*, its value relative to the other *beings*.

Being and *Value* go, therefore, together. The Right tries to realize, in society, what is valuable for the men - imposing or assuring an order of **should be** that permit to realize their values. (Idem, idem págs.126 to 130).

Gregory of Rimini. Gregory of Rimini (born 1358) was a student of Ockham. However, not adopted the theory of divine voluntarism. On the contrary, he reaffirmed the structure of Natural Law: the basis for this is the rational human nature, where it will be searched by the intelligence of man. And here Rimini brings something new.

Rimini introduces a distinction between *lex indicative* and *lex imperativa*. That is born of the *Divine Ratio*, and this of the *Divine Voluntas*. That shows what is good and what is bad *in itself*; this only commands *what we should do*. And *what we should do* is that what was shown and is in accordance with reason.

And as the good and the bad reside in the very nature of things, the human intelligence can lose one and another thing: it is able to discover what is *the good* and what is *the bad*. And how this knowledge is so objective and obtained by the only use of human intelligence, the consequence is that this result always would be obtained, even if, hypothetically, God did not exist. Rimini, thus, establishes with greater clarity that one can discover the Natural Law from the principles obtained of the works of pure human reason: Natural Law layman. Rimini anticipates Hugo Grotius.

The Justice, the just solution to the cases, is something that can be found by the only use of human intelligence. And it has the intrinsic power of to impose itself before any intelligence, because it is daughter of it. (Idem, idem, pp. 133).

Francisco de Vitoria (1483-1546). Natural Law and International Law. Dominican religious, was a thomist, and was with the Natural Law of St. Thomas Aquinas that raised the entire building of this new Right (Law) - which he called *Jus Inter Gentes*, and that we today call of **International Law**.

The Natural Law gives the principles and the *recta ratio* applies them to new realities. The Prof. Alfred Verdross (*Filosofia del Derecho Occidental*, ed. Univ. Mexico, 1962, p. 148 and 149) understood the basic elements of the framework and construction made by Victoria:

a) The *Jus Inter Gentes* is that part of Natural Law, which regulates the relations between the nations and the individuals of the earth.

b) The whole world composed one unique concrete juridical community. What it communicates that character is the Natural Law, which is based on the essential nature unique of that whole and of the elements that compose it, men and things.

c) The basis of society is not the religious faith, but the Natural Law: all men, independently of their faith, have the same social nature. Depends of them the establishment of each state Power.

d) The States, whose foundation is the Natural Law, are connected together by Natural Law, because they have the same nature. The Natural Law is that irradiates the juridical order that should reign among them, and which is expressed in the *recta ratio*, customs and treaties.

e) Neither the Pope nor the Emperor have titles to the dominion of the world, because neither God nor the peoples gave them that right.

f) The Community of States forms a natural unity for the communications and for the trade between States and peoples. It is against the Natural Law to impede trade between States and peoples. It is against the Natural Law to impede the trade to the foreigners or its regular admittance into the country.

g) Seas, rivers, ports, etc., are common things of all, as flowing after of the necessities of the nature of things of navigation.

h) It is not just the war that is made to extend the religion. The only basis for a just war is an injustice suffered.

i) A State may interfere in another State to undoing human rights violations.

j) The New World Indians, so that they are endowed of a rational and social nature, are authentic protagonist of right, like any man, and independent and free. (Idem, idem, pp. 135-138).

53 - Carlos Galves. The Natural Law in the Modern World (Reason and Science - experience). The modern world is the historical period that goes from the 16th century to the late 19th century. It has a physiognomy profoundly different of previous periods, including that which concerns to the mode of conceiving the Natural Law.

The spiritual atmosphere of the Modern World is characterized by that received of the Renaissance, and developed powerfully: the belief in the value of the individual man and in his potentialities. The dynamism that this idea communicated to men, was something gigantic, which is communicated to all sectors of culture and existence, and comes until today.

As for the exercise of the intelligence, two ideas were its motor: that the human reason, alone, can arrive at the truth, and use of this for the benefit of man; and that the Sciences should concern itself only with concrete things and facts, not with abstractions.

Both these ideas had application in the Philosophy of Right of this time, and, in fact, molded the Natural Law of modern times, in all its aspects.

This is what the Natural Law, which the Modern World has produced, has these characteristics: it is a *layman* Natural Law (made by secular philosophers, and not by theologians, whom practically left the scene), *rational* (use only what gives him the human reason, and not the Gods or the Divine Revelation), working only about the *human nature* (and not more about the universe and the transtemporal life), *pragmatic* (worried about getting truths applicable in practice), for the benefit of the *individual man* (personalism that may fall into individ-

ualism), in order to ensure their freedom (*liberalism*), because he is proprietor of previous rights to the State (*innatism*), being that this results (*voluntarism*) of a pact or social contract (*contractualism*) created by the citizens.

These are the distinctive notes most present in modern Natural Law. Of course, there are the large contributions from personal mark of his great authors. And along with exaggerations and errors there is, especially, during the period, the flowing of the currents of equilibrium, enriching of jusnaturalist vision. (Idem, Idem, pp. 139 and 140).

Luther and Calvin. Luther (1483-1546) teaches that only the faith gives salvation, and only have faith those to whom God has given it, and therefore are predestined to salvation. To these does not apply the Law (Right), because they always act well. To the others, to the bad, that it is designed, to intimidate or to punish them with penalties: so the coercion or sanction is not a moment or element of the Law (Right), but is its substance itself (*Michel Villey, La Formation de la Pensée Juridique Moderne, ed. Montchrétien, Paris, 1968, p. 291*).

Calvin (1509-1564) stipulates that, in the perfect Christian, the Natural Law is a felling of the consciousness, that discerns the good from the evil. As to the corrupt, not predestined by Divine grace, it was necessary that God, for the Law Revealed or Decalogue, taught them the Natural Law. Moreover, because of the badness of the great majority of men, there must be a Positive Law, for assisting in the application of Divine Law, moving away what difficult or impedes this. The Power must be theocratic and strong.

Hugo Grotius (1583-1645) The Natural Law and the Wars. The Wars were the biggest problem then. But, by war, Grotius understood: 1) the *public wars*, fought between two or more States, 2) the *private wars*, fought between particular persons, such as murders, kidnappings, duels, all forms of violence etc... 3) the *mixed wars*, fought in the interior of the country among private groups and the State (for example.., internal religious conflicts). By studying these three kinds of war, Grotius passes on almost the whole field of Right, public and private; and therefore some authors understand that *De Iure Belli ac Pacis* (From Right of War and Peace) is whole system of Law (Right), and not just a work of International Law or Law of the People (*Michel Villey, op. Cit., P. 609*).

Solving the problem of the wars is, not only discipline them when they occur, such as, specially, to remove its causes and impede their advent, giving a just solution.

Who could do it? With the religious division of the Christian peoples, was no more recognized the authority of the Pope. With the emergence of the new nations, fragmented the ancient Christian Roman Empire, and the new one national sovereignties did not recognize more a common Emperor.

Grotius believed to have found the solution, which, by their nature, could not be denied by anyone.

This solution consisted in the application of Natural Law to the conflictual problems. For this reason, the Natural Law would be extracted from an undeniable fact: the rational and social nature of all men.

And this extraction would be done through of the use of two instruments also irrefutable: the *reason* or human intelligence, and the lesson of *experience*. In

fact, the verification of what is Natural Law, is obtained by two ways: by human reason, rational and social - and through observation of what are the norms of Law that all men render obedience, because what is of general observance may only have by cause a general cause, and nothing more generally to all men than their common nature.

The Natural Law, based on human nature is immutable, like this, and has no relation with any religion, nor shall it subordinate to any national Power. Only has with the nature of men. Moreover, the Natural Law is that makes possible the sociability of men, satisfies their *appetitus societatis*. Therefore, the Natural Law rational, social, secular, pragmatic. (Idem, idem, pp. 141 and 142).

Hobbes. Thomas Hobbes (1588-1679) had a long life in an England lacerated by civil war, caused by the dispute over the Power: between the King and the Parliament, between the supporters of Absolute Monarchy and supporters of Individual Freedoms. Also find on the human nature the explanation and the solution to social and political problems of men, and, therefore, to of their country. But, differing of their predecessors, the human nature, that the cruel and original eye of Hobbes saw, is something horrible and tragic. The man, by his nature is, an evil being and antisocial. He is a being who believes only in force, in the idea that everything belongs to him and can do everything he wants. That is why the men live in permanent conflict with each other - man is wolf to man, *homo homini lupus*. And do not think that this human condition is something that exists only in men in the early days of human life on Earth; no, it's a situation that is manifested in man every time that, in a society, there is civil war, or that when the State loses its power. In this situation, there is no Law; in this war only prevail two principles: the strength and astuteness. One only idea leads the men: to preserve their own life, no matter the means.

But this same situation turns out to instill in the men the idea of seeking peace - because in the war may find death. The human nature is worked by an instrument even more powerful than their aggressiveness: the instinct of conservation of life. And beyond the instinct has the intelligence. Then begins the process of State formation, which will impose the peace, suppress the wars and conflicts, and will ensure the life and the enjoyment of the goods and property.

(...) The idea of seeking peace, dictated by human nature itself, is one fundamental natural law. From it flowing out other laws, that express how should be the human conduct in order to live and preserve the peace, and encourage all who live in society; respect for property, respect for contracts, respect for individual liberties etc. These last laws constitute the natural Rights of man.

Having transferred all his rights to the State, it is clear that the individuals will only have, in *civil society* in which entered in search of peace, those rights that the State to grant to them through the *laws* edited; the individuals will only have, in the State, those Rights that the *Positive Law* of the State will give them. The content of Positive Law is all that is useful for peace, and with this becomes content of State Law some Natural Laws, as the family, the equality, the property, the contracts etc.. But they only worth, not because they are Natural, but because were placed or imposed (positivized) by the State.

The state power of legislating is total. The State legislates about earthly subjects, and also about external religious cult. Similarly, legislates about citizens' opinions - because the men act according to what they think. The Ancient Philos-

ophy is prohibited, because the mind of the citizen must be one *tabula rasa*, in which the State writes its doctrine.

But, if it is the human nature that lets see all this, why not executes this plan from the beginning? Why drops in a *natural state*, and does not come, immediately, in the *civil state*? It is because men are not like bees and ants, which automatically comply the natural impulses. The men are free, and more dominated by their passions than by his reason. Hence the necessity of a Authority stronger than anything, that instills terror and applies penalties to men: Hobbes named it Leviathan - the most powerful monsters of the earth, according to the Bible.

John Locke (1632-1704) has a clear vision, harmonious and optimistic of the Right (Law) and of the State. And so, because of the conception that he made for man and human nature. With it, build, for ever and ever, that greatness which is, in his deep inspiration, the *Liberalism* - whose only fault is not working well in reality: myth, that does not exist, but which is always an ideal pursued.

Hobbes saw the men as being true beasts one towards the others. Locke understands that the observation of the facts reveals that the reality is diametrically opposed: the men are substantially a rational and good beings, and who conduct themselves as such.

The study of History reveals that men living in society, even before the appearance of the State. This is the *natural state* of man. In this state of nature, man is guided in his conduct by the Natural Law. This law is revealed by human reason, on thinking about the proper nature of man. This law structures the natural society, showing which are the Natural Rights of all men: the right to life, liberty, property, equality, independence, happiness. And it is in an ambient with such characteristics that men go living, when in a state of nature: free, independent, equal, peaceful, secure - realizing the potentialities of their own essence. In all, guided by the spontaneous exercise of his reason. There are no Powers, be Legislative, Executive or Judiciary.

Locke, the State and the Natural Law. Occurs, however, that this state of nature, or pre-political, is not perfect. There are always some men who do not have an exact knowledge of Natural Rights, some others who, carried away by passions, violate them - so that the order is not respected, and violence erupts, insecurities, losses, among individuals. And as all are equal, any infraction can not leave always be something unjust and grave.

It is to prevent these evils, to ensure that the Natural Rights of all are respected, to enable everyone to enjoy the freedom, equality, security, in the existence, that the men founded the *State*. This, yes, born of a *social contract*, which establishes the finality, the structure and conditions of the State activity.

But what is important is, that by creating the State, the men retain all their Natural Rights, they lose nothing, nothing transfers to it - so the State only has by mission to prevent offenses to the Natural Rights of each man (natural subjective rights). The State must be guided by the Natural Law. What is given in confidence (fiduciary) to the State is the duty of care for the Natural Rights.

Locke and the Positivation of Natural Law. The State promulgates laws (Positive Law) but these do not pass nor can pass of mere positivation and guarantee of Natural Law. Since no one can transmit more rights than has, the State has not arbitrary power over life, liberty and property of citizens, because in the state

of nature the individuals had no such rights in relation to each other, and, in addition, to each individual the nature gave rights only to his own preservation. The Legislative Power has no more powers than the citizens have, who create it, and that the Natural Law indicates. The laws must be certain, general and published. Can only be applied by judges pre-constituted, and elected by the people.

The sovereignty stays with the people who do not transferred it. The State is, therefore, democratic. Locke is the first theoretical systematic, of *Modern Democracy*. And as the State is only intended to serve the Natural Rights of citizens – not having ever been a pactum subiectionis - Locke is, also, the founder of *Liberalism*: "The end of the law is not to abolish or to restrict the liberty, but to protect and increase it."

The State receives from the people in fiduciary (*trust*) the powers. The fiduciary falls, automatically, when the State moves away from its fundamental objectives. Whenever this occurs, the people has the *Right of Revolution*, to reestablish the normality in the life state.

Locke: Natural Law and Christianity. Locke thought that the laws revealed by Christianity constitutes the Natural Law for all Humanity, and not only for Christians, because in them is present and rationalized all the Natural Law, in its integrality - something not found elsewhere. (Idem, pgs.145-148).

The Philosophy of Spinoza. Benedict Spinoza (1632-1677), born in Amsterdam, was of Israelite descent. He is one of the greatest philosophers of all times. The philosophical conception of Spinoza was qualified of pantheist: everything would be God, or divine. In any case, is the preoccupation of Spinoza to know what is, really, in the true sense of the word, that exists, which leads to his conception of God, Nature, Man and Natural Law.

When can one say that a being has the plenitude of existence? When he does not depend on any other to exist or to be; when he has in himself, so to speak, the cause of his existence. Well, that being is God only, only He has the Existence Absolute, Perfect. Everything else depends on Him for to exist. So, are created by God and kept for Him in existence. Therefore, participating in some form of God. This is the signal said pantheist of Spinoza.

Spinoza and the Natural Law. To the being of man were given: the life, the spirit, the reason, the will, the freedom. With these gifts can realize the kind of existence for which he was created: and these are the instruments and the dynamism to it. They constitute the Natural Law. (Idem, *ibid*, pg. 148).

Leibniz: The Natural Law is created by God and is impregnated by the Charity. Godofredo Wilhelm Leibniz (1646-1716) understood that the Right is not something that exists, in this world, isolated from other things and beings. On the contrary, it is connected to everything else. The Right can not limit itself only to the external conduct, it would be equivalent to amputate a whole side of human existence. Moreover, the Right can not limit itself only to the earthly aspect of human life, by ignoring the transtemporal life, because this would be equivalent in ignoring a serie of terrain rights and duties, besides to separate, arbitrarily, fundamental parts of reality. The Natural Law is created by God, like other beings, and is impregnated by the Charity, since that the Supreme Reason, which includes everything, is, also, the Supreme Love, which harmonizes everything. (Idem, pg.151).

Leibniz and the Justice. Justice is more than giving to each one his own: is to do good, is the science of happiness. The highest Good is God; so, love God (*pietas*) is the *Perfect Justice*, which corresponds to the *honeste vivere the Corpus Juris Civilis*. Just below it, as comprehension and goodness, comes the *Distributive Justice*, which determines to give to each one his own, *suum cuique tribuere (aequitas)*. And below, the *Commutative Justice (ius strictum)*, which determines do not prejudice to anyone (*neminem laedere*). This last is the Right of individual ends; the immediately anterior, is that informs the political and social ordering. The conception of Leibniz about the unifying and simplifying power of reason – which corresponds to the acquiescence of reality - leads him to teach that it is perfectly possible to construct a Science of Right una, clear, systematic and rigorous: just stick to the fundamental principles and from them to deduce the rules that, given their basic comprehensiveness, do not support exceptions. (Ibid. 152).

Thomasius. The Illuminism. The Natural Law: the honest, the decorous and the just. Cristian Thomasius (1655-1728) discusses the theme of Natural Law and in special the particular characteristics of the different types of norms which regulates the human conduct. Accentuates that the search for the ultimate utility to the man is what should animate the scientific research. He is a spiritual son of the Illuminism (*Aufklärung*). The Illuminism is not a philosophical system or a school of thought; it is, before, a posture or intellectual atmosphere, which had great vogue in Europe of the 17th and 18th centuries, and which was characterized by having the most absolute confidence in the powers of the human reason, with the use of which the men could solve all the problems of existence, and emancipating from the dead weight of Tradition and of the Routine, and coming to occupy themselves with practical and useful things for their lives. The roots of this state of spirit comes from the Renaissance.

The purpose of all human activity is to get a long and happy life; and this the man can reach if he obeys the precepts of conduct which are dictated by reason or human intelligence. These rules of conduct are in the broadest sense, the Natural Law, which is, as said, work of reason, the result of a "reasoning of mind calm." The Natural Law, in the broadest sense, catches all the rules of conduct elaborated by the reason, which concern to what is *honest, decorous and just*. The Natural Law, in the strict sense, includes only the rules of conduct relating to the practice of what is *just*.

Thomasius embarks then distinguish between these three types of rules of conduct, in order to isolate the particular characteristic of the *justum*, or of the juridicity of the Right. Both, the *justum* as the *decorum*, concerning to the relationship of the individuals and with each other, are *social norms* (intersubjectivity) - the *justum* giving to each one *his own*, the *decorum* indicating what is *convenient and appropriate* among the men. But they differ from each other, because the just is applicable, if necessary, under *coercion*, while the *decorous* has no *coercion*. As for the *honestum*, which regulates the conduct of each individual *to himself* (Morals), differs, in turn, of the *decorum* and of the *justum* because these discipline intersubjective conducts, that without coercion and this with coercion; and also because the *honestum* happens within the consciousness, while the *decorum* and the *justum* take place outside of social conduct.

What characterizes, therefore, the *justum*, or the juridicity, or the Right, are the notes of *intersubjectivity*, exteriority, *coactivator*.

But from these distinctions stand out others consequences, because Thomasius, as a good iluminist, works, also, with practical purposes - and their distinctions are intended effects: existential, social, political. If the juridical conduct is exterior and coercive, it follows that the interior conduct of the man does not fall under the jurisdiction of the Right. Then it follows that this part of human life, that takes place within the consciousness, can not be reached, neither disciplined, nor coerced by the Authorities, civil or religious: must be freedom of thought and religion.

The end of knowledge is to find what is useful to humankind. Well, the instrument of knowledge or of science is the thought. So that the freedom of thought is an essential condition of the creation and development of sciences and useful things for men. (Idem, idem, pp. 152 and 153).

Wolff. The State. The Natural Law: Universal and Immutable. Solidarity. Christian Wolff (1679-1754) What's interesting is that he is one of the few philosophers of Right then that says, clearly, that the end of the juridical order is the human individual - each individual. This view of the subject made him treat another new matter, in language almost actual: the juridical duty of the man to help the man, Distributive Justice.

Their books have had great audience. The main ones are: *The Natural Law studied by the Scientific Method*, in eight volumes, published from 1740 to 1748, and the *Institutions of Natural Law and of the Gentiles*, in which all the obligations and rights are deducted from a mode rigorous and continuous of the human nature itself, of 1752. Emphasizes the rationalist taste.

The basis of the conception of the Wolff's Law is not this or that aspect of human nature; is the whole man, body and soul. This human unity, is, moreover, dynamic, and all their actions should have by finality the improving of the human being. It is, therefore, a Natural Law that the man has a conduct to refine its nature, and avoid the acts that can harm it. Well, if has to accomplish that purpose, the man has the right to the means that enable him to reach them: it is the Natural Law, which originates, therefore, in the natural law.

Occurs, however, that no man is sufficient unto himself. To be held, need the help of his fellows, with whom he joins in society and exchanges benefits. Thus, the man must not only seek his improvement as he must also contribute to the improvement of others. This collaboration should not harm the donor, nor should occur when was superfluous to the donatory. The man must first take account of his realization, then, contribute to the others, and should serve them, when they need.

Wolff believed that the human nature was universal and immutable, so that the Natural Law, that governs it, is universal and immutable. And the Natural Laws, which that law ensures - as means relatives to the reach of the end of the Law - are, also, universal and immutable. Believed, therefore, Wolff, that was possible to deduce, with mathematical rigor, of the Natural Law, all the Natural Rights concerning to the man's conduct in this life, considering the means to reach its end.

The men are equal, whence flows that have equal rights to liberty, security, self-defense. The State is based on the Social Contract, by which men discipline the cooperation necessary for the improvement and progress of all; and this puts

limit on State activity. The Natural Law obliges the subjects, but also obliges the State. The basic principle that the man must help the man, also based the relations between States. That's what Wolff calls of *civitas maxima*. Its purpose is the improvement of all States. (Idem, idem, págs.155 and 156).

THE PHYSIOCRATS. The Wealth of Nations (agriculture) and Natural Law. The Natural Law: The Natural Order placed by God. (...) We have seen in this Point (Natural Law), Philosophers and Jurists emitting their opinions about the Natural Law. Well, one of the main tasks that would take care the correct application of Natural Law would be the good material life of men, the just distribution of goods between them. It is strange, therefore, that until now has not heard the voice of any economist about. This lacuna, however, is rescued in the 18th century by one of the major important currents of economic thought - the School Physiocrats. Its founder and major figure was Dr. Quesnay (1694-1774), medical of Madame Pompadour.

The theory of the Physiocrats starts from the preoccupation of to know how to make economically rich an country (theme to which would dedicate, with wider genius, Adam Smith, soon after). But as they lived in an medium and a time - the Iluminism - in what was searched the major explicative frameworks, revealed by human reason, they tried to give a complete answer to the theme, descending to its foundations. And so they had to touch the Natural Law.

Only agriculture enriches nations (this, of course, reflects the economy of the time, when there was not yet erupted the Industrial Revolution). Soon, the intensification of agriculture makes the country richer.

How? Here enters the vision of the whole, intended to conduct the general convictions in favor of the School. GOD submitted all that exists - the beings of the nature and the human world and social - to a NATURAL ORDER: the NATURAL LAW that governs everything. The Natural Law comprises the PHYSICAL LAWS (which govern the infra-human world) and the MORAL LAWS, in which is included the NATURAL LAW (that governs the man and the societies). Those governing deterministically, while these do not have the determinism of physical laws. (Emphasis added.)

In any case, following the physical laws and not contradicting the moral laws, the man realizes the Natural Law, because, the Natural Order PLACED BY GOD, which is, of course, that serves him best. (Emphasis added) .

Everything is, therefore, in making that, at all, act the physical laws and moral laws, constants, ones and others, of the Natural Law.

Well, this is the function of the Right (Law). This does not create the normative order of human conduct; but, only, copy or declares what contained in the Natural Law; and obliges the human conduct in order not to disturb its action in the physical world, and to realize their orientations in the moral world (social and human). The Natural Order is the supreme rule of all human legislation and of all conduct: civil, political, economic and social.

So, then, are the rules extracted, by the reason, from the natural world: physical and human, that should guide the human legislator, in order to have the best government possible: a Law (Right) taken from the nature. (Ditto, ditto, pp. 158, 159).

Kant. The Kantian philosophy. Immanuel Kant (1724-1804) constructs, too, his theory of the Law from the human nature, evidently as he sees it. He is an extremely original jusnaturalist. There are two absolutely irrefutable facts in human life: the man has the faculty of knowing things - is the fact of *knowledge*; the man, in his life, has *moral conduct* - is the *moral fact*. In the *Critique of Pure Reason*, Kant studied the fact of knowledge, and what the man can know. In the *Critique of Practical Reason*, Kant studied how must be the human conduct (moral and juridical).

Kant and the Critique of Pure Reason. By examining human knowledge theoretical, or pure, Kant concludes that: 1) Private Science (Physics, Mathematics etc..) are possible, as rational sciences - but possible, not as pure knowledge of the extra-mental world, or reality itself - what he denominated *noumenon* - but as knowledge of objects constructed in accordance with the laws or structures of the human spirit; knowledge, therefore, of something derived from the mixture of the reality with the laws of thought - what he denominated of *phenomenon*; 2) The Metaphysics is impossible, as rational science, since it intends to deal with no sensibles things (God, soul, immortality, freedom), that are not susceptible to be observed in the experience of life, not having, therefore, foundation on the facts of to generate demonstrations and certainties: can not the Metaphysics, scientifically, to prove the existence of God, Freedom, and the immortality of the soul. But can not - added Kant - to prove the absence of such things, because it would be to make negative Metaphysics, or on the contrary.

Kant and the Critique of Practical Reason (Moral Duty: Categorical Imperative). Now, what about human life with all its drama, if it can not dispose of these fundamental certainties? By examining the practical human knowledge, or used in the tasks of daily life, Kant concluded that: 1) there is an undeniable fundamental fact in the lives of men - the necessity to observe a moral conduct, otherwise would not exist humanity and society: this is what he called the *Categorical Imperative*, which says that every duty must be fulfilled; 2) this imperative says that "we must proceed in all our actions so that the rule of our conduct might be taken as a law or rule for all"; 3) well, the total compliance of human duty requires that there be freedom, the immortal soul and God. It should be noted, however, that this teaching of practical reason are not absolute truths (because, otherwise, the Metaphysics would be possible) - but only *postulates*, that is, presupposes that exist as absolute truths, as if this were not, the human life would not have sense, neither organization, nor value.

Kant, the moral fact: the freedom in the man. We can come to the Right (Law). The Kantian conception of the Moral and of the Right is based on freedom. An examination of the entities of this world reveals that only the man has a free conduct. Everything else - the world of Nature - live under the empire of determinism. Kant establishes a radical distinction between the world of Nature and the world of Spirit. But the examination of human behavior reveals more, that the freedom is only good when its exercise does not affect the freedom of others. This is the moral conduct - the moral fact. The fundamental rule of the Moral is, therefore, 'you should use of your freedom so that it does not harm others' freedom'. Or, in Kantian language: "You must use of your freedom second a rule, or a route, which can become a universal law of conduct, that is, for all."

Kant: the Freedom in the Moral and in the Law. Distinction between Moral and Law. It is in the way of realizing that *must be* of freedom that are dis-

tinguished the Moral and the Law. The man truly correct, ethical, comply with his duty by pure respect to his duty; does not seek to reward, or other purposes, nor acting under coercion. His desire is purely moral. Already the Law is content, itself, with that the man makes, at least, that his behavior coincides, externally, with what the law or the rules say – did not care that does it for the love of duty, or to escape a penalty, or to benefit himself. The Moral is something internal to the conduct; the Law is mere exteriority. On the *must-be moral*, the man obeys the *Pure Imperative*, which dictates his ethical conscience; on the *must-be juridical*, the man act for external reasons to his consciousness (reward, penalty, etc.). The Moral, thus, is autonomous, and the Law, heteronomous. The Moral Imperative is Categorical: the duty is accomplished because it is duty; the Juridical Imperative is Hypothetical: the duty is accomplished as a means to reach other purposes.

Kant: The Law and its purpose. Interests us, here, the Law, as a rule of conduct, in itself. 1) *The exercise of freedom* - The mission of the Law is to discipline the exercise of freedom of each one, inside the social life. The Law, as we have seen, deals with the exteriority of the conducts, because it is sufficient to social traffic. Thus, the task of Law is to obtain the external coexistence, pacific, of the freedoms of individuals. Or, in Kantian terminology, to get that everyone obey this imperative: "Act externally in such a way that the free use of your will can conciliate with the exercise of the freedom of all others, according to a universal law (that is, valid for all members of society)". 2) **The form in the Law** - as can be seen, the Law is not characterized by treating, privately, of this or that matter or subject. It intend, only, that all the matter treated by the Law, will always be treated in a manner that allows, always, the coexistence of wills or freedoms of all. It is, therefore, evident that the Law is something *formal* - which is limited to impose a particular form (the *must be* of coexistence) to any matter treated by it. It is observed, of what has been exposed, that the notion or definition of Law is built only by the recourse to pure reasoning, or the use of reason, and applies to any Law – present, past, or future.

Kant: The Natural Law and The Civil Law. But the Law can be found in two states or different situations, what Kant calls the *state of nature* and *civil state*. In the natural state exists the Natural Law, to which Kant gives the name of *Civil Law*. In the *civil state*, there is the *Positive Law*, which, by being created by the State, Kant denominates for *Public Law*. The Natural Law, or Civil, is dictated by the reason, *a priori*; the *Positive Law*, or *Public*, is dictated by the State.

1) *The Natural law* - Let us consider the Natural Law, or Civil. With it is that appears the notion of the "my" juridical, which is characterized by the fact that I have "possession" of something: the possession gives right to the possessor. For to have possession it is necessary that the object being external to the subject, and possible to possession for him. The possession imposes on all others to abstain from offending it. The "my" juridical is, therefore, logical condition of the subjective right and of coercion or sanction possibles. But the state of nature is of temporary and precarious juridicity: has no judges, nor the authority that emanates from them.

2) *The civil state(Positive Law or Public). The State.* - However, the state of nature is logical condition, in turn, from the civil states. With effect, the possession gives the right to want the respect of others about the "my" juridical, and to make sure that, it is necessary the advent of the State, with its legislation and authority: what was, in natural state, precarious or temporary, it becomes perempto-

ry or guaranteed, in the civil states. But the civil society, as we see, does not create the *meum*, only ensures it: the nature and the natural society is that indicate and determine the Natural Law. The State has, therefore, as a reason of being, the coercive defense of the rights of its members. The subjective rights, preexist to the State (the State does not create the Law).

3) *From the Natural Law (natural state = Civil Law) to the Positive Law or Public (civil state). The Freedom.* - Note that in performing this protective task, the State is safeguarding the freedom of all, in their harmonious and universal coexistence. But the freedom is of the substance of man, is what constitutes the humanity of man. Soon, the men have a duty to leave the natural state and enter in the civil state, because only in this realize well their freedom, and, therefore, their existence as men. That is the own finality to each human person. Constitutes an injury to the human person to use her as a means and instrument for any other purpose. A person has his end in himself.

Kant. The Law and coercion. The Law (Right), understood as the possibility of coexistence of the spheres of freedom of each person, is that explains the legality of coercion or sanction: the coercion is justified against anyone who goes against the freedom of others, because it represses that freedom badly used in order to reestablish, in its entirety, the freedom attached. The necessity of the coexistence imposes the coercion.

Kant. The Law and happiness. There is not a concept of happiness that can serve universally (= for all) as a principle of Law, as principle for making laws. Each one has his own concept of happiness. That is why the Law only can be formal, and only to ensure the freedom of all (coexistence). Enables the coordination of the search of happiness for each individual, as each one seems better. (Ditto, ditto, págs.162-166).

The Law in Hegel's system. The Law belongs to the *World of the Spirit*, and, therefore, interests us here, the third great moment of the evolution of the Idea, or Reality - the moment of the *Spirit*. However, that moment, like the others, develops itself obeying the triad (thesis, antithesis, synthesis), and so, for this passes, in turn, for three moments: *Subjective Spirit*, or of the *individual consciousness*; *Objective Spirit*, or of the *social life*; and *Absolute Spirit*, or of the *consciousness that if thinks in itself*, where the *Idea*, or *Absolute Being* reaches the perfection in everything (we would say that it reached, then, the *perfect ontological state* in all aspects, covers everyting, is God).

In which of these moments or submomentos of the Spirit appears and exist the Law? At the time of the *Objective Spirit*, which is the time of the social: the Law is, in fact, a social thing, produced by the spirit. That moment, in fact, is that in wich the Spirit establishes and becomes progressively deeper the social relations between human individuals.

But, following the law of the triad - which presides over all that exists - the Objective Spirit performs such task in three stages: the *Law*, the *Moral*, the *Ethicity*. In the *Law*, the social relations are formal, abstract, without relevant attention to the interiority of wills: really, to the *Law* is enough, simply, the harmonious and exterior coexistence of individuals, without perquirir of intentions. In the *Morality*, the relations between the individuals take into account the interiority, or intimacy, or the intention of the wills. And in the *Ethicity*, the individual wills and the well coincide, perfectly, and thus, we have the perfect social rela-

tionship - the universal social well and the individual well, coincide, for everyone. All the men are realized as a person, and in freedom.

At the moment of the Law, the individuals find the guarantees for their freedom on the *property*: the things are function of people's lives (what is a profound vision of the role of the property in the human existence). And of the existence of the property is born the contract: for it, one freedom recognizes the existence of others freedoms, and so the property can pass from one to other individuals. When the individual wills coincide in the free universe of individuals, we have the *Law*, and when they do not coincide we have the *Non-Law*. This may be civil illicit or penal illicit, that bringing indemnity, this bringing penalty.

Hegel and the Natural Law. Here, in his own words, the Hegel's understanding about the Natural Law: "The expression *Natural Law*, which usually designates to the philosophical doctrine of the Law, is ambiguous: it means that the Law exists of a *natural mode and immediate*, or it means that it is determined by the nature of the thing, that is, for its idea".

The first sense is what, commonly, was used in the past; and simultaneously was invented a *state of nature*, in which should occur the Natural Law, while a situation of society and of State demanded, it was said, and included, a limitation of freedom and a sacrifice of natural rights.

But, in fact, the Law and all its determinations are based on *free personality, self determination*, which is the opposite of *natural determination*.

The Natural law is, therefore, a being of force, the prevalence of violence - and a state of nature is a state in which reign the brutality and the injustice, about which we can not say anything better than - *we must get out of it*.

The *state of society*, on the contrary, is a condition in which the Law takes place. What is needed to repress and to sacrifice is, precisely, the arbitrary, and the violence of the state of nature (Hegel, *Précis de l'Encyclopédie des Sciences Philosophiques*, ed. Vrin, Paris, 1952, trad. Gibelin, p. 271 - 272). (Ditto, ditto, pp. 169 and 170).

Note about Idealism. Kant and his disciples (especially Fichte, Schelling and Hegel) gave to the modern and contemporary world the Idealism. This is a philosophical theory about human knowledge, which had great repercussions in all areas of culture.

The Idealism understands that what we know is not the reality of things, as they exist in themselves - but the *idea* or *representation* that our knowledge *builds*, in applying its forms or structures to the material that comes from the things or of the external world, wanting to know them. Thus, we have no possibility of knowing what are the *things in themselves*. The world is a picture mounted by our intelligence or reason.

The fundamental, therefore, in the knowledge, to Idealism, are the forms or structures that our spirit uses to do the triage of material and the construction of knowledge. The certainty, in science, is obtained, supporting the learning in the forms or structures of the cognitive apparatus.

The Juridical Idealism, therefore, is the attempt to build a Science and a Philosophy of Law, deducting them only from the structure and forms of the human spirit, in a work, *a priori*, alien to the experience and the concrete reality.

"The facts, Kant says, do not teach us anything about the Law. All our science of the *should be* (Moral, Law) can only come from ourselves, of our conscience, of our reason, an interior fountain, subjective " (cited Villey Michel, *Leçons d'Histoire de la Philosophie du Droit*, ed. Dalloz , Paris, 1962, p. 129).

It is with the mass of classical, medieval and modern doctrines, that we enter into the Contemporary Natural Law. (Idem, *ibid*, pg. 170).

54 - Carlos Galves. The Natural Law in the contemporary world.

Del Vecchio. Giorgio Del Vecchio (1878-1970). Giorgio Del Vecchio is one of the great figures of **Contemporary Philosophy of Law**. His thinking, without prejudice to its originality, was influenced by Kant, Hegel, Bergson and Stammler. He is a neo-Kantian. What interests us here is his theory of Natural Law.

Del Vecchio and the Natural Law. This is how he enters in the question: "We must look in the human nature – in the own conscience of the man - the ultimate foundation of Law" (*Lessons of Philosophy of Law*, ed. Beloved, Coimbra, 1959, vol. I, p. 351). (Emphasis added). Here is indicated the region of the world and, more precisely, the region of the being of the human, in which we will find the roots of the Law: in his consciousness. Emphasizes the knowledge idealist or critical: the Law is not extracted from the external things, but of human consciousness – of the analysis of the human spirit.

Del Vecchio. The Nature. The Natural Law. The Man and the Evolution. The Freedom. In order to know what is the Natural Law, is necessary to know what is the human nature; and to know what this is, we need to know what the "nature" is. But, considered from the point of view of the *law of causality*, the Nature is the collection of all phenomena linked to each other by relations of cause and effect. It is the reign of determinism. But considered from the point of view of the *law of finality*, or teleology (telos = end), the Nature is a whole characterized by diversity and hierarchy of beings, animated by a stream of life what goes rising from the simpler forms to more complex and superior, and in whose apex is the man, being endowed with reason and freedom. It's the world of teleology, in which there is the use of means to reach ends. It's the world of the freedom, because in it figures the man.

Del Vecchio. The human nature. The human nature is, thus, a nature teleological or finalist. It is a nature, so, that, in its life, search ends, using its reason and freedom. Having such qualities, the human nature makes the man should be placed at the highest point on the scale of beings in the universe. He is, in this, the only subject thinker, who, by the forms *a priori*, or structurers of his spirit, models and puts in order the data from the external world, that comes in contact with, and so, elaborates the knowledge that has of them, and that will serve of basis for his practical action. The forms or structures used by human knowledge are earlier, and, indeed, previous or presupposed by the knowledge; and come from the spirit or conscience that knows, since, being of universal validity, can not come from external things, which are fragmentary, sensitive, individuals. Therefore, we can say that, towards the *subject thinking man*, the whole world is nothing more than a mere object of knowledge created by him, which of it uses and of it has for the purposes that he choose.

Del Vecchio. The Ethics. The possession of reason and freedom, and the condition of subject, and not object, not only characterize the nature of man: also serve, to fix, irrecusavelmente, the bases of Ethics, which indicates what should be the human conduct. Such conduct can only have by finality the realization of human nature, and can only use the resources of reason and freedom. This proposition is the fundamental law of Ethics. The Ethics comprises two classes, the Moral and the Law.

Del Vecchio. The Moral. The Moral governs the conduct of the individual with himself. Is the application of the fundamental ethical law in the area of morality, gives the basic rule of this: the moral conduct should be based by the dictates pure and universals of the reason, and not for external motives and particular impulses- "you must act as an autonomous subject." (Emphasis added).

Del Vecchio. The Law. But the application of the fundamental ethic in the moral orb, and the effects that it causes in the area of individual consciousness, will have other effects: effects on life of man in society. In truth, the moral duty to acting with autonomy generates to the man the faculty of requiring of all that recognize him as an autonomous subject, and does not impede that he be maintained as such, in practical life. He must be recognized as a inviolable person, and not as an object; as an end of himself, and not as a means or instrument. Well, such affirmation and recognition, occurring among persons, is transsubjectivity or bilateral, and being inviolable, is coercive. These are the marks of the juridical rule of conduct, or juridical norm: alterity and coactivators. As can be seen, it was of the rational examination of the pure human nature that have been extracted, so, the basis of Fundamental Law, or Natural Law.

Del Vecchio. Natural Law and History. The Natural Law in human History, should not be contemplated in its beginnings babbling. Should be seen in its advanced stages. And, then, it is undeniable that the course of History - including in the Positive Laws - attests that gradually has been performing, in practice, the recognition of the essential properties of the human person - such as revealed them unto us the analysis *a priori* or pure of his nature. Examples: the absolute value of the person, the freedom for all, the freedom of conscience, the autonomy of the individual person and of the nations, etc...

Radbruch - Gustav Radbruch (1878-1949). Among the philosophers of Law in this century – especially in regards to Natural Law - deserves special mention Gustav Radbruch, who Roscoe Pound reputed the prince of philosophers of Law of his generation. He was affiliated to the School of Baden, or South-West Germany. And he deserves such a reference, because Radbruch was in his life and his work, an emotional testimony, of insuperable value, of the demonic tragedy that can be Positive Law, for human existence, when disconnected from the Natural Law.

Radbruch. The Juridical Relativism. With brilliance, originality, depth, Radbruch was, until 1933, Professor of Philosophy of Law, in Germany. He was, until then, the most authorized master of the Juridical Relativism, doctrine according to which is not possible to give of the *just* and of the *Justice* a concept of universal validity: *just*, *Justice* vary according to the time, the place, the conception that each one makes of values of life, and, especially, the reigning ideology in each society.

Radbruch. The Nazi apocalypse and the invigorating Positive Law. In 1933, the Nazism rises to the power, and Radbruch is dismissed from his professorship, for political reasons. And so he saw the Nazi Party promulgate and apply its laws, imposing to the German nation the Law and the Justice of the Party.

(a) As is known, the system of National Socialist Law was based on the *Führer-Prinzip* (principle of the Chief), the *führer* Adolf Hitler held the gift of interpreting the wishes of the German people; and the legislators and the judges should inspire themselves on the revelations of the *Führer*, in order to well comply their functions.

(b) It is known what seemed just and juridical to such legislation: the sterilization or euthanasia of disabled persons, the arbitrary detentions of German citizens, the confiscation of Jewish property, the extermination of six millions of Jews in the hecatomb of "final solution" to the racial problem, etc. Legislators, judges, administrators could not escape to the application of the laws of the regime, because they constitute the Positive Law invigorating in the country.

Radbruch. The return to the Natural Law. At the end of the Second World War, Radbruch had in front of him the country in ruins and the ruins of the Law, both caused by the impotence of Juridical Relativism and of the consequent juridical positivism (that is, "is worth what is in the law"). The old jurist returned to the cathedra and asked himself, then, repudiated his old relativist doctrines, if there was a means of preventing that the Positive Law could be used with such barbarism and inhumanity.

(a) *The Natural Law, control of Positive Law.* The answer found by Radbruch was this: only the Natural Law can impede it. Here are his own words: "There are juridical principles that are stronger than any law, so that any law, that contradicts them, is entirely without validity. These principles are called of Natural Law, or Rational Law. Some of them are, about details, still involved in some doubts - but the work of centuries was able to extract from them a secure and fixed nucleus, which brought together in calls *Declarations of the Rights of Man and of the Citizen*, and did with such a universal consensus that, in relation to many of them, only a systematic skepticism may still raise questions."

(b) *Laws against the Justice:* "When the laws deny, consciously, the desire of Justice (for example, if human rights are arbitrarily disrespected), then such laws have no validity, so the people is not obliged to obey them; then, the jurists should have the courage to deny to them the juridical character."

(c) *The useless Juridical Positivism:* "The dominant conception among German jurists – the Positivism, which recognizes validity to every law formally promulgated - became undefended in front of such criminal laws. We must, again, now, recourse to the Human Rights, that place themselves above of the Laws, to the Natural Law which denies validity to any law enemy of the Justice "(*First Taking Position after the Disaster of 1945*", in *El Hombre en el Derecho* , ed. Palma, B. Aires, 1980, pp. 122 et seq.). (Ditto, ditto, pp. 180 and 181).

Reale. Miguel Reale (1910), our actual higher figure in the Philosophy of Law (besides being an eminent lawyer, jurist and politician), offers a realist and fecund conception of Natural Law. His thought comes expressed on terminology taken from the Kantians and to the phenomenologists, but the theory is original of the own Reale. In synthetic exposition, it is in the work *Preliminary Lessons of*

Law (ed. Saraiva, St. Paul, 3rd ed., 1976, pgs. 306 et seq.) And, in its latest form, in the work *Natural Law - Positive Law* (same publisher, 1984, pp. 1-19).

Reale. The Natural Law. To Reale, the Natural Law is "the transcendental condition, logical and axiological of the historical experience possible" of the juridical (*Lessons*, p. 310). What does this mean? Reale explains, based on the distinction between the concepts of transcendent, transcendental pure and transcendental-axiological.

According to Reale, the *transcendent* conception of Natural Law is a collection of ethical imperatives that is above the Positive Law, and that expresses what the human reason discovers by its own forces - and which roots be found in the Divine Reason, because God is not only the creator as the orderer of all that exists.

But the *transcendental* conception of Natural Law is something different. Has as presupposition the existence of "*pure transcendentals*" in the thought and in the conduct of the men. Pure transcendental, or formal, here means that the various thinkings and behaviors that we find in human life, only occur because there is, in the structure of the spirit of man, *forms* (or *categories* or *concepts*) that make possible such thinkings and behaviors, and give to them their respective physiognomies. Thus, these forms, or categories, precede the knowledges and behaviors, because only those make possible these. So it is said that the forms, or categories, or concepts, are *a priori*, and as they are *a priori*, do not depend on anything from experience, or practice, in order to exist. They exist as pure formal frameworks ordinator and modelers, inside which are being placed and ordered all and any contents, or materials, that comes from experience, and which relate to a given form or category. Such contents, or materials, can even be mutually contradictory. (It is not what happens with the Juridical Law, form within which the positive legislator put the contents that they want?). For this conception transcendental pure, the Natural Law is the collection of pure forms, or categories, of the Law that are found in any and all juridical experience, and whose content is variable and changeable, to the taste of the times and places. This conception formal transcendental is what gives born to the *Natural Law of variable content*.

The conception of Reale is *transcendental-axiological*. The Natural Law, for him, offers, at the same time, the elements logical and axiologicals that we find in all the juridical experiences, or history of Law. The transcendental structure of the human spirit not only offers the *form* or category, own of Law, but also, in contact with the experience of life, gives the *contents*, the *values*, fundamentals, or basics, which constitute the Just Law.

How occurs that? It is that the practice of juridical life, commanded by the categories and values own of the Law, goes making with that the men take conscience that, in the reality of life, there are not only *forms*, but mostly, *juridical values*; that is, goods, or good things, without which there would not exist even the Law and Justice: the dignity of human person, the Human Rights, the society, the community of nations, etc. Once discovered, those values are shown irrefutables and irreversibles (example: freedom of thinking is a right of every human being).

Thus, throughout of human history and of millennial analysis of the human experience, goes be revealing a basic body of principles, and becoming evident

the existence of these values, or goods, which tutelage and expansion compete to the Law.

Reale. Structure of the Natural Law - Progressive. The Natural Law is not, therefore, a logical and formal construction, without proper content, or accepting any content or matter. It is a logical system with its own content and non-transferable: ordered form of all society, society ordered over the value of human person. And this discovery, or taken of conscience, of the Natural Law is progressive. A consultation to the historical evolution shows the recognition each time more precise and vehement of Human Rights, and its implementation in practice. Today, even those who infringe them in the darkness, not impugn them in the clear. It is, besides progressive, irreversible the Natural Law.

Reale: Classes of Natural Rights. Seen the Natural Law from this angle, Reale observes that it is composed of two layers of rules or principles: *a)* the immediate principles, which constitute the heart, and refer to the sociability and to the person; *b)* the mediate principles, that connect the immediate to the changing circumstances of the times and places.

Reale. Exegesis (comment) of the definition (Tridimensional Theory of Law). It is, thus, clear the definition of Natural Law enunciated at the beginning: *transcendental condition*, because previous to the practical experience; *logic*, because prints order, structure and system to that experience; *axiological*, because it goes beyond the formal, and reveals to the human consciousness, during the lived experience, the presence of values (goods of life) basic, always present in every *experience historical-juridical possible*, tacit or expressly. (Idem, pgs.192/194).

The sanction and efficacy of the Natural Law: Cicero. The Natural Law has efficacy? If one wants to liquidate the question already on the vestibule - although a certain level of abstraction - has in mind the analysis of Cícero about a peculiar efficacy and sanction of Natural Law. Natural Law is born of man's nature and is intended to favor it - so that whoever turns away from the Natural Law, moves away from human nature, *alienates*, perverts and prejudices himself: any damage suffered by the offender is sanction. "And whoever does not obey, deny himself, and renegeing on his nature of man, by that incurs *in the higher of the penalties*, even if he has been able to escape to other punishments" (Cicero, *De Re Publica*, III, 22, 33). (Idem, pág.206).

55 - Carlos Galves – his conclusions about the Natural Law:

The supra-efficacy of the Natural Law: the Modern Democracy; the Declaration of Independence of the United States; the Declaration of the Rights of Man and Citizen. The supra-efficacy indicates that the Natural Law has demonstrated, in humanity History, to have *superior* efficacy, or *greater* than the Positive Law. Several facts prove it. Let us stay with one of them, that proves it fully: the Natural Law is that brought and implemented, in the world, the Modern Democracy. The Modern Democracy is the search for excellence of Justice.

In the course of the exposition of the doctrines of Natural Law, which we have done on the previous pages, it can be seen the gradual intensification of the conception that the man brings with him innate rights, or inherent to his own nature (freedom, equality, search for happiness etc..) - and that the State is the instrument that he has to realize such rights. This is the substance of the Natural Law. And the proper structure of Democracy.

In the late 18th century, this way of seeing the reality has dominated the spirits, dynamized the wills, and spread out around world, carrying in front and knocking down all the obstacles that tried to oppose it, and erecting, in human societies, a Law and a State organized in the light of the Natural Law.

This fact happened, initially, in the United States of America and France, and from there came gradually, spreading throughout the world, with higher or lower correctness, even in the middle to the reactions, by locating in the principle in the area of organization of the Power .

Those creators of Modern Democracy, in those ends of the century 18, are clear in affirming that they act impelled by the Natural Law. Even the language that they use, in their fundamental statutes, is taken to the authors of theories of Natural Law.

The *Declaration of Independence* of the United States of America, July 4, 1776, is expressed in the saying that men have innate natural rights and that Government only exists to protect and to effective such rights.

"We sustain, as *self-evident*, these truths: that *all men were created equal*, that they are *endowed by their Creator* with certain *unalienable* rights, that among these are *the life, the liberty and the search for happiness*; that *to secure these rights are instituted Governments among the men*, whom take *their just powers from the consent of the governed*. "

The same thing said the men of the French Revolution of 1789, by founding the Democratic State, in its *Declaration of Rights of Man and Citizen*, in the Constituent Assembly of 26 August 1789:

"The representatives of the *French people*, constituted in the National Assembly, considering that *ignorance, forgetfulness or contempt of the rights of man* are the only causes of public misfortunes and the corruption of governments, decided to expose, in a solemn *Declaration*, the *Natural Rights*, inalienable and sacred of Man ... "

"Art 1° - Men *are born* and remain *free and equal* in rights."

"Art 2° - The purpose of all *political association* is the conservation of *Natural Rights* and imprescriptible of Man. Those rights are the liberty, the property, the safety, and the resistance to oppression."

Therefore, freedom, equality, security, property, pursuit of happiness, there where is have implemented the New Rights, were made accessible to all, and working the fertile ground of History. Like anything that is of the Man and of the Time, there were imperfections, delays, decreases, reactions. But the caudal of the new ideology continued always on its dynamics fertility. It opened the territories of Economic Democracy, Social Democracy, Democracy, Inter-nations. And is advancing for all these ways to the present, without one being able to see an end to its proceedings. The progress occurred in the two last centuries, surpasses, by far, what humanity has done in previous millennia.

If we search the profound cause of this powerful creative energy, it will see that it resides in the fact that the effectiveness, although more or less imperfect, of those Natural Rights, accessible to all, like that untied the individuals, and comes, since then, allowing them, in their search for happiness, to expand the potentialities of human nature. It is concluded that Natural Law is not inexistent, nor

impossible. It can be difficult - but when touched in its authentic essence, erupts in a torrent of the greatest benefits to individuals and societies.

Macro-efficacy of Natural Law in relation to Positive Law. The Natural Law, therefore, from these confines of the 18th century, is changing the face of the Earth and promoting to higher levels the lives of men and societies. Created a new type of civilization and culture. Can be greater efficacy? The history of Positive Law, in the worldwide, does not show that it has done anything, even remotely, similar to that macro-efficacy.

The Natural Law becomes positive by feeding the Positive Law. It should be noted, by the way, the paradox that the historical effectuation historical of that supra-efficacy determines, always, the emergence of new systems of Positive Law, that contribute to its application. Now, this means that the Positive Law receives, fundamentally, its efficacy and strength infravalentes of the mega-efficacy or supra-efficacy of Natural Law.

Sees that the questioning about the efficacy and strength of Natural Law rested, it seems, in an imprecision of perspective: was forgotten the plane of supra-efficacy, which requires a optical of larger horizon. Even as to the para-efficacy, that is undeniable - including with power of veto over the Positive Law - was suffering a Microview originated from the old optical civilist, or dogmatic, that swirls around the privativism and patrimonialism, seeking, especially, the commutative just.

Others global efficacies of Natural Law of History (the animate and inanimate Nature). The student of history can bring other historical events related to the super-efficacy in study. Even in the days that pass we are seeing the Natural Law acting, practically, at global level.

The Declaration of Human Rights, proclaimed by the United Nations Organization, to December 10, 1948, exerts tremendous pressure, especially inhibitory and modified, in the internal politics of countries, including in the underdeveloped and in the totalitarians of left and of right - especially through the movements of internal public opinion and globally.

But still the most eloquent is what is happening in the world of animate and inanimate Nature. Natural Law is something that relates to human nature. However, it is in the borders between this nature and those, that have been worked, and working, an offshoot of Natural Law. The cause of this phenomenon is the collection of problems, extremely graves, if not tragics, that the super industrialization, the overpopulation, the consumerism, the urbanization are bringing to dealing with nature animate and inanimate, and their reflections on human nature, including as to their existence and survival. In general, are the problems grouped under the rubrics of Pollution, the Ecological Equilibrium and so on. One would say that is so natural the Right, that mother Nature animate and inanimate is invading and requesting it.

Given the extreme complexity of the problems, the Positive Laws of countries are delayed in the disciplining of the subject. Under the invocation of the Natural Laws is that the affected people are seeking to resolve them. And it is curious to note that the Executives and Judiciaries Powes, are acting, even in the absence of positive laws, by invoking the fundamental natural rights of populations. Here's one para-efficacy, that some authors think that soon, inevitably, with the

intensification and the universalization of the phenomenon, it will affect the basis and the structure of civilization and of the culture - which will require the action of a new conception of life, which always is accompanied by a Law super-efficient, or mega-efficient. (Ditto, ditto, págs.207-211).

II-BRIEF HISTORICAL AND SOME PRINCIPLES OF SPIRITISM
(Fragments and articles from various authors
incarnates and discarnates)

1 – ALLAN KARDEC – BIOGRAPHICAL TRACES - (Revue Spirite, may/1869 - Publisher Edicel, SP. translated by Julio Abreu Filho)

(...) Born in Lyon, October 3, 1804, of an ancient family that was distinguished in the magistracy and in the juridical tribune, Mr. Allan Kardec (Hippolythe Leon- Denizard Rivail) did not follow this career. From his youth he was attracted to the study of Science and Philosophy. Educated at the School of Pestalozzi, in Yverdun, Switzerland, became one of the most eminent disciples of the celebrated teacher and a zealous propagators of his education system, which exerted a great influence on the reform of education in Germany and France. Endowed with remarkable intelligence and attracted to teaching by his character and their special aptitudes, since the age of fourteen years he taught what he knew to his disciples that had learned unless than him. In this school have developed the ideas that, later, should put him in the class of advanced men and free thinkers.

Born in the Catholic religion, but educated in a Protestant nation, the acts of intolerance that by de way had to suffer, from early did conceive the idea of a religious reformation, in which he worked silently for many years, with the thought of reaching a unification of beliefs, but lacked to him the indispensable element for the solution to this great problem. Later, the Spiritism had come to provide this element and printing an special direction to their works. Terminated his studies, he returned to France. Knowing deeply the the German language, translated to Germany several works of education and moral and, what is characteristic, the works of Fenelon, that had particularly seduced him. He was a member of several scientific societies, among others, the Royal Academy of Arras, that, in its contest of 1831, honored him by one remarkable memory about this question: "What is the system of study more in harmony with the needs of the time?"

From 1835 to 1840, at his home, the street of Sèvres, founded free courses in Chemical, Physics, Comparative Anatomy, Astronomy, etc.; enterprise worthy of praise in all times but especially, at a time when a small number of intelligences ventured to enter that way. Constantly preoccupied with making attractive and interesting the educational systems, invented, at the same time, an ingenious method to teach counting and a mnemonic picture of French History, with the objective to fix in the memory the dates of notable events and the great discoveries that illustrated each reign. Among his numerous works on education, we will mention the following: Plan proposed for the improvement of public instruction (1828); Course theoretical and practical of arithmetic, according to the method of Pestalozzi, for use by teachers and mothers of families (1829); Classical French Grammar (1831); Manual of examinations for the title of capacity; Reasoned solutions of the questions and problems of Arithmetic and Geometry (1846); Catechism grammatical of the French Language (1848); Program of courses in Chemistry, Physics, Astronomy, Physiology, that taught in Lyceum Polymathic; Normal Dictations of the examinations of the Prefecture and of Sorbonne, accompanied by special Dictations about orthographics difficulties (1849); a work highly esteemed at the time of its appearance, and from which he still recently took new editions. Before the Spiritism came to popularize the pseudonym ALLAN KARDEC, he

had, as we see, known to illustrating himself by works of nature completely different, but with the objective of clarify the masses and connect them more and more to the family and to the country.

In 1855, since that was treated about the manifestations of the Spirits, Mr. Allan Kardec dedicated himself to perseverance observations about these phenomena and engaged himself, principally, in to deduce their philosophical consequences. He could see, immediately, the principle of the new natural laws: which govern the relations between the visible and invisible world; recognized in the action of this last one of several forces of the Nature, whose knowledge should shed light on a lot of problems reputed insoluble, and understood its reach of the religious point of view. Their major works on this subject are: the "*The Spirits' Book*", for the philosophical part, and whose first edition appeared on April 18, 1857; the "*The Mediums' Book*", for the experimental and scientific part (January 1861); the "*The Gospel According to Spiritism*", for the moral and ethics (April 1864); the "*The Heaven and the Hell*", or the justice of God according to Spiritism (August 1865); the "*The Genesis, the Miracles and the Predictions*" (January 1868); the "*Revue Spirite*", Journal of psychological studies, monthly collection started at January 1, 1858. Founded in Paris, April, 1, 1858, the first Spiritist Society regularly constituted, under the name of *Parisian Society of Spiritist Studies*, which exclusive purpose is the study of everyting that can contribute to the progress of this new science. By just title, Mr. Allan Kardec defends himself of to have something written under the influence of preconceived or systematic ideas: a man of cool and calm character, he observed the facts and of their observations deduced the laws that govern them; was the first to develop his theory and dispose of them in a methodical and regular structure.

Demonstrating that the facts falsely qualified as supernatural are subject to laws, make them enter the order of the phenomena of Nature and so destroy the last refuge of the marvelous, one of the elements of superstition. During the first years in which it was thinking of spiritists phenomena, these demonstrations were, before, an object of curiosity than serious subject for meditation; *The Spirits' Book* put the matter in one completely new aspect. It was, then, abandoned the *turning tables*, which had only been a prelude, turning the interest to a body of doctrine which covered all matters related to Humanity. Of the appearance of *The Spirits' Book* date the true foundation of Spiritism, which until then was only constituted of sparse elements, without coordination, and which reach was not sufficiently understood; also from that moment the doctrine called the attention of serious men and took a rapid development. In a few years these ideas have found numerous adherents in all classes of society and in all countries. This unprecedented success is due, undoubtedly, to the sympathies that these ideas have found, but is due, in large part, to the clarity, which is one of the distinctive characteristics of Allan Kardec. Abstaining of the abstract formulas of Metaphysics, the author knew how to be read without fatigue, a essential condition to the vulgarization of one idea. On all the points of controversy, his argumentation, of a closed logic, offers little space to refutation and predisposes to the conviction. The material proofs that Spiritism offers of the existence of the soul and of the afterlife tend to the destruction of the materialistic and pantheistic ideas. One of the most fecund principles of this doctrine, which derives from precedent, is the plurality of existences, already interviewed by a lot of ancient and modern philosophers and, in recent times, by Jean Reynaud, Charles Fourier, Eugene Sue and others, but

staying only in a state of hypothesis, and system, while Spiritism demonstrates its reality and proves that it is one of the essential attributes of Humanity. Of this principle results the solution of all the apparent anomalies of human life, of all the inequalities intellectuals, morals and social. So the man knows where he comes from, to where he is going, for what is on Earth and why he suffers.

The innate ideas are explained by the knowledge acquired in previous lives; the march of peoples and of Humanity, by the turn of men of past times, that revive after they had progressed; the sympathies and antipathies, by the nature of previous relationships; these relationships that connect the great human family of all ages, offering the own laws of nature, and no more a theory, as a basis of the great principles of fraternity, equality, freedom and universal solidarity.

Instead of the principle: "*Outside the Church there is no salvation*", that feeds the division and animosity among the various sects, and that has done running so much blood, the Spiritism has as maximal: "*Outside the Charity there is no salvation*", that is, the equality of men before God, tolerance, freedom of conscience and mutual benevolence. Instead of blind faith, which destroys the freedom of thinking, it says: "There is no unshakable faith than that only one that can look at the reason face to face in every epoch of the Humanity. Faith needs a base, and this base is the perfect intelligence of what must believe; in order to believe is not enough to see; it is necessary, above all, to understand. The blind faith is no more of this century; now, is precisely the dogma of blind faith that today makes the largest number of unbelievers, because it wants to impose itself and requires the abdication of one of the most precious faculties of man: the reasoning and the free will." (*The Gospel According to Spiritism*).

A tireless worker, always the first and the last in the workplace, succumbed to March 31, 1869, in the midst of preparations for a change of location, requested by the considerable extension of his multiple occupations. Numerous works in the process of conclusion, or that awaiting the opportune time to appear, will come one day prove, even more, the extension and power of his conceptions. He died as he lived: working. For many years suffered from a disease of the heart, that could only be combated by intellectual rest and some material activity. But, entirely dedicated to his work, refused to everything which could take his time to the detriment of his favorite occupations. In him, as in all strongly tempered souls, the lamina has spent the cover.

(...) The man no longer exists - we repeat it. But Allan Kardec is immortal and his memory, his works, his Spirit will always be with those who hold up, high and firm, the flag that he always knew to make respect. A powerful individuality built the work, was the guide and light of all. On Earth, the work will take the place of the individual. We will not be united around Allan Kardec; will be united around the Spiritism, just as he constituted it, and, by his councils, under his influence, we will advance by the right steps for the phases promised to the regenerated Humanity.

2 – JOSÉ HERCULANO PIRES – BIOGRAPHICAL TRACES

José Herculano Pires was who we can call multiple man. In all areas of knowledge that has developed activities - inside and outside the doctrinal movement - his superior intelligence illuminated by the Spiritist Doctrine and humanistic culture shone with great magnitude making the people grow spiritually. Herculano Pires was master of Philosophy of Education at the Faculty of Philoso-

phy of Araraquara and a member of the Brazilian Society of Philosophy. President of the Syndicate of Professional Journalists of State of St. Paul and founder of the Journalists' Club Spirits of St. Paul that presided for many years. Director of the Brazilian Union of Writers and vice president of the Writers' Syndicate of St. Paul. President of the Paulista Institute of Parapsychology. Novelist, in St. Paul received the "Municipal Culture Premium" and was recognized by the critical as one of the renovators of the Brazilian novel. And, what is more important, spiritist since the twenty-two years old, nobody in Brazil and abroad immersed so deep into the crystalline waters of the Codification Kardeciana and nobody defended more - and with more competence than he - the doctrinal purity, that he placed above the institutions and of the men, as exemplified by the dantesque battle that confronted when an adulterated edition of thirty thousand copies of the Gospel According to Spiritism was published by one of the largest Spiritist Federations of Brazil. (*Book: "José Herculano Pires - The Apostle of Kardec", author: Jorge Rizzini, Paideia Publishing, SP., 1st. edition, 2001*).

J. Herculano Pires was born on 25.09.1914 in the ancient Province of Avaré, Zone Sorocabana and disincarnated on 09/03/1979, in St. Paul. Son of the pharmaceutical José Pires Correa and the pianist Bonina Amaral Simonetti Pires. He made his first studies in Avaré, Itaí and Cerqueira César. Revealed his literary vocation since he began writing. At age 9 he made his first sonnet, a decasyllable about the Largo St. John's, of his hometown. At 16 he published his first book, Heart (free poems and sonnets). Already had six books of poems in the drawer, collaborated in newspapers and magazines of the time, of the province of Sao Paulo and Rio. He had several short stories published with illustrations in the Revista of the Week and the Malho. He was one of the founders of the Artistic Union of Interior, that promoted two literary competitions, one of poems, by the central office of the UAI, in Cerqueira César, and other of short stories, by the Section of Sorocaba.

Mario Graciotti included him among the permanent collaborators of the literary section of The Reason, in St. Paul, which published a poem of his authorship every Sunday. Transformed (1928) the political journal of his father in a weekly newspaper literary and agency of the UAI. Moved to Marília in 1940 (with 26 years), where acquired the newspaper Diario Paulista which directed for six years. With José Geraldo Vieira, Zoroaster Gouveia, Osório Alves de Castro, Nichemja Sigal, Anthol Rosenfeld and others promoted, by the newspaper, a literary movement in the city and published Roads and Streets (poems) that Erico Verissimo and Sergio Millet commented favorably. In 1946 he moved to S. Paul and launched his first novel, The Middle Way, which received praise criticals from Afonso Shimidt, Geraldo Vieira and Martin Wilson. Reporter, editor, columnist parliamentary secretary and literary critic of the Associated Newspapers. Exercised these functions in the April 7th Street for about thirty years. Author of eighty books of Philosophy, Essays, Stories, Psychology, Parapsychology and Spiritualism, several partnerships with Chico Xavier, and recently launched a series of essays Thoughts of the Cosmic Era and the series of romances and novels of Scientific Fiction Paranormal. He claimed to suffer from graphomania, writing day and night. He had no academic vocation and did not follow literary schools. His only objective was to communicate what he thought necessary, of the best way possible. Graduated in Philosophy at USP, he published an existential thesis:

The Being and The Serenity. (Identification Form Literary - Book "Dynamic Course of Spiritism", Paideia Ed, 1st. Edition, 1979).

3 – THE REVELATION - (José Herculano Pires, Book "Revision of Christianity," Ed Paideia, SP, 3rd. Edition, 1990).

The whole structure of Christianity state (Vaticanism) is based on the dogma of Revelation. The same happens with the Christianity of the Reform and the remaining of the called heresies of the early times. Even the most recent Christian sects, which the U.S. exports in constant flux, and the national Catholic Churches, rebelled against the Holy Mother, generally accept this dogma. Kardec accepted in Spiritism, giving to it a new interpretation, purely rational and provided with scientific connotation. So, we should treat the Revelation as a general sustainer of the more diverser christian structures. Even in Islamism, the arabic and foundling child of Judaism, the Islamic Revelation becomes communication and ordination, similar to what was the case, also specific, of the manifestation of God to Moses at Sinai.

THE FIRST REVELATION – The contemporary religious studies classify the Revelation in the scientific class of the paranormal phenomena. In Roman Catholic Theology, the Revelation is divided into two stages: of the Old Testament (biblical) and of the New Testament (evangelical). The first is considered in a contradictory interpretation, with one face of greatness and depth and the other face of smallness and superficiality, in which the manifestation of God vulgarize in the area of trivial dreams or oracles. In these two senses, however, their nature is of direct communication of God with their preferred servants of the Chosen People. It is a preferential Revelation, given by Yahweh to the race that he should belong or, at least, have been created by His power with specifics and irreducible privileges. God absorbs into Himself the preferentialism of mythological gods of Greece and Rome, and with it the disdain, anger and indignation against the idolaters people. If the love of God created the men without preferential distinctions, the anger of God does the opposite, and does so in the most violent and imprecise manner, ordering the Jews to liquidate all the people, by the sword, that might obstruct them to the conquest of the Promised Land. Moses is His beloved son and has the privilege of speaking with Him face to face. Yahweh is irascible and jealous, ordering killings devastating and only respect to His own figure in humans beings of his preferred race. Despite this strange duality, the Biblical Revelation is considered an act of complete donation. God is not limited to talk, to warn, to teach, because is revealed in the plenitude of Himself, in the depths of His intimate nature, connects to His people, "engages in", makes to be recognized by the elected people in His quality of Supreme Being.

This complete donation of God to men is theoretically universal, but practically is limited to the Jewish people. The ingenuous Christians that in various Churches, use to be called collectively as the people of God are simply wrong. The Catholic Church considered the absolute heiress of this privilege, coming even to the point of denying it to the Jews. Today, with the attempt of Ecumenism, there is a rapprochement between the various churches, but the distinction remains rigid. The ecumenical process develops under the regency of Mater et Magistra, causing rebellions often aggressive in the area of Christian unity. Yah-

weh is the same, but since the Jews of today are not the same as in Antiquity, according to what the theologians say, his position before Rome is similar to the news goyim of the New Jerusalem. There are pure and impure, and are only in a state of purity who received the sacraments of the Church and to it become engaged. From this almost never is mentioned because it is not convenient. God also knows the political tricks of men and, as He has engaged to them, continue to use their processes, as in Biblical times.

THE SECOND REVELATION - The Revelation of the New Testament differs from the ancient in amplitude and position. Is restricted to Jesus Christ, Son of God, and is given by himself. Personal revelation of himself, in the distinctive condition of son. In this interpretation the Church contradicts the dogma of the Trinity, accepting the doctrine of Arius, rejected in that. The relationship between father and son becomes clear and specific. The only object of this revelation is the person of Jesus Christ and his doctrine. In one and another Jesus appears as the only mediator between God and the men and the only means of salvation or redemption. This interpretation closes the borders of redemption in the unique person of Jesus, which determined the establishment of commerce of the faith in the ecumenical process. All the universalism of the Christian Revelation disappears, with this return to the Jewish sociocentrism. Nevertheless, what more emerges from the Gospel texts is precisely the rupture of sociocentrism of ancient Israel with the new definition of God offered and preached by Jesus through a single word – Father - which annuled the ancient divisionism and established the universal brotherhood of peoples. Jesus of Nazareth, although designed by the Greek myth of Christ, does not cease to be the Jewish Messiah, closed in the narrow frontiers of their own earthly race. Instead of appearing as the religious reformer who enlarged the dimensions of Christianity, Jesus becomes the definitive end-point of preferentialism of Yahweh. The sophisticated texture of the sibylline doctrine of the Church reduces the redemption of the world to the simple redemption of a religious sect. Since the time of the Greeks, the sophists excelled in confusing the most clearer things, which led Socrates to disconnect from them in order to discover the truth of the concept at the bottom of the word, as the Truth is hidden in the bottom of the pool.

Placed in sectarian terms and in a plan of medieval mysticism, the problem of Christian Revelation has become the thorn of the parable in which the seeds germinate but can not develop their latent powers. Ensnared in the meshes of supernatural interpretations, absurd and delirious, the Revelation was imposed to believers as the incarnation of Divine Wisdom. The ancient Jewish scriptures dressed with the infallibility, which was, later, also be given to the Pope in his ex cathedra pronouncements. The Clergy armed itself of absolute powers and the Christian renovation of the world has changed in a retreat to the time of theocratic civilizations. The maledictions, excommunications and condemnations of the Holy Office frightened and covered the cultural means. The Philosophy became servant of Theology and the Christian piety reached the extreme of the tortures confined in the jails and executions in the fires, as acts of charity in favor of the heretics condemned to eternal fire. The Christianity was the proper anti-Christ, because the work of redemption turned work of restriction, the dream of love and fraternity of the Gospels reversed into a nightmare of persecutions, wars and atrocities. How to recognize in the Christian institutions the promise of Christ?

After all, the institutions prevailed and the Christian truth was asphyxiated under the avalanche of maledictions and cruel condemnations pronounced in the name of Christianity. And still today is that institutional Christianity which presents itself as the Christianity of Christ, as the exclusive heir of the thought of Christ.

The small explanation that we made of the magical process of forced metamorphosis of the the Revelation, is sufficient to put the problem. However, the penetration deeply of the history of this process, with the necessary documentation as proof of its various phases, of the incredible maneuvers practiced behind the scenes of the politic of the kingdoms of the world, would be sufficient for the Kingdom of Heaven was condemned by the blind and perishable justice of Earth . This reveals human folly and irresponsibility that we give ourselves when we venture to change the stars for silver and gold coins. But the time took the responsibility of to corrode the human constructions, break their coverings of false purple and strip the internal structures of apparent magnitudes. The man thirsty for knowledge was not subjected to the slavery dogma, finished breaking down the theological barriers and developing the Science and the Philosophy in the exact plan of the researches. The objective results of the researches and discoveries became unsustainable on cultural plane the principles and concepts derived from the Myth of Revelation. The Reason would triumph, as indeed triumphed. The rational thought of Christ arose from historical researches, retaking its place in the cultural area.

THE THIRD REVELATION - Among the numerous doctrines that arose in opposition to the dogma of Revelation, postulating the rights of the Reason, the Spiritism confronted face to face the question and Kardec put in its proper place. To reveal is nothing more than show what was hidden. For this, is enough to remove the veil that covers the mysteries. How much more dense is the ignorance of the world, higher is the number of mysteries that confound the human understanding. With the advancement of the studies and of the researches, the Science discovered the nature and the laws of the phenomena considered mysterious. The investigation of the mystery of the miracles, of the strange phenomena of mediumship, of the prophetic and oracular manifestations, launched the necessary light about these problems. A big doubt had been launched on the validity of Christianity, whose purpose seemed to be exclusively connected to the mythological mentality of the Antiquity, and to the superstitious spirit of the times of obscurantism. Did Christ really existed, that Jesus of Nazareth who founded the Christian sect of the Galileans? He would not be just a myth? The tragedy of the Passion was not a mere transfiguration of the myth of Osiris, quartered and resurrected? The solar myth of agrarian civilizations, as demanded by the mythologists, would not be the font of which emerged the strange story of the Jewish Messiah, forged by the excited imagination of the fishermen from the Lake of Gennesaret? There was - it was said - no historical proof of Jesus' existence.

Renan, an ex-seminarian, taken by doubts, he decided to investigate the matter and was able to prove the existential reality of Jesus. And Kardec, concentrated on the invisible realities that transpired from mediumistic manifestations, collected in their researches, the necessary informations in order to reformulate the question in deeper terms, and to disconnect from the mixture of the theological mysteries, the real sense of the Revelation. Even in the evangelicals texts, exam-

ined in the light of historical critic, and according to psychological and anthropological criteria, found the confirmation of a new theory. It was easy, with these resources, separate from the evangelical texts, what belonged to the mythological climate of the time of the writing of the texts, and what belonged to the historical reality. At the same time, it was easy to explain in the perspective of an anthropological vision of man's evolution, the development of spiritual manifestations in the mediunic plane, from the jungles to the oracles of the civilized world and the eruption of positive mediunity in the U.S. and Europe of the nineteenth century. The Revelation emerged from the theological mystery like Venus from the mystery of the waters.

The Revelation lost its Sphinx face and appeared as a natural and continuous fact throughout the History. He, then, placed the problem in these terms:

THE REVELATION AND THE SCIENTIFIC RESEARCH - The Divine Revelation comes from oracles and prophecies, which have been accepted in Antiquity as higher education, that we must face with reverence. If there are spiritual entities that can communicate with the men, it is natural that these entities provide us with informations about the plan in which they live, and about moral teachings. A prophet or psychist can also reveal to us their intuitions and visions of a reality that escapes of our senses. But the validity of these revelations is dependent of proof that we can make through scientific researches rigorously controlled, according to a rigorous logical criterion, and a specific methodology of proved efficiency.

The human Revelation is made by men who do not have mediunic gifts, but they are prepared for scientific research and dedicate themselves to it. There is no divine mystery in these two cases, there are laws to be discovered and demonstrated. The value of prophecy and clairvoyance naturally depend on the objective demonstrations that can ratifies them. Any Revelation that goes beyond the present level of human knowledge should be seen, when logic, just as probable. Only the future proofing of revealed reality can give us the proof of its validity, unless we can at present be able to find ways to permit the investigation of the problem and the scientific recognition of its reality.

The Christian Revelation was of moral order and its validity was proved in the experience of its principles by men who did not succumb to daydreams about it. It fell to the Spiritist Science to prove the possibility of the miracles of Jesus and of his apostles, through the scientific researches of the mediunic facts. And Jesus himself was the first to declare that their achievements, and even achievements larger than his, can be done by us. (We are not giving Kardec's texts, but making a synthesis of his explanations about it, which is what gives us the measure of his position).

By studying the panorama of Divine Revelation in the World, Kardec has established the following criterion: the Revelations of Antiquity were always personal and local, as the civilizations were developing isolated, far away from each other, without the moderns facilities of communication. Each Revelator spoke to his people, but all revelations would harmonize in the fundamental points. The revelations of Moses and Jesus were also personal and local, but opening up perspectives in projecting themselves from the Jewish people, universalizing gradually. This Revelation showed, with this, to represent a synthesis of all previous Rev-

elations. The Spirit Revelation was not personal nor local, and represents the continuity of Christian Revelation, in the clarification of all the Christian principles and in the reestablishment of the real teaching of Christ. Its purpose is not to establish a new Religion, but to unify the knowledge, by joining the Science, Philosophy and Religion in an integrated system. The Spiritism is an auxiliary of Religions, to which offers the necessary resources to confront the materialism and getting rid of the superstitious residues of the past. The Spirit Science comes to counterbalance the advance of the Science of the Matter, expanding the dimensions of human knowledge. The Spirit Philosophy is the central body (heart) of the Doctrine and of it results the Spirit Moral, that coincides with the pure Evangelical Moral, free of sectarian tendencies.

The earthly life is only a stage in the incarnation of the spirit, a step in his evolutionay process. The Spirit Revelation comes from the instructions of the Superior Spirits, transmitted by mediunic means. These instructions were not given through any mystical process, but as a consequence of scientific research of paranormal phenomena. As Kardec said, the phenomena investigated were not mutes, but speakers, revealing the presence of an intelligence, which he, at first, attributed to the persons present and to himself. In the continuity of the researches that intelligence revealed itself to be autonomous, establishing a dialogue so enlightening by means of typtology and after of psychography. Kardec elaborated in secret the tests of each experience. The answers were not accepted freely, but through discussion with the intelligence present, examined under logical criterion, subject to confrontation with the culture of that time, and experiences of proof. In the "Revue Spirite" he divulged these experiences and other researchers in France and abroad, began to collaborate with him. His scientific criterion was praised by Richet, who recognized his pioneering, he disagreed of his spirits conclusions, but later, through his famous metapsychics experiments, proved the correctness of Kardec. Despite his high position in the Sciences, Richet, Nobel Prize in Physiology in 1913, finally accepted the conclusions of Kardec. Today, the parapsychological researches and the general advancement of the Sciences, particularly of Nuclear Physics, brought new and decisive proofs to the work of Kardec.

THE SPIRITIST SCIENCE - This, as he himself explained, was the first Revelation at the same time divine and human, in which spiritual entities and the men came together in a common effort in search of the Truth. The result was the development of the Spirit Science, which in turn sparked around the world the scientific psychical researches, conducted in the laboratory in great universities centers. To this unprecedented Revelation is that still oppose some priests of the Christian religions, sadly deprived of scientific capacity, without the cultural resources and the necessary scientific preparation, in the inglorious and useless defense of their dogmas.

There is no place in contemporary thought, for the ingenuous beliefs of the past, founded on absurd presuppositions, stimulated by irrational hopes and undefined aspirations of uncultured peoples. The Utopian Spiritualism and the Scientific Materialism are entirely overcome. The first is still alive because of the religious traditions that will quickly go extinguishing in succeeding of generations, and the second, only subsists thanks to the political structures, that sustain it, preserving it through coercive measures, similar to the medieval methods by which the Church intended, in phase of its absolute dominating of situation, to impede the scientific development.

There is no Revelation without Science. And there is no Science without free spirit, opened and given to research with the only objective of knowing the reality in all its facets. The human progress depends on scientific progress. The knowledge is formed from the combination of all fields of Science, including the totality of the Existing. The multiple instances of the structure bio-psycho-somatic of man, correspond to the various planes in the Nature and in the Cosmos, in which our planet is included. The Knowledge is a single and integrated system. Its division into Science, Philosophy, Art and Religion is only methodological. One Religion without a logical and scientific support is a set of legends or astute maquinations. One Science without the informations of the Religion is a body without a soul. Science, Art and Religion without philosophical content are no more than imprecise annotations of what they intend to be.

Historical and Structural Revision of Christianity – The Christianity appeared from the intervention of a Genius, Jesus of Nazareth, in the palavresca and formalist Culture at the ends of the Ancient World, in order to give it the possibility of cultural integration. The dogma of Revelation frustrated this design, opposing the supposed infallibility of God's word to all forms of progress that contradicted this myth. But now, at this stage of accelerated advance of the Knowledge beyond the proper limits of the Planetary System and the Solar System, it imposes the return to the thought of Christ with all the new resources that we've conquered. The structural and historical revision of Christianity is of a vital necessity of the New Era - the Spatial or Cosmic Era - which opens to the Earth.

When Kardec launched, in the nineteenth century, the theory of the plurality of inhabited worlds, to what the astronomer Camille Flammarion gave the support with a special work, the scribes of the century tried to ridicule them. However, Jesus had already announced the existence of many mansions in the Fathers' House. The same was done with respect to perispirit or spiritual body. Today nobody of good sense tries to ridicule the conquests of Austronautic or the scientific discovery, in the famous University of Kirov (materialist), by soviets physicists and biologists, the bioplasmic body of man. It's time of revision, and profound revision, courageous, in order to replace the Christianity in its just place.

4 - "THE SPIRITS' BOOK" - "SUMMARY OF THE DOCTRINE OF THE SPIRITS" - (The Spirits' Book, Allan Kardec, translated by José Herculano Pires, Ed FEESP, 10th. Edition, 2001 - Introduction).

"The Spirits' Book" - Explanation of the translator - With this book, appeared in the world the Spiritism. Its first edition was launched on April 18, 1857, in Paris, by the editor E. Dentu, established in the Palais Royal, Galerie d'Orleans, 13. Three innovations, in the manner of druidic triads, appearing with this book: the SPIRIT DOCTRINE and the word SPIRITISM, which designated it; the name ALLAN KARDEC, which came from the celtic past of Gauls. The first news was presented as ancient, because it represents the eternal spiritual reality, serving as a basis for all religions of all times: the Spirit Doctrine. It was, however, the first time that appeared in its entirety, thanks to the revelation of the *Spirit of Truth* promised by Christ. The second, the word Spiritism, was a neologism created by Kardec, and since that time, integrated into the French language and other languages in the world. The third, represented the resurrection of the name of a Druid priest unknown. The manner in which the book was written was

also entirely new. The prof. Denizard Hippolyte Léon Rivail had questions that were answered by the Spirits, under the direction of the *Spirit of Truth*, through the *little-basket-of-beak*. Psychography indirect. The mediums, two girls, Caroline Baudin, aged 16, and Julie Baudin, 14, put their hands on the borders of the basket and the pencil (beak) wrote on a blackboard. By the same process, the book was reviewed by the Spirit of Truth, through another girl, to Miss. Japhet. Other mediums have subsequently been consulted and informs Kardec, in Posthumous Works: "It was in this manner that more than ten mediums collaborated to this work."

This book is, therefore, the result of a collective and conjugated work between Heaven and Earth. The prof. Denizard not published it with your illustrious name of pedagogue and scientist, but as Allan Kardec, obscure name that had taken among the Druids, in the incarnation in which he, actively, prepared himself for the spirit mission. The obscure name supplanted the illustrious name, because it represented on Earth the Phalange of the Consolador. This phalanx was constituted by the Revelators Spirits, under the orientation of the Spirit of Truth, and of the pioneers incarnated, with Allan Kardec ahead. At March 16, 1860 was published the second edition of this book, entirely revised, restructured and augmented by Kardec under the orientation of the Spirit of Truth, that since the elaboration of the first edition had already warned him that not everything could be done at that. So, the first edition was the first impact of the Spirit Doctrine in the world, preparing the ambient for the second, that will complete it. The whole Doctrine is contained in this book, in a synthetic form, and was subsequently developed in the other volumes of the Codification.

Written in the dialogued form of Classical Philosophy, in clear and simple language, for popular dissemination, this book is a true philosophical treaty that begins by Metaphysics, developing in new perspectives the Ontology, the Sociology, the Psychology, the Ethics, establishing the historical connections of all phases of human evolution in its aspects biological, psychological, social and spiritual. A book to be studied and meditated with the help of the other volumes of the Codification.

Summary of the Doctrine of the Spirits - Explanation of Allan Kardec

- The beings that manifest call themselves, as we said, by the name of Spirits or genius, and some say, at least, that lived as men on Earth. They constitute the spiritual world, as we constitute, during our life, the corporal world. We summarize in few words the main points of the doctrine that they transmitted, in order to more easily answer to certain objections:

"God is eternal, immutable, unique, all-powerful, sovereignly just and good. He created the Universe, which comprehends all beings animate and inanimate, material and immaterial. The material beings constitute the visible or corporal world, and the immaterial beings, the invisible or spiritual world, that is, of the Spirits. The corporal world is secondary; may cease to exist or never have existed, without changing the essence of the spiritual world. The Spirits, temporarily, assume a perishable material envelope, and its destruction by the death, returns them to freedom. Among the different species of corporeal beings God has chosen the human species for the incarnation of the Spirits who have reached a certain stage of development, which gives them moral and intellectual superiority before the others. The soul is an incarnated Spirit and the body is only its casing. There are three things in man: 1) The body or material being, similar to that of animals

and animated by the same vital principle; 2) The soul or immaterial being, a Spirit incarnated in the body; 3.) The bond that unites the soul to the body, a principle intermediary between matter and Spirit. Man has, thus, two natures: by the body participates in the nature of animals, from which has the instincts; by the soul participates in the nature of the Spirits. The bond or perispirit that unites body and Spirit is a kind of semi-material envelope. The death is the destruction of the grosser envelope. The Spirit retains the second, which is for him an ethereal body, invisible to us in his normal state, but that he can, accidentally, become visible and even tangible, as is evident in the phenomenon of apparition. The Spirit is, thus, not an abstract, undefined being, which only the thought can conceive. He is a real and defined being, in certain cases can be appreciated by our senses of sight, hearing and touch. The Spirits belong to different classes, not being equal in power or intelligence, knowledge or morality. Those of the first order are the Superior Spirits, that are distinguished by perfection, by knowledges and by proximity to God, the purity of feelings and the love of good: they are the angels or pure Spirits. The other classes are more and more distant from this perfection. Those of the lower classes, are inclined to our passions: hatred, envy, jealousy, pride, etc. and are pleased in evil. In this number there are those who are neither very good nor very bad; earlier disturbing and intriguing than evil; malice and inconsequence seem to be their characteristics: they are the Spirits blundering or frivolous.

The Spirits do not belong eternally to the same order. All evolve, passing through the different degrees of the spirit hierarchy. This improvement is verified by the incarnation, which is imposed for some as an expiation and to others as a mission. The material life is a proof to which shall submit repeatedly, until they reaching the absolute perfection; it is a kind of sieve or debugger of which they leave more or less purified. Leaving the body, the soul returns to the Spirit world, of which had left to restart a new material existence, after a lapse of time more or less long, during which will remain in the state of errant Spirit. As the Spirit must pass through many reincarnations, it is concluded that all of us have had many existences, and that we will have, still, others existences, more or less perfected, whether on Earth or on other worlds. The incarnation of the Spirits always occurs in the human species. It would be a mistake to believe that the soul or spirit could incarnate in an animal body. The different corporeal existences of the Spirit are always progressive, and never retrograde, but the rapidity of the progress depends on the efforts that we make to arrive at the perfection. The qualities of the soul are those of the Spirit incarnate. Thus, the good man is the incarnation of a good Spirit and the perverse man is that incarnation of an impure Spirit. The soul had its own individuality before the incarnation and preserves it after separation from the body. On her return to the world of the Spirits the soul reunited all who knew on Earth and all their previous existences are delineated in her memory, the remembrance of all the good and of all the evil that had made.

The incarnated Spirit is under the influence of matter. The man who exceeds this influence, by the elevation and purification of his soul, approaches to the good Spirits with whom they will be one day. The One who lets himself be dominated by the bad passions and puts all his delight in the satisfaction of the gross appetites, approaches to the impure Spirits, giving preference to animal nature. The incarnated Spirits inhabit the different globes of the Universe. The non-incarnated Spirits, or errants, do not occupy any determined or circumscribed region; are everywhere in space and on our side, watching us and involving us

without ceasing. This is all an invisible population that agitates around us. The Spirits exercise over the moral world and even over the physical world an incessant action. They act over the matter and over the thought and constitute one of the forces of Nature, the efficient cause of a multitude of phenomenon until now unexplained or badly explained, that do not find rational solution. The Spirits' relations with the men are constants. The good Spirits invite us to practice the good, sustain us in life's proofs and help us to support them with courage and resignation; the bad Spiritis invite us to evil: for them is a pleasure to see us succumb and fall in their state.

The occult communications are verified by the good or bad influence that they exert over us without us knowing it, competing to our judgment to discern the bad and good inspirations. The ostensible communications take place by means of writing or other physical manifestations, most of the times through the mediums that serve as their instruments. The Spirits manifest themselves spontaneously or by evocation. We can evoke all the Spirits: that which animated the obscure men and the Spiritis of the most illustrious personages, whatever the time in which they have lived; those of our relatives, our friends or enemies and obtain, by written or verbal communications, advices, informations about the situation in which they are in space, their thoughts about us, as well as the revelations that they have permission to do for ourselves. The Spirits are attracted in reason of their sympathy for the moral nature of the ambient that evokes them. The Superior Spirits like the serious reunions in which predominate the love of good and the sincere desire of instruction and improvement. Their presence repels the inferior Spirits, who find, on the contrary, open access and can act with complete freedom among frivolous persons, or guided only by curiosity, and wherever they find bad instincts. Far from obtain good advices and useful informations of these Spirits, we should expect nothing more than futilities, lies, jokes in bad tastes and mistifications, as frequently they use of venerable names in order to better induce us into error.

Distinguish between good and evil spirits is extremely easy. The language of the Superior Spirits is constantly dignified, noble, full of the highest morality, free from any inferior passion, their councils reveal the most pure knowledge and has always for objective our progress and the good of Humanity. The language of the inferior Spirits is inconsequential, almost always banal and even rude; if they say, sometimes, good and true things, they say with more frequency falsities and absurdities, by malice or ignorance; make fun of the credulity and enjoy themselves at the cost of those who interrogate them, flattering their vanity and entertaining their desires with false hopes. In short, the serious communications, in the perfect sense of the term, only are verified in serious centers, whose members are united by an intimate communion of thoughts directed towards the good. The moral of the Superior Spirits is summarized, as that of Christ, in the evangelical maxim: "Do unto others what we want the others do to us", that is, to do good and not evil. The man finds in this principle the universal rule of conduct even for the smallest actions.

They teach us that egoism, pride, sensuality are passions which bring us closer to animal nature, holding us to the matter; the man who, since this world, frees himself of the matter, by the disdain of worldly futilities and the cultivation of love for neighbor, approaches to the spiritual nature; that each of us must become useful according to the faculties and the means that God has placed in our

hands in order to prove us; that the Strong and the Powerful must give support and protection to the Weak, because the one who abuses of his strength and of his power to oppress his neighbor, violates God's law. They teach, finally, that in the Spirit world nothing can be hidden: the hypocrite will be unmasked and revealed all his depravity; the constant and inevitable presence of those that we had harmed is one of the punishments that are reserved for us; to the state of inferiority and superiority of the Spirits corresponding pains and joys unknown to us on Earth. But they also teach us that there is no irreparable faults that can not be extinguished by the expiation. The man finds the necessary means in the different existences that allow him to move in the way of progress, toward the perfection that is his final objective.”

This is the summary of the Spirit Doctrine, as it appears in the teaching of the Superior Spirits. Let us see now the objections that some people make against it.

5 – THE SCIENCE AND THE SPIRITISM - (The Spirits' Book, Allan Kardec, Introduction).

The opposition of scientific corporations is, for many people, if not a proof, at least a strong presumption against. We are not of those who raise the voice against the wise, because we do not want to give a reason to call us blundering; we have them, on the contrary, in high esteem and we would be very honored if we are counted among them. However, their opinion could not represent, in all circumstances, a judgement irrevocable. When the Science goes out from the material observation of the facts and comes to appreciate and explain them, it opens to the scientists the camp of conjectures, each one constructs his poor and small system, which wants to prevail, and maintains it desperately. Do not we see daily the most contradictory opinions been recommended and rejected, repelled as absurd mistakes and later proclaimed as incontestable truths? The facts, here is the true criterion of our judgements, the argument without reply. In the absence of facts, the doubt is the opinion of a prudent man.

With respect to the obvious things, the opinion of the sages is justly worthy of faith, because they know them more and better than the vulgar. But in relation to new principles, the unknown things, their way of seeing is no more than hypothetical, because they are not more free from preconceptions than others. I would even say that the sage will have, perhaps, more preconceptions than any other, because a natural inclination leads him to subordinate everything to the point of view of his specialty: the mathematician does not see any kind of proof, except by means of an algebraic demonstration, the chemical relates everything with the action of the elements, and so on. Every man who is dedicated to one specialty enslaves to it his ideas. Get him away from the subject and he almost always will be confused, because he wants to submit everything to his way of seeing; this is a consequence of human fragility. I will consult, then, gradually and with confidence, a chemist on a question of analysis; a physicist on the electric force; a mechanic on the motive force; but they allow me, without affecting the esteem that I owe them for their specialization, that I do not take in better account their negative opinion about Spiritism, than that of an architect on matters of music.

The common sciences are supported on the properties of matter, which can be manipulated and experimented at will; the spirits phenomena are supported on the action of intelligences which have their own will and prove us, all the time,

not being subject to our caprice. The observations, therefore, can not be made through the same way, in both cases. In Spiritism, they require special conditions and another way to look at them: want to subject them to the ordinary processes of investigation, would be to stablish analogies that do not exist. Science itself, as Science, is incompetent to pronounce on the question of Spiritism: is not within its jurisdiction to mind with the matter, and its pronouncement about, whatever, favorable or not, would have no weight.

The Spiritism is the result of a personal conviction that the sages may have as individuals, independent of their condition of sages. Wanting, however, defer the matter to Science would be like to deliver to an assembly of physicists or astronomers to solve the problem of the existence of the soul. With effect, the Spiritism is based entirely on the existence of the soul and its state after death. Now, it is supinely illogical to think that a man must be a great psychologist for the simple fact of being great mathematician or great anatomist. The anatomist, dissecting the human body, looking for the soul and, why do not find it with his scalpel, as it were a nerve, or because does not see it evaporates as a gas, concludes that it does not exist. This, by reason of place himself on a exclusively material point of view. It follows, then, that he is with reason, against the universal opinion? No. We see, therefore, that the Spiritism is not jurisdiction of the Science.

When the spirits beliefs will be vulgarized, when accepted by the masses - which, judging by the rapidity that they are propagated, would not be too far - will happen to them what has happened to all new ideas that encountered opposition: the sages will surrender to the evidence. They will accept it individually, by the force of circumstances. Until that happens, it would be inappropriate to deviate them from their special works and to embarrass them to be concerned with a strange thing, that is not in their attributions, nor in their programs. Meanwhile, those who without previous and detailed study of the question, pronounce themselves by the negative and mock of those who disagree with their opinion, forget that the same happened with the most of the great discoveries that honor the Humanity. They run the risk of seeing their names adding to the list of the illustrious negators of the new ideas, inscribed alongside to the members of the erudite Assembly that, in 1752, received with thunderous laughter the Franklin's report about the lightning rod, judged unworthy of being among the communications of the agenda, and that other which made France lose the advantages of vapor navigation, by declaring as impractical dream the Fulton's system. However, were questionse of the competence of the Science. If these Assemblies, which had the greatest sages of the world, had only scorn and sarcasm to the ideas that have not yet understood, and that some years later should revolutionize the Science, the customs and the industry, how expect that a strange question to their works may be better accepted?

These lamentable errors would not take to the sages, however, the titles with which, in other matters, conquered our respect. But is necessary an official diploma in order to have good sense? And outside of the academics cathedras will be no more than fools and imbeciles? Just look at the followers of the Spirit Doctrine, in order to see if among them only exist ignorants, and the immense number of men of merit, who have embraced it, allows us to relegate it to the roll of simple beliefs. The character and knowledge of these men authorize us to say: therefore, if they affirm it, at least there should be something.

We repeat still that, if the facts of which we are concerned were reduced to mechanical movement of the bodies, the research of the physical cause of the phenomenon would be in the domain of Science; but since this is a manifestation outside the domain of human laws, escapes of the competence of material Science, because it can not be explained by numbers, not by mechanical forces. When a new fact emerges, which does not belong into any known Science, the sage, for to study it, should make abstraction of his science and tell himself that this is a new study, which can not be done with preconceived ideas. The man who considers his reason infallible, is very close to the error; even those who have the most false ideas are based on the own reason and that is why they reject everything that seems impossible. Those who yesterday repelled the admirable discoveries that the Humanity is proud today, appealed to this judge in order to reject them. What we call reason is almost always the pride masked, and whoever considers himself infallible places himself as equal to God. We turn, therefore, to those who are very conscientious for to doubt of what they did not see and, judging the future by the past, do not believe that man has reached the apogee or that the Nature has turned them the last page of its book.

6 - "PROFESSION OF SPIRIT RATIONAL FAITH": GOD - THE SOUL - THE CREATION - REINCARNATIONS - MANIFESTATIONS OF SPIRITS - (book "Posthumous Works", Allan Kardec Editor LAKE, 11th. Edition, 1995, translated by João Teixeira de Paula, pages 26 et seq.)

GOD - There is one God, supreme intelligence, primary cause of all things. The proof of the existence of God is the axiom: There is no effect without cause. We constantly see a multitude of innumerable effects, whose cause is outside of humanity, it can not, therefore, produce them, not even explain them. The cause, which is above humanity, is what is called God, Jehovah, Allah, Brahma, Fo-Hi, Great Spirit, etc., according to the lines, the times and the places. Those effects do not occur casually, fortuitously, and without order, since the organization of the smallest insect, the smallest grain, until the law that governs the worlds suspension in space, all attests to a thought, a combination, a providence, a solicitude superior to all human conception. The cause of these effects is, therefore, sovereignly intelligent.

God is eternal, immutable, immaterial, uno, omnipotent, sovereignly just and good. God is **eternal**, because if He had had a beginning, something would have existed before Him; would have come out of nothing, or would be creation of a previous being. It is for this deduction that we rise gradually to the infinite in eternity. God is **immutable**, because if He were not so, if He were subject to modifications, the laws that govern the universe could not have stability. God is **immaterial**, or of opposite nature to what we call matter; because if He was not immaterial, if was of the nature of matter, He would be, like this, subject to fluctuations and transformations: would not, therefore, be immutable. God is **uno**, because if He was multiple, multiple would be the wills; and, consequently, would be impossible the unity of view and of action in the Creation and in the maintenance of the universal order. God is **omnipotent**, because is **uno**. If He would not possess the absolute power, there would be any being more powerful; He would not be the Creator of all things, and those who had not created, would be works of another God. God is **sovereignly just and good**, because the wisdom

of His laws, revealing itself as in the largest, or in the smallest things, does not allow us to put in doubt His justice and goodness.

God is infinite in all His perfections. If it were possible to admit imperfection in any divine attributes, if we suppress Him the smallest part of **eternity**, of **immutability**, of **immateriality**, of **unity**, of **omnipotence**, of **justice** and of **goodness**, we would be, logically, in the right of to admit another being provided with all that He lacked. So this being, more perfect than Him, would be the true God.

THE SOUL - There is an intelligent principle in the man which is called SOUL or SPIRIT, independent of matter and that gives him the moral sense and the faculty of thinking. If the thought was a property of matter, the brute matter would think; but the inert matter evidently has not intellectual faculties, and the body, as soon dies, ceases to express thoughts; so, is of rigor to conclude that the soul is independent of matter and that the corporeal organs are merely instruments of which serves the man to transmit his thoughts.

The materialist doctrines are incompatible with the moral and subversives of social order. If, as the materialists judge, the thought was a secretion of the brain, as the bile is from the liver, it would result that, dead the body, the intelligence and moral qualities of man would be reduced to nothing; parents, friends and all whom we love, would be lost forever; the merit of the talent would worth nothing, because only to the chance should their transcendent faculties which reveals, and between the imbecile and the sage the only difference would be of more or less cerebral mass. The consequences of these principles would be that man, expecting nothing after this life, would have no interest in doing good; that what is natural is to look for him all the pleasure possible, even at the expense of others; that would be stupid to deprive of what pleases him because others; that egoism would be the more rational of their feelings; that the unhappy, pursued by adversity, what best can do is to kill himself, since that, fatally having to be reduced to nothing, would have the advantage to abbreviate the period of suffering. The materialist doctrine is, therefore, the sanction of the egoism, the source of all vices; the negation of the charity, source of all virtues, a cornerstone of social order - as well as the justification of suicide.

The independence of the soul is proved by Spiritism. The existence of the soul is proved by the intelligent acts of man, which necessarily comes from an intelligent cause and never from an inert cause. Its independence of the matter is ostensibly demonstrated by the spirits phenomena, which shows it acting by itself; and that is, principally, for the experience of its disengagement, **during life**, which allows it to manifest itself, to think and to act separated from the body. The chemistry separates the constituent elements of water, patenting its properties, as well as and can decompose and recompose the composite body. Very well! The Spiritism may, similarly, to separate the two constituent elements of man: **the spirit and the matter, the soul and the body**; it can separate them and reunite them at will, from which follows the proof of its independence.

The soul survives to the body and preserves its individuality after death. If the soul does not survive the body, the unique perspective to the man would be the nothing, of the same way as if the faculty of thinking was product of the matter. If it does not conserved the individuality, that is, if lost itself within the greater whole, like drops of water in the ocean, it would be worth by the nothing

of human thought, and the consequences would be absolutely the same as if the man had no soul. The survival of the soul is proved in an irrefutable manner and, so to say, palpable, by the spirit communications. Its individuality is demonstrated by the character and qualities proper to each one; these qualities distinct from each other, constitute the personality; if they mixed in a common whole, the qualities of all would be uniform. Besides these proofs, we still have the material of the visual manifestations or apparitions, that are so frequent and so authentic to the point of not leave the slightest doubt.

The soul is happy or unhappy after death according to the good or evil she did in life. Since it is admitted a God sovereignly just, it is impossible to believe that the souls have the same luck. If the criminal and the virtuous have the same position after death, would be useless to practice good, and would be deny the justice of God to suppose that He makes no difference between those who do good and those who do evil, what would be the negation of His justice. God would not be just if not being the evil punished on earth and the good rewarded, not punished or rewarded after the life on earth. The future penalties and rewards we know, materially, by the communications with the souls of those who lived among us, and come to describe their happiness or unhappiness, and the nature of one and others, and what causes them.

God, the soul, the survival and the individuality of the soul after the death of the body, the penalties and the rewards future - these are the fundamental principles of all religions. The Spiritism comes to add to the moral proofs of these principles, the materials proofs through the facts and of the experimentation, thus cutting off by the root the sophisms of the materialism. In the presence of the facts, there is no reason for incredulity. And so, the Spiritism restores the faith to those who have lost it and to dissipates the doubts to those who vacillates.

CREATION - God is the creator of all things. This proposition results from the proof of the existence of God.

The principle of the things is God's secret. All attests that God is the author of all things, but when and how did he do? The matter exists from all eternity, as He? We Ignore it. We can only formulate hypotheses, more or less probable, about what He did not judge it opportune reveal to us. Of the effects that we see, we can come to certain causes, but there is a limit which is impossible to trans- pose, and try to do it would be wasting time and risking to fall into error.

The man has a lighthouse to the search of the unknown: they are the attributes of God. In we try to penetrate, by reasoning, the mysteries of creation, we have an infallible criterion, a secure guide: the attributes of God. Once admitted that God can not leave of to be **eternal, immutable, uno, omnipotent, sovereignly just and good, infinite in all His perfections**, all doctrine or theory, scientific or religious, which depress, even infinitesimally, any of those predicates, is necessarily false, because it tends to the negation of God Himself.

The material worlds had principle and they will have an end. In any of the hypothesis, or the matter exists from all eternity, as God, or was created at a given time, is evident, in view of what is going on constantly to our eyes, that the transformations through which it passes are temporary, resulting from such trans-

formations different bodies that are born and destroyed continuously. Being the various worlds produced by agglomeration and transformation of matter, must, like all material bodies, have a beginning and an end, according to laws that are unknown to us. The Science can, until certain point, to formulate the laws that presided their formation and remont to their primitive state. Any philosophical theory, in contradiction with the facts demonstrated by the Science, is necessarily false, unless it is proved that the Science is in error.

CREATION OF THE SPIRITS - REINCARNATIONS - God has created, together with the material worlds, intelligent beings, which we call Spirits. We do not know the origin and the mode of creation of the Spirits; we know only that they are created simple and ignorant, that is, without wisdom and without the sentiment of the good and of the evil, being, however, provided of perfectibility and equal aptitude to acquire wisdom and morality. In the principle, they are like children, without their own will, nor perfect consciousness of their existence. As soon as the Spirit moves away from the starting point, are developed his ideas, as it happens to the children, and with the ideas emerges the free will, that is, the freedom of conscious action to choose and to follow the way in his march - which constitutes one of the essential attributes of the Spirit. The termination of the walk of the Spirits, the destiny of all, is the conquest of the perfection, of which is susceptible the creature, and the result or consequence of this conquest is the enjoyment of the supreme happiness, which is reached slowly or rapidly, according to the use that is made of free will.

The Spirits are the agents of divine power, constitute the intelligent force of nature, contribute to the realization of the Creator's design in order to keep the general harmony of the universe and of the immutable laws of the creation. In order to participate as agents of divine power, to the work of the material worlds, the Spirits temporarily assume a material body. The incarnates Spirits constitute the humanity. The soul of the man is an incarnate Spirit. The normal life of the Spirit is the spiritual, which is eternal; the corporeal life is transitory and passing, a true second in the eternity. The incarnation of the Spirits derives from the natural law, it is a necessity, either for its progress as for the realization of God's plans. By the work, necessary function of the corporeal life, they improve their intelligence, and they acquire, by observing the God's law, the merits which give them the eternal happiness. It results from what was said that the Spirits, contributing to the general work of the creation, work at the same time in their own progress. The improvement of the Spirit is the fruit of his work, he reaches it in the reason of the activity and goodwill that employs for acquisition of the qualities that are lacking to him.

Reincarnations – The Spirit not being able to acquire in one unique corporeal existence all the intellectual and moral qualities, which should guide him to the purpose for which was created, is necessary, in order to achieve this end, a series of existences, in each one of which advances a step in the ways of progress and cleans himself of some imperfections. In each of these existences the Spirit brings the accumulation of experiences acquired in the previous, intellectual as well as morally; of the same way that brings the germs of the imperfections that could not expunge himself. The Spirit, who misuses one existence, not advancing a line in the way of goodness, no one profit obtains and has to recommence the work in conditions more or less painful, as a result of his negligence and bad will. Once the Spirit acquires something good or takes off anything bad in each corpo-

real existence, it follows that, after a number of incarnations, is found purified and arrives at the state of pure Spirit.

The number of corporate existence is uncertain and depends on the will of the Spirit in the active work of moral improvement. In the interval between corporeal existences, the Spirit becomes errant and live the spiritual life. The erraticity has no fixed duration. The Spirits who have acquired the progress compatible with the world in which they were, leave it in order to incarnate in another more advanced, where they acquire new knowledge, and so go doing their excursion until they reach the point of no longer needing a material body, living exclusively the spiritual life, in which progress still, in another sense, and by other means. Since arriving at the culminating point of progress, enjoy the supreme happiness. Are admitted to the Councils of the Omnipotent, whose thoughts receiving, and constitute themselves their direct ministers to the government of the worlds, and having under their orders Spirits of varying degrees of progress.

MANIFESTATIONS OF SPIRITS - Character and religious consequences of manifestations of Spirits. The Souls, or Spirits of the men who lived on earth, constitute the invisible world in the space that around us. Results from this that, since there are Spirits and that, if they have the power to manifest themselves, should have it at all the time. That's what proves the history and religions of all peoples. Lately, however, the manifestations of the Spirits have acquired enormous development and greater authenticity, without doubt by wanting the Providence to cure the plague of incredulity and of the materialism, by evident proofs, allowing to those who left the earth came to prove their existence and reveal to us the happy or painful conditions in which they live. The visible world, being involved by the invisible, with which it lives in perpetual contact, and acts on it continuously, and receives from it the reaction. This reciprocity is the source of a multitude of phenomena, considered supernatural, by the ignorance of the cause. The action and reaction from one world to another is one of the laws, one of the forces of nature, necessary for the universal harmony, for example the law of attraction. If that force ceased to act, it would disturb the universal order, as in a mechanism, of which we took a wheel. Don't have, therefore, the character of supernatural the phenomena produced by such force or law of nature, judged such by those who do not know the cause, as happens with certain effects of the light, the electricity, etc..

All religions have by base the existence of God and by por purpose the future of the man after death. That future, which is of major interest, is necessarily linked to the existence of the invisible world, and that is why, in every time, the humanity has made of the knowledge of that world the main object of their studies and preoccupations. Its attention was naturally directed to the whole phenomenon indicative of that world, and none existed so positive as the manifestations of the Spirits, by which its inhabitants reveal to us its existence. That is why the phenomenon became the basis of the most part of the dogmas of the religions.

Having had the man at all times the intuition of a higher power, was induced to attribute to a direct action of this potency, the phenomena whose cause was unknown, considering them prodigies and supernatural effects. This tendency is considered, by the unbelievers, work of the love of man for the marvelous, but do not look for the reasons. If they would give to this work, would recognize that the love for the marvelous comes from the intuition badly defined of an order of extra-corporeal things. With the progress of Science and the knowledge of the

laws of nature, those phenomena have, little by little, past of the domain of the marvelous to the of natural effects, and so, what once was supposed supernatural is no more presently, and no more will be from now on.

The phenomena dependent on the manifestation of the Spirits furnished, by its own nature, large contribution to the facts considered marvelous; but would come the time in which should be known the law that govern them, and they will enter, like any others, in the order of natural facts . That time came and the Spiritism, by making known that law, brought the key to the interpretation of the most uncomprehended passages of the Sacred Scriptures, that alluded to it and of the facts reputed miraculous. The character of a miraculous fact is to be unusual and exceptional; is to be an derogation from the laws of nature. Since that one phenomenon will reproduce itself in an identity of conditions, it is because it obeys to one law, and, therefore, is not miraculous. That law can be ignored, what does not impede it of existing, competing at the time to make it known. The movement of the Sun, or better, of the Earth, suspended by order of Joshua, would be a true miracle, for being a manifest derogation of the law, which governs the movement of the stars; if, however, the same fact could be reproduced, in given conditions, it is because would obey one law and would cease to be a miracle.

The Church has no reason to be disturbed by to go narrowing the circle of the miraculous facts. God affirms much more His greatness and power, with all His admirable conjunction of laws, than with the infraction of them; so much more attributing to the demon the power of to make prodigies, which means the demon being as powerful as God, since it has the power to interrupt the course of divine laws. It is blasphemy and sacrilege to say that the Spirit of the Evil can suspend the action of the divine laws! The religion gains authority, instead of losing, with the classification in the natural order, of the events reputed miraculous, and this because, if one of them is falsely considered a miracle, there is born an error and the religion, insisting on maintaining it, has only to lose. Moreover, it is still harmed because many people do not admit the possibility of miracles; from which results they deny the facts taken as miraculous and the religion that sustains them. On the contrary, admitted the facts as effects of natural laws, there is no reason to refuse faith to them, as much as to the religion, which proclaims them.

The facts that the Science demonstrates peremptorily, can not be negated by any religious belief. The Religion gains authority, following the Science in their progress; as much as lost, insisting on staying behind, or rejecting the scientific truths in the name of dogmas, that can never prevail against the natural laws, nor, even mainly, to annulate them. A dogma founded on a negation of one of those laws is necessarily false.

The Spiritism, firm in the knowledge of laws not yet understood, does not come to destroy the religious facts, but make them more acceptable, giving them a rational explanation. What it comes to destroy are the false deductions taken from those laws, by error or ignorance. The ignorance of the laws of nature, leading the man to looking for the causes of the fantastics phenomena that do not understand, is the origin of the superstitious ideas, some of which are due to spirits phenomena misunderstood. The knowledge of the laws that govern the phenomena, destroys these superstitious ideas, giving to the things their real character and demarcating the limits of the possible and the impossible.

EXPOSITION OF MOTIVES

(Of the Project of the *Code of Spiritist Natural Law*)

Every project of Law, of Decree-Law or of Code brings, generally, its "Exposition of Motives", for appreciation of the higher authority responsible to decree or to promulgate it. In our case, the higher authority to whom is directed this project of Code, is the dear reader, consultant or researcher, of any cultural level, free-thinker, who is dedicated in knowing the principles of the TRUE JUSTICE.

The motives that will be explained, could not be others than the results of the researches and of the profound studies conducted, mainly by José Herculano Pires - The Apostle of Kardec -, substantiated in the themes, reflections, chronicles and comments that follow, collected from some of his main books (he wrote, in all, more than eighty), that prove definitive and irrefutably the affirmation of Allan Kardec, that the Spiritism is Science, Philosophy and Religion (in Spirit and Truth).

Sustained in this cultural tripod, now sedimented by José Herculano Pires, we identify in "The Spirits' Book", in the chapters "The Moral Laws" and "Hopes and Consolation", all the content for our project of "Code of Natural Law Spirit", that now we submit to the examination of the readers, who may promulgate it, ignore it and, even, execrates it. Before any verdict, however, any one should be taken into mind that the "Moral Laws" that compose it, have their origin in the SUPREME LEGISLATOR, who is GOD!

1 - THE GREAT UNKNOWN - (Explanation of José Herculano Pires, in his book "Dynamic Course of Spiritism", Paideia Publishing, SP, 1st. Edition, 1979, pp. 1-5) - Everyone talks about Spiritism, good or bad. But few know it. Generally is considered as a common religious sect, full of superstitions. Many see it as an attempt to systematization of popular beliefs, where all the absurdities can be found. There are those who accept it as a new Goetia, black magic of the Antiquity masked as a Christianity worker of miracles. Great scientists become involved in their problems and have demoralized. Others believe that can find in it the solution to all their problems, get love filters and the 13 points of the Sportive Lottery. And in truth their own followers do not know it. Who says to be Spirit is in danger of being searched to do macumba, dispatches against enemies or miraculous cures for incurable diseases. Great Spirits Institutions, often founded by serious people, sometimes become true sources of confusion about the meaning and the nature of the doctrine. The Spiritism, born yesterday, in the middle of 19th century, is today the Great Unknown of who approve and praise it and of who attack and criticize it.

For a long time he was faced with horror by the religious, who saw in it a diabolical creation to perdition of the souls. Talking about spirits phenomena was a mortal sin, buy passage direct to the Cauldron of Beelzebub. Illustrious doctors came to classify the Spiritism as a factory of crazy. When began to emerge the spirit hospitals for mental illness, claimed that the spirits seek to cure the crazy that themselves had created, in order to relieve their guilty consciences. And when they saw that the Spiritism really cured the incurable crazy, said that the demons understood among them in order to deceive the people.

Nevertheless, the Spiritism is a modern doctrine, perfectly structured by a great thinker, a french writer and pedagogue, man of letters and sciences, famous for his culture and their scientific works and who signed their spirits works with the pseudonym of Allan Kardec. Knowing this is already know something about it, but is very far from being everything. Doctrine complex, which covers the whole field of knowledge, presents itself integrated in epistemological sequence: a) **Science** - as search of the called paranormal phenomena, provided with its own methods, specifics and adequate to the object that investigates, given rise to all the sciences of the paranormal, until the actual Parapsychology and its Romanian branch, which masquerades under the little known name of Psychotronic, in order not to scare the materialists. b) **Philosophy** - as an interpretation of the the nature of the phenomena and reformulation of the conception of the world and all the reality, according to the new scientific discoveries; Officially accepted on the philosophical plane, contained in the Philosophical Dictionary of the French Institute; in Brazil, recognized by the Brazilian Institute of Philosophy, consisting of the volume Panorama of Philosophy in São Paulo, joint edition of the Institute and the University of São Paulo, coordination of the Prof. Washington Luiz Vitta. c) **Religion** - as a consequence of the philosophical conclusions, based on the proofs of human survival after death and the connections historical and genetics of Christianity with Spiritism; considered as the Religion in Spirit and Truth, announced by Jesus, according to the Gospels; spiritual religion without formal apparatus, dogmas of faith or institution churchy, without sacraments. d) **That sequence** - obeys the laws of Gnosiology, by which the knowledge begins in man's experiences with the world and develops in the conclusions of the human thought within the context of the known reality; as in Spiritism that reality surpasses the limits of the physical life, the moral projects itself on the plane of the relations of the man with the Divinity, acquiring the religious sense.

Placed so the problem, the complexity of Spiritism becomes easily understandable. Everything in the Universe proceeds through the action and the control of natural laws, which correspond to the immanence of God in the world through His laws. All verifiable reality is natural, so that the spirits and their manifestations are not supernatural, but natural facts explicable, as a result of laws that scientific research makes clear. The Supernatural refers only to God, whose nature is not accessible to the man at this stage of his evolution, but will possibly be, when the man reaches the higher degrees of his evolution. All the possibilities are open and franchised to the man in the whole universe, since he advances in developing their spiritual potentialities, according to the laws of transcendence. (...)

2 - EPISTEMOLOGY SPIRIT - (Explanation of J. Herculano Pires in the referred-book "Dynamic Course of Spiritism," pp. 71-82) – In the apparent simplicity of his writing Spiritism covers all areas of the Knowledge. Do not do it systematically, but spontaneous, in a kind of improvisation determined by the requirements of the bubbling of the facts and the limited time. Kardec was already 50 years old and had no financial resources and technical means, nor prepared auxiliary for the execution of the urgent and immense work that defied him. He was alone in front of that eruption of phenomena that had to control in the formulation of a doctrine that made them accessible to everyone. Had only their scientific knowledge, a pedagogical vision inherited from Rousseau and Pestalozzi, of the human instruments of research that were the girls Boudin, of 14 and 16 years and the resources of his didatic, developed in the institutes that had founded

and directed, in the works that published and in services rendered to the University of France as director of studies. Worth him his calm temperament, thoughtful, allowing him to control the circumstances and organize one new science supported in researches provided with its own methods, interlocking in the scientific requirements of the time, supported by a scientific institution founded by him and by the means of dissemination, opinion research and the possibility of discussions on the global level, which he created with their works and the foundation and maintenance of the *Revue Spirit*. A silent epopee cultural, which nevertheless expanded in all directions cultural, shaking the world.

This Homeric feat not dismissed the classic help of the gods - the same ones who Thales of Miletus said fill the world in all its dimensions - the Spirits. These gods, that he humanized instead of divinising, billowing the sails of his boat and took him, alone, to the conquest of unknown lands and seas and surrounded in the mysteries of all mythologies and religious magic. Had to face, like Ulysses, the abysses and the sea monsters and the warriors entrenched on the walls of cultural Trojans of the Earth.

The Spirit Epistemology, study and critic of the Scientific Knowledge in the light of Spiritism, is not even mentioned in the works of Kardec, but it is integrated into them, is one of the fundamental problems of the doctrine, necessary for its understanding. In Antiquity, with some exceptions of the classical Greek-Roman world (for example: the empirical observations of the Greek philosophers and, subsequently, of Aristotle), all Human Knowledge resulted from the religious traditions and was processed by deduction. With or without the Aristotelian logic scheme, the sages were served from a single research instrument, which was the syllogism. Only on the principles of the Fourteenth Century in Italy arose the first attempts to interrogate the Nature in order to know the reality. From then on, the Science developed through painful historical episodes, such as those of Galileo and Giordano Bruno, because any discovery that contradicted the Bible was soon reason for persecutions and condemnations for heresy. To give the logical step of the deduction to the induction were necessary four centuries. It is enough we remember the episode of Descartes, who in his *Treatise of the World* had to use an expedient curious. To say that the Earth rotated around the sun, said that the Earth was fixed in the space, enveloped in its atmosphere, but rotated around the Sun. Spite of this, Descartes ran away to Holland, a Protestant nation, in order to get rid of the condemnations of the Church. He used in his emblem the word *caute*, meaning the caution that he must have in the exposition of his ideas. In this oppressive atmosphere, the Science was only a pest herb that only grew in secret. In the eighteenth century, called the Golden Age of the Sciences, the clerical oppression diminished in the proportion that the inventions, more than the discoveries, gave prestige to it. In the nineteenth century the situation had changed considerably, but only in the middle of this century the climate became propitious to the dared employment of the use of scientific induction, which consists in the research of various phenomena in order to obtain from them the general law that governing them. Before this, it would be impossible the spirit research, which not only condemned itself as a profanation of the death, would also be condemned as being contrary the infuse wisdom of the theologians, proceeding from God through the Bible and the miracle of the revelatory intuitions. Despite the freedom already conquered, the Spanish Inquisition could not condemn Kardec to the fire, because he was in France, condemned his work and burned it with all the rituals

of the Inquisition in Barcelona. Kardec commented the fact on the *Revue Spirite* in an article entitled *The Tail of the Inquisition*, taking advantage of the fact for ripping more widely the heavy curtain of the ecclesiastical censure in the world. France marched in the vanguard of the liberation, while the tail of the oppression still surviving, full of threats and involved in crimes, in the Lands of Portugal and Spain. Only in France would be possible, at that stage of historical and cultural transition, the development of Spiritism. Nevertheless, even there arose the waves of reaction, blown by the strong winds of religious fanaticism, of the cultural pre-conceptions, and of the scientific exclusivism. It was in the calm study of this reaction, amid the furor of the elements initiated, that Kardec initiated the Spiritist Epistemology. Alone at first, still were few his companions. Repeated in the old and charismatic Gallic soil the same Palestinian picture of Jesus with his few disciples to confront the world powers. The historical panorama, however, had changed and Kardec could more effectively use the arms of reason. The Renaissance prepared France for that glorious moment.

Kardec examines the epistemological position of the Spiritism in the Introduction to the Study of the Spiritist Doctrine, which opens *The Spirits' Book*, the fundamental work of Doctrine. The Spiritism is a Science that confronts the other sciences on an equal basis and can not be judged by the scientists who do not know it. The sages are worthy of admiration and respect when they pronouncing on what they know. But when speak out about what they do not know equalize to vulgar people, giving simple opinions of no value. What is true in Science are the facts and not opinions. It is only valid in the scientific field the verdict of the proofs. The rejection of the facts *a priori* has no scientific value, for the most reputed are the scientist who gave a judgement. He adds, "When the Science goes out from the observation of the material facts, to appreciate and explain them, it opens for the scientists the field of conjectures. Each one builds his *sistemazinho* which want to make prevail and sustains it furiously. The facts are the true criterion of our judgements without replication. In the absence of facts, the doubt is the opinion of a prudent man."

Kardec's position was so of a clearly and absolute positiveness. The Spiritism as a Science was born within the frameworks of scientific developments, and at the same time assumed a realistic epistemological position, criticizing the individualistic deviations to the objective reality. To those who criticized him saying that the object of his doctrine was not objective, Kardec remembered that the spiritist concept of Spirit was not vague, undefined, but rigorously objective. "The Spirit is a concrete being and circumscribed - claimed - a real being, defined, which in a certain cases can be apprehended by our senses of sight, hearing and touch." The objective nature of the Spirit could not be confused with of the logical objects, mathematical or mythological and imaginary, because its manifestations allow the scientific verification of its objective reality and its capacity to produce materials effects of the minimum to the maximum proportions. So the Spiritism requires scientific attitude in its study, objective researches on proving of the natural laws which govern its relations with the sensible world and with the incarnates men.

The dance of the tables and the dance of the frogs - Most of the scientists criticized the fact that the Spiritism been born from the observation of the so-called dance of the tables. Kardec asked whether the spontaneous movement of material objects, rigorously observed, was more ridiculous than the dance of the

frogs that had the possibility to Galvani to discover the electricity. To deny those facts without observing them and researching them was unscientific, revealed the persistence of preconceptions in the Science and required, for that very reason, a serious and methodical research of the serious scientists. The Science of the time had closed on their primary conquests and with them thought that were in possession of total knowledge. Had fallen into a simplistic mechanism and alienating in a arrogant solipsism. When the Academy recognized the existence of Hypnotism, Kardec remembered in an critical and ironic article in the *Revue Spirite*, that Mr. Magnetism tried numerous times to enter the Academy through the front doors, but always rejected, until he decided to change his name and enter through the back doors, being well received and getting the desired scientific citizenship. The Science gave more importance to formal appearances than to substance. Kardec signaled that the Spiritism was not a question of form, but of substance.

His epistemological critique developed implacable through the successive years of research in the Parisian Society of Spiritist Studies, which he structured and directed as scientific institution of researches. When the scientists returned to the critique against Spiritism, Allan Kardec frankly declared the impotence of Science to opine on matters that the scientists simply ignored. Respected the scientists serious and prudent, but did not forgive the frivolous and impudent who judged themselves, as he said, monopolizers of the good sense and of the truth.

The Spirit Science and the approval of the the sages - Charles Richet, Nobel Prize in Physiology, recognized his value and his capacity of researcher, although did not accept the Spirit Doctrine, which considered premature. William Crookes has accepted the incumbency of the London Dialectical Society, to demolish the Spiritism, and after three years of researches, with astonishing results, proclaimed the undeniable veracity of the spirits phenomena. The lonely fight of Kardec gave unexpected results: The works of Friedrich Zöllner and Baron Von Schrenk-Notzing in Germany, Ernesto Bozzano and Chiaia in Italy, which doubled the iron resistance of Césaire Lombroso, with various incontestable materializations of the mother of the great anthropologist, the appearance of the Metapsychique, of the English Psychic Science, of the old German Parapsychology, the researches that led Friederic Myers to publish his treatise *The Human Personality and its Survival*, the development of the Experimental Psychology, and finally the appearance of the Modern Parapsychology of Rhine and McDougal proved the legitimacy of the Spirit Science and the epistemological critique of Kardec. But as the Spiritism has not changed its name, keeping faithful to its origin and to itself, intransigent in its clear and precise epistemological position, was not admitted to the Academy nor received the scientific citizenship that had and has the most absolute and undeniable right . Kardec, who died in 1869, has not had the opportunity to see, in life, the most important moves of his victory over the carrancas and radicalism of the official scientific world.

Today, dragged by the currents of evolution, the Science had to dive into the ocean of the invisible atoms and its particles, of the extra-sensory perception and of the unsuspected power of the thought, precipitating into the vortex of the researches on reincarnation, to the absurdity of the multiple dimensions of matter, of the interpenetrated worlds, of the antimatter, of the plurality of the inhabited worlds, of the scary philosophical problematic of the existential conception of the man, of the ontological reality considered as pure subjectivity and so on, denying

to itself in order to survive, as survive the men and all things and beings, according to what Kardec affirmed.

Kardec could opine with authority about the Science, because he was a Science teacher. But, even for it, denied to Science the right to opine about Spiritism, that did not know and the scientists looked it through the preconceptions, in an anti-scientific attitude. His rejection of the scientific judgment of the time, in this sense, is a verdict: "The Science itself, as Science, is incompetent to pronounce on the question of Spiritism, and its pronouncement about, whatever, favorable or not, no weight would have." This declaration of incompetence is still valid today, when we see the Science to confirm the Spiritism without unintentionally and unknowingly. The ignorance of the sages about, as Kardec said, has not changed. The realist position of Kardec proves his absolute security with respect to the legitimacy of their researches. The Spiritism was sustained in its experimental and logical bases, without requiring approvals strange, also because these approvals did not come from those who had sufficient knowledge to opine about.

On the other hand, the epistemological position of Spiritism could not be criticized. Its object was undeniable: the psychic reality of the man and the phenomena which demonstrated it through the ages. Its method of investigation was perfect and well integrated into the scientific requirements, appropriate to the object, the orientation of the research was conducted by a master capable and recognized as such, the results obtained were interpreted using a rigorous scientific criteria, the dissemination of the experiences, observations and researches was done by specific organs and specialized, with all the informations and details of the occurrences; no experience was able, scientifically, to deny the reality of the phenomena or contradict the validity of interpretations. If the Science did not recognize the scientific validity of the research spirit, it was not for contradict it or put it in check with other experiences, but simple attitude of preconception, that it could not really be based on scientific considerations. Still remained the important fact of proven of the phenomenon by eminent scientists of the time and notoriously contrary to the Spiritism.

The allegations that the Spiritism was presented on the Science as a hybrid product, in which problems scientific, philosophical and religious were mixed, making it undefined, was no more than maneuver, because the natural sequence of these areas, in terms of cultural development, corresponds exactly to the Spiritist scheme. The primitive magic corresponds to the making experimental, so to the Science; the Philosophy was the conception of the world given by the experience that conjugate theory and practice; the moral arose out of the conduct determined by the vision of the world, and the Religion emerged as an imperative of the conquests of the knowledge acquired. The whole History of the Ancient World testified it. The own theological cultures made these ways. The Positivism of Auguste Comte, which presented itself as Scientific Philosophy, would follow the same scheme of the General Theory of Knowledge, ending up to result in the Religion of Humanity. Epistemologically there was nothing to censure or to condemn in the context of the Spiritism. Commenting on the human fatuity, Kardec remember that the wisest men let themselves to be embarrassed by insignificant things. What prevented the expansion of the Spiritism in Europe of the nineteenth-century, in order to be able to renew the old criminal conception of the world, still dominant today, was simply its religious aspect. As in the Primitive Christianity, the Spiritism was accepted with anxiety by the poorest classes of the population, that

conconverted it everywhere in a new Christian sect. In this devotional aspect, the superior classes of the population saw only the religiosismo popular tone, having the same ingenuous faith of the whole massive religiosity. Against this avalanche of humble believers, predisposed to beatismo, appeared small groups of cultured people, who often fought with enthusiasm, but they finally ceding to the pressure of the preconceptions. These groups have closed in societies of elite, disconnected from the people, or simply disappeared for lack of elements disposed to hard work and constant fight in defense of the doctrine. Priests and medicals took advantage of it in order to try to suffocating, accompanied by Protestant pastors of productive flocks, the Christian Revival. The word Christianity engendered a stereotype enriched by the double prestige of the dominant classes and of the traditional churches. The scientific corporations and the professional associations of medicals represented the scientific reaction, and the Christian churches the divine cholera, shooting rays of Olympus against the renegades. Despite these crossfire over their heads uncovered, the spiritists could understand the fundamental principles of the doctrine in their peaceful struggle in desparation of pitiless wars.

The Sciences of the present proves the veracity of the scheme of researches of the Spiritist Science - But the actuality offers us perspective entirely different from those that prevailed until now. Because of his own ignorance of the subject, the scientists entered deeply into the scheme of researches of Spiritist Science and proved its veracity. We therefore arrived at a crucial moment. And if the men do not claim, as Jesus warned, the stones will claim. In truth are already claiming, because is precisely of the mineral that rises over the world the dawn of the atomic conception, dissipating the darkness of the false materialist culture in which the spirit had been substituted by the powder of the graves. The atomic power is simultaneously threat and consolation. And it is in the hands of the men so that they decide for themselves what they want to be. The option of Spiritism remains open to all. Who wants to seed bombs and destruction can do it, but those who opt for seeding light, real understanding of the man and of the Universe, of the true meaning of the life and of the higher destiny of Humanity, will see in the Spiritist conception the solution of the Great Enigma, on which Léon Denis wrote one of his most profound books.

The Kardec's critique to the Science of his time is still valid today. The Spiritist Epistemology resembles, this time, to the apocalyptic prophecies of Ancient Israel. It is not only a critique of Man, because is he who seeks the Knowledge and who makes the Science. The scientific structure gives us the image of the Man, of his doing and how he did it. Turned out of himself, stimulated by the fascination of the Nature, the man has forgotten his own nature – the human nature - and to tingify, became a man-thing. This "man-thing" was lost in the pride of their material conquests and rejected the spiritual aspirations. For this reason developed the Technical and atrophied the Religion. The outbreak spiritist of the nineteenth century was provoked by the Spirits to wake up the men from their spiritual apathy, reminding them that the material euphoria would take them to the self destruction. Descartes already reminded that it is easier to know the exterior things than ourselves. Frances Bacon warned that we only reach the scientific power obeying to God. But God and his laws were considered undignified of the laboratory and thrown in the sacristy, given to the bagatelle devotional of the medals, scapulars, images to idolatry and demonic threats.

Kardec structured the Science of the Spirit and instituted the mediunic research, because the mediumship is the open window in the big wall of the material phenomena to show a particle of the Infinite to the men magnetized to the finite. His critique to the Science is an act of transcendence: connects in conflict to the conception of the man and of the world, in order to both recover their unity and can get rid of the hypnosis atomic. But even the spiritists, in general, in trying to understand it, return to the sources of magical beatismo religious, forgotten that religion without science is superstition and science without religion is crazy. God is the Source of Wisdom and the men seek it in the matter. This vain and fatal mistake led us to the brink of destruction of the planet. The Spiritism is an effort to return to us to the human condition, saving us from the robot. The Earth is being destroyed by the technique of voracity without limits. The Spiritism offers us the only way of escape: the unity of the spirit in opposition to the fragmentation of the matter. Only the monistic vision of the world that offers us Kardec can save us from the chaos.

3 - COLLABORATION INTEREXISTENCIAL

COLLABORATION INTEREXISTENCIAL (Existential Philosophy)
 - (Explanation of J. Herculano Pires in that book "Dynamic Course of Spiritism" - pp. 95-102) –

The Existential Philosophy dominated the philosophical thought in all the world, and remains as the mark of a deep philosophical revolution - The current Philosophy, representative of our century, is the Existential. From it derived the existentialist movement, by a spurious interpretation of the thought of Jean-Paul Sartre. But the thought of that famous French philosopher has nothing to do with the extravagance of the singer Julliete Grecco, who took advantage of the reputation of Sartre in order to create in the Coffee Fiore, in Paris, a youth movement in which was attributed to herself the title of Muse of Existentialism, giving to Sartre the title of Pope of Existentialism. Simone de Beauvoir, disciple and companion of the philosopher, asked him why he had accepted this situation. Sartre did not care, saying that he had nothing with the movement of the singer and was not interested in it. The famous author of "The Being and The Nothing" and "Critique of Dialectical Reason" used to write in one table in the Coffee, and there continued to work, indifferent to the singer's shows. The Existential Philosophy disfigured in the opinion of lay people, but has not shaken his prestige in the intellectual circles. Founded by Kierkegaard, Danish theologian, who did not want to philosophize, the Existential Philosophy dominated the philosophical thought in all the world, and remains as the mark of a deep philosophical revolution, similar to that of Copernicus in Astronomy.

Life and Existence - The man is a pro-ject - The existential concept of the man was developed by the greatest contemporary philosophers such as Martin Heidegger, Karl Jaspers, Gabriel Marcel, Simone, Camus and others. This concept corresponds to the spiritist, formulated by Kardec in the Spiritist Philosophy. The man is a 'pro-ject', a being who throws himself in the existence and crosses it like an arrow toward the transcendence that is the purpose of the existence. For Sartre, materialist, the death is the frustration of man. For Heidegger, metaphysics, man is completed in the death. The Existential Philosophy admits, in general, that the being is an embryo being thrown into existence in order to develop their potentialities. There is one essential difference between Life and Existence. All the beings living, but only the human being exists, because to exist is to have consciousness

of himself and live in the rhythm of ascension, seeking to overcome the human condition and reach the divine. Man is the only "existing". This word "existing" refers to the man as a being in existence.

Spiritist Concept of man, the only "existing being" – Let us see the sense typically spiritist of this conception of man. Before being the man is just a come-to-be, a mysterious thing closed within itself. Longing for realization this thing projects itself in existence and opens up in the relationship, finding in this the elements that awaken itself and transform into a being. This becomes conscious of its nature of being and as such tries to overcome itself. In transit existential develops its essence and open in the solid of the world, made of rigids and fatalists laws, the only breach of freedom, that is the man with his free will. For Sartre, when arriving at the death, the man has already elaborated his essence in existence, but this does not subsist because the man disappears in the death: the man is a frustration. For Heidegger, the being develops in the existence and is completed at death: it is an realization. For Jaspers, the development of the being in the existence is done in two stages: 1°.) The horizontal transcendence, on the social plane; 2°.) The vertical transcendence, in the search for God. Sartre applies to the existent the Hegel's dialectic: a) the man before the existence is the "in-itself", b) the man in existence is the "for-itself", c) the man in the death is "in-itself-for-itself." As we see, the "in-itself-for-itself" is the dialectical synthesis in which the "in itself" (closed in on itself) and the "for itself" (opened in social relations), which is the horizontal transcendence of Jaspers, resolves itself in the "in-itself-for-itself", which is the divine condition reached in the vertical transcendence of Jaspers.

The philosophical concept (spiritist) of "existence" differs profoundly from the concept of life. While the life is defined as the elan of Bergson, an impulse, a force that penetrates into the matter and, according to the Hegelian idea, model the forms, the existence is pure subjectivity, which means to say spirit. So, we do not live like the plants and the animals integrated in the matter, but as spirits connected to the matter in order to use it in function of their subjective interests. We live in the psyche and not in the body. Our life is not exactly life, but an independent existing of material things and beings, whose only true aspiration is the freedom, that we only can, in fact, to get and enjoy, in the interiority of ourselves. Even incarnates, we do not go out of the spiritual plane, we continue at it, our natural habitat, like sleepwalkers. The matter does not absorb us, only reflects in our sensibility. The day and the night, the vigil and the sleep, as Jaspers observed, mark the existential rhythm of the soul-body relationship. During the rest of the body, in order to recuperating, we turn to the spiritual world in the vehicle of perispirit, and even at full vigil, we escape from the matter through the psychic fugues, the telepathic projections, of the various modalities of extra-sensory perception. The hypnosis proves the illusory sense of living. In the somnambulist or hypnotic state, semi-disconnected from the body, we wandered in the inter-world and easily accept the suggestions of an unreal situation: we play the violin without the violin, feel hot and we sweat without heat, we resist to the fire without burning us, we return in time and project ourselves into the future through the memory and so on. The Gestalt shows us the illusion of the form in perception of the world, where the pregnant appearances cover the material reality, precipitating us in falls and frustrations. The evolution of the Physics has robbed us of the solid and opaque world of the past and threw us in the agitation of the atoms and nuclear particles. The

matter smashed in the hands of physicists and forced us to recognize ourselves as evanescent beings, and that we live in a magical world of imponderables structures.

Faced with this fantastic reality, to the physical laws that Bertrand Russell became attached in order not to founder in the unreal, imposes be reality-real of the psychic laws, of the spirit that dominates, structures and orders the matter. What we call life transforms into existence, and this is no more than a short measure of time for us to liberate ourselves from a mental conditioning determined by the illusion of the senses, as Descartes already verified and demonstrated in their attempts to give us the Admirable Science that the Spirit of the Truth revealed to him in dreams. The "cogito ergo sum" of the philosopher appears to us today as a trace of connection between the pure Christianity of Christ and the Spiritism, in which the revealed truth is restored in its uncomprehended reality, as a fluidic and indestructible bridge that connects two parts of the real, separated by the abyss of almost two millennia of madness, of religious schizophrenia. By discovering that the Cartesian phrase - I think, therefore I am - was the "open sesame" of a magical philosopher who did not want to illusion but to reach the truth, we understand that the bridge Cartesian passed over an abyss where fumed for millenniums the cataclysm of blood and impiety of a nightmare worldwide. And so hypnotic was that cataclysm, that scientists and philosophers still resisting to the call of the new conception of the man and of the world that the Spirit of the Truth offers us. Even Descartes, attached to the idols of Bacon, left his fascination for a pilgrimage to the idol of Our Lady of La Salette, in fulfillment of a promise. Repeated itself in this historical episode the message of the Myth of the Cave in Plato's Republic. A slave escaped from the shackles and went to see in the sunlight the reality that only knew through the silhouettes of the shadows. And when he returned and told what he had seen out there, the others considered him perturbed. However, from his works was initiated in the world the Renaissance Christian, which would be completed later in an outbreak mediunic in which the tongues of fire of Pentecost has come on over the head of the Apostles of the New Era.

The concept of existence is the charisma of the twentieth century, of the most acute phase of planetary transition to a higher grade of the Scale of the Worlds. The terrestrial intelligences were called to the new Christian battle, in which the Martyrs of the Truth does not suffer more the cruel penalties from the dark past, but they would face the anguish of incomprehension and the inevitable martyrdom of the cultural marginalization. The builders of the new culture, born of Christian principles, would begin under scorn and calumny the construction of the Civilization of the Spirit. That is the grave problem that the spiritists need to face with the greatest seriousness in our time, because we are the heirs of that cause and the continuators of that work. If we do not engage in it with due consciousness of its importance, if we are not able to sacrifice and abnegation, in favor of the new times, we will also take our part of responsibility in the failures that may lead us to a planetary catastrophe.

Concept of Existence and Concept of Existential Solidarity between the spirits and the men - But is good to remember that we are not alone. To the concept of "existence" of the current philosophers, the Spiritism adds the concept of the existential solidarity between the spirits and the men. Proved the survival of the dead through scientific research and demonstrated the interpenetration of material and spiritual worlds - which is evident in our own psychophysical organiza-

tion, naturally imposes the spiritist concept of the "inter-existence". We have seen that we don't live only on the material plane, we are not fused in the carnal body but only linked to it as the driver to his vehicle. In studies of Hypnotism we learned that our daily life also is processed simultaneously in two planes. The same happens with the spirits, which are not isolated in the spiritual plane, but they pass constantly from his plan for ours, as we see in case of mediunic communications, of the apparitions, of the materializations and even, of spontaneous and concrete manner, visible and palpable, in the case of "Agener". Thus, the interpenetration of the inferior spiritual plane with the superior material plane (the earth crust and its atmosphere) constitutes the planetary zone that we call "inter-world." The ancient Greeks said that their gods lived in the inter-world, between Heaven and the Earth. The Spiritism allows us to understand this truth of a clear and rational manner: for them, the spirits were the gods good and bad who communicated themselves through the oracles and pythonesses. They also knew the "Agener", because their gods could come down of the Olympus and appear to the men as men. **The concept of inter-existence derives from the concept of inter-world formulated by the Greeks.**

The interexistencial collaboration and the mediunics researches - And in the Spiritism those concepts are extended through the mediunic researches, revealing the laws of the interexistencial collaboration to what naturally deliver the spirits and the men in all times, since the primitive to ours. We count, therefore, with the constant collaboration of our companions of humanity in the battle Christian of elevation on Earth. We note the importance that, in this context, acquires the mediunic sessions of orientation and clarification of the suffering or malefactors spirits. The indoctrination spiritist, always helped by the Superior Spirits and the Good Spirits, who serve them, is a humble work of charity that, however, is not limited to the personal effects in favor of the helped and their victims, because its major contribution is to the consciencial renovation or awakening of human consciousness to the responsibilities of the being in the existence. Little can make an indoctrination session, before the extent of the disequilibria, the multitude of sufferers and the malefactors who surround us. But every spirit that becomes clear is a new irradiation in the darkness of consciousness. In addition, in a small session we don't have only the clarification of just the communicating entities. In general, is greater the number of attendant spirits, who benefit themselves from the indoctrination of those who are in their same situation. On the other hand, the spiritual atmosphere of the session radiates its light far beyond the narrow room on which it operates. The miracle of the multiplication of the breads is repeated in each session of humble servants of the cause that is of all Humanity. The positive results of the sessions go far, further than we can perceive, spreading its benefits in the inter-world, in the Space and on Earth. It should also be noted that these sessions to represent the human collaboration in the work of clarification and orientation that the Spirits incessantly realize on the spiritual plane. This participation of the men in the spiritual tasks restores the links of fraternity broken by the churchy formalism. And undoes the fable of jealousy of the angels, who would have rebelled against God by the incarnation of Jesus as man and for the concession to the priests of the right of to forgive sins, that the angels do not possess. Fables of this kind, created by the pretentious theological imagination, give us a measure of ignorance of the clergy most prestigious and illustrats about the spiritual reality. The angels are not more than human spirits that are sublimated in successive incarnations. The Spiritism puts the problem of Creation in evolution-

ary terms, in light of the monist and monotheist conception. In the mediunics sessions of charity, angels, human spirits and diabolic spirits participate as counselors, indoctrinators and needed of indoctrination. Not being the devil more than an allegory, a myth representative of the inferior spirits turned to evil, the presence of the improperly called diabolic spirits in the sessions of spiritual help is just and necessary. Nobody needs more of the human help than these erring creatures. When they are not capable to benefit from the opportunity, is not permitted the mediunic communication. Stay in the local as observers, watched by the guardian spirits, and learn gradually as audience students, to prepare themselves for the treatment they need. Many people do not like these disagreeable communication sessions, where the charity shines in its purest splendor. In those sessions the alleged devils drop their unhappy fantasies in order to wear, once again, the common clothes of the men, returning to the living of those who follow on the way of spiritual evolution. The groups that refuse to realize those jobs of love, fall into mystification of the pseudo-wise spirits and pay a lot for their self-indulgence and their pretension.

The interexistencial collaboration initiated by the Spiritism established the true spiritual fraternity on Earth. This fact marks a sublime moment in the directions of human transcendence. The planet of shadows, whose history is a kaleidoscope of terrible atrocities and evils, brutality and moral misery, won a point of celestial light with this turnaround in their extremely precarious religious conditions. The development of the spiritual practices of indiscriminate help offered to all types of needed, will give conditions to the Earth to get rid of the shadows and rise to planes of light. The spiritist slogan: "Out of Charity there is no Salvation" is the passport of the Earth to its scalating to the superior planes. The mediums who work in these sessions of help, instead of preferring those in which are only interested in messages from the Superior Spirits, are closer to the higher planes and of the entities really superior. It was not for the elegant and vain rabbis of the Temple that Jesus came to Earth, but, as he himself said, to the misled sheep of Israel. Those who think that they should only to treat with Superior Spirits prove, for this pretension, the incapacity to understand the spiritual elevation.

4 – THE SPIRITIST SCIENCE

4.1 – The Spiritism is a Positive Science - (Allocution by Mr. Allan Kardec to the Spiritists of Brussels and Antwerp in 1864 – Revue Spirite, November 1864, Publisher Edicel, translated by Julio Abreu Filho, pp. 319-326) - (...) My visits to spiritist centers, of course, are intended mainly to help the brothers in belief in their tasks. Thus, I take this opportunity to give them instructions they may need, such as theoretical development or practical application of the doctrine, as far as I can do it. The purpose of these visits is serious and exclusively in the interest of the doctrine; so I do not seek ovations, which are not of my taste, or my character. My greatest satisfaction is find myself with sincere friends, devoted, with whom we can entertain, without embarrassment, and to be clarified mutually, in a friendly discussion, in which each of one takes the contribution of his own observations. On these excursions I will not go to preach to the incredulous; never call the public to catechize it. In a word, I will not go to make propaganda, I only participate of meetings of adherents, in which my counsels are desired and can be useful; I give them of good will to those who judge need of them; I abstain with those who consider themselves enough clarified to

dispensing. I speak only to men of good will. If in these meetings, exceptionally, to insinuate people only attracted by curiosity, will be disappointed because there will find nothing that could satisfy, and if they were animated by a hostile feeling or of denigration, the character eminently serious, honest and moral of the assembly and of the subjects there treated, would remove any plausible pretext for their malevolence. Such are the thoughts that I express in the various meetings that I must attend, in order that nobody equivocates about my intentions.

The Spiritism has its source in the facts of nature: positive facts – I said from the beginning that I was simply the representative of the doctrine. Some explanations about his true character will call your attention to an essential point that, until now, was not considered sufficiently. Certain that, seeing the rapid progress of this doctrine, there would be more glory to tell me his creator, my self-esteem here would find its credit; but I do not make my part bigger than it is; far from lamenting, I congratulate myself, because, then, the doctrine would be nothing more than an individual conception, which could be more or less just, more or less ingenious, but that, for this reason, would lose its authority. Could have partisans, maybe doing school, like many others, but certainly would not, in a few years, acquired the character of universality that distinguishes it. Here's a capital fact, gentlemen, it should be proclaimed loudly. No: the Spiritism is not individual conception, a product of imagination, is not a theory, a system invented to the necessity of one cause. Has its source in the facts of nature itself, in positives facts, which are produced in our eyes and at each instant, but whose origin was not suspected. It is, therefore, a result of observation, in a word, a science: the science of relations between the visible and invisible worlds; science still imperfect, but that daily is completed by further studies and that, tends sure, will take position alongside the positive sciences . I say positives, because all science that is based on facts is a positive science, and not merely speculative.

The Spiritism comes to show a new law, a new force of nature, which resides in the action of the Spirit over the matter – The Spiritism did not invent anything, why not invents what is in the nature. Newton did not invent the law of gravitation: this universal law existed before him; each one applied it and felt its effects, though did not know it. In its turn, the Spiritism comes to show a new law, a new force of nature: which resides in the action of the Spirit over the matter, as universal as the law of gravitation and of the electricity, yet still unknown and denied by some people, as were all the other laws at the moment of its discovery. The fact is that the men often feel difficulties in renounce to their preconceived ideas and, for self-esteem, it costs them to agree that they were wrong, or that others have been able to find what they themselves did not find. But how, ultimately, this law is based on facts, and against the facts there's no negation that can prevail, will have to surrender to the evidence, as the most recalcitrant had to do about the movement of the Earth, to the formation of the globe and to the effects of the vapor. For more than qualifying the phenomena of ridiculous, can not prevent the existence of what it is.

The medium: research instrument of the Spiritism – So, the Spiritism looked for the explanation of the phenomena of a certain order and that, in all ages, have occurred spontaneously. But what, above all, favored it in such researches, is that was given to it the power of to produce and to provoke them, until a certain point. Found in the mediums instruments appropriate for this effect, as the physicist found in the pile and in the electric machine the means to reproduce the

effects of the ray. It is understood that this is a comparison and not an analogy. There is here a consideration of high importance: it is that, in his researches, he did not proceed by the way of hypothesis, as accusing him; not assumed the existence of the spiritual world, to explain the phenomena that he had under the eyes; proceeded by the way of analysis and of the observation; 'from the facts went back to the cause and the spiritual element presented itself as an active force; only proclaimed it after he had observed'.

The Spiritism should provoke a Moral Revolution that should transform the humanity and change the face of the world – As a force and as a law of nature, the action of the spiritual element opens, thus, new horizons for science, giving to it the key to a lot of problems misunderstood. But if the discovery of laws purely material produced materials revolutions in the world, the discovery of the spiritual element prepares in it a moral revolution, because changes completely the course of the ideas and of the more radical beliefs; shows life from another angle, kill the superstition and the fanaticism; develops the thought; and the man, instead of dragging on the matter, of to circumscribe his life between birth and death, rises himself to infinity; knows from where he comes and to where he goes, see a purpose for his work, for their efforts, a justification for the practice of the good; knows that nothing of what here acquires in knowing and morality is lost, and that his progress continues indefinitely beyond the grave; knows that there is always a future for himself, are which are the insufficiency and the brevity of the present existence, while the materialist idea, circumscribing the life to the actual existence, gives him, as perspective, 'the nothing', that not even has for compensation the duration, that no one can increase at will, since that we could fall tomorrow, at an hour, and then the fruit of our labors, our vigils, the knowledge gained will be lost to us forever, often without having had time to enjoy them.

I repeat, demonstrating the Spiritism, not by hypothesis, but by facts, the existence of the invisible world and the future that awaits us, changes completely the course of ideas, gives to the man the moral force, the courage and resignation, because he no longer works only for the present, but for the future; know that if not enjoy today, will enjoy tomorrow. Demonstrating the action of the spiritual element over the material world, extend the domain of science and, for this reason, opens a new route to material progress. Then, the man will have a solid basis for the establishment of the moral order on Earth; will better understand the solidarity that exists among the beings of this world, since that this perpetuates itself indefinitely; the fraternity cease to be a vain word, it kills the egoism instead of being killed by it and, very naturally, imbued with these ideas, the man will conform to them their laws and their social institutions.

The Spiritism leads inevitably to this reform. Thus, by the force of circumstances, it will make a moral revolution that should transform the humanity and change the face of the world; and this very simply by the knowledge of a new law of nature, which gives another course to the ideas, a signification to this life, an objective to the future aspirations, and makes look at things from another point of view.

The detractors of the Spiritism, when will know it, should acclaim it as a providential help - If the detractors of Spiritism- I speak of those who militate for social progress, of the writers who preach the emancipation of the peoples, the liberty, the fraternity and the reform of the abuses - knew the true tendencies of the Spiritism, its reach and its inevitable results, instead of attacking, as they do,

to throw obstacles incessantly in its way, saw, in it, the most powerful lever to get the destruction of the abuses that they combat, instead of being hostile to it, will acclaim it as a providential help. Unfortunately, most of them believe more in themselves than in Providence. But the lever works without them and despite them, and the irresistible force of the Spiritism would be better detected how much more have to combat. One day will say of them - which will not be for their glory - what they themselves say of those who attached the movement of the Earth and of those who denied the force of vapor. All the negations, all persecutions did not impede these natural laws of to follow its course, like all the sarcasm of the incredulity will not impede the action of the spiritual element, which is, also, a law of nature.

Considered in this manner, the Spiritism loses the character of mysticism, with which the detractors censure it, or at least, those who do not know it. No longer is the science of the marvelous and of the supernatural resuscitated, is the domain of nature, enriched by a new and fecund law, one more proof of the power and wisdom of the Creator, are, finally, the recessed limits of human knowledge.

This is, in short, gentlemen, the point of view under which it must face the Spiritism. In this circumstance, what was my part? It is neither of the inventor nor of the creator. I saw, observed, studied the facts with care and perseverance; coordinated them and deduced their consequences: this is all the part that compete to me. What I did another could have done in my place. In all this I was only an instrument of the points of view of the Providence, and I give thanks to God and to the good Spirits because they have wanted to serve of me. It is a task that I accepted with joy, and from which I endeavored myself to become worthy, asking God that gave me the necessary forces to accomplish it according to His Holy Will. The task, however, is heavy, heavier than can any one suppose it; and whether it has some merit for me, is that I have the conscience of there was no recessed in front of any obstacle and no one sacrifice; will be the work of my life until my last day, because before a objective so important, all material and personal interests delete, as the points in front of the Infinite.

4.2 - The Scientific Development and the Spiritist Science - (Explanation of José Herculano Pires in his book "Spiritist Science", Paideia Publishing House, first. Edition, 1979, Introduction) - The agitation of the actual world, seeking new solutions to human problems, covers all sectors of our activities and would necessarily affect the spiritist means. But our Doctrine is not a reality entrenched in the actual structures. It is an archetype charged of future, a coming-to-be that projects precisely in what still is not, on the route of aspirations in demand. Confuse it with the surpassed structures of this moment of transition, and want to subject it to norms and models of what already was, is trying to hold it in the vicious circle of cultural abortions. The Spiritism, rejected by the world now agonizing, is not an accomplice or an heir, but the innocent victim of this world as Jesus and Christianity were in their time. If we do not take conscience of this historical reality, with the necessary lucidity, we will not know how to get out of the labyrinth where the Minotaur is waiting for us. Ariadne's cord of salvation is in this taken of conscience. In truth, there is not the mythological cord, but the rational cord of the doctrinal propositions of Kardec, scientific cleanly. The proof of this is in front of the eyes of students and experienced researchers, who do not get carried away by the breath of vanity in their precarious trial balloons. Because the moment is propitious for innovations of dreamers type of Rabelais. To walk in the

clouds the dreamers do not need more to go up to heaven, they need only taking the elevator of a skyscraper. We cannot adapt the Spiritism to the requirements of those who denied it and deny the existence of spirits, depressing the intelligent principle and the reason in the currents of Prometheus.

The Spiritual Revelation came by the Spirit of Truth, but the Spiritist Science (human revelation) was work of Kardec – He even proclaimed this distinction and gave himself of body and soul to the scientific work, sacrificial and unique of preparation of the Admirable Science that Descartes perceived by anticipation in his famous premonitory dreams. Scientist, Pedagogue, director of studies at the University of France, a medical and psychologist, he had served of his experience and of his unlimited knowledge in order to organize the New Science, which had begun unfolding the spatial and human dimensions of the Earth. In the middle of nineteenth century, at the doors of the great scientific advance of the twentieth century, the scientists still did not perceive his total ignorance of the real structure of the planet, of its various physical dimensions and of its hidden population. The crushing weight of theological tradition covered the eyes of Science, which had to walk blindly as the proper human justice. That Science, vacillating and bastard, despite its audacious presuppositions, counted among its members with the pioneers of the future. In front of these pioneers placed Kardec himself, provided with a scary courage, that allowed him to face with the insolence of the geniuses all the cultural forces of the time. Thanks to his genial vision, the solitary of Martyrs Street, was able to arouse the greatest scientists of the time for the reality of spiritists phenomena, today strategically called paranormal. He founded the Parisian Society of Spiritist Studies as a scientific society and not religious. He devoted himself to exhaustive researches and founded the “Revue Spirite”, for systematic and widespread dissemination of the results of that researches. His courage served as support and stimulus to the scientists who, surprised by the reality of the phenomena made the first tears in the curtain of darkness that surrounded the most imposing scientific institutions. It was to contest him and stigmatize him as an enemy of Sciences, accomplice of medieval witches, restorer of superstitions, that scientists such as Crookes, Schrenk-Notzing, Richet and others decided to satisfy the anguished appeals of the Academies and Scientific Associations. Of this courageous attitude resulted the scandal of the battles that ruptured the scientific embarrassment, revealing that the wizard was acting with the knowledge and security of the most reputable scientists. It was impossible to deny him or to defeat him. Kardec had definitely broken the barriers of the presuppositions in order to firm on a logical and experimental basis the principles of the Admirable Science of the dreams of Descartes and of the predictions of Frances Bacon.

The extra physical phenomena required scientific methodology appropriate to the object - The scientific methodology, meticulous and insufficient, was opened into the camp of the paranormal and deepened on the research of the intelligible with Platonic audacity. Kardec was not lost, as Wundt, Fechner and Werner, in th sensible of the epidemic researches in the beginning of the sensations. Understood immediately that the methods could not be applied to extraphysical phenomena and established the principle of adequacy of the method to the object. When some members of the "Societe Parisien" wanted to direct him into the biophysics researches of the materializations, he refused to do so, alleging that this task competed to the experts of material sciences. The objec-

tives that he pursued were psychological and gave to the "Revue" the subtitle of "Journal of Psychological Studies." When Zöllner, in Leipzig, conducted their psychophysical researches with the ectoplasm and the problem of fourth-dimension, it became evident that the master was in the right way. It was necessary to penetrate the secrets of the soul, leaving to the physicists the material questions. His firmness methodological denounced the genius of vision safe and solid position. He created, as declared, the Science of the Spirits, its nature, its relations with the matter and with men. If he was not officially placed among the pioneers of Science, it was because his position was of conscious and declared rebellious against the scientific materialism. He affirmed in his writings and lectures that the scientists are excited about the objective field of the material effects, escaping to the research of the profound causes as the Devil got away from the cross. Later Richet, the implacable physiologist, would recognize the rigor of their research, the firmness of his position, without which the Science would not free itself from the dust of the earth. Kant opposed him the barrier of his authority by saying that the Science was only possible in the dialectical field. The proposition of Kant weighs even today in the limitation of the scientific activities. But the audacity of Kardec conducted him to the victory. Richet observed in a historical letter to Ernesto Bozzano, the great Italian metapsychical, that his Kardecist position decisively contrasted with the "theories that obstruct the way of Science.

Kardec proved that the Sciences should not be afraid of the ghosts, but confront them and explain them – The theories may be the most brilliant - as observed Bozzano - but can not prevail against the reality of the facts. And Lombroso, who combated tenaciously the return to the superstitions, would decide apologizing of his error in the pages of the magazine "Luce and Ombra", of Milan. The fruits of the tremendous Kardecian battle began to modify the scientific mentality afraid of the theological absurdities. Kardec proved that the Sciences should not be afraid of the ghosts, but confront them and explain them. No authority was higher for him than the reality of the facts provable by the scientific and objective experience of the researches. The more audacious scientists have learned from him to overcome the conditionings of the academic formalism and to face the world as it is. Richet would recognize in the "Treaty of Metapsychique" that Kardec never made an affirmative that had not been proved by researches. The creator of the actual Science and of its efficient and effective methodology, want to or not want the allergics to the future, in the recent expression of Remy Chauvin, was precisely Kardec, the man of the nineteenth century, who revealed in a uninterrupted battle, these two fundamental principles of our vision of world: 1 - The reality is una and indivisible, established in the Unity Pythagorean which reveal itself in the multiplicity of the Decade. 2 - Everything in the Universe is linked together without interruption. Those who try to break this organic unity are attached to the fallible conditions of the human sensory.

The Admirable Science elaborated by Kardec (the "witch of Paris") continues to weigh on the preoccupations and in the development of the actual Science, which advances ineluctably on his scientific scheme - In the actual development of the Sciences, many Greek and Trojan heads will formulate new, fascinating and complex theories, but only will prevail those that might be sanctioned by the fatal prophecies of Cassandra. Fatalism, in this case, does not result of the tragic nature of the predictions, but on proof of the facts. The figure of Kardec remains suspended on the actual scientific panorama as the indispensable

supervisor of the new ways of the knowledge, on the route of cosmic constellations. In a recent Congress held in Moscow, provoked by the controversy over the discovery of the bioplasmic body of the man, Kardec was considered as a French rationalist of nineteenth-century who anticipated many conquests of modern technology. Our newspapers announced the realization of this Congress, but the data about were scarce. Weight about the Congress the suspicion of attitudes that could disturb the relations between the Soviet Science and the basic interests of the fundamental ideology of the State. In Romania Marxist the Parapsychology has changed its name, going to call Psychotronic, and that with the declared purpose of approximating to the paranormal sciences the more radical or more cautious materialists, who do not wish to be involved in spiritualists complications. All these facts prove that the Admirable Science, developed by the 'witch of Paris', continues to weigh on the preoccupations and in the development of the actual Science, which advances ineluctably on the scientific scheme of Kardec. This is the most significant fact of our days, that the spiritists can not ignore. The own researches of Astronautics have followed – without wanting and without knowing - the scheme of Kardec in 'Société Parisien'. Of the mediunics communications of Mozart, Bernard Palissy, Georges and other entities, in Société, referring to the Moon, to Mars and Júpiter, until the sending of men to the Moon, and Soviet and North-American spacecrafts to Mars and Júpiter, indicate that the map of possible incursions was modeled, unconsciously, but clearly, in the map of Kardec. Moreover, the very descriptions of these celestial objects, made by the the spirits communicating in Paris, which Kardec considered with reservations, have generally coincided with the actual data of the astronomical researches. Concerning to the Moon there is a problem referring to its position in orbit around the Earth. But Kardec accentuated in his time, with the support of the famous astronomer Flammarion, that the spirituals data gave the only theory existing at the time about the problem. The scheme of Kardec was not made intentionally. Resulted from spontaneous spiritual communication, which Kardec received with reservations, emphasizing that this fact did not qualify in the researches of the Société and were received as significant curiosities, subject to future confrontations in the process of development of the Sciences.

Also in this attitude it is evident the scientific criterion of Kardec, interested in the free cases, but reserving its real verification to the future. To who, at the time, enthusiasts about this possible revelation of cosmic problems, said to Kardec that the utopias of today are realized tomorrow, Kardec replied that they should wait for the transformation of utopia into reality and then accept them. The positive data, the facts, the evident reality and the logic of meridian clarity were the preferential elements of his work. Their works show us the limpidity of the classical French thought. He was the master for excellence. His didactical emerges from all his work. Richet censored him by the apparent facility with which he accepted the reality of the mediunics phenomena and of the life after death, but ended recognizing that he had never made one only affirmation that was not supported by the researches.

Did not disposal of the actuals resources of technological research, but he touched the truth with the fingertips, as Thomé. Everything that he affirmed in his time remains valid until today. The instability of the hypotheses and of the scientific theories did not exist for him. The actual scientists were unable to shake the building of their conclusions. Turn even today as nocturnal butter-

flies in the fire of his truth proven a thousand times around the world. This problem of proof is often raised by the opponents of the doctrine and even by the insufficiently informed followers, who claim the impossibility of repetition of the phenomena in order to satisfy the requirements of the scientific method. With that old cliché in the hands, thinking they had discovered the key to the mystery, declare with emphasis that the Spiritist Science is not science, but only an spurious appendix of the doctrine. With this, they attack the competence of Kardec and all of the great scientists who, since the nineteenth century to the present, from Crookes to Rhine, submitted the phenomena to the possible forms of repetition. Is sufficient the reading the Kardec annotations in 'Posthumous Works', the episode of his encounter with the phenomenon of the turning-tables, to see the fallacy of this accusation. The impossibility of repetition of the spiritists phenomena would imply the impossibility of the research. All the years of systematic research, meticulous and exhaustive of Kardec, and years of exemplar research of Crookes, Notzing, Gibier, Ochorowicz, Aksakof, Myers, Geley and Osty, and so on, are carelessly thrown in the trunk of the stupid antiquities. It was for this and for others that Richet wrote his book 'The Stupid Man'. The repetition of experiences is a trivial measure in any research. Those who use this argument to deny the existence of the Spiritist Science give us a free proof of his incapacity to treat of the matter.

There was an interruption in the development of the Spiritist Science, others claim. After Kardec nobody else researched and the Spiritists have given themselves remembering the deeds of the past. If we had done this, simply this, we would have kept alive the doctrinal tradition, vigorously supported by interminable series of worldwide researches, conducted by exponential names of the Sciences. But the truth is that there was not solution of continuity in the investigation, but simple diversification of experiences in various cultural areas, accompanied by methodological renovations. The Spiritist Science projected in different directions, was divided into other coordinates and gave birth to other sciences. Attacked on all sides by all the cultural forces of the time, the Spiritist Science affirmed itself on its principles and multiplied their means of communication. The lack of human element interested in the search of the pure reality did not allow it the necessary expansion. The earthly man is still attached to their immediate interests and preconceptions, their vanity without reason and without sense. There are few open-minded people and of sensible heart in this egotistical and voracious humanity. These elements comprehensive and abnegated do not always have enough cultural conditions in order to face the fight against the fascinations of their own past, and of the insufflators of confusing and dirturbing ideas in the Spiritist middle and adjacent areas. But all this is part of the slow and difficult human evolution. We are still liberating ourselves from the animal instincts, of the mechanisms conditioned by the millenniums of the genésic past. The actual panorama of the world gives us the exact measure of our late evolutive. The shocking contrast between the heavy bases of the barbarism and the renovating aspirations of the future, usually destitute of material resources for urgent concrete realizations, reveal the density of our collective karma.

For this reason the pain explodes everywhere, in furious big waves. The pain will increase, because only it can remove the insensibles of their holes. - The mental laziness and the magnetic attraction of the past, incarcerated in itself, they are incapable of a gesture of grandeur in favor of most urgent reali-

zations. So the pain explodes everywhere, in furious waves. The pain will increase, because only it can remove the insensible of their holes. The laws of evolution are implacable and nothing will stop them until the men do not wake up to comply their moral and spiritual duties. The Spiritist Science is in our hands and shows us the route to follow. But we involved it in doubts and fruitless debates, instead of we have listed in their ranks and of give ourselves generously to its study, its dissemination and its practice. Men of financial resources judge themselves graced by God to live 'freed in abundance', forgotten of the multitudes of ignorant, many of them anxious to elevation cultural, but attached to the chains of the called consumer society, which in fact is consuming the planet itself. The social privileges of a social order established by the force and not by the love give to them the illusion of a divine grace. Disappeared from the world the ancient maecenas, who put their fortunes in the service of the community. They prefer to help the poor with their crumbs of soups and precarious assistance, judging that are, consequently, increasing their credit in the Banks of Eternity. Do not gamble with charity, but with the calculations of the interests that do not exist in the afterlife. They are the new traders from the Temple, the moneychangers of the easy charity and supposedly lucrative. They will arrive in the Spiritual World with empty hands and spotted by the stain of the excessive ambition and of the insensibility moral.

The Spiritist Science needs of Schools, of Universities, of Specialized Bibliographies. Can not count with the common resources of simony, in which feasting the pompous and liars religions. Does not exist in the world one unique Spiritist University, in which the Admirable Science can maintain and develop their works of scientific researches. Occasionally, a potentate feel touched by the intuition of a benevolent entity and makes generous donations to a medium or an Institution for Social Assistance. The medium, if being honest and sensible, passes the donation to other charitable organizations. The cultural services remains almost non-existent, sustained only by those who give their time, their life and their blood to sustain the spiritist culture. Some institutions spend their resources in degradation of the Doctrine, with the production of spurious works at the service of the mystification. Are responsible for this precarious situation of the Spiritist Science all those who prefer the bank interest to cultural development. The Divine Order is regulated by God, but the human order is dominated by men, in the learning of earthly life. If we are unable to awaken men to the urgent development of the Spiritist Science, we will have nothing more than the earthly culture in which we live, with the eyes closed to the dawn of the new times. We will not see the dawn of the Cosmic Era, because we will have voluntarily interred the head in the sand, in plain desert, at the time of the storms. And what we will do, of our spiritual ignorance, against the proliferation of the Universities of subcultures materialists? ...

4.3 - Scientific Research of Mediumship - Experimental Sessions - (Explanation of José Herculano Pires in his book "The Spirit and the Time," Publisher EDICEL, DF., 7th. Edition 1995, págs.183-186 - The scientific research of mediunics phenomena was initiated and developed by Allan Kardec in the psychological part. Although the physical phenomena awaken more interest in all the world, Kardec dedicated greater attention to the psychological phenomena, starting from a methodological criterion justified by his philosophical position. Graduated and specialized in Pedagogy, in the School of Pestalozzi, was deeply

interested by the problems of human nature. The same way that the Magnetism, in vogue at the time, opened him new perspectives for the investigation of the animistic potentialities of the man, the mediunics phenomena revealed him new possibilities in this sense. Considered the physical phenomena as simple effect of a cause which was naturally more important. In 1854, when first observed mediunics phenomena of physical nature (movement of objects, the dance of the tables etc.) considered them as of origin possibly energetic, produced by induction of electrical currents of people present or unknown effects of the law of gravity. Soon more established relations between the psychism of the mediums and these forces, anticipating of twenty years the Physiological-Psychology of Wilhelm Wundt, which would appear in 1874. Subsequent experiences with the girls Julie and Caroline Baudin and Miss. Japhet, proved him the presence of strange intelligences in the production and orientation of the phenomena. Kardec recognized the importance of this fact and developed specific methods of research, relating the spiritual factors with the psychics (psychism of the mediums) and animics (soul of the mediums) and physiological. This complex of factors anticipated the methods of Wundt and exceeded in advance the experimental methodology of Weber and Fechner.

The position of Kardec of initiator of Experimental Psychology (Wundt) and of pioneer of the Deep Psychology (Freud) - The challenge to the sages - Parapsychology and Physics - From the initial experiences with various mediums, in which he obtained the material gathered in "The Spirits' Book" passed to the systematic works of the 'Parisian Society of Spiritists Studies', where he had the collaboration of Camille Flammarion, Alexandre and Gabriel Delanne, Victorien Sardou, Didier and others. He refused to do physic researches, leaving these to the responsibility of scientific specialists who put in doubt the validity of their works. His conviction took him to not deviate from the route elaborated and to launch this defiance to the adversaries and critics. The tenacity and the rigor with which continued in the researches, that qualified justly of psychological, and the results that reached, positive and irrefutable, would have assured him the position of initiator of 'Experimental Psychology' which was given to Wundt, and of the pioneer of the 'Deep Psychology', which they gave to Freud. By treating of the animic manifestations of the mediums revealed the existence of the unconscious, its dynamics and its influence on human behavior, and that when Sigmund Freud had no more than one year old. The catharsis spiritist of Kardec was much more effective and profound than today's psychoanalytic catharsis. Albert De Rochas proved it in France and Vladimir Raikov, following the method employed by De Rochas, proves it today in the University of Moscow, while Ian Stevenson makes the same at the University of California (USA), although without the genius and rigor kardecianos. The scientific preconception (aberration of the sciences) and the cultural alienation to materialism, which placed an absurd presupposition as the basis of all Science, denied to Kardec the recognition of his contribution to the development of the Culture. The challenge to the sages, however, has had its effects. The researches of William Crookes, Henry Sidgwick, Edmund Gurney, Oliver Lodge, Frederic Myers, Schrenk Notzing, Charles Richet, Gustave Geley, Eugene Osty, Friedrich Zöllner, Paul Gibier and many, many others exponential names of Science proved, in successive years, the absolute validity of the pioneering work of Kardec. Today the Parapsychology and the Physics itself, which broke down its structure of materialism stratified, demonstrated unintentionally and unknowingly, that the conclusions of Kardec are true. Assumed

the parapsychologists and the actual physicists the scientific reparation inexorably owed to Kardec.

The scientific researches of the spiritists phenomena continues in actuality - Many people complain about the lack of scientific researches of spiritists phenomena in the actuality, without realizing that these researches continuing as they should and as Kardec desired, that is, in scientific laboratories of all great university centers of the world, by the 'force of circumstances', as wrote Kardec, for the absolute necessity of the scientific progress and without any ideological or sectarian delimitation. And while the scientists doing their duty of searching without preconceptions, the spiritists continuing in the practice of their doctrinal activities, helping the victims of the scientific equivocals (the obsessed, fascinated and subjugated) through their simple and humble sessions of fraternal and gratuitous assistance. This does not impedes the spiritists, in the context of their doctrinal institutions, of also realize their sessions of scientific researches. But the spiritists institutions, generally, do not have the conditions for such specialized work (we'll say it: super-specialized) that requires the participation of experts, expensive equipment, all the resources of a laboratory of university type. Some spiritists institutions try ingenuously to promote researches without having anything of it. Maintain still the religious beliefs of the past, hoping that the High (the world of the Superior Spirits) could supply their distressing deficiencies cultural and conceptual, with respect to the spiritist problem. Some university graduates think that their bachelor's degree or licensed are sufficient to give them the specialized qualification which they do not have. They create 'scientific' institutes domestic, without resources of any kind to complex and refined researches, and start to judge and present themselves, even on television, as scientists dignified of accepts. A little of good-sense would be enough to show the error that they commit. While we have not a sufficiently equipped University - in specialized and competent personnel and with sufficient technical equipment - we can not promote sessions of materialization, physical effects, ectoplasmic diversified, psychophonia and direct writing, which may give any positive results in the field of scientific interests. Kardec's example should serve as a warning to those who venture into this slippery terrain. Living in a time when the scientific problem was much less complex than today, even so he refused to engage in work that could distract him from the the demanding field of the elaboration and dissemination of the Spiritist Doctrine, which needed to take immediate help the people, preparing the popular mind to indispensable overcome of the superstitious conceptions of the past. The main task of a conscious spiritist, at that time, as today, was to lay the foundations of the new building to be constructed .

All the Sciences, finally, have already crossed the frontiers of the Spiritual World and can no longer go back - The present scientific means have already arrived to the understanding that the materialists taboos were pulverized by the atomic explosions. The spiritual reality imposes itself so much that the materialists are obliged to sophismate and even disguise their most advanced scientific conquests, so as not to subject themselves to the implacable Truth. History, Philosophy, Psychology, Anthropology, Physics, Astronautics - all the Sciences, in short - have already crossed the frontiers of the Spiritual World and can no longer go back. We already have the research of reincarnation, of the paranormal phenomena, especially of the so called 'phenomena theta' (manifestations and communications of spirits) in the more advanced university centers of the world,

without excluding even those of the Soviet orbit, where the 'body-bioplasmic' is the new ghost, now constituted of plasma physicist, which terrifies the remnants of Materialism died from asphyxiation and reduced to ashes in the crematorium ovens of Truth. Lets think about it, as well we analyze these problems, before we venture to pioneers of the basement at the back of the scientific and technological advances of today, that we are not able to accompany.

5 – THE SPIRITIST SCIENCE AND THE PARAPSYCHOLOGY

5.1 - What is the man? - (Explanation of José Herculano Pires in his book "Parapsychology Today and Tomorrow", publisher EDICEL, SP 6a. Edition, 1981, pp. 13-17)

The modern "man-psychological" is irremediably surpassed by the contemporary "man-psi" - The question "What is the man?" Opens this edition because corresponds precisely to the crossroads at which the Parapsychology arrived at this time. The investigation of the parapsychics phenomena revealed to the Science a man of new dimensions. The two classical lines of anthropological interpretation - or the several Anthropologies to which refers Rhine – find their dialectical overcoming in the synthesis of 'man-psi'. We had in one side the thesis of the spiritual man and on the other the antithesis of the animal man. The religious conceptions in general offered us the perspective of a spiritualist Anthropology. The scientific conceptions reduced this perspective to the limitations of a materialist Anthropology. But the advanced of scientific researches took the dilemma 'materialism-spiritualism' to the solution that imposes itself today in all fields of the knowledge, particularly in the Physics itself. It is clear that the Psychology, subject to the physical postulates as all other scientific disciplines, could not escape to the consequences of this process. The 'man-psychological' could not more to accommodate himself in the animal's set of the sensorium. Inevitably had to 'open' in extra-sensorium, as the physical Universe 'was opened' in the energetic. The 'man-psi' is a replica of the new microcosm to the new macrocosm. In vain react - and will react for some time yet - certain psychological areas to this radical transformation of their field of studies. The modern 'man-psychological' is irremediably surpassed by the contemporary 'man-psi', in the same way that the physical Universe was surpassed by the new conception of the energetic Universe. It could be argued, as does Bertrand Russell, that energy is also a physical concept. But one can respond with Arthur Compton, that the concept of energy has changed and will change even more.

The new conception of man is not materialist nor spiritualist, but the two things at one time - "relative dualism": psyche and soma - By overcoming the concept of 'man-psychological', the new concept of 'man-psi' does not destroy that, only extend it. It is the same that occurs with respect to the concept of the Universe, as well as its corollaries of 'matter' and 'energy'. The Knowledge advances by degrees, the ascent is by a ladder. Only the precipitates intend to deny completely the past, forgetting that the recent conquests are supported in the previous. The new conception of man is not materialist or spiritualist, but the two things at one time. According to the beautiful expression of Rhine, the repudiation of Cartesian dualism, as a result of exaggeration that can be called of 'absolute dualism', disappears before the scientific demonstration of the universal existence of an 'relative-dualism'. This new dualism appears in the man as the relation 'psycho-somatic'. The parapsychics phenomena demonstrate the duality of human composition. Thus, the 'man-psi' is a composite of psyche and soma. Is this a re-

turn to the religious conception of soul and body? Yes, but enriched, as it always happened in the dialectic of knowledge. The soul is not more a metaphysical entity or a theological concept: is the modern psychism of the scientific conception, but liberated from the subjection to the body. The soul is not more an epiphenomenon, a simple result of the activities of the organic phenomenon. Came to be the 'mind', nonphysical element of man, able to survive to physical death, but susceptible of scientific investigation in the laboratory.

Are opening up, thus, new possibilities to own psycho-somatic Medicine, as well as to all the Sciences of Man – Would suffice it to evidence the importance of the parapsychological researches, as affirmed Prof. Leonid Vassiliev, of Leningrad University, little before his death, despite his materialistic position. Accessible to scientific research of laboratory, the soul ceases to be “of the other world” for to be integrated in this. Its relation with the physical body shows that it is not metaphysical, as in the classic sense of the term, but extraphysical, that is, only not subject to the physical laws, as considered it the materialism.

The main points of the "moment parapsychological", it seems to us, are as follows: a) Research of the phenomena related to the death, by the group of Prof. Pratt, of Duke University, giving origin to the classification of a new type of paranormal phenomenon, denominated 'theta' (the eighth letter of the Greek alphabet); b) Research of the phenomena related to the theory of reincarnation, as proved by the already famous book of the Prof. Ian Stevenson, of the University of Virginia, United States, and the works of the Prof. Banerjee, of the University of Jaipur in India, while still surrounded by excessive cautions and reserves; c) Research in the same sense through hypnosis by psychiatrists Russians, as the case of Prof. Vladimir Raikov and his experiences of "reincarnations suggestive", although considered purely from the point of view of hypnotic suggestion; d) Continuation of the researches on the problem of ‘memory standards’ in extra-sensory perception, in the United States and in Europe, illuminating of large number of cases attributed to fraud animic or mediunic; e) Researches of American scientists of the team of Prof. Puharich about curators mediums (emphasizing those realized with Arigó) and of the Foundation Edgard Cacy, in the same sense. A team of this Foundation stayed in São Paulo in 1969 making observations; f) Researches about recordings of spiritual communications in magnetic tapes, initiated by Friederich Jürgenson, of Mölnbo, Sweden, and developed by the scientist Konstantin Raudive and others in Germany, including Hans Geisler. We had personal contact with the Italian researcher Dr. Giuseppe Crosa, de Gênova, neuropsychiatrist and parapsychologist, and heard some of his important recordings; g) As a significant contribution of the soviet physicists and biologists, can register the discovery of the body bioplasmatic of man, which retires himself from the body at the moment of death (experimental verification through special photographic cameras) and whose researches can be known through the book ‘Psychic Discoveries behind the Iron Curtain’, of Lyn Schroeder and Scheila Ostrander, United States, currently under translation in Brazil.

Man's survival after physical death and his possibility of "action over the matter" - This novelties show a general tendency of the "parapsychological moment" for acceptance of the thesis of man's survival after physical death and his possibility of ‘action over the matter’, according to the thesis of the couple Rhine and other eminent investigators from America, Europe and Asia. The reaction to this tendency is intense, both in the parapsychological field as in the scien-

tific in general, but the rigor of the investigations and the cautious conduct of the researchers, all highly qualified, have avoided the tumults and the sterile polemics that practically barred the advance of the Metapsychique.

The scientific and religious preconception: This is how the Parapsychology of today opens in possibilities for tomorrow. These possibilities do not result, however, only of the current situation. What makes them more viable is the entire collection of previous researches over which are supported: the spiritists researches, the so-called English Psychic Science, of the ancient German Parapsychology, of French Metapsychique, of the researchers Germans, Italians and Russians - all vast collection honored by exponential names of the Sciences all over the world. What still embarrasses the development of the investigations is the preconception. On one side the materialist preconception, to which are attached of antiscientific manner numerous expoents of the Sciences today. On the other hand the religious preconception that refuses to accept the possibility of scientific investigations of the spiritual problem. The two sides are in the same aversion: for the first, talk in the spiritual nature of man is to fall into superstition, for the second is to violate the sanctity of the spirit. But the development of the Sciences has always been done 'despite' these difficulties.

The concept of "man-psi" is definitely already firmed - is an conquest of the Parapsychology. No person moderately informed of the developments of the Sciences in the last forty years can accept that the man is an animal limited to the physical senses. Even the experts who fix themselves to the concepts of their specialties recognize that there is something new "in the air". Suffer from that "allergy to the Future", discovery by Prof. Rémy Chauvin, of the School of Higher Studies of Paris, but their own reaction is an indication that the future is approaching. The current situation of the Sciences is too much favorable to the radicalism. Its evolution is done with such rapidity that scares ones and exalts others. We can use, more than ever, the good-sense Cartesian. We must listen to the advice of Francis Bacon: put lead on the wings of the spirit. But we can not carry too much these fragile wings, not to get asphixiated on the floor. The frightened sink into dust like ostriches. The exalted fly with wings of wax like Icarus. We have to avoid some and others and follow step by step the advance of the Sciences. This book focuses the reality of the researches and its results until the moment, but do not let to show its consequences in the immediate future. Closing the eyes before the sun that rises is proper of the moles. We can not imitate them. We are human creatures endowed with reason and creative thinking. We are able to not only to conquer the sidereal spaces, but also to discover our own nature. To refuse to do this, paying attention to preconceptions, it would be to renounce to our own intelligence.

5.2 - Mec - Diving in the past - (Reincarnation) - (Explanation of José Herculano Pires in his same book "Parapsychology Today and Tomorrow," págs.91-102) - 'Mec' is the symbol for extracerebral memory, the most recent phenomenon to enter into field of the researches of 'psi'. With it, this field of researches expands suddenly, breaking the apparent stagnation in which there seemed to be dropped. And it should be noted the contradiction: representing a dip in the past, 'mec' is in fact a jump into the future. The placement of the scientific problem of 'mec', simultaneously in the URSS and the USA, by scientists of recognized capacity and integrity, was worth by an unexpected break of the barriers of the preconceptions that impeded the advancement of the researches and them

would even threaten the Parapsychology with the repetition of the apparent defeat inflicted by the adversaries of Metapsychique. We can now say that this danger has been removed, exorcised by the audacity of the modern researchers.

Extracerebral memory – Para-memory - Suggestive Reincarnations -

The expression memory extracerebral came along with others, as para-memory and suggestive reincarnations. It is evident the theoretical superiority of the first designation, that identifies perfectly with 'pes' (ESP - extra sensory perception) and at the same time rejects the suspicion of causes purely suggestive, which makes unscientific the last designation. For a sign that this last appeared in Russia, where is evident the ideological interest of contestation of the meaning of the phenomenon. As for the expression 'para-memories', which also fits to the parapsychological nomenclature, but loses to 'mec' with respect to the requirements of clarity and precision.

Extracerebral memory is a type of memory that can not be in the brain, because it belongs to the actual existence of the individual, came up with his body, 'in this life', as 'tabula rasa' of the empiricists - blank disc for the first sensory recordings – while the referred memory corresponds to a possible previous existence. From where comes it? That the essential problem to be resolved by the researches. It was very easy and comfortable, until recently, solve it with a simple shrug of the shoulders denying its existence. But 'now', with the scientific proof of its reality, only remains the simplistic evasive of the suggestion or the temporary escapade in the ways of the 'extrasensory perception'. These two routes of escape, however, are already blocked by the theoretical consequences and the practical evidences of the researches.

We can divide into three camps (regions), at the time, the area of researches of "mec". On one side we have the Western camp composed of the researchers North Americans and Europeans; on the other side, the Oriental camp, constituted by the Indians and Asians researchers; and finally the Soviet camp, from where stands out the figure of Prof. Wladimir Raikov, of the University of Moscow. The researches conducted in Brazil by the Engineer Hernani Guimarães Andrade and other researchers, as well as those in Argentina, fall naturally into the Western camp. The pioneer of the investigations in the University, it seems, was the prof. Dr. Nat Hamendras Barnejee, of the University of Jaipur, province of Rajasthan, in India. Since 1954, he even informed us in a personal interview, that their researches have been deepening the question of a systematic and rigorous manner. Several books that presents the results of his works were published in English by the University itself. His binder of cases exceeds of any other researcher, going beyond a thousand. Nevertheless, their conclusions are not as positive as those of Prof. Ian Stevenson of the University of Virginia, USA, who seems to act with more agility. Dr. Barnejee gives us the impression of a man who suffers of the natural restrictions determined by his condition of Indian. His scientific position is more or less affected by the Western preconception which always involves the figures of India in a mystical aureole. Reacting against this, Barnejee shows himself overly cautious, although not always can keep this caution. Stevenson is free of this coercion and acts more decisively.

The pioneering of Barnejee, however, is restricted to the present. Before him we have to signal the presence of vanguard of Cor. and Prof. Albert De Rochas, Director of the Polytechnic Institute of Paris, which in 1924 had already launched his book 'The Successive Lives', by the Editors Chacorcán Frères, and

Dr. J. Bjorkem, who in 1943 published his book in Stockholm 'Hypnotiska Hallucinationerna', published by Publisher Litteraturforlaget. In England, though not strictly in university plan, the book 'This Egyptian Miracle', of Dr. F. H. Wood, aroused great interest, relating the case of Rosemary, spontaneous medium that 'spoke' the Egyptian pharaonic, revealing memories of a distant life. Another English book, recent, and that puts the author on current researches, is that of Dr. Alexander Canon, court medical, entitled 'Reincarnation and Psychiatry'.

The hypnotics researches about reincarnation - Albert De Rochas was a pioneer of hypnotics researches about reincarnation. His technique is now (1st edition of this book in 1965) developed by Dr. Raikov, in Moscow University, by favoring the position of the researcher in face of materialism official of URSS. Thus the expression 'suggestive reincarnations' by him used initially. But Barnejee and Stevenson follow another method, preferring the examination of the cases of spontaneous memories of past lives revealed by children. According to these two scientists, the spontaneous cases have the advantage of naturalness, while the process of 'memory regression', by hypnosis, is artificial and the more subject of suspicion of unconscious fabrications by the patient. Both methods, however, reveal themselves, gradually, as complementary processes, serving alternately to the scientific proof of the reality of the successive lives. In his conferences and interviews in São Paulo Dr. Barnejee placed himself in a cautious position, but moved by a television interviewer, on Channel 4, came to sustain the thesis of the proof of the spiritual survival of the man through the research of the 'extracerebral memory'. Dr. Stevenson, in his book '20 Cases of Suggestive Reincarnations', in which included two cases observed in Brazil, admits that the researches had already breached the limits of mere suggestion, reaching the evidence. This shows how much progress has been made in the field of parapsychology in recent years. But how could the scientists get to the scientific evidence, and therefore irrefutable, of one case of reincarnation, through the spontaneous or provoked manifestations of extracerebral memory? This is what we will try to clarify below.

How could the scientists get to the scientific evidence, and therefore irrefutation of one case of reincarnation, through the spontaneous or provoked manifestations of 'extracerebral memory'? The method used by De Rochas is still the used by scientists today, but perfected. Except, of course, Raikov, who does not care with the verification of the reality of reincarnation, but only with the problem itself, strictly psychological, of the 'extracerebral memory'. Raikov, in the Pavlovian line of Soviet Psychology, intended to explain the phenomenon in biological terms. But both, as Barnejee as Stevenson, and the others scientists who accompanying them in this field of researches, follow the steps of De Rochas: objective verification of memories in the local and means social and familiar, in which had lived the previous personality, who now appears reincarnated. This verification, giving positive results, is so much more significant, because so much less the actual people, among whom the reincarnated lives, have information about the facts remembered. That is: how much more strangers are to the current family of the reincarnated: the places, the people and the customs of his previous existence.

To this method of verification were added modern techniques of typological comparison, both psychological and biophysiological. Barnejee and Stevenson serve themselves of chips typological comparative. This is possible in cases of recent reincarnations, particularly in similar social means, for example: in

the same country, in the same family, in families interlinked by relations of friendship. It is also possible in the case of personalities who left their mark on tradition of the local or in the History, making it impossible in cases of reincarnations involving long distances of time between the previous and current life, because then are scarce or disappear totally the informations from previous typology. Anyway, this technique of typological comparison, when well applied, offers valuable elements of evidence. Stevenson, following attempts made in the past by Sir Oliver Lodge and recently by C. J. Ducasse, gives great importance to the cultural standards that can be confronted between the two personalities, even when placed the second (of the reincarnated) in social and cultural situation different of situation of the past. In the physical standards, corporeal, stand out from the signs of birth and deformations that can identify, at least in principle, the current personality with the previous personality. In several cases there is also a ponderable element to be considered: the notice of reincarnation, that we might call of 'Annunciation', in virtue of the classic cases of annunciations of birth in the various religions. Remember the angel's Annunciation to Mary, the Annunciation of the birth of John and so on. The annunciations, naturally more modest, made within the family, has undeniable significance when the fact takes place and its circumstances confirm the prediction.

All this process of verification of the cases of reincarnation does not exclude the multiplicity of explanatory theories of the phenomenon of 'memory extracerebral'. But as in all fields of the Science, and particularly in the specific sector of Psychological Sciences, the verification depends on the capacity and ability of the investigator, because the process is complex, involving many subtle factors (because psychics) and requiring a high degree of good-sense, knowledge of the problems involved and the capacity of discernment. As Stevenson points out, it is necessary to discern, for example, between the cases of 'possession' and of reincarnation. The cases of possession belong to the chapter of mediumship. One present creature is possessed by the spirit of another, who manifests in her how alternant personality. The interesting in this case is the scientific acceptance, and now peaceful, of the cases of mediunic manifestations. The evidence of the reincarnation cases, exceeds the phase of theoretical discussions about the question of the spiritual survival and the communicability of the deads. Stevenson confuses, in certain cases, the mediunic possession with the reincarnation properly said, which proves that he's not spiritist.

Allan Kardec, the Spiritism and the Reincarnation - Let us do justice to Allan Kardec and to the Spiritism, recognizing his priority in the field of scientific researches on reincarnation. The "Revue Spirite" (collection of the time of Kardec) published today in Portuguese, is a valuable repository of facts and an eloquent demonstration of the effort of Kardec in the field of psychical research in order to prove the reincarnation. And the methods today implemented by the scientists have their deepest roots in Spiritism. In the contrary to what the people misinformed or malicious say, Kardec did not take the principle of reincarnation of the doctrines of India. The spiritist principle of reincarnation originated from the manifestations of the spirits and it was confirmed in the researches. Richet himself in the 'Treaty of Metapsychique', recognizes that Kardec never accepted a principle that was not confirmed by experience, by investigation of scientific type. Even the question of the actual typological chips already has had its precedent in 'The Spirits Book'. The means indicated in order to know what a person was in the

past is the examination of his current tendencies. These tendencies, vocations and abilities, reveal in the present the conquests effected in the past by the spirit.

Allan Kardec and Léon Denis: the Druids reincarnated - Kardec considered himself a druid reincarnated. The same happened to Leon Denis, continuator of Allan Kardec, to whom Conan Doyle called 'a druid of Lorraine', in whose province he was born. Kardec published in the 'Revue Spirite' a curious study about the Celts and their religion, the Druidism. Léon Denis developed this study in a book of the most beautiful and curious: 'La Génie Celtique et le Monde Invisible'. But both, Kardec and Denis, do not 'believe' only that they were Druids reincarnated in France, the territory of ancient Gaul of Vercingetorix. They 'knew' that they were. And they knew why: because they had observed their tendencies, the cultural orientation (the problem of cultural standards) that had already brought in their spirits at birth, their predisposition for the restoration of the principles Druidic (reincarnation, mediunic communication, existence of several spiritual plans, law of cause and effect, the concept of God and the law of evolution) through Spiritism.

The proofs of reincarnation in Spiritism - involve all the elements considered by the actual scientific researches. Are considered probative elements as follows: memories of past lives, physical signs reproduced in the reincarnated, mediunic annunciation of renaissance (proven by signs or temperamental and typological similarities), the sudden recognition by the reincarnated of places in which had lived and of persons with whom he had lived (when followed by objective proofs), accentuated sympathies or antipathies without immediate reasons among persons (excluding the cases of simple attraction or repulsion fluidic for reasons of temperamental or psychic dispositions). As seen, the spiritist position, rejected by the Sciences, is the same adopted by them today. There are profound differences between the laws of reincarnation in the Spiritism and in the ancient religions of India and of other peoples, as well as the position of the spiritists before the problem and the position of the Indians, by the way clearly emphasized by Dr. Stevenson in his book mentioned above. The spiritist conception of reincarnation connects, on one side, to that of the primitive Christianity, and on the other hand to the druid conception, second accentuated Kardec and Denis.

The conceptions of reincarnation varied through the ages - The Christian conception of reincarnation is found in the Gospels themselves and some of the Church Fathers, such as Origenes, Clement of Alexandria and St. Gregory of Nazienza. The Celtic conceptions is found in the 'druidic triads', exposition of the doctrine in strophes of three verses, widely studied by the specialists English, French, Scots and others. Kardec presents these two conceptions converging on the Spiritist Doctrine, and dialectically fusing in the superior synthesis of the spiritist conception, which the scientific researches are now confirming and ratifying. As is known, the principle of reincarnation comes from times immemorial. Developed extensively in the ancient civilizations, such as of Egypt, those of Mesopotamia, India and China. The religious traditions of Israel registers it with the name of 'resurrection' and the modern Jews, students of their religion, can not deny it. But the Christianity inherited this tradition and perfected it, in spite of having suppressed it (as well as the pneumatology or mediunic manifestation) to see it reborn in modern times through Spiritism, which Kardec presented as a form of Christian Revival.

The conceptions of reincarnation varied through the ages and peoples, since the retroactively form of the Metempsychosis egyptian, that Pythagoras adopted, to the confused forms of Jewish and Christian resurrection (John Baptist was Elijah, Jesus one of the ancient prophets and taught that 'we must reborn again, of the flesh and of spirit'- or from the water and of the spirit, which is the same, because the water was the symbol of the material element to the ancient). These variations do not militate against, but in favor of the principle of reincarnation, as a reality diversely interpreted by different cultures.

The law of the reincarnation ceases to be an abstract principle and passes into the plane of the concrete reality (or at least verifiable) - The study and research of "mec" are, without doubt, one of today's most recent conquests in the field of the Knowledge - What the Science does now with 'mec' (extracerebral memory) is what has already done with other various religious problems, and will have to do with others in the future: rationalize them, integrating them in the contemporary culture through the research and proof. The supernatural gives place to the natural. The law of reincarnation ceases to be an abstract principle and passes to the plane of concrete reality (or at least verifiable), similarly to the physical and mathematical laws. Thus, the study and search of 'mec' are, without doubt, one of today's most recent conquests in the field of the Knowledge, reintegrating the Spirit within the scenario of the scientific realities of the century.

The lack of intensive researches about reincarnation in Brazil, and throughout America of Castilian language, results mainly from the lack of financial resources and trained personnel. In the U.S.A., as shown by the works published there - and one of the attestations of this is the book of Ian Stevenson - the researchers are financed by individuals or institutions that allow them the tranquility, the conditions and the time required. On the other hand, the cultural conditions and the university preparation of the researchers facilitates the authorization for that specific and difficult field of studies and investigations. In our Latin American countries are scarce resources, conditions and preparation. Stevenson noted in his book that the psychological conditions are more favorable in Brazil than in India itself, where a spiritualist tradition of archaic type, based on mystical presuppositions and accumulated of superstitions, difficult the appearance of cases and even more to its research. The psychological conditions of Brazil result from its cultural formation, in which Stevenson emphasizes two important current of contribution, coming from sources and social classes structurally diverse. The first is the current African, folkloric, represented by the primitive religions brought to us by the negroes slave traffic. It is the current of Religious Syncretism Afro-Brazilian, from the mixture of religions and beliefs of the black continent with Catholicism and the indigenous beliefs of our land. The second is the current French philosophic, which arrived much later, only in the late nineteenth century, with the Spiritism and, therefore, with the works of Allan Kardec. Between these two extremes of the cultural structure - the African Folklore and the Philosophy French (this particularly in its religious consequences) - there is, however, a vast area of the reaction of the European academic culture, of materialist type, which raises a barrier of preconceptions against the parapsychological researches.

The own conquests of the Physics opened new perspectives to a worldwide spiritual renaissance. But the intellectual means - and particularly the academics - in Brazil and other countries of the continent could not yet to win its instinctive repugnance for spiritual problems. There is undeniably a

cultural inferiority complex in all Latin America, which does not allow the aeration and development with which Americans and Europeans face the moment of transition in which we find ourselves in the world. The cultural evolution of our time already surpassed, and very quickly, the phase of the defensive materialism that strongly marked the second half of the nineteenth century and first half of the twentieth century. The own conquests of the Physics opened new perspectives to a worldwide spiritual renaissance. But the intellectual means - and particularly the academics - in Brazil and other countries of the continent, could not yet to win its instinctive repugnance for spiritual problems. Remain locked in shell of the armadillo of the surpassed materialism, convinced of staying still in the trenches of the truth against superstition, without realizing that the war has already ended and the broad amnesty is done throughout the world. Embattled, thus, in a retrograde position, our academic intellectualism finds itself isolated, especially in Brazil, by the avalanches of 'barbarian hordes' that increase without ceasing, both in the field of African current as in the field of French current. This obstinacy will take it inevitably to a collapse similar to that of the Roman Empire; but while does not take the fall of the proud Imperial Rome, to search for 'mec' among us will continue on rhythm of catacomb in the light of torches. This tragic aspect of the situation of Brazilian culture of course escaped from the observation of Stevenson.

The reincarnation cases in Brazil, particularly known in the middle spiritist, are numerous. But the existing interest in this and in other similar cultural means is sterilized by the indifference and by the reaction of the means academics. This reaction, in a country of little cultural development, exerts a powerful influence, taking the own families in which occur the cases of reincarnation to a curious position of ambivalence: on the one hand, they are proud of the occurrence, that becomes them object of special interest in the spiritualists means; on the other hand they shirk and disguise the situation with the fear of being considered by intellectuals as redoubts of superstition, and also with the fear (by the way very human and very much in accordance with the Brazilian sentimentalism) of exposing their relatives reincarnated to ridicule and creating to them embarrassing situations in the future. This particularly in cases of reincarnation with change of sex. But despite this the winds of wide sea, which blow from all sides of the world, and the cultural development accelerated of the last years lead us to expect, perhaps sooner than we think, a favorable change of this opaque situation to the necessary transparency.

It is not easy to make a general rising of the current researchers of the reincarnation worldwide. Everywhere they multiply incessantly. Just take a look at some specialized publications of Europe and America, particularly the 'Journal of Parapsychology', in order to see the abundance of studies published about it. But the book by Ian Stevenson, '20 Cases Suggestive of Reincarnation', offers us, already in thanks of the author to those who collaborated with him, an impressive list of prominent figures of contemporaries Sciences. In the opening of a cycle of conferences in the Municipal Library Mário de Andrade, in Sao Paulo, the Dr. Barnejee declared that he could personally verify the existence in Russia, of two hundred scientists dedicated in the investigation of 'memory extracerebral'. Barnejee has been with some frequency in the United States, in USSR and in Canadá, three countries where these researches are processed with more intensity.

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current scientists cited in his book we can emphasize the following: Dr. Karlis Osis, Parapsychologist eminent North American; Dr. Robert Laidlaw, Psychologist and Director of Roosevelt Hospital, of New York; Prof. C. J. Ducasse, of the American Society for Psychical Research; Prof. Gardner Murphy, a famous North American psychologist; Dr. J. G. Pratt, of the the group of parapsychologists from Duke University, USA; Prof. P. Pal, of Itachuna College of West Bengal; Prof. BL Atreya, from Benares Hindu University; Dr. Jamuna Prasad, Director of Office of Psychology of the Ministry of Education of India; Dr. William A. Coates of the University of Ceylon, and now at the University of Vidalankara, India; Dra. Louise Rhine, wife and companion of research of Dr. Joseph Banks Rhine, Duke University, USA.

"Mec" belongs to the field of "psigama" under the classification of paranormal phenomena. Its own nature includes itself in this field, since this is a case of 'memory' has no form of external manifestation. Nevertheless, like all parapsychological phenomena, their proofs are always objective. We can only know if we are facing a 'mec' case, or an unconscious fabrication, by the confrontation of the reminders of the patient with the historical and social reality.

5.3 - Parapsychology and Spiritism - (Explanation of José Herculano Pires in his said book "Parapsychology Today and Tomorrow," pp. 199-204) - The domains of Parapsychology are an 'enclave' in the vast empire of Spiritism: a small autonomous territory, opened by the scientists in the field of the immense phenomenology spiritist. The books of Parapsychology, for that very reason, often cite the Spiritism and the spiritists phenomena as antecedents of this new Science. A typical example of this procedure is the book of Prof. Ricardo Musso, of the Argentine Institute of Parapsychology, which brings the significant title: 'En los límites de la Psicología', but followed by a very significant subtitle: 'Desde el Espiritismo hasta la Parapsicología'.

The relations between Spiritism and Parapsychology are not friendly - For the psychologists who, headed by Prof. Joseph Banks Rhine of Duke University, restarted the metapsychics researches in this century (XX), giving them new orientation under this new name, the Spiritism represents an ancient and surpassed phase of the tract with the paranormal. It is the past. And with it the Metapsychics, which experiences and investigations are being subjected to rigorous and painful review. The relations between Spiritism and Parapsychology are not, therefore, friendly, like usually think spiritists and non-spiritists. On the contrary, they have been until quite gross, because the parapsychologists do not want any confusion between the two camps. The 'scientific enclave' proud as a Principality of Monaco, retains assiduously what could conquer of the vast empire that surrounds it, and threatens to dismantle it completely in the future, if the spirits can be eliminated.

The parapsychological thesis is the following: The Spiritism appeared because of precipitated interpretations of unknown phenomena. Escaping from the control of Sciences, these phenomena offered a wide margin to human credence. Then came the Metapsychics, intending to put the problem in due terms. But this Science was also lost in the confusion of the paranormal phenomena, advancing excessively fast in its investigations. Now the Parapsychology has to replace everything again in their places. And this without hurry, without precipitate the conclusions, advancing slowly and with the most absolute security, that the terrain is treacherous.

The spiritist thesis is quite another. Let us try to summarize it: The Metapsychics and the Parapsychology represent scientific efforts to the explanation of spiritists phenomena. Laudable efforts that will make the men of science to comprehend the truth of the Spiritism, giving them a wider vision and more beautiful of the universal life. Does not matter that the Parapsychology rejects the Spiritism and even despise it. What matters is that it proceed in its investigations, because these inevitably will take it to the recognition of the spiritual reality. As the Spiritism does not want other thing for the men, the existence of this small and proud scientific enclave, on its territory, far from bothering it, can only give satisfactions to it.

But not all Spiritists understand this thesis. Some think that Parapsychology is just a new name - proudly given by scientists, with the exclusive purpose of escaping of the truth – to the vast empire of the Spiritism. Others come to fear that the spiritists, fascinated by the apparent brightness and prosperity of the Principality of Monaco, be lost in the green cloth of their playing cards and their dice games. They get indignant when they see militants spiritists give themselves to parapsychological activities. And still others, certainly the most happy and ingenuous - who will gain the Kingdom of Heaven - understand that the whole parapsychologist is a spiritist disguised as a scientist to undermine and sabotage the building of 'materials science'.

As we saw in the confrontation of the two thesis, the roughness existing in the relations between Spiritism and Parapsychology result only from lack of comprehension. If the parapsychologists abdicate of their preconceptions positivists or pragmatists, and if the spiritists, in turn, abdicate of the residues of the dogmatism that still feed, these relations would be the most friendly and comprehensives. That is, fortunately, what is already happening in many areas. In Germany, in England, the United States and right here in Brazil, some spiritists and parapsychologists have already learned to join their hands, throwing away their preconceptions and their possible fears.

Both, Parapsychology and Spiritism, aim exclusively the discovery of the truth about human nature. That makes its work in the field of positive sciences, making use of the methods inherent to them, this makes it in the field of cultural Sciences, serving itself also of specific methodology. The Spiritism emerged from a process of synthesis of the knowledge: the combination of scientific and religious experiences of man, in an exact time of fusion, permitted the emergence of a new conception, of global nature, for the study of human problems. So, says Kardec that the Spiritism is one Science, but which deals specifically with the intelligent element of the Universe, that is, one Spiritual Science. We can not confuse it with the called positives Sciences, that deal with the material element of the Universe. But it is evident that the two forms of Science should conjugate among themselves in order to cover all the aspects of the Universe. Parapsychology emerged from the psychological researches, perfectly integrated into the parameters and in the requirements of the positive Sciences. They can and must, therefore, marching side by side in the conquest of the common objective.

The Spiritism does not treat only of the examination of paranormal phenomena: its method is cultural and not only scientific. To clarify what we said above, is sufficient to remember that the Spiritism does not treat only of the examination of paranormal phenomena. By examining these phenomena it takes a position analytic-synthetic and not only analytical. Does not see the phenomena

themselves, as does the Parapsychology, but the 'phenomena themselves connected to a context'. For this reason its method is cultural and not only scientific. The Science materials are fragmentary and scrutinize the phenomena. The Spiritism is global and 'links' the phenomena 'in themselves and in the context to which they belong'. Psychologically we can say that the procedure of the Spiritism is 'gestaltic', that is: 'it worries about the global form and not with the details'. The Parapsychologists believe that this position of the Spiritism is archaic and belongs to the mystical past of the Humanity. For them the truth can be discovered only by analysis, by the detailing of the problems, isolated and submitted to the process Cartesian of division. But the Spiritism does not despise the analysis. Search just put it in its proper place as a mere phase of the process of knowledge. Indeed, the proper development of the positive sciences is being made in this sense. The method 'gestaltic' in psychology and the theory of relativity in physics are examples of this. What shows us that the Spiritism is well entrenched in its position, which is not archaic, but advanced, representing an anticipation in the field of the knowledge. Are wrong the parapsychologists who despise the Spiritism. And more still wrong are the spiritists which, excited by the current development of the positive sciences, understand that the Parapsychology will really take the place of the Spiritism and archive it in the dusty shelves of the past. For greater clarity we can say that parapsychologists are like the miners who dig in the dark, extracting the minerals from the earth. The spiritists are like the masons who build in the sunlight over land. It is evident that the work of the parapsychologists interests closely to the masons of the Spiritism. And there's no reason for the masons being scared with the painful work of the miners. The spiritists, therefore, should not underestimate or overestimate the domains of the Parapsychology, which in fact are interlocked – in the exact expression of the French word 'enclave' - in the own domains of the Spiritism.

The existence of the extraphysical in the Man and in the Universe. The "Generalized Mediunity". The field of "psigama": ESP (Extra Sensory Perception) and Theta (manifestations of spirits). The Parapsychological investigation has already won its first phase – the verification of the existence of the extraphysical in the Man and in the Universe – and is advancing towards the demonstration of the survival of the man after death. Rhine is dedicated, at the time, to the establishment of special methodology required for such scientific confirmation, that is slowly realizing, in the examination of the 'phenomena theta', of manifestations of spiritual entities. In the meantime we can note the area of spiritist conception already fully confirmed by the parapsychological research. By affirming that the 'psi functions' are common to all human species, the Parapsychology confirms the spiritist thesis of the 'generalized mediunity'. Recognizing the diversification of these functions into two camps, the subjective and objective, endorses the spiritists division of the intelligent manifestations and of the physical phenomena. Sustaining the thesis of the independence of the mind, which perceives and acts without serving of the bodily organs, restablis the relative duality of body and spirit. Proving the psychokinetic action, confirms the spiritist thesis of the soul-body relations. And finally, recognizing the existence of mental phenomena possibly produced by 'disincarnated minds', confirms the spiritist division of the mediunic phenomena into two camps: the animics (produced by the medium's own soul) and spiritists (produced by disincarnated spirits). The field of 'psigama' is today divided into two areas – the of ESP, extrasensory perception, and of the 'Theta', manifestations of spirits. Furthermore, in treating of the exist-

ence of pseudo-paranormal phenomena, the Parapsychology endorse the spiritists explanations about the existence of the so called 'phenomena spiritoid'.

The Rhine's position on the question of survival is declared in their recent books and articles: until now the parapsychological researches have not proved anything against the Spiritism - So the parapsychological novelties, which should to "astonish the ingenuous spiritists", do nothing more than reaffirm, too late, the spiritists theories, already confirmed by the experiences of the Spiritism for more than a century. It is not surprising that the adversaries of the Spiritism want to reduce the Parapsychology the sorrowful condition of a 'pavlovism' or a 'behaviorism' paranormal. It is the only recourse left to them before the advancement of the Sciences in the progressive comprovation of the researches and theories spiritists. The Rhine's position on the question of survival is declared in their recent books and articles. Prof. Jorge Ayala, of the University of Mexico, declared to us personally: Rhine follows by stages - the first was the proof that the phenomena exist; the second, the proof that the mind is not physical; and the third will be of the spiritual survival of the man. The team of Puhariche, who conducted researches with Arigo and other mediums, has the same objective. It is important to emphasize that, until now, the parapsychological researches did not prove anything against the Spiritism. On the contrary, have only confirmed, step by step, the spiritist doctrine in its scientific aspect.

5.4 - PSI and the Christian revolution - Liberty, Equality, Fraternity – The states: theological-metaphysical, scientific-positive and psychological; Faith, Reason and Intuition - (Explanation of José Herculano Pires in his said book "Parapsychology Today and Tomorrow", pp. 173-177).

'Psi' opens the doors of the extraphysical world and complete the revolution of the Nuclear Physics - Broken with the scientific proof of the existence of the 'psi functions', the conception organo-centric of the life, the tendency ego-centric of the man suffers its last defeat in the field of the Philosophy and of the Science. The human pride, which in its futility made of our planet the center of the Cosmos, and subsequently of our animal form of life the center of the psychism, the only possibility of vital and intelligent manifestations, was shot down in its last redoubt. 'Psi' opens the doors of the extraphysical world, as said Rhine, and complete the revolution of Nuclear Physics revealing the other face of the Cosmos, until now only glimpsed by intuition: philosophical, artistic and religious. By doing this, 'psi' transfers the human problem of the temporal to the atemporal, to the duration. The static concept of eternity woul not be admissible, unless we accepted the Aristotelian immobility. In duration, the psychic dynamism is presented in its plenitude, as revealed by the parapsychological experiences, surpassing all the conceptual barriers of space and time. We have then, that 'universe full of gods' from what spoken Tales, not in the sense Greek-mythological, but in the sense 'psi', that is, of the existence of psychic entities beyond of all our possible barriers. Of course, this logical consequence of 'psi' can not be scientifically proven except in the future, with the advancement of the investigation beyond their own physical barriers of the quantitative method. But theoretically it imposes itself from now, since the moment when, as a magic pass, within the very rigorous conditions of the investigation of laboratory, the Zener cards and the dices of Rhine opened the first breach in the physical conception of the Universe.

The reality extraphysical (the other side of the life) and the consequences for the social relations of order philosophical, political and economic

– Placed, thus, in front of that extraphysical reality that Carl Du Prel called 'other side of life', we see immediately some consequences for social relations, of the highest importance philosophical, political and economic. In the first of these orders, the philosophical, we have the practical reaffirmation of the 'theoretical principle of freedom'. The precognition experiments seem to contradict this deduction, revealing a deterministic structure of the existential process. This first impression arises from our conceptual prison, within the limits of time and space. The precognition, if on one side reveals the existence of a determinism in the sequence of the events, on the other hand demonstrates the possibility of penetration of the mind in this determinism and consequently its possibility of action over it. The mind is not only a passive spectator of the events, but the modeler and conductor of them. This fact is particularly patent in the experiences of telepathy precognitive, where we detect, like in the observations of Carington, that the thought deflagrates a causal order or synchronic of events. This is the case of the structures 'psico-nical', or mental structures, in which the percipient is able to penetrate discovering the non revealed elements that constitute a whole plan of experimentation.

Philosophical Order: 'The principle of freedom', so limited on the existential plane, but which so even served to Sartre's definition of the essence of the man as being his own freedom, reaffirm itself and expands into this other face of the existential, which is the existence extraphysical in terms of 'psi'. 'Domain of space and time, the action of the mind over the matter and the deterministic structure of the extraphysical events: these are the characteristics of the psychic freedom, much larger and fecund than the human freedom of the temporal plane'. The mind is free to penetrate the space and time in all senses - from which we can have our common experience through thought - and free to determine itself and determine the series of events that interests him to develop or not. We do not have only the reaffirmation, but also the extension of the principle of freedom.

Political Order: 'Reaffirmation and extension of the principles of equality' - Then, in the political order - which also opens up to the perspectives of the mystical 'celestial polis' - we have the reaffirmation and extension of the principle of equality. The men are no longer equal only before the law, in the plane of the conventional rights, but also, and especially, before their functionality, their function in the cosmic order. The human equality breaks the floodgates of the conventionalism, overcomes the conflicts of the organo-centrism - coming from the extreme variability organic in the ethnic plan - and is projected as a reality extraphysical, overcoming the existential (that in this case is presented simply as the circumstantial) in order to affirm itself as essential. The men are essentially equal, as evidenced by the observation of their possibilities mental, intellectual and emotional (or aesthetic) in the very common observation. The very nature of 'psi functions', as manifestations of a primitive psychism, common to the animals and to the man, revealing only evolutionary graduations, demonstrates the psychic equality fundamental as potentiality subject to the same laws and to the same upgrade process, in a universal manner. Just as in the biological plane the newborn is potentially equal to the adult, on a psychic plane the equality potential appears valid, and even more, enriched by the irreducibility and the irreversibility of the psychism. The experiences of 'psi' with mental retardates, demonstrated that the psychic atrophy is only resulting of organic deficiencies of the physical plane,

could the retarded, like the psychopaths in general, exercise their 'funcions psi' as well or better than normal individuals.

Economic Order, 'Principle of Fraternity' - Concerning the economy, 'psi' takes us away from material infrastructure, such as the miner who take off the minerals from the entrails of the earth, in order to convert them into utilities of the cultural superstructure. The economy of 'psi' is not simply economic, but ethic-economical. In this new plan of ethical-economy, our concepts rise above of matter and of energy, in order to reach beyond what we know commonly by psychism, the area of 'psi' itself. In this area we have a superstructure of psychic functions 'where the fraternity presents itself as law'. The parapsychological experiences reveal the impossibility of 'psi' among people who do not estimate to each other. The sympathy is a basic condition for the compatibility mental and psychic, that produces significant results in the laboratory experimentation. Sympathy, compatibility, harmony, here are the terms that can open to us the doors of the conception ethic-economical of the Universe, confirming and extending the principle of fraternity.

This manner we see that "psi" appears to us as the logical sequence of the historical process of Christianity. The Christian revolution, which weakened the structure of injustices of the classical world and prepared the advent of the contemporary world through the Renaissance and of the French Revolution, renews and expands on the conquest of this new conception of the man and of the world that the Parapsychology proposes to us. Let us not forget that, according to Wilhelm Dilthey and Whitehead, the medieval millennium was not more than the preparation of the Renaissance, predisposing the man to the return to the classical culture, but through the enrichment conceptual of Christianity. 'Psi' continues this revolution in proving scientifically the transcendence of the man.

The Faith, the Reason and the Intuition - We're at the end of another phase of historical preparation. The dialectical process is evidenced again: to the theological phase of medievalism (with accentuation metaphysical) follows the positive phase of the scientific era. That prepared the advent of the Reason, this prepares the advent of the Intuition. To the fragmentary forms - because rational, analytical, of the perception and of the knowledge – succeed the 'gestalt' forms of the intuitive perception which provide the global knowledge. We passed of the thesis theological-metaphysical to the antithesis scientific-positive, and this to the psychological synthesis which begins with the investigations of the Parapsychology. To the three states of the positivist law of Auguste Comte, the Prof. Rhine adds the 'psychological state', with the scientific discovery of the 'functions psi', repeating the gesture of Kardec in April 1868, as shown in the "Revue Spirite".

5.5 - PSI and the civilization of the spirit - (Explanation of José Herculano Pires in his said book "Parapsychology Today and Tomorrow," págs.179-182).

The Christianity is a revolution in march. Its purpose is to establish on Earth the Kingdom of God. The manifest of the Kingdom is the Sermon of the Mountain - (The politico-religious structure of the Church - The Reform and the Counter-Reform) - But how to get to the realization of this manifest in the social order, when we move away from its basic principle which is the spiritual nature of the man? From the preaching of Jesus the Christian revolution erupted. Not long after, put down the classic Greco-Roman world to start a new order.

This new order began with a long historical process of conceptual fusion. Hence the 'medieval cauldron' that speaks Dilthey, in which the Greco-Roman conception of the world slowly fused with the Judeo-Christian concept. Arnold Toynbee puts the problem in terms of undulatory physics: fusion of the Greek wave with the Syriac wave. Victor Hugo had already said in the preface of "Cromwell": "A spiritual religion, supplanting the material and exterior paganism, infiltrates in the heart of the ancient society, kills it and over the dead body of a decrepit civilization deposits down the germ of the modern civilization". Nothing more clear and more precise. The Christianity infiltrates into the old structure breaking down its foundations. When blows the barbarian storm, the Empire can not resist. But in the midst of total ruin, something stands firm and will direct the chaos; is the politico-religious structure of the Church, which is presented as a formidable synthesis of the conquests of the past. It incarnates the Roman imperial structure, the Jewish monotheism and the polytheism mythological, the dogmatic of the Mosaism and the Greek rationalism, the Roman Right and the evangelical mystique. Historical delta in which disembody and mix the rivers of different civilizations, the Christianity is the moment of the systole of the human evolution. For this reason presents itself terrible and contradictory. It's the "point d'optique" of the hugoana expression, in which "everything that exists in the world, in history, in life, in the man, everything can and should be reflected there, but under the magic wand of art." The Jewish desparation and the tragic Greek are mixed to the Christian hope of salvation, and painfully is fused to the romantic conception of the world that will flourish on the gentlemanly gallantry and will erupt in fruits in the Renaissance. The Reform and the Counter-Reform mark the moment of the historical diastole of the Christianity, the fecund conflict in which the germ ruptures so that the germination be realized. The grain of wheat dies, in the words of the Gospel, in order to multiply in the future harvest.

The contemporary civilization is still a time of diastole. But the signals of the systole are visible. In the diastole the Christianity alienated itself, fragmented and was lost in the world. But did so in order to conquer it. In truth it just continued to infiltrate in the archaic structures, but now to possess them, dominate them and fuse them preparing the Kingdom of God. The rationalism gave us the Sciences, which surpassed the mythological superstitions and wanted to reduce the world to a mathematical equation. The man became a number - not the fecund Pythagorean number, but the cold and sterile cipher of the utilitarian economism - and this number came to exist in terms of sum, multiplication, subtraction and division. The quality disappeared alienated in the quantity. But how the quality is substance and the quantity is only attribute, the first will return to impose itself.

The Christian systole is the moment of return to the quality, to the essence, to the being, to the man as a man and not like a number, to the man as a spirit and not as a biological accident. The rationalism saves itself from the quantitative alienation, surpassing its own limitations, through the scientific advancement. That is why the disruption of the physical conception of the world is verified in the own camp of Physics: the numbers are opposed to the man and define him how the anti-number, in the same manner that the world, in the Sartrean conception, opposes to the consciousness and defines it as non-world. In the psychological sciences, that fact becomes patent in a dramatic manner, through the quantitative experiments of the Parapsychology. The fragmentary method conducts to the reunification of the object, the quantitative proofs reaffirm the quality

unique of the psychism. This is what allows to Rhine proclaim that the Parapsychology returns to Psychology 'its lost object'.

That's how we see the return of the man to himself, through the parapsychological discovery of their "psi functions". Now becomes possible, not only in the individual sense, but in the collective sense, to bey the order of "the Oracle of Delphi" - "Know yourself". 'Psi', this kind of modern mystery, rationally defined by a Greek letter, appears as a new Sphinx in the way of Oedipus. For this reason many ar afraid of it, others make fun of it, others want to deny it, others reduce its signification to the minimum possible and others, still, simply to divert of the way. But it is here, before us, irreversible and irrevocably. There is no escaping of its fascination. Denis de Rougemont said that the primitive Christianity learned to speak Greek to accomplish its universal mission. The modern world will be spiritually alphabetized by a Greek letter.

Scientific interpretation of the evangelical principles - The importance of 'psi', as we see, is fundamental to the moment of transition that we are living. The scientific demonstration of the spiritual nature of the man, still only on beginning, but already sufficiently conducted by the parapsychological investigation, opens the possibility of scientific interpretation of the evangelical principles. Appears not only on the plane of philosophical cogitation, but in the polarity theoretic-practical of the modern sciences - the hypothesis parapsychic as potency actualized on experimentation - the possibility of the construction of a civilization of the spirit that will surpass the limitations of the present materialist civilization. The cosmic-man of Astronautics is also the psychic-man of the "psi functions". And it is thanks to this true pincer action - the synchronic attack of Physics and Psychology - that the materialist design will cede faster than suppose their defenders.

The "rationalism-fideist", sign under which will develop the Civilization of the Spirit - The world consciential or the 'Republic of Spirits' that René Hubert proclaims, in the current neo-Kantian of the relativism-critical, no longer looks like to the Plato's Republic but to a fatal result of the Hegelian dialectic process. This process, in turn, reveals its hidden spring, which Marxism and Sartrean Existentialism ignored: it is the Bergsonian elan vital in psychic transit through the organic forms. The animal Parapsychology reveals the psychic identity of the biological kingdom, breaking once more the apparent dichotomy Cartesian. The 'functions psi' of the animals are raised in the plan hominal, where the conquest and elaboration of the reason enrich them, predisposing them to the creation of a new kind of rationalism with which pre-cognitively dreamed the scholastics: the 'rationalism-fideist', sign under which will develop the Civilization of the Spirit. But what we can understand by this type of civilization? The rationalism-fideist is the synthesis of the reason and of the faith, the unification of the spirit. The divided man rediscovers his lost half, according to the Platonic myth. The love then is realized in the plenitude of the spirit. If the rational man was uncertainty and desperation, greed and conquest, in opposition to the man of faith, which was expects and accommodation, mortification and fear, the new spiritual man will be comprehension and hope, in the intuitive perception of their potentialities, which means to say of his perfectibility. The flowering of the 'psi functions' will have raised him to the contradictions of the dialectic evolutive. This is not a simple dream, because are the own scientific investigations that open these perspectives

for our century. We are on the entrance of a world renewed by the power of the spirit, which is the constructor of the civilizations.

5.6 - PSI and the moral development - (Explanation of José Herculano Pires in his said book "Parapsychology Today and Tomorrow", pp. 183-186).

Rhine is not only a researcher, is also a thinker - The investigation of 'psi functions' has the inevitable consequences of a plunge into the depths of the psychism. Some parapsychologists of type fanatically scientific do not want to recognize this fact and protest against the conclusions of Rhine in the field of the consequences: moral, social, political and ideological of the Parapsychology. But what most valorizes the work of Rhine and his group is exactly the amplitude of views that characterizes it. Rhine is not only a researcher, is also a thinker. And a thinker capable of treating the results of their experiences in a way not only mathematic and logic, but also emotional. It is precisely at this point that the car picks up, allege their adversaries. Because a scientist must be cold, rational and not emotive. Should be mainly positive, not going beyond of what the results of experience objectively offers for his examination. That's the typical mentality of the mechanicism. The scientist presented as a kind of 'robot', man metallic who abdicates of the fundamental part of his human nature to function as diaphragm of a camera photographic. Rhine is not like that and neither want to seem so. Like Einstein, has the courage to fell fever in front of the conclusions of his research.

"You and I, the human beings, what are we? Nobody knows. It is almost incredible that ignorance of the connoisseur about himself!" - In his book 'The Reach of the Mind', presenting the results of more than fifteen years of investigation, start by putting what he calls, with good reason, "the central problem of man". His first sentence is Socratic: "You and I, human beings, what are we?" And he answers himself: "Nobody knows." Then he exclaims: "It is almost incredible that ignorance of the connoisseur about himself!" Yes, because the man is a connoisseur insatiable who extends his curiosity in all directions, that all conquers and dominates, except himself. What makes Rhine to alert: "The historians of the twenty-first century will be astonished when they will confirm that the man took so long in concentrating their investigations about the problem of his own essence". More astonished will be by remembering that Socrates had already proclaimed the necessity of 'know one himself' before 'knowing the world'. The scientific research of 'psi' can not, for this reason, be limited to the peripheral zone of the perceptions. Should deepen, as it does Rhine, in terms of structure and essence. Useless to criticize him for that. The process of investigation 'psi', once initiated, will have forcefully to continue to its ultimate consequences. And the ultimate consequences, as much as in scientific practice or in philosophical cogitation, as much as in the experience or in the thought - in order empirical and rational - are always of a moral sense.

The incapacity of the Science to prove that the man is only body, just find equivalent in the incapacity of the Religion to prove that the man is spirit – Rhine accentuates this contradictory aspect of our time: while on the Faculties of Theology are prepared young preachers instructed in old principles of faith, in the Faculties of Medicine, a few meters away from the first, are formed young doctors educated in the principles of disbelief. And both, the priest and the doctor are going to operate in the social sphere, often finding themselves at the feet of the same bed, each one with his particular truth, opposed and irreducible to the truth of the other. The same patient, however, accepts and adjusts the two truths before

the two dangers who faces: of the death and of the survival. The incapacity of the Science to prove that the man is only body, just find equivalent in the incapacity of the Religion to prove that the man is spirit. Nothing more just that in this situation of insoluble conflict, the Sartrean Existentialism proposes to us the moral of the ambiguity. Moral, in fact, that before its formulation by Simone de Beauvoir, already surpassed in practice the ancient moral standards corroded by the impact of social and cultural transformations. Accused of spiritualism in the sense of pre-conception detrimental to the scientific investigation, Rhine responds with the placement of the charts on the table. Literally and effectively this is his attitude. The charts and the dices on the table so that the problem be resolved in terms of Cartesian evidence.

The moral consequences that Rhine wants to take of the investigation of "psi" are not of spiritualist or materialist order, but of real or veridical order – At the end of 'The Reach of the Mind' declares serenely: "If the future discoveries exclude all possibility of acceptance of the hypothesis of survival, we can predict, with assurance, that the disappearance of all sorts of theories about the resurrection, would not be more lamentable than that of the existence of the ancient winged angels, or of the old doctrine of sulfur among the intellectuals of the theological schools of today". The moral consequences that Rhine wants to take of the investigation of 'psi' are not of spiritualist or materialist order, but of real or veridical order. What matters is not the mental position before the facts, but the reality of the proofs. Because both are harmful, from the scientific point of view, the spiritualist or the materialist preconception. Both, as noted by Ernst Cassirer, come to do the empirical facts lie on the Procrustean bed of the simple theories. The truth, therefore, not the suppositions - the truth that emphasizes of the facts - that's what matters. And that truth, as demonstrated by Rhine, no longer admits contradictions in the current state of parapsychological investigations. When he published the book to which we referred, the investigations have not yet achieved the development of today. But anyway Rhine could argue that "the experiences of ESP and PK demonstrate that the mind is free from physical laws". And he added: "These investigations offer the only indisputable proof that can contribute to the solution of the problem of the moral freedom".

The conclusion of Rhine is an announcement of the new times. It is a program of the Kingdom which renews on scientific bases the manifest of the Sermon on the Mountain. The discovery of the "psi functions" and of their reach, offers experimental basis for the formulation of a new moral. Not the ambiguous moral of these times of uncertainties and contradictions, but the positive moral of the times that already open before us, the moral supported in the knowledge of the extraphysical nature of the man. One thing is the belief in that nature, another thing, and quite different, is the scientific certainty. As Denis Bradley said: "To affirm 'I believe' is not the same that affirming 'I know'". So, 'psi' is presented in the scientific panorama of our time, as the moral redemption of the Science and, therefore, of the reason. The perverted reason reaches in 'psi' the moment of to affirm its decisive victory, surpassing itself. Of that victory and of that surpassing, results the 'moral psi' which, in the Rhine precognition, will structure the new world.

Reason of the ignorance... Reason of the astuteness ... Reason of the sage... Reason of the sage-saint (reason illuminated by faith and intuition) - Many people ask what we understand by a reason which surpasses itself. Just look

at the graduation of the rational process in our world in order to have the answer. We go from the reason of the ignorance to the reason of the astuteness (the so-called diabolical reason), until the reason of the sage. But beyond this, there is a reason of the sage-saint, who is the truly sage, the reason illuminated by faith and intuition. Because the reason is the vital experience dynamized in the spirit in form of mental categories. This experience and their dynamic categories are elevated to the plane of the intuition and with it fuse themselves in the global and endo-pathic vision of the whole. The reason that surpasses itself is which breaks the sensorial limits and ascends beyond of the time and of the space on the wings of 'psi'.

6 - THE SPIRITIST PHILOSOPHY

6.1 - Socrates and Plato, Precursors of the Christian Doctrine and of the Spiritism - (Explanation of Allan Kardec in the Introduction of "The Gospel According to Spiritism", Editions FEESP, Translation by José Herculano Pires).

From the supposition that Jesus should have known the sect of the Essenes, it would be wrong to conclude that he drank his doctrine in this sect, and that, if he had lived in another means, would profess other principles. The great ideas never appear suddenly. Those which have the truth for base always count with precursors, that prepare them the way partially. After, when the time has come, God sent a man with the mission of resume, coordinate and to complete the sparse elements, and with them forming a body of doctrine. In this manner, not having appeared suddenly, the doctrine finds, when appear, spirits fully prepared to accept it. So it happened with the Christian ideas which were sensed for many centuries before Jesus and of the Essenes, and of which Socrates and Plato were the main precursors. Socrates, like Christ, wrote nothing, or at least nothing left written. Similar to Christ, has had the death of the criminals, victim of the fanaticism, for having attacked the traditional beliefs and put the true virtue above of the hypocrisy and of the illusion of the formalisms, that is, for having attacked the religious preconceptions. Just as Jesus was accused by the Pharisees of corrupting the people with his teachings, he was also accused by the Pharisees of his time - because they have existed in all ages - of corrupting the youth, by proclaiming the dogma of the uniqueness of God, of the immortality of the soul and of the existence of the future life. In the same manner why today we do not know the Doctrine of Jesus only by the writings of his disciples, also we do not know the Doctrine of Socrates, only by the writings of his disciple Plato. We consider useful to resume here its main points, to demonstrate their concordance with the principles of Christianity.

To those who understand this parallel as a profanation, pretending not to be possible to exist similarities between the doctrine of a pagan and of the Christ, we will respond that the doctrine of Socrates was not pagan, because it was intended to combat the paganism, and that the doctrine of Jesus, more complete and more purified than that of Socrates, has nothing to lose in the comparison. The greatness of the divine mission of Christ can not be decreased. Besides, it is about historical facts that can not be hidden. The man has reached a point at which the light goes out by itself from under the alqueire and finds him mature to face it. Much the worse for those who fear open their eyes. The time has come to face the things from the top and with amplitude, and not more from the point of view insignificant and narrow of the interests of sects and castes. These citations will

prove, moreover, that, if Socrates and Plato sensed the Christian ideas, are found, also, in their doctrine the fundamental principles of the Spiritism.

Summary of the Doctrine of Socrates and Plato:

I – The man is *an incarnated soul*. Before its incarnation, it existed together to the primordial models, to the ideas of the true, of the good and of the beauty. Left them by incarnate itself, and, *remembering its past*, feels more or less tormented by the desire of going back to them.

One can not enunciated more clearly the distinction and the independence of the two principles: the intelligent and the material. In addition, we have here the doctrine of the preexistence of the soul; of the vague intuition that it preserves of the existence of another world, to which it aspires; in its survival from the death of the body; its retirement from the spiritual world, in order to incarnate itself; and of its return to this world, after death. Finally, it is the germ of the doctrine of fallen angels.

II - The soul gets disturbed and confuses itself, when it serves of the body to consider any object; feel vertigo as if was drunk, because it binds to things that are, by their nature, subject to transformations. Instead, when it contemplates its own essence, turns to what is pure, eternal, immortal, and, being of the same nature, remains in this contemplation as long as possible. Cease, then, its perturbations, and this state of soul is what we call *wisdom*.

Thus, the man who considers the things from down, earth-to-earth, of the material point of view, lives eluded. To appreciate them justly, is necessary to see them from above, that is, of the spiritual point of view. The truly wise must, therefore, somehow, isolate the soul from the body, in order to see with the eyes of the spirit. Is this what teaches the Spiritism. (Chapter II no.5.)

III - While we have our body, and our soul find itself immersed in this corruption, we will never possess the object of our desires: the truth. In fact, the body offers us thousands obstacles, by the necessity that we have to take care of it; in addition, it fills us with desires, appetites, of fears, a thousand of chimeras and a thousand of follies, in a manner that with it, is impossible to be wise for a moment. But, if nothing can be known purely, while the soul is united to the body, one of these things imposes itself: or never ones will know the truth, or that we will know it after death. Free from the madness of the body, then we'll talk, it is expected, with men equally free, and we will know for ourselves the essence of the things. This is why the true philosophers prepare themselves to die and the death does not seem to them in any way fearful. (*The Heaven and the Hell*, first. Part, chap. 2nd., and second Part, chap. 1.)

We have here the principle of the faculties of the soul, obscured by the mediation of the bodily organs, and the expansion of these faculties after death. But these are here, the evolved souls, already cleaned, it is not the same with the impure souls.

IV - The impure soul, in this state, is heavy, and is again dragged into the visible world, by the horror of what is invisible and immaterial. It errs, then, as it is said, around the monuments and the tombs, among which were sometimes seen tenebrous ghosts, how should the images of the souls which have left the body

without being entirely pure, and that retain something of the material form, which allows our eyes perceive them. These are not the souls of the good, but of the the bad, who are forced to err in those places, where carry the penalties of his past life, and where they continue to err, until the desires inherent to their material form return them to a body. Then they are taken, without doubt, the same costumes that, during the previous life, were of their predilection.

Not only the principle of reincarnation is clearly expressed here, but also the state of the souls that are still under the dominion of the matter is described as the Spiritism demonstrates in the evocations. And there's more, it is said that reincarnation is a consequence of the impurity of the soul, while the purified souls are free from it. The Spiritism does not say other thing, just adds that the soul which took good resolutions in erraticity, and that has knowledges acquired, will bring fewer defects when reborn, more virtues and more intuitive ideas than in the previous existence, and that, thus, each existence marks to it a moral and intellectual progress. (*The Heaven and the Hell*, second Part: examples.)

V - After our death, the genius (*daimon*, *demon*) that had been designated to us during the life, takes us to a place which joins all those that should be conducted to *Hades*, for judgement. The souls, after remaining in *Hades* the necessary time, are brought to this life, by numerous and long periods.

This is the doctrine of the Guardian Angels or Spirit Protectors, and of the successive reincarnations, after longer or shorter intervals of erraticity.

VI - The demons fill the space that separates heaven from earth, are the tie that binds the Great All to itself. The divinity does not enter ever in direct communication with the men, but is through the demons that the gods relate and converse with them, either during the vigil state, either during sleep.

The word *daimon*, from which originated the devil, was not taken in a bad sense by Antiquity, as among the moderns. Was not applicable that word exclusively to the maleficent beings, but to the Spirits in general, among which were distinguished the Superior Spirits, called gods, and the less elevated Spirits or demons in the strict sense, which communicated directly with the men. The Spiritism also teaches that the Spirits inhabit the space; that God does not communicate with the men except by means of the pure Spirits, responsible of transmitting us His will; that the Spirits communicate with us during the vigil state and during the sleep. Substitute the word demon by the word Spirit, and you will have the Spiritist Doctrine; put the word angel, and you will have the Christian Doctrine.

VII - The constant preoccupation of the philosopher (such as Socrates and Plato understand) is to take great care with the soul, less in view of this life, which is only an instant, than in view of eternity. If the soul is immortal, it is not wise to live with a view to eternity?

The Christianity and the Spiritism teach the same thing.

VIII - If the soul is immaterial, it must pass, after this life, to an equally invisible and immaterial world, in the same manner that the body, when decompose, returns to the matter. It is important only to distinguish well the pure soul, truly immaterial, which feeds itself, as God, of science and of thoughts, from the soul *more or less* stainted with material impurities, that preventing it from rising to the divine, retaining it in the places of its passage on earth.

Socrates and Plato, as seen, understood perfectly the different degrees of dematerialization of the soul. They insist on the different situations that result for it, from its greater or less purity. That what they said by intuition, the Spiritism proves by numerous examples that puts us before the eyes. (*Heaven and Hell*, second part.)

IX - If the death were a total dissolution of the man, this would be of great advantage to the bad, that, after death would be free, at the same time, of their bodies, their souls and of their vices. One who adorned his soul not with strange decorations, but with those which are appropriate to it, can only wait with tranquility the time of his parting to another world.

In other words, it means that the materialism, which proclaims the nothing after death, would be the negation of all moral responsibility thereafter, and consequently an incentive to the evil; that the bad guy has everything to gain with the nothing; that the man who got rid of their vices and enriched himself of virtues is the only one who can wait quietly the wake in the other life. The Spiritism shows us by the examples that daily puts us before the eyes, how much it is painful to the bad guy the passage of one to another life, the entry into the future life. (*The Heaven and The Hell*, second part, chap. 1.)

X - The body conserves the vestiges well marked of the care which has had with it or of the accidents that it suffered. The same happens with the soul. When it takes off the body, conserves the evident traces of its character, its feelings, and the marks that each one of its actions left it. Thus, the greatest disgrace that can happen to a man, is to go to another world with a soul full of guilts. You see, Callicles, that neither you nor Pólus or Gorgias, could prove that we should follow another life that be more useful, when we go to there. From so many different opinions, the only one that remains unshaken is that: *it is better to suffer than commit an injustice*, and that, before all, we must apply ourselves, not to seem, but being a man of good. (Conversations of Socrates with his disciples in prison.)

Here is another capital point, confirmed today by the experience, according to which the soul not purified retains the ideas, the tendencies, the character and the passions that had on earth. This maxim: 'It is better to suffer than to commit an injustice', is not entirely Christian? It's the same thinking that Jesus expresses by this figure: "If someone beat you on one cheek, offer him the other." (Ch. XII, Matthew, V: 38-42 and ns. 7:08.)

XI - Of two, one: either death is the absolute destruction, or is the passage of the soul to another place. If everything must be extinguished, the death is like one of those rare nights that we pass without dreaming and without any consciousness of ourselves. But if the death is just one change, the passage to a place where the dead should meet themselves, what happiness reunited there with our well known! My greatest pleasure would be to examine closely the inhabitants of this home and distinguish among them, as here, those who are sages of those who believe to be so, but are not. But is already time of we left, I for to die and you for to live. (Socrates to his judges.)

According to Socrates, the men who lived on earth find and recognize themselves after death. The Spiritism shows them in continuing their relationship, so that death is not an interruption, or cessation of life, without solution of continuity, but a transformation.

Socrates and Plato, if they had known the teachings that Christ would give five hundred years later, and those that the Spiritism gives us today, would not have spoken in another way. In this, there is nothing that should surprise us, considering that the great truths are eternal, and that the advanced Spirits must have known them before coming to earth, for where they brought. If we also consider that Socrates, Plato, and the great philosophers of their time, could be, later, among those who seconded the Christ in his divine mission, being chosen precisely because they were more apt than others to understand their sublime teachings. And that they can, finally, to participate today of the vast pleiad of Spirits responsible in coming to teach to the men the same truths.

XII - Must never repay injustice with injustice, or to do harm to someone, whatever the evil that anyone have done for us. Few people, however, admit this principle, and those who disagree with it can only despise to each other.

This is not the principle of charity, which teaches us not to return evil for evil and forgive the enemies?

XIII - It's by the fruit that the tree is known. It is necessary to qualify every action, according to what it produces: calls it bad, when its consequence is bad, and good, when it produces the well.

This maxim: "It's by the fruit that the tree is known", there is textually repetead many times in the Gospel.

XIV – The wealth is a great danger. Every man who loves the wealth, do not loves himself nor that what he has, but he loves a thing that is even stranger than what he has. (Chapter XVI.)

XV - The most beautiful prayers and the most beautiful sacrifices pleasing to the Divinity less than a virtuous soul which tries to look like Her. It would be something grave that the gods were more interested in our offerings than for our souls. In this manner, the biggest guilty could conquer their favors. But no, because can only be truly righteous and just those who, by their words and their actions, comply what should to the gods and to the men. (Chapter X ns. 7 and 8.)

XVI - I call a vicious man to the vulgaris lover who loves the body more than the soul. The love is all around nature, and incites us to exercise our intelligence: we find it even in the movement of the stars. It is love that adorns the nature with its rich carpets; it decorates itself and fixes its habitation where finds flowers and perfumes. It's still the love that brings peace to the men, the calmness to the sea, the silence to the winds and sleep to the pain.

The love, that should unite the men by a sense of fraternity, is a consequence of that Plato's theory of the universal love, as the law of nature. Socrates, having said that "the love is not a god nor a mortal, but a great demon", that is, a great Spirit which presides to the universal love, this affirmation has been, especially, attributed to him as a crime.

XVII – The virtue can not be taught, it comes by a gift of God to those who possess it.

It's almost the Christian doctrine about the grace. But if virtue is a gift from God, is a favor; we may ask why it is not granted to everyone. On the other hand, if it is a gift, there is no merit of the part of who possesses it. The Spiritism is more explicit. It teaches that one who possesses it, acquired it for their efforts in

successive lives, to get rid of, little by little, of their imperfections. The grace is the force that God gives to all men of good will, to get rid of the evil and to do the good.

XVIII - There is a natural disposition, in each one of us, to note much less our defects, than the defects of others.

The Gospel says: *"You see the edge in your brother's eye, and not see the beam in your own eye?"* (Chapter X, Matthew, VII: 3-5 ns. 9 and 10.)

XIX - If doctors fail in most diseases, *it is because they treat the body without the soul*, and because, if the whole is not in good condition, it is impossible that the party is good.

The Spiritism offers the key of the relations between the soul and the body, and proves that there is an incessant reaction of one to the other. It opens, thus, new way to the science: showing to it the true cause of certain affections, it gives to it the means to combat them. When the Medical Science to take into account the action of the spiritual element in the organic economy, will fail less.

XX - All men, since infancy, do more harm than good.

These words of Socrates touch the grave question of the predominance of the evil on the earth, question insoluble without the knowledge of the plurality of worlds and the fate of the earth, where there is only a small fraction of the Humanity. Only the Spiritism gives to it the solution, which is developed just ahead, in Chapters II, III and V (The Gospel According to Spiritism.)

XXI - The wisdom is in not you think that you know what you do not know.

This goes addressed to those who criticize the things that, often, do not know. Plato completes this thought of Socrates, by saying: "Let us first try to make them, if possible, more honest in the words; if we fail, we do not occupy more of them and not seek more than the truth. Let instruct us but not to bother us". This is the manner that should act the Spiritists, with respect to their opponents of good or of bad faith. If Plato revived today, would find the things more or less as in his time, and could use the same language. Socrates also would find those who mocked of his belief in the Spirits and woul treat him of crazy, like to his disciple Plato.

For having professed these principles, Socrates was first ridiculed, later accused of impiety and condemned to drink hemlock. So much is certain, that the great new truths, rising against them the interests and the preconceptions to which hurt, can not be established without fights and without martyrs.

6.2 - Principles and rules Socratic - (Summary prepared by Carlos Toledo Rizzini in his book "Evolution to the Third Millennium", Publisher EDICEL, DF, Volume 1, 8th. Edition, 1990, pp. 285 / 6.)

Of the previous exposures, extracted from the three mentioned Platonic dialogues, one can, without difficulty, enunciating a series of ethical and religious precepts proposed by Socrates at the end of his long life, after long experimentation in the treatment with the others and in the face of the test-situation represented by the accusation, judgment, condemnation and execution (notable similarity to the life and death of Christ).

I. CRÍTON (moral principles) - 1. To be guided by the reason, using the reasoning. 2. Do not to conduct yourself by the opinion of the majority, even forced, but to do what judge right. 3. To respect the principles accepted as valid, unless if superior principles are proposed and demonstrated. 4. Not taking into account the possible unpleasant consequences of the acts dictated by the principles prescribed by the reason. 5. Respect the current laws; disagreeing of them, the right is to look for another place, with different laws, for living. 6. The first principle of action is this: not to prejudice anyone and not to repay evil with evil - not even to oneself. 7. Think first in the justice and, after, in the personal interests (cf. 10 and 15). 8. Comply the will of God.

II. APOLOGY (idem) - 9. Obedience to the Supreme Power, God above all. 10. Place, above the fear of death, the justice and the virtue. 11. Taking care for self-improvement through the self-knowledge: try to be each time better by the necessary effort. 12. To give the due value to the material things without becoming attached to them. 13. Put on humility, recognizing the own ignorance and not judging superior to what is. 14. Respect the others and yourself, although putting the divine will above all. 15. Promote the well without interest.

III - FEDON (religious principles) - 16. The death is only fearful for those who lived in the attachment to material life, disputing pleasures, richness and honors. 17. Many are the called but rare are the chosen. 18. The sort of the good souls in the afterlife is the best. 19. The only solution to human evils is to become the best possible. 20. The soul carries with it nothing more than the moral formation which acquired in life. 21. The souls materialized, because of their mode of life on Earth, suffer a lot and need to reincarnate. 22. It is the man himself who makes and reinforces the chains of the evil, to which is attached voluntarily. 23. Being the soul immortal, it is grave danger not take care of it while it is time. 24. The great rule of conduct is this: take care of yourself, performing the tasks for love and making an effort to live without too much involvement to things of the material world.

6.3 - Philosophy and Spiritism - (Explanation of José Herculano Pires in his book "Introduction to the Spiritist Philosophy", published FEESP, first. Edition, 1993, pp. 19-28).

I - WHAT IS PHILOSOPHY?

It is common to hear of persons who do not accept the Spiritism the affirmation that the Spiritist Philosophy does not exist. Known Brazilian professor of philosophy even declared in an interview in a Brazilian press that the "Spirits' Book" has nothing of philosophical. The same thing happens with the Marxism. Papini made great efforts in all his life, to prove that Marx was an economist, and, therefore, should not be confused with a philosopher. As if an economist could not and even did not need to philosophize. Sartre, on the contrary, considers the Marxism the only Philosophy of our time. The opinions are contradictory, but this should not impress us, because opinions are not more than vague ideas, of individual points of view, subject to the idiosyncrasies of each one. And Pythagoras, the creator of the term Philosophy, already affirmed that the Earth is the home of the opinion. Later, Descartes warned that the preconception and the precipitation, two common vices of the human species, prejudice the judgement and impede the discovery of the truth.

A philosopher, a professor of Philosophy, an honest thinker, and even a simple creature of good sense can not deny the existence of the Spiritist Philosophy, unless do not know what that word means. Much less to deny the philosophical nature of "The Spirits' Book", which is a true treatise of Philosophy. Consider, for example, as Yvonne Castellan, who is not spiritist, faces this book in her study of Spiritism. We consult to the "Dictionary Technical and Scientific of Philosophy", of Lalande. And we read the admirable essay of Gonzales Soriano, defiantly entitled "El Espiritismo es la Filosofia."

There are many definitions of Philosophy, but which subsists as essential is still that of Pythagoras: "Love of the Wisdom". Then the exactness of that axiom: "The Philosophy is the thought bending over itself". This is the perfect description of an act of love: a mother bends over her son because she loves him and wants to know him. The wisdom is daughter of the thought, that involves in its arms, feeding it and making it grow. Thus, the object of the Philosophy is itself, is not out, externally, but inside it. We can define it as the relation between the thought and the reality. That is the reason why Gonzales Soriano affirm that the Spiritism is 'The Philosophy'. Relation, alias, that he philosophically demonstrates in his book. The Spiritism is, according to his definition, "the synthesis essential of the human knowledges applied to the investigation of the truth". It's the thought bent on itself to readjust to the reality.

II – WHAT IS SPIRITISM?

Answered the question about Philosophy, we should treat lightly of the nature of the Spiritism. And nothing is more necessary than this, because nothing else unknown in our world than it. There is much talk about Spiritism, but almost nothing is known about it. Kardec says in the introduction to "The Spirits' Book," that the force of the Spiritism is not in the phenomena, as is generally supposed, but in its "philosophy", which means to say: in its mundi-vidence, in its conception of the reality. But from where comes this conception? How was it elaborated?

The adversaries of the Spiritism unknown everything about it, and make tremendous confusion. The spiritists themselves, in turn, in their vast majority are in the same situation. Why? It is easy to explain. The adversaries part of preconception and acting on precipitation. The spiritists, generally, do the same: they formulated a personal idea of the doctrine, a mental stereotype to which attached themselves. The majority, on both sides, forget this important thing: the Spiritism is a doctrine that exists in the books and needs to be studied. It refers, therefore, not of making sessions, causing phenomena, looking for mediums, but to concentrate the thought on itself, to examine the spiritist conception of the world, and to readjust the conduct to it, through the spiritist moral.

So we have some data: the Spiritism is a doctrine about the world, gives us its interpretation and shows us how we should conduct ourselves in it. But how was born this doctrine, in which head it first appeared? Say that it was in the of Allan Kardec, but it is not true. Kardec himself tells us the opposite. The historical data reveal to us the following: the Spiritism was formed slowly through observation and of the scientific research of the spiritist phenomena, today, parapsychologically, called of paranormal phenomena. The scientific studies began six years before Kardec, in the United States, with the famous case of the Fox sisters in Hydesville. When Kardec began his researches in France, in 1854, had already a great spiritist bibliography, under the name of neo-spiritualist, in the United States

and in Europe. But it was Kardec who deepened and ordered these researches, leading them to the necessary consequences philosophical, moral and religious.

"The Spirits' Book" offers us the outline of the gigantic work of Kardec. But if we want to know in depth this work we have to read all the bibliography Kardeciana: the five volumes of the doctrinaire codification, the subsidiary volumes and more the twelve volumes of the *Revue Spirite*, which offer us the detailed register of the research conducted in Society Parisian of Spiritist Studies. And we need also interesting us for the later works of Camille Flammarion, Gabriel Dellane, Ernesto Bozzano, Leon Denis (who was the continuator and the consolidator of the work of Kardec).

We will see, therefore, that Kardec started from the scientific research, originating of this the Spiritist Science; developed, then, the interpretation of the results of the research, which resulted in the Spiritist Philosophy; came, then to the moral conclusions of the philosophical conception, which conducted him naturally to the Spiritist Religion. That's why the Spiritism presents itself as a doctrine of triple aspect. The Spiritist Science is the basis of the Doctrine. Over it rises the Spiritist Philosophy. And from this naturally results the Spiritist Religion. Lot of people disturb themselves with this and ask: "How can a doctrine be at the same time, Science, Philosophy and Religion?" But this question reveals the ignorance of the process gnoseological. Because, in truth, the knowledge develops itself in this same sequence and in all the actual forms of knowledge repeats the phylogenetic process.

In the Spiritism, however, this process appears very precise, well marked for its successive phases, interconnected in a logical sequence. Some critics may argue that Kardec did not start from research, but of belief. Some even claim that it was thus, that he already believed in the spiritist communications before starting his work of investigation. But this affirmation is false, the supposition is gratuitous. It is sufficient a consultation to the intimate annotations of "Posthumous Works" and to the biographies of the master to see the contrary. When spoken to him, for the first time, about the 'little table speakers', Kardec replied as do the skeptics of today: "This is talk to make sleep standing up." Just let this skeptical attitude after personally verify the reality of phenomena. Then researched, deepened the question and took it to the ultimate consequences, as it was, indeed, of his habit, of his character of investigator. Charles Richet does him justice (although disagreeing of him) in his **Treatise of Metapsychics**.

Facing Kardec's work by its scientific aspect, without the preconceptions that have impeded its just evaluation, it seems to us inattackable. It alleges that his method of research was not scientific, but he was the first to explain that we could not use in psychical research the methods of the physical sciences. The development of Psychology would prove, later, that Kardec was with the Reason. Today, the parapsychological research confirming this. Concerning to the philosophical aspect, the present development of the investigations show the correct position of the Spiritism as unsystematic doctrine, "free of the losses of the spirit of system" as declares "The Spirits' Book", using the conjugation of inductive and deductive methods for the clarification of the reality in its double sense: the objective and the subjective. The Spiritist Philosophy presents itself as an anticipation of the actual conquests of the philosophical field and opening of perspectives for the future.

III - THE PHILOSOPHICAL TRADITION.

The Spiritist Philosophy presents itself naturally integrated into the philosophical tradition. That's why Kardec put on the title of "The Spirits' Book," the statement: "Spiritualist Philosophy." In "The Gospel According to Spiritism" he indicates Socrates and Plato as precursors of Christianity and of the Spiritism, being this the historical development of that. But we can go further, demonstrating the multiple relations of the Spiritist Philosophy with the most significant philosophical schools of the past. In fact, the Spiritist Philosophy presents itself, to the impartial researcher, as the natural delta in which converges, at the present, whole philosophical tradition. This convergence, however, does not happen suddenly, there is not an "arrangement", as claimed by the gratuitous adversaries of the Spiritism. We can see "with the eyes" the process of convergence to delineate in the very History of Philosophy. Of the Pythagoreans (with their spiritual symbiosis translated in the doctrine of metempsychosis), to the Ionians (with its search for the origin unique, of the original substance), to the Eleatics (with demand of the Being in its absolute sense) until Plotinus (the neoplatonism investigating the "soul-traveler"), passing through the contribution of the doctrine of form and matter, of Aristotle (anticipation of the spiritist theory of the perispirit), we arrived at the Renaissance. And it is in this phase that the confluence is defined: first with the rebellion of Abelard, preparing the advent of Descartes; then, with this, the father of modern thought, who wrote the "Discourse of the Method" under the inspiration of the Spirit of the Truth; and following, with Espinosa, which made of the "Ethics" a book precursor (in structure, substance and historical connections) of "The Spirits' Book."

The historic tradition is the vast and deep terrain in which we can discover the roots of the Spiritist Philosophy. But as we saw, this tradition extends to the modern world that began in the Renaissance and came to ending in the war of 1914-18. And then, in the contemporary world, we reencounter the philosophical connotations of the past. In the modern world we can remember the central figures of Kant and Hegel; the first with his dialectic of the idea (evolution of the spiritual principle through the matter), and the second with his theory of the noumenon and the phenomenon and his critique of the reason (corresponding to the spiritist theory of the soul and matter and the critique of faith in Kardec). In actuality, the principal philosophical schools present evident relations with the Spiritist Philosophy. We will study these relations in the continuation of this work. But we would emphasize, first, the parallelism of the current philosophical characteristic of the current thought with the Spiritism. Parallelism so much evident how much presents itself in the time and in the space (contemporary), in the method of analysis of the philosophical problems (the focus ontologic existential), and in the search for rational comprehension (human and not theological) of the problematic of existence. It is the chain of Philosophies of Existence, which emerged at the same time of the Spiritism; in Europe, in the same position asystematic (Kierkegaard and his aversion to the systems), with the same process of analysis of the Being (through the human being in the existence) and the same search for transcendence in the interpretation of human nature or essence of the being.

But it happens with the Existentialism what Kardec noted with respect to material sciences: the parallelism with the Spiritism goes until the limit of the conceptualization of "existence". After this limit the Spiritism continues alone, investigating and deepening the problem of the inter-existentials relations, which

opens possibilities of proving the ancient intuitions about the multiple existences of the being. In the Spiritism these intuitions, that since the ancient metempsychosis Egyptian, adopted by the Pythagoreans, until the resurrection of Jewish and the Catholic theory of the resurrection of the flesh, remained in the supernatural plane, transform themselves into rational concepts proven by the experience and the scientific investigation.

Thus, we come to a point of contact of the Spiritist Philosophy with the Spinoza's pantheism, which is the negation of the supernatural. The Spiritist Philosophy is not pantheist, which is explicit in "The Spirits' Book." But that does not impede that exist, between Kardec and Spinoza, the concordance in respect of the supernatural. To the Spiritist Philosophy the supernatural, according to the current conception until our days, is only "the natural not yet known," because everything that exists belongs to the Nature and all that is beyond the Nature is not accessible to our knowledge (position parallel to the Kantian criticism). This concept of Nature in the Spiritism is one of the most significant of the Spiritist Philosophy and puts it in a leading position towards the contemporary thought. When the actual sciences have been forced to adopt the term "paranormal", as substitutive of the expression "supernatural", in the investigations about human nature, did nothing more than to follow the orientation firmied by the spiritist thought for more than a century.

As seen, from this simple initial exposition, it is undeniable the nature of synthesis of the Spiritist Philosophy. It represents one of those moments of confluence of all the cultural conquests of man to a common delta, as referred by Arnold Toynbee in his studies about the development of civilizations. Ernst Cassirer, contemporary german philosopher, in his essay "**The Tragedy of Culture**," analyzes the process of cultural evolution of the man through the successive civilizations, demonstrating that the essential conquests of each epoch are transmitted to the other through concrete realizations, of synthetic forms of expression. The Spiritism, as affirmed Kardec, Léon Denis, Sir Oliver Lodge, Gustave Geley Soriano and Gonzalez, among others, is the cultural synthesis of our time. The Spiritist Philosophy synthesises in its wide and dynamic conceptualization all the real conquests of the philosophical tradition, and, at the same time, starts the new dialectical cycle of the new civilization in perspective.

IV – SPIRITIST THEORY OF KNOWLEDGE: How do we know? What we know? The process gnoseological.

1. - How do we know? We have seen that the problem of knowledge is basic in Philosophy. So, if this has as object the Wisdom, which means to say: our knowledge, that what we know, it is clear that knowledge and the manner in which we acquire it is of fundamental importance in all the philosophical questioning. For this reason the Theory of Knowledge is one of the parts more complex and most debated of Philosophy, at all times. In the Spiritist Philosophy it assumes a importance even more profound, because the question "How do we know?" implies the relation spirit-body. And this relation requires the definition of its components, involving the questions "what is spirit?" and "what is body?".

But before these questions there is another, related with the proper elements of the act of knowing. The philosophical tradition shows us two classic positions face this problem: the Platonic or Socratic-Platonic, which involves the question of reminiscence, of innate ideas, and the sophistic or empiric that only re-

fers to our senses. There are between these two camps, numerous schools and subschools, but for our purposes are sufficient these two fundamental lines, which remain valid today and represent the extremes of the dilemma of knowing. In these two lines, the answer to the question "How do we know?" Is given by the following contradiction: first.) "We know by the spirit," the second.) "We know by the senses." The first to give a conciliatory response, it seems, was Aristotle with his theory of the two spirits of man: the formative and receptive. This duality is resolved by the Spiritist Philosophy dialectically, as we shall see.

The elements of knowledge can be defined as the reason and the sensorium. In these two elements we find their respective instruments, which we can call the **instruments of knowledge**. In the reason we find the concepts or ideas that Socrates was the first to discover (hidden behind the words) and that Kant would call later of the categories. In sensorium we find the sensations, which in the actual Psychology we can call of perceptions. Thus, knowing is an act of relation. The knower, which is the man, puts itself in relation to something, perceives this thing and tries to identify it. But identifying it with what? With the concepts or ideas, with the so-called categories of reason, which are not in the senses but in the spirit. This identification is the proper act of knowing. We observe by the view a form at a distance. It seems to be a horseman. We identified the visual form with the idea or concept of a horseman. But when we approach, we found that it is a stone with the form of a horseman: we correct the identification automatically. That is how an object observed by our senses can lead us to mistake, but the verification of the reason corrects the error.

Here are the two spirits of the theory of Aristotle. The first is the spirit-formative, which for Aristotle was the proper human soul coming from the spiritual world, not subject to the influences of the exterior world. The second is the spirit-receptive, a kind of matter in which are printed the sensations of the exterior world, according to Aristotle. This implies the Aristotelian theory of form and matter. The forms of the exterior world are printed in the matter of the senses and give form to this matter. But in the Spiritist Philosophy is not so. The senses are merely instruments of capture. And these instruments belong to the existential condition of the man incarnate, the man in the world. The man is a compost of spirit and body. The body is the escafandro that the spirit serves itself to immerse into the depths of matter. When we left the escafandro its instruments do not work. When we left the body die their instruments.

To the Spiritist Philosophy, so, the duality of spirits of the Aristotelic theory does not exist. The man is essentially a spirit. Thus, the spirit is the essence of the man and the body his accident. The perception is a faculty of the spirit and not of the body. It is the diver who sees through the glass of the escafandro and not this that sees for its glasses. The contradiction of the Sophistic and Platonic theories of the knowledge resolves itself into a functional synthesis. This contradiction still exists in the current Philosophy. We can represent it by the rational theory of Kant and the empirical or sensorial of Locke: the rational and empirical school of the knowledge. The functional synthesis is that offers us the reunion of the rationalism and of the empiricism in a system of functions. This system is the vital process of man, that is, an incarnated spirit, a reason prisoner of sensorial net, functioning in relation to the world through this net.

The perception, according to the Spiritist Philosophy, is a general faculty of the spirit, which involves its whole being. See the theoretical essay about the

sensations of the spirits in "The Spirits' Book". The spirit does not perceive through the organs, does not see by the eyes nor hear through the ears. See and hear for its whole being. Only when subjected to the body, has reduced its perception to the sensorial organism. But despite that, the corporeal subjection is not absolute. The spirit, even incarnated, exceeds the sensorial limits and has extra-sensorial perceptions. That the great "discovery" of Parapsychology, that, according to the prof. Rhine, "is only new to the Science". Yes, because the men know, since all times, that they can see without the eyes and to perceive without the senses in all the fields of perception.

But if men can see without the eyes, they will also see things not visible to the eyes. That is the question, would say Shakespeare. And that question brings us back to the theory of the reminiscences of Socrates and Plato. What theory is that? Of which our spirits, that is, ourselves, before incarnating in this world already knew a lot of things. This knowledge is inside us in the form of reminiscence, of remembrance weakened by the flesh. For this reason, Socrates invented the maieutic, the process of taking the knowledge from the depths of the ignorant, like one takes water from the well. And Plato taught, with the famous myth of the cave, that on the earth we are only shadows, the temporary and unreal projections of ourselves, of our spirits, which actually live above the matter, transcend it. And today, the parapsychologists more knowledgeable, more consequential with themselves - as the couple Rhine, the profs. Soal, Carington, Price, Tichner and others - affirm that the mind and the thought are not material, belong to another plane of the nature, to another plane of the complex structure of the Universe. The spiritist theory of the knowledge has the sanction of the latest scientific conquests.

But let us still return to the instruments of knowledge to treat of one of them, that is to the Spiritist Philosophy of great importance. It is about the idea or concept of spirit. All speculations have been made to explain the existence of that concept. It is known the theory of animic projection, of Feuerbach, adopted by the Marxism: "It was not God who created the man, but the man who created God", the animist theory of Taylor; the theory of primitive imagination, of Spencer, that his disciple Ernesto Bozzano extended to make it spiritist. And it is in Bozzano "*Popoli and Primitive Manifestazione Supernormal*" we will find the spiritist answer to all these imaginative hypotheses. The concept of spirit is a logical category, similar to those of space and time, that the man has developed with the sensible experience. The scientific researches of the Metapsychical, of the so-called English Psychic Science, of the antique German Parapsychology and of the current Parapsychology, alongside the classical and modern investigations of the Spiritist Science confirm that theory. There was not of the imagination primate (incapable of such abstraction) that emerged the concept of spirit, but of the phenomena of apparitions, of materializations and of all types of paranormal manifestations.

2. - What do we know? The spirit is, thus, the knower, is the intelligent principle of Nature, which perceptive faculty develops through successive phases. First, we have the sensibility vegetable, then the perceptibility animal, and finally, the human intelligence. A famous phrase of Léon Denis summarizes this entire millenarian process: "The soul sleeps in the stone, dreams in the vegetable, shakes in the animal and wake up in the man." The concept of soul was studied by Kardec in the introduction of "The Spirits' Book ". The Spiritist Philosophy defines the soul as the spirit incarnated. The intelligent principle, when manifested

in the matter, produces the life, according to our restricted concept of life. Thus, it animates the matter, is the anima of the Latins, the soul of things and beings. In the man, the soul is the spirit which animates the body. When the man dies, his soul returns to the state of spirit, frees itself from the function of soul. Do not exist souls of the other world, because these, in truth, are spirits.

But what is that the knower knows? What is that we know through our perceptive faculty and of our intellectual capacity? There is the knowledge of the exterior things and of the interior things. There is the objective perception, that establishes the relation subject-object, and the subjective perception, which makes of the subject its own object. This means, in epistemological terms (in the theory of the sciences) that there is Science and Philosophy. As we have seen, the Science investigates the exterior objects, the Philosophy investigates itself, is the thought curved over itself. We can return to the explanations of Plato: there's the sensible world and the intelligible world. We have access to the sensible through the perception: we catch, feel, perceive the exterior things. We have access to the intelligible through the reason and the intuition. These are the two faces of reality. The verse and the reverse of the coin with which we pay the right to know.

Since the time of the Greeks our Western Civilization has been debating between these two camps of knowledge. Today, we have the world divided into two parts: in one develops the materialist thought as the official ideology of the States; at another, the spiritualist thought in the same position. Neither one nor other of these forms of thought, of these systematizations of the knowledge, was able to bring, nor could bring, to the man the solution of their problems. The Spiritist Philosophy is placed between both and offers us the dialectic solution, in the terms of the old and good dialectic of Hegel, showing the error of that artificial divisionism and announcing the advent of the global comprehension of reality.

Spirit and matter, teaches the Spiritist Philosophy, are the two elements constitutive of the Universe. Above both there is the unifying power that is God. This, says "The Spirits' Book", is the universal trinity. But the reality does not close only in this triptych, in this general scheme. It is una in essence, but is multiple in its manifestations. The cosmic law is that of the diversity of the unity. Want to reduce the real to one of its aspects, the materialist or the spiritualist, it is simple utopia. The very History of Philosophy shows us the impossibility of a schematic interpretation of reality. The schemes of the different philosophical schools served only as crutches of the thought, in their search of the truth. Today, the philosophers understand that the schools serve as observation points, as strategic positions and not as definitive trenches on the battlefield of knowledge. No more are formulated large systems. The time of the systems passed. The systematic was substituted by the problematic: import the problems, not the conclusive explanations.

The Spiritist Philosophy was an anticipation of this new philosophical attitude. At the same time that appeared the last two great philosophical systems: the Positivism of Auguste Comte and the Marxism, the Spirits said to Kardec that it was necessary to present to the world a rational Philosophy, "free from the losses of the spirit of system". And they gave him the main lines of the new thinking through the dynamic process of dialogue, which today is consecrated in all over the world. The form of questions and answers from "The Spirits' Book", sometimes considered antiquated by some spiritists anxious for novelties, is today the

preferred form to the search for solutions in all sectors of human activities. The dialogue is the maieutic of Socrates and the dialectic of Plato and Hegel resuscitated in our time. It is instrument most practical of knowledge on social plane. And it was through it that appeared the Spiritist Philosophy, in the mediunic dialogue of Kardec with the Spirits.

The mediunity presents itself as an opportunity of the dialogue paranormal. The word paranormal is simply a substitute of the word supernatural. Classifies the unusual natural phenomenon to which referred Richet. In the proportion that the men advance in the spiritual evolution, the mediunic dialogue is integrated in the normality. When Socrates dialogued with his *daimon* (demon or spirit protector) or when Joanna D'Arc dialogued with their voices, or when Abraham Lincoln (as the Biblical patriarch) dialogued with the spirits at the White House, in Washington, they were not out of the Nature nor of normalities. Only the ignorance of the natural laws that governing the interexistencial communication (the mediunic communication between the different planes of the existence) led the men to treat the matter with prevention and excess of superstition. The dialogue mediunic which made the Maid of Orleans to brandish the sword and to save the France, which led Socrates to stimulate the knowledge, that made Lincoln to sign the law of liberation of the slaves in the United States, that guided the Mackenzie King in the Government of Canadá, and so on, led Kardec to formulate the Spiritist Doctrine and offer to the world the greatest philosophical synthesis of all the times, which is the Spiritist Philosophy.

3. - The process gnoseological. Applied to the Spiritism, in the evaluation of the totality of the Doctrine, the Spiritist Theory of the Knowledge shows us this doctrine as the last phase of a gnoseological process which covers all the human evolution. Kardec explains, in the chapter I of "The Genesis", the reasons for the appearance of the Spiritism in the middle of the last century (XIX). Was necessary the development of the Sciences, the rational surpassing of the previous stages of the evolution, so that the man might become able to understand the problem spiritist. The gnoseological process, initiated at the tribal time, develops through the phases: animic, magic, mythic, mystic or religious, reaching the scientific or rational and passing, then, to the psychological or spiritist.

Let us remember quickly the law of the three states of evolution gnoseological second Auguste Comte. We have first, the theological state in which everything is explained by the intervention of the gods; then, the metaphysical state of the abstract explanations (the opium makes sleep because it has the virtue dormative); and then, the positive state in which predominates the Sciences. Kardec added to this theory, for suggestion of a reader of the "Revue Spirite" (See the number of April 1858) the psychological state, initiated by the Spiritism. We now see the correctness of that increase. The psychological sciences dominate the world today and have already opened to the future through the parapsychological investigation. The Humanity advances, according to the observation of Simone de Beauvoir, who is not spiritist, "in a constant devir." The man frees himself from the matter, emancipating himself as spirit.

But the Spiritism is not only the final phase of the process gnoseological in which we are, as components of the earthly Humanity. It also presents, in itself, the characteristics of a special process gnoseological. The Theory of the Knowledge shows us that the successive phases of the knowing are repeated in the development of the Spiritism. Through its scientific aspect it offers us the sensori-

al capture of the world phenomenic, this part of the Nature in which the spirit manifests itself in the sensible, and the capture extra-sensorial of the intelligible, of the spiritual reality. Through the Spiritist Philosophy, shows us the rational interpretation of the Universe and of the Man in a integral vision. By the Religion Spiritist - moral, normative and never ritual, sacramental, destituted of magic residues - determines the proper orientation, at the existential plane, to our conduct in face of the ample reality that we can distinguish.

Thus, the Spiritist Theory of Knowledge explains, at the same time, the problem of the knowing in its simplest expression and in its most complex expression. We learned, thanks to it, that the gnoseological process is a conquest and an integration. Conquering by the progressive knowledge, the spiritist knowing, we integrate ourselves in the multidimensional reality of the era cosmic. We do not think more in terms geocentric, anthropocentric or organocentric and, therefore, we do not live more attached to fears and superstitions. The Spiritism confers us the spiritual emancipation of citizens of the Cosmos. We belong to the Cosmic Humanity.

V - CRITICAL FIDEISM - KARDEC AND THE CRITIQUE OF THE FAITH *VERSUS* KANT AND THE CRITIQUE OF THE REASON.

(...) The Spiritist Theory of the Knowledge took us of the simple sensation to the capture of the spiritual reality. The Spiritism, as a synthesis of all spiritual progress of the Humanity, repeats in its development, the phylogenetic process of knowing. The Spiritism appears, therefore, as a new being of the family of the knowledge. In the manner of the children who repeat, in its intrauterine life, the process of animal evolution, the Spiritism restarts the discovery of the world in the phenomenic field, through sensation and perception, passing through the rational development, to reach the metaphysical field of the faith. But the spiritist faith presents itself as **reasoned** and, therefore, derived from the reason. It is a daughter of the reason, and, despite, has as father the feeling.

If we remember that the reason, on the existential plane, proceeds of sensation, we will see that the image of the phylogenetic process is justified. For Kant the reason was a system of universal and necessary principles, which organized the data of the sensible experience. It was the human spirit, endowed with the power of discerning and disciplining the sensations, which organized the knowledge from the rational categories. For the actual neokantians, in the current of Critical Relativism of Octave Hammelin and Rene Hubert, the categories of reason are formed in the experience, are the own sensorial experiences transformed into dynamic elements of the psychism. In the Spiritist Philosophy these elements are aprioristics, as Kant understood, but as potentialities. The sensible experience develops and updates them, transforms the potency into act.

So, we see that the sensation excites and develops the reason, but this is that gives sense to sensation. The principle intelligent universal has the germs of the reason, that the sensorial experience makes it flowering. In the chapter "Progression of the Spirits", of "The Spirits' Book", items 114 to 127, we see that the spiritual evolution (similar to the psychic development of the children) proceeds from the general undifferentiated (undifferentiated psychic) for the progressive differentiation of the species vegetable, animal and hominal, reaching in this the full individualization and consciously seeking the perfection. The human spirits appear in the plane existential endowed with intelligence (the capacity to capture

the nexus of the things and of the ideas), of free will (freedom of choice) and mission (obligation to comply) to develop in the universal order or in the harmony of the Universe, perfecting themselves morally in order to approach of God. This shows us the knowledge as a process that goes from the finite (the plan phenomonic or sensorial) to the infinite (God) in a manner that sensation, reason and intuition appear as simple phases (of successive development but coexistent in the spiritual dynamism) of the evolution of the beings.

Reason and Faith are, therefore, essential elements of the spirit, conjugated around an axis that is the Will. This, the Will, is represented by the free will, the principle of freedom, without which for nothing would serve the Reason, and the Faith would not have sense. It is seen clearly the synthetic nature of the Spiritism. All the antinomies, all the contradictions are resolved in a larger vision of the universal problem. The rationalism and the empirism, the positivism and the idealism, the materialism and the spiritualism, the ontologism and the existentialism, and so on, find their common delta in a vision **gestaltic** or global of the Universe. There is no reason for the endless disputes about Reason and Faith, because both belong to the very substance of being, that deprived of one of them could no longer be.

Faith and Reason are implicit in the very destination of the beings, and the Reason is developed, at the same time, supported in the Faith and seeking the Faith. Vice-versa, the Faith serves as a support to Reason, and in it finds the means to develop itself. For the demonstration of that synchronism, the Spiritist Philosophy had to do the job of explaining the Faith. This led Kardec to realize the critique of the Faith, as Kant was forced, to overcome the divergences of the empirism and of the rationalism, to realize the critique of the Reason. Kardec does not make a work systematically philosophical, because his objective is not to found a new system of Philosophy, but offer to the world a "Rational Philosophy, free from the damage of the spirit of system", as we have already seen. But his critique of the Faith penetrates into the root of the problem. After demonstrating that it belongs to the very essence of being, studies the process of its manifestation. Psychologically (items 960 to 962 of "The Spirits' Book"), the faith presents itself as "the innate sentiment of justice" that all human creatures possess. Sentiment that is based on "innate idea of God", in this intuitive certainty which makes of the man a creature naturally religious, to the point of never having existed a tribe or a people atheist. Thus, sociologically the Faith manifests itself as an element of social connection, the cement that supports the structures of society and concreteness in religious institutions. Gnoseologically the Faith is expressed in the 'Law of Adoration', natural law that directs the entire process of human evolution, individual and collective, and that only appears defined and studied in "The Spirits' Book".

In Chapter XIX of "The Gospel According to Spiritism" Kardec studies the immanent and transcendent aspects of the Faith. The immanent is what he calls the human faith, which consists in the "confidence of the realization of something, be sure to reach an end". The transcendent is the religious faith. The man has faith in himself, in his strength, in his intelligence, in his capacity. But has faith, too, in his destiny, in the supernatural forces and in God. At all stages of its manifestation, from the primitive ages until our days, the Faith is justified by the Reason. But it is only in spiritist era, at the moment that the Spiritism reveals new perspectives to the human comprehension, the faith is confirmed by the rational explana-

tion and demonstrates itself of a scientific manner. The blind Faith of the past is transformed, then, in the rational and reasoned Faith of the Spiritism.

The critical position of Kardec, in relation to the Faith, is similar to that of Kant in relation to the problem of the Reason. Both seek to remove the Philosophy of an impasse. In the eighteenth century this impasse referred to the nature and to the limits of the knowledge. To the metaphysical dogma of the Reason as the unique element of the knowledge, and to the empiricist dogma that placed the sensations in that same position, succeeded the agnosticism of Hume, for whom all knowledge became impossible and all truth illusory. Kant proposes himself to make a profound critique of the Reason and was able to reach to a partial synthesis of the process gnoseological, surpassing the contradiction rational-empiric. Appeals to the Ethic and in it is fixed in order to surpass the contradictions and offers a new base to the Metaphysic, destroyed in the era of the Illuminism. Kant reestablishes the value of the Reason and reconstructs the fundamentals of the Faith. The moral nature of the man offers him the necessary elements to the victory over Hume. From Kant to the front, the existence of God becomes a moral truth that does not depend of the rational sophisms. But the Faith, reduced to the camp of the Ethic, is exposed to the controversies, that soon more it will take place, about the very value of the Moral, and that, still today, disturb the philosophical world.

The great problem of the nineteenth century was of the validity of the Faith. Kardec faces this problem with the simplicity of the good-sense Cartesian. Does not need to enter into the arena of the great speculations. He has two excellent arms: the good-sense and the scientific research. The good-sense offers him the best of Kantian conquest: the liberty of judge, which proves the transcendent nature of Man. The scientific research assures him the positive proof and even material of that transcendence. He becomes, therefore, dispensed from the interminable circumlocutions of the philosophical argumentation. It is with these two arms that he responds to the challenge of the century. And with them he realizes the necessary critical, which completes the Kantian speculation, proving the universal validity of the Faith.

Kardec's critique contains all the fundamental requirements of the so-called spirit-critical: it is genetic or external, examining the origin and the objective manifestation of the Faith in the social plan; and is ontological or internal, investigating the substance and the significance of the faith in itself, as a subjective fact. Nothing is missing, therefore, to his critique of the Faith in order to be philosophically valid. In the item 4 (Question 4) of "The Spirits' Book", we find the affirmation of God's existence as a logical necessity. The Spiritist Philosophy reaffirms the Cartesian postulate: "The idea of God is in the man as the mark of the worker in his work". And completes the thought of Descartes of which: "Taking out God of the Universe would be like taking the sun out of our solar system", with the famous postulate Kardeciano: "Every intelligent effect has an intelligent cause, and the greatness of the cause corresponds to the greatness of the effect".

The Spiritist position in relation to the problem of the Faith is today sufficiently confirmed by philosophical investigation. The Critical Relativism, that current neo-Kantian to which we have already referred, establish the moral primacy of the exigencies of the reason in the field of the knowledge. The first of these exigencies, to the knowledge of the universe and the moral development of the man, is the existence of God. The second is the Faith in God, internal confidence,

intuitive, in His power and in His providence, not as a personal entity, anthropomorphic, but as "the intuition of one Presence and the identification to this Presence", according to the final expression of Hubert in "Outline of A Doctrine of the Morality". On the other hand, the Spiritist Faith does not belong to a dogmatic and ritual system: its natural and necessary ambient is that of the moral freedom. To Kardec, as for his master Enrico Pestalozzi, the true Religion is the Morality, that which takes the man, not to conventional sanctity, but to his realization as a moral being. Kant and the neo-Kantians say the same.

The sin of Kant was that of the dichotomy in the plan of the knowledge, to deny to the reason the possibility of Metaphysic. This position has stimulated, in our days, some thinkers who seek to remain in the field of the Empirism, understanding that the sciences can not go beyond the sensible. But this argument is so unsustainable that the own materialists philosophers have refused it. John Lewis, english marxist philosopher, affirms in his book "Science, Faith and Scepticism", that such argument implies the rejection of the objective reality of the own laws and theories scientifics. Wilhelm Dilthey, the famous German philosopher historicist, studies the formation of the consciousness metaphysics of the West from the Greeks, passing through the Middle Age and erupting in the Renaissance, to conclude that the experimental method of the sciences is based on the Faith.

A work of Alfred North Whitehead, "The Science and the Modern World", put water in the boiling, demonstrating that all our scientific structure is founded on a ingenuous faith and never demonstrated. If the Religion starts of the presupposition of the existence of God, of which make fun some scientists, the truth is that the Science does the same, starting from the presupposition of the universal order. This order, in turn, requires a power mantainer, a force or a group of forces that guarantees the control and the regularity permanent of the functions creators and renovators of the Nature. What Kardec called "intuitive sentiment of God's existence", the philosopher Whitehead calls "instinctive conviction". The terms are equivalent, but the expression of Kardec is more appropriate. Let us listen Whitehead: "Firstly, can not exist alive Science if not are disseminated the instinctive conviction of an **order of the things** and, in particular, of an **order of the Nature**". He adds: "I used intentionally the word **instinctive**". Referring to the Agnosticism of the philosophy of David Hume, Whitehead remember that the Science repelled him and continued attached to the faith in the universal order, without which we would return to the Middle Age.

A curious passage from Whitehead reminds us of the Gospel. He writes: "The scientific faith is maintained at the level of the circumstances and planed tacity the philosophical mountain." It is a historical and scientific confirmation that the faith removes mountains. Ai of the Sciences if so was not! And Whitehead confirms, after, the Dilthey's theory: "My explanation is that the faith in the possibility of the Science, commenced before the modern scientific theory, is an unconscious derived from medieval theology". We would have to go back to Dilthey to remember that in his book "**The Man and theWorld**", he considers the Middle Age as a long period of training of the Reason, during which fermented in Europe the iluminist rationalism that would erupt in the Renaissance and to initiate the modern world.

Thus, the Science appears in the Renaissance as a reaction of the Medieval Theology against itself. For this reason, Descartes appears as the continuator of Abelard, whose rationalism is taken by the Cartesianism, "under the inspiration of

the Spirit of the Truth" (according to the declarations of the own philosopher), to the ultimate consequences. The metaphysical presuppositions of the universal order and of the connections of cause and effect could not be abandoned even by the Positivism and the Dialectical Materialism, because without these presuppositions would be impossible any knowledge and we would return to the Agnosticism destroyer of Hume. The scientific faith permitted the development of the Sciences and continues to sustain it.

And we can go further, adding that at the moment, when a cosmic rocket is launched into space (a feat that has served to new and ingenuous hopes of part of the systematic deniers), the power of the Faith is affirmed and demonstrated. On the other hand, the launching of a rocket is an act of submission to God. What makes the human intelligence to get this realization, but to bow in face of the reality of the universal laws and to obey strictly those laws, under penalty to finish in a catastrophe?

The Spiritist Philosophy is not dichotomic, not divide the reality into two parts, does not open an abysm between matter and spirit. On the contrary, its position is monist, its cosmovision is global. The Natural Laws, physics, psychics, morals or metaphysics are all God's laws. The human faith of the seller who trusts in himself, the scientific Faith of the sage who trusts in the universal order, the mystic Faith of the believer who trusts in his saint or in his God are all manifestations of one same law, which is studied in "The Spirits' Book" as **Law of Adoration**. This universal law took Pierre Gaspar Chaumette to put the ballerina Candeille on the altar of the Cathedral of Notre Dame as the Goddess Reason; made the positivist philosopher Auguste Comte to fall on his knees before the goddess Clotilde de Vaux; forced Marx and Engels to proclaim the working class as the Messiah of the socialist redemption; and only found, despite all that, in the Spiritist Philosophy its analysis, its critique and its rational explanation.

7. THE SPIRITIST RELIGION: RELIGION IN SPIRIT AND TRUTH. (Explanation of José Herculano Pires in his book "The Spirit and the Time", Publisher EDICEL, DF, 7th. Edition, 1995, pp. 159-170)

7.1 – The Spiritism and the Religions - The position of the Spiritism, in face of the religions, was defined since the beginning, that is, since the publication of "*The Spirits Book*". The third part of the book has the title of "Morals Laws", and begins by the affirmation: "The Natural Law is the law of God", which is equivalent to the recognition of the divine unity of all laws that govern the Universe. It should be noted that Kardec and the Spirits refer to the law of God in the singular, as unique law, and includes in it the moral laws, in the plural. So, the moral laws are species of a gender, which is the natural law. But as this is not the law of Nature, but God's law, we are not facing a conception monist natural, but a conception monist of ethical order. The Religions, as ethics phenomena, forms of moral education of human collectivities, are nothing more than differentiated processes, according to the needs circumstantial and temporal of the evolution, by which the moral laws manifest themselves in the social plan.

Lets us see the explanation of Kardec, in the comment that he made to the item 617.a of *The Spirits' Book*: "Among the divine laws, some regulate the movement and the relations of the brute matter: these are the physical laws; its study belongs to the domain of the science. The others concern especially to the man himself, and their relations with God and with their fellows. Involve the rules

of the life of the body, as well as the life of the soul: these are the moral laws". In this manner, the Spiritism offers us a global vision of the Universe, in a vast system of relations, that unite all things, since the brute matter until the divinity, that is, from the material plane to the spiritual. The Religions, in this ample context, are as temporary fragmentations of the process unique of the human evolution.

This historical comprehension allows to the Spiritism to face the Religions, not as adversaries, but as progressive forms of spiritual clarification of the man, that reaches nowadays a critical moment of transition to a superior plane. Thus the affirmation of Kardec, made in *The Spirits' Book* and repeated in other works, particularly in *What is the Spiritism*, that this, in truth, is the biggest auxiliary of the Religions. Auxiliary in what sense? First, in the sense of to furnish to the Religions, entrenched in their dogmas of faith, the rational arms that they need in order to face the materialist rationalism, and especially the experimental arms, with which to sustain their spiritual principles in front of the Sciences. Then, in the sense that the Spiritism is not, neither intend to be, a social religion, so does not dispute a place among the churches and sects, but just want to help the religions to complete their work of spiritualization of the world. The purpose of the religion is to pluck the man from the animality and take him to the morality. The Spiritism comes to contribute for this finality be reached.

In this is repeated and confirmed what Christ declared, about his own mission, by saying that he did not come to revoke the law and the prophets, but to give them compliments. As a natural development of the Christianity, the Spiritism continues in this same direction. Its finality is not combating, to contrary or to destroy the religions, but to assist them. In order to assist them, however, the Spiritism can not endorsing their errors, their attachment to the religious formalisms, their adherence to the circumstances. Because all that diminishes and weakens the religions, exposing them to the danger of failure, in front of the very evolutive laws, which gives an impulse to the man beyond their circumstantial conventions. The Spiritism, therefore, does not condemn the religions. Considers that they are all good - which is always contested with violence by the spirit of sectarianism - but wants that, in order to continue good, they do not park in the inferior stages, already surpassed by the human evolution.

Precisely for this reason, the Spiritism presents itself, to the spiritists formalists and sectarians, as a dangerous adversary, that seems to infiltrate in the religious structures and weaken them, in order to destroy them. So it seemed the primitive Christianity, for Jews, Greeks and Romans. Nevertheless, the teachings of Jesus were not intended to the destruction, but at the clarification and to the freedom of the religious thought of the time. May argue the actual religious that the spiritists combat them sometimes with violence. So did the primitive Christians in relation to the ancient religions. But that aggressive attitude does not result of the doctrinal principles, but of the social circumstances under which are the innovators, in front of the tradition. On the other hand, one must consider that the aggressiveness of the religions toward the Spiritism is a constant historical, determined by the social nature itself of the religions organized or positive. Nothing more comprehensible than the retaliation of the spiritists, while still not sufficiently integrated in their own principles.

In the second chapter of Part Three of *The Spirits's Book*, item 653, we have the explanation and the justification of the existence of the religions formalists. Kardec studies, through questions to the spirits, the *law of adoration*, which

is the foundation and reason for being of the whole religious process. From this dialogue results the spiritist position well defined: "**The true adoration is that of the heart**". Nevertheless, the exterior adoration, through the religious cult, for more complicated and material that presents itself, since practiced with sincerity, corresponds to a necessity evolutive of the spirits affectionate to it. Denying to these spirits the opportunity of practicing the exterior adoration, would be so harmful, how much to admit that the spirits that have already surpassed that phase, would continue attached to materials cults. To each one, according to their evolutive conditions.

The principle of tolerance substitutes, therefore, in the Spiritism, the system of intolerance that marks strangely the religious tradition. The Religions, preaching the love, promoted the discord. Even today we can feel the aggressiveness of the so-called spirit-religious, in the fanatical intolerance of the religious condemnations. For this reason, Kardec has clarified in "*The Gospel According to the Spiritism*", that the principle religious of the doctrine was not of the salvation by the faith, and not even by the truth, but by the charity. The faith is always interpreted in a particular manner, as the dogmatic of determined church presents it. The truth is always conditioned to sectarian interpretations. But the charity, in its largest sense, as the formula of the love to the neighbor taught by Christ, surpasses all the formal limitations. The spiritist salvation is not in adhesion to principles and systems, but in the practice of love.

7.2 - Spiritist Pantheism - One of the constant accusations formulated against the Spiritism by the religious, and particularly by the theologians, is that of pantheism. Second they affirm, generally, the Spiritism would be a materialist conception of the world, by confusing the Creator with the Creation. We have seen that this accusation is unfounded. By treating of the Spiritist Philosophy, we verified that the cosmology and cosmogony doctrinaires not permit this confusion. Previously we find that Kardec himself dedicated a chapter to the problem, in *The Spirits' Book*, by clarifying the position of the Spiritism. However, is convenient to analyze some aspects of the question, to better define our thinking about it.

Second the etymology, and according to the traditional use of the term, pantheism is a monist conception of the world that can be translated into the expression: everything is God. Espinosa was the systematizer philosophic of this conception. God is the reality unique, from which all the things are not more than emanations. But exists the so-called materialist pantheism, despite the contradiction of the terms. According to the conception of D'Holbach, for example, the primary reality is the World, and God is the Summa of the world, that is, the result of the conjunct of universal laws. With reason is said that it does not refer properly of pantheism, despite the traditional use of the classification. These two forms of pantheism are rejected by the Spiritism.

Kardec argues, in the commentary to item 16 of *The Spirits' Book*, that "we do not know all that God is, but we know what He can not be". Precise form of defining the spiritist position. God can not be confounded with the world, in the same manner that an artist can not be confounded with their works. Just like the works express the intelligence and the personal intention of the artist, in the numerous directions followed by his inspiration, the works of God reveal him to our understanding, but we can not confound them with his Author. The Spiritism, therefore, can not be considered as any form of pantheism, in the absolute sense that is given to the term.

Nevertheless, we can say that there is a form of spiritist-pantheism, if we understand the word in a relative sense. This form, however, is not private of the Spiritism. Appears in all religious conceptions, because all religions consider universal the presence of God, which manifests itself in the whole nature and "is in all things". It is known the affirmation of the apostle Paul, that we live in God and in Him we move. This formula finds correspondence in Greek thought and in Roman thought: the rationalism of the first and the legalism of the second constitute systems of universal laws, presided by a supreme intelligence. As for Judaism, the biblical providentialism is a form still more effective of pantheism conceptual. But outside the Western tradition, we will find the same conception, both in Indian religions, as in the own religion-philosophical or civil of the Confucianism, as well as among the Egyptians, the Mesopotamians and the Persians.

The universal presence of God is a relative form of pantheism, which shows us the Universe in close relationship with God, the Creation linked to the Creator. Even in the Pantheism Spinozian is necessary to understand the pantheism in a manner more conceptual than real, that is, in a plan before theoretical than practical. Because Spinoza made a distinction between what he called "natura naturata", or material, and "natura naturans", or intelligent. God, for him was this last, what can be understood, from the point of view spiritist, as a confusion between the principle intelligent and God. That is, Spinoza confused the second hypostasis of the Universe, the Spirit, with the first, which is God. The Spiritism does not make this confusion, admitting only the immanence of God in the Universe, as a consequence of His own transcendence.

It is not easy to understand this process without a definition of the terms. But when we try to examine them, everything becomes clearer. Immanent is that which is comprehended in the own nature, as an intrinsic element, belonging to its constitution and determinant of its destiny. In this manner, the pantheism has been considered a theory of the immanence of God in the soul. Nevertheless, the very Catholic theology considers the religious aspirations of the man as a consequence of God's immanence in the soul. And the evangelical Christianity establishes the principle of the immanence of God in ourselves. How might we understand, so, the immanence of what is transcendent, that is above and beyond of the world and of men?

This problem has caused a great confusion in the theological field, but the spiritist position is so manifestly clear, that we can comprehend it without major difficulties. Kardec placed it in terms of cause and effect: there is no intelligent effect without an intelligent cause. But, if God is the Supreme Intelligence and primary cause of all the things, the transcendence of God is the very cause of its immanence. That is: God as Creator, is present in the Creation, through His laws, which represent, at the same time, the connection of all the things to his power and the possibility of elevation of all the things to His perfection. The law of evolution explains the immanence as a logical and necessary consequence of the transcendence. The theological disputes results more of the formalism in which the problem is placed, than of the logical or philosophical difficulties existent into itself.

The spiritist-pantheism would not be more, so, than the consideration of the presence of God in all things, through His laws, and particularly in human consciousness. In the item 626 of *The Spirits' Book*, we see the affirmation that the Divine laws "are written everywhere". This is the reason why: "all men who

have meditated about the wisdom could understand them and teach them". Reaffirms also this item: "Being God's laws written in the book of Nature, the man could know them whenever he desired to look for them. This is why their principles were proclaimed at all times, by men of good, and also because we find their elements in the moral doctrine of all peoples emerged from barbarity, but incomplete, or altered by the ignorance and superstition". The relativism pantheist is very clear on this proposition.

The presence of God, and therefore its immanence, is not restricted to human consciousness, but extends to all nature. All religions admit this principle, in one form or another, especially when they intend to offer the proofs of the existence of God. The Spiritism explains it in a simple and precise manner, removing it from the fog of the theological discussions and placing it under the light of logical principles. Still in this controversial terrain, as we see, the Spiritism presents itself with all its power of clarification.

7.3 - Spiritist Theology – To speak of spiritist theology is scandalize some doctrinaires sectors, which only understand the Spiritism as a philosophy of scientific bases and moral consequences. But in a course of introduction doctrinaire we can not make concessions on this terrain. The word theology has an etymological and usual sense widely known and clear: is the Science of God, or in an interpretation more humble, the study of God. No matter that the Catholic tradition considers it how the Science of God revealed by Christ and conserved by the Church. Lalande defines it as: "Science of God, or of His attributes and of His relations with the world and the man". In this philosophical sense is that it interests us, of the point of view spiritist, and that of it we can not prescind for a general knowledge of the doctrine.

We have seen that "*The Spirits' Book*" begins by the definition of God, and, therefore, as a theological treatise. Its first question is this: "What is God?" And the first answer given by the spirits is formulated as the cornerstone of the spiritist theology: "*God is the Supreme Intelligence, Primary Cause of all Things*". The whole first chapter of the basic book of the Spiritism is dedicated to the study of God. A theological chapter, therefore. But we do not stay in it. The spiritist theology extends throughout the Codification. Nor could it ever be otherwise, since the Spiritism, in its condition of spiritualist philosophy, has as foundation the existence of God and His relations with the man.

After the affirmation of the existence, *The Spirits' Book* deals with the problem of the attributes of God. Then, of God's dealings with the world and with the men. That problem of relations will be largely developed by Kardec, not only in the continuity of the basic book, but also in other works of the Codification. There are some books written specially to clarify the matter, as "*The Gospel According to Spiritism*", "*The Genesis, the Miracles and the Predictions*", and "*The Heaven and the Hell*". Theological books, in full sense of the definition of Lalande, which give us the whole structure of a rational theology, opening perspectives for developments in several directions: the study of the conception of God through the ages, of the relations of this conception with the moral; of the development of the mystique spiritist, that is, of the psychological experience of the prayer and of the consequent development of the feeling of God among the spiritists; and so on.

We see, by the simple citation of these possibilities, that two fundamental problems of the classical theology were put aside: of the nature of God and of the Creation of the World. Really, these problems are considered by Spiritism as frontier of the unknowable. At this point, moreover, the Spiritism coincides with the position of Spinoza, for whom God had two attributes that we know: the spirit and the matter, and many others that escape of our possibilities of knowledge. But it is not by we do not treat of these problems that we can deny the existence of a spiritist theology, rational, and free of the spirit of system, as affirmed Kardec, about the spiritist philosophy.

The Spiritist theology is, therefore, the part of the doctrine that treats of God, which seeks to study Him, within the limitations of our cognitive abilities. It begins with an axiom: the existence of God. But this axiom is evident of mathematical manner, by a logical sequence that we can follow in this affirmation: "God exists, you can not doubt and that's essential". (Item 14 of *The Spirits' Book*). Analyzing this assertive, we find the following: 1) the affirmation pure and simple of God, as supreme truth, which precedes our reason and to it imposes; 2) the affirmation of an attribute of God, which is His existence, that is, His immanence; 3) the affirmation that we can not doubt of Him and of His existence, not because we are prohibited to do so, but because there is a logical impossibility of doubting; 4) the affirmation: "That is the essential", that is, of that in our present state of evolution, we do not need more than this comprehension, that is sufficient for us.

We could argue that this theological position is absurd, especially when we speak of a rational theology. We start from a dogma of faith, which imposes itself to our conscience. It is not, however, a dogma of faith, but of a mathematical axiom. The evident things are imposed by their own evidence. We can not deny the existence of God, because, as Descartes said, that would equate to deny the existence of the sun in our planetary system. Long before the men knew what was the sun, could not deny it. And still today we continue surrounded by evidences that escape to our intelligence. Despite the great advance of the life sciences, we do not know what life is. And all the sciences are always based on the axioms, of evidences which they are based, and over which they construct their rational systems, such as religions construct their dogmatic. The position Spiritist, therefore, has nothing of strange. It is perfectly inserted in the general limits of the human knowledge, subject to the same principles that govern the development of the sciences, of the philosophy and of the religions.

The Spiritist theology implies still the existence of the Revelation. In the relations between God and the man there is the possibility of the dialogue. The man can receive informations of God about problems that his reason can not reach. Is what we see in the item 20 of *The Spirits' Book*, when Kardec asks if it is possible the revelation of things that escape from the scientific research. The Spirits respond: "Yes, if God judging it useful, can reveal what science can not apprehend." And Kardec comments: "It is through these communications that the man receives, within certain limits, the knowledge of his past and of this future destiny. "But on the other hand, there is an human revelation, that which is not an offer of God to the man, but a conquest of the man himself through his evolution. "The Science was given to him to his advance in all senses", affirms the item 19, and Kardec reaffirms in *The Genesis*, first chapter, this duplicity of the Revelation,

considered from the spiritist point of view. Thus, by its very nature, simultaneously divine and human, the spiritist theology confirms its rationality.

7.4 - Christianity and Spiritism – The spiritual religion defines itself by the surpassing of the social. Johann Heinrich Pestalozzi, master of Kardec, considered the existence of three types of religion: the animal or primitive, the social or positive, and the spiritual or moral. To the last preferred simply to call morality, in order not to confuse it with the two previous forms. Kardec received of the spirits the confirmation of this theory pestalozziana. All *The Spirits' Book* confirms it, teaching a pure religion, deprived of material requirements for the cult, of the investitures sacerdotal, and consequently of social organization in the form of church. The particular communications that Kardec received, as we have seen, and which later figured in *Posthumous Works*, accentuated the spiritual importance of the new doctrine, as reestablishment of the Christianity in spirit and truth. In *The Gospel According to Spiritism* the problem was clarified definitively.

In the item 673 of *The Spirits' Book*, we see how the problem of spiritual religion is placed by the spirits, incisively, condemning the attachment to exteriorities. Is the following an answer given to a question of Kardec: "God always bless those who do the good. Support the poor and the afflicted is the best way to honor Him. I already told you, therefore, that God disapproves the ceremonies that you do for your prayers, because there is very money that could be more usefully employed than it is. The man who attaches himself to exteriority and not to the heart, is a spirit of narrow view: judge if God should to care more about the form than with the fund".

In the eighth chapter of "Conclusions" of *The Spirits' Book* is the proper Kardec who declares: "Jesus came to show to the men the route of the true good. Why God who had sent him to remembering His law forgotten, would not send the spirits today, to remember again, and in a manner more precise, now that the men forget it, for everything sacrificing to the pride and to the cupidity? Who would venture to put limits on the power of God and determining Their ways? Who will say that the predicted times are not arrived, as affirm the Spirits, and that we not reached that in which the truths misunderstood, or falsely interpreted, must be ostensibly revealed to humankind, to accelerate his advancement?"

In item 625 we see the direct connection that *The Spirits' Book* establishes between Cristianity and Spiritism. The Spirits indicate Jesus as a model that the man must follow on earth and Kardec comments, of incisive manner: "Jesus is for the man the type of moral perfection to which the humanity can intend on Earth. God offers him to us as the most perfect model, and the doctrine which he taught is the purest expression of His law, because he was animated of the Divine spirit, and was the most pure Being that ever appeared on Earth".

The following, in the item 627, the historical and spiritual connection completes itself by the voice of the spirits: "The teaching of Jesus was frequently allegorical, in the form of parables, because He spoke according to the epoch and the places. It makes today necessary that the truth be intelligible to all. It is necessary, therefore, to explain and develop these laws, very few are those who understand them, and still less those who practice them. Our mission is to make clever the eyes and the ears, in order to confound the proud and to unmask the hypocrites: those who affect externally the virtue and the religion, to hide their turpitudes. The teachings of the spirits must be clear and without equivocation, so that

nobody can pretexting ignorance, and each one can judge it and appreciate it with his own reason. We are with the responsibility for preparing the Kingdom of God announced by Jesus, and therefore it is necessary that no one may interpret the law of God at the taste of their passions, nor falsify the sense of a law that is all love and charity".

The Spiritism appears in this fragment from *The Spirits' Book*, as the natural continuator of the Christianity, confirming what we previously studied about it. Its mission is to restore the teaching of Christ and to effect it in the hearts and in the consciences, already matured by evolution, preparing this way, the Kingdom of God, that is, conducting the Christianity to its ultimate consequences. So, when Kardec presents us the Spiritism how religion in spirit and truth, because being the promise of the Consoler, in *The Gospel According to Spiritism*, does nothing more than to confirm what had already been announced in *The Spirits' Book*.

In the sixth chapter of *The Gospel According to Spiritism*, commenting on the advent of the Consoler, Kardec notes: "So, the Spiritism realizes what Jesus said of the Consoler Promised: the knowledge of the things that make the man know where he comes from, to where he goes and why he is on Earth; re-evocation of the true principles of God's law; and consolation by the faith and by the hope". The analysis of this small stretch offers us, at the same time, the confirmation of the historical connection between the Christianity and the Spiritism, and the characteristic traces of the religion in spirit and truth.

The Consoler comes in order to clarify the men, and thus to comfort them through the knowledge. Religion without dogma, without exterior cult, without priesthood, without material attachment, without the intention of the domain political and social, may explain freely to the man that he is a spirit in evolution, directly responsible for their acts, and therefore for their failures or their victories. Can tell him that, having come from the spiritual world, will return to this world after the earthly life, as naturally as the butterflies get rid of the cocoons, and there will respond for their mistakes and the successes, without the mediation of the sacraments or materials ceremonies of any kind. His permanence on Earth can also be explained without allegory, by the simple necessity of spiritual evolution.

The re-evocation of the true principles of God's law is equivalent to the reestablishment of the teachings of Christ. The French word of the original text is "rappel", which has been translated as "remembrance". The translation more faithful is that offers the idea of reestablishment, as does the word re-evocation. This idea is in accordance with the text of Kardec and with the promise of the Gospel text. Re-evoking the true principles is to remember again, not only to remember: "everything I have taught you", according to the expression of John's Gospel. Remembered the principles forgotten, perverted by the ignorance and vanity human, the spiritual religion will be restored in its plenitude.

The consequence of this process is naturally the restoration of faith and of hope. Faith no more dogmatic, the result of an authoritarian imposition, but rational, and therefore conscious, as a free decision of the man. And, finally, the hope in the future life, which presents itself as an opportunity renewed in order to continue the spiritual progress. The "morality" of Pestalozzi is consolidated, through the words of his disciple Rivail, on the superior plane of the spiritual teaching, as the purest form of religion: that in which the man acts in full con-

science of their duties, free from threats and coercion, conscious that he himself is the constructor of his future.

The concept of spiritual religion, nowadays, no longer requires the differentiation that Pestalozzi adopted. At the time of Kardec was still necessary, particularly in a work of divulgation, as *The Spirits' Book*, avoiding the word "religion". Today, the philosophical definition of religion surpassed the confusions previously dominant. The Bergson's work about the fonts of moral and of religion, has placed the problem in clear terms. The "static religion" of Bergson is the social religion of Pestalozzi, as the "dynamic religion" is the spiritual religion, or morality.

The proof of the reasons why Kardec avoided the word religion, to define the Spiritism, is given to us by his own confession, in the discourse pronounced at the Spiritist Society of Paris, at November 1, 1868: "Why then we declare that the Spiritism is not a religion? Because we only have one word to express two different ideas, and because, in general opinion, the word religion is inseparable from the word cult: reveals exclusively an idea of form, and the Spiritism is not it. If the Spiritism said itself a religion, the public would only see in it a new edition, a variant, if so we want to express, of the absolute principles in matters of faith, a sacerdotal class with its cortege of hierarchies, of ceremonies and privileges; the public would not separate it of the ideas of mysticism and of the abuses against which its opinion has been raised many times."

These words of Kardec, at the same time affirming the nature religious of the Spiritism, already implicit in the own Codification, and deny the possibility of its transformation into a formalist sect. The spiritist religion reaffirms, therefore, by the declarations of the own Codifier, its sense and its nature spiritual, already evidents in the doctrinaire context.

"GOD: THE SUPREME LEGISLATOR"

From all the research we conducted in the writings of philosophers, theologians, humanists, scientists materialists and the rare scientists spiritualists who tried to explain "God", we did not find anything better than the conclusions of ALLAN KARDEC, the Codifier of the Spiritism, that we present below:

1 - Existence of God - (Explanation of Allan Kardec in his book "The Genesis", Publisher LAKE, SP, 17th. Edition, 1994, translated by Victor Tollendal Pacheco, presentation and notes by J. Herculano Pires, pp. 44-46):

God being the the primary cause of all things, the starting point of all, the axis on which is supported the edifice of creation, is the point that it must be considered first. It constitutes elemental principle that one judge a cause by its effects, even when not see the cause. If a bird that cuts the air is struck by a deadly projectile, it is deduced that an expert gunman hit him, even if do not see the shooter. Therefore, it is not always necessary to have seen one thing to know that it exists. In all, it is observing the effects that comes to the knowledge of the causes.

Another principle equally elementary, so true that is admitted as an axiom, is that every intelligent effect must have an intelligent cause. If we asked who is the constructor of an ingenious mechanism, what would we think of the person who answered that it did itself? When one contemplates a masterpiece of art or industry, it is said that it must have been produced by a man of genius, because only a high intelligence could conceive it. It is recognized, however, that has been the work of a man, because it is known that the thing is not above human capacity; but no one will say that it came out of the brain of an idiot or an ignorant, and still less that it is the work of an animal, or the product of causality. Everywhere is recognized the presence of the man in his works. The existence of antediluvian men would not be proved only by the fossils humans, but also, and with much more certainty, by the presence in the grounds of his time, of objects worked by the men; a fragment of a vase, a carved stone, a gun, a brick, will be enough to attest their presence. By the rudeness or the perfection of the work, it will be recognized to the degree of intelligence and improvement of those who performed. If, by chance, you arrive in a country inhabited only by savages and discover a statue dignified of Phidias, not hesitate to say that it shall have been the work of an intelligence superior to that of the savages, since they would be incapable of having produced it.

Well! Looking around us, on the works of the Nature, observing the foresight, the wisdom, the harmony that presides over all things, we recognize that there is none that does not exceed the highest reache of human intelligence. But, since the man can not produce those, is that they are the product of an intelligence superior to humanity, unless that we admit having effect without cause.

To this, some oppose the following reasoning: the works called of the Nature are the product of material forces that act mechanically, as a consequence of the laws of attraction and repulsion; the molecules of the inert bodies aggregate and disaggregate under the empire of those laws. The plants are born, sprout, grow and multiply always of the same manner, each in its kind, under those laws, each individual is similar to that from where it came out; the growth, the flowering, the fruiting, the coloring, are subordinated to material causes, such as the heat, the electricity, the light, the humidity, etc.. The same happens to the animals. The stars are formed by the molecular attraction, and move perpetually in their

orbits, by the effect of the law of gravitation. This mechanical regularity in employment of natural forces does not indicate an autonomous intelligence. The man moves his arm when and how he wants; but the one that moved it in the same direction, from his birth until his death, would be an automaton; now, the organic forces of the Nature are purely automatic.

All this is true; but these forces are effects that should have a cause, and nobody expects that these forces constitute the Divinity. They are material and mechanics; are not intelligent by themselves, what is still true; but they are put into operation, distributed, adequated to the needs of each thing, by an intelligence that is not of the man. The useful application of these forces is an intelligent effect that denotes an intelligent cause. A pendulum moves with mechanical regularity, and this regularity is what constitutes its merit. The force that makes it act is all material and in no way intelligent; however, what would be of this pendulum if an intelligence had not combined, calculated, distributed the use of that force, in order to make it operate accurately? By the fact that the intelligence is not present in the mechanism of the pendulum, and by the fact that it is not visible, it would be reasonable to conclude that it does not exist? It is known for its effects. The existence of the watch attests to the existence of a watchmaker; the ingeniousness of the mechanism attests the intelligence and the knowledge of the watchmaker. When a watch gives you, at the necessary moment, an indication of what you have necessity, someday will have come to the thought of someone, say: Here is a watch very intelligent?

So it is with the mechanism of the Universe; God does not shows, but He is claimed by His works. The existence of God is, therefore, a fact settled, not only by revelation, but also by the material evidence of the facts. The savage peoples had no revelation, and, however, believe instinctively in the existence of a super-human power. They see things that are above the human power, and therefore conclude that they are coming from a superior being to humanity. Are they not more logical than those who want that such things were done by themselves?

2 – From the Divine Nature - (Idem, pp. 46-50):

It is not given to the man to know the intimate nature of God. To understand God still lack to us the sense that we only acquire by the complete purification of the Spirit. But if the man can not penetrate the knowledge of His essence, since accepts His existence as a premise, can, by the reasoning, get to the knowledge of Their necessary attributes, therefore, seeing what He absolutely can not be, without ceasing to be God, concludes, from this, what He should be.

Without the knowledge of God's attributes, it would be impossible to know the work of his creation; this is the starting point of all religious beliefs, and is for the reason that they do not are referred to such attributes, as the lighthouse which could drive them, that the most part of the religions has wrong in their dogmas. Those that have not attributed to God the omnipotence, imagined the existence of many gods; those that are not attributed to Him the sovereign goodness, formulated a god jealous, choleric, partial and vindictive.

3 - God is the supreme and sovereign intelligence.

Man's intelligence is limited because he can not do or understand everything that exists. The God's intelligence, covering the infinite must be infinite. If we suppose it limited at any point, would be possible to conceive a being even

more intelligent, able to understand and do what the other would no do, and so on to infinity.

God is eternal, which is equivalent to say that He did not have beginning, and will not have end. Had had a beginning, would have come out of the nothing. Well, as the nothing is not anything, nothing can produce. Or else, would have been created by another anterior being; in this case, this being is which would be God. If we admitted to Him a beginning or an end, we could conceive a being that would have existed before Him, or which could exist after Him, and so on, to the Infinite.

God is immutable. If He were subject to change, the laws that govern the Universe would not have any stability.

God is immaterial, that is, His nature differs from everything that we call matter; in another way he would not be immutable, because He would be subject to the transformations of the matter. God has no perceptible form by our senses, without which He would matter. We say: the hand of God, the eye of God, the mouth of God, because the man who knows only himself, takes himself for a term of comparison of everything that does not understand. These images in which God is represented by the figure of an old man, with long beards, are ridiculous; they have the inconvenient of lowering the Supreme Being to the miserable proportions of the Humanity; from there goes a step, to lend him the passions of humanity, to conceive a God choleric and jealous.

God is All Powerfull. Did not have the omnipotence, it would be possible to conceive a being more powerful, and so on until it could be encountered the being that no other could surpass in power and this is what would be God.

God is sovereignly just and good. The providential wisdom of the divine laws reveals itself in the smallest things, as well as in the largest ones, and this wisdom does not permit to doubt of His justice or His goodness. The infinite of a quality excludes the possibility of the existence of a contrary quality that diminished it or annuled. A being infinitely good could not contain the minimum parcel of badness, in the same way, an object can not be of an absolute black, if it has the slightest nuance of white, as well as can be of an absolute white with the smallest black spot. God could not be simultaneously good and bad, because then, not having any of those qualities in the maximum degree, woul not be God; all the things would be submitted to His caprice, and there would not be stability for everythng. He could only be infinitely good, or infinitely bad; well, as his works testify to His wisdom, his kindness and his solicitude, necessarily is concluded that, could not simultaneously be good and bad, without ceasing to be God, must be infinitely good.

God is infinitely perfect. It is impossible to conceive God without the infinite of the perfections, without which He would not be God, because one could always conceive a being who possessed that which lacked to Him. In order that some being can not surpasses Him, he must be infinite at all. The attributes of God, being infinite, are not susceptible of increase or decrease, without which they would not be infinite and God would not be perfect. If we take out the smallest parcel of only one of His attributes, we not already would have God, because there would be possible to exist a more perfect being.

God is unique. The unity of God is the consequence of the absolute infinity of His perfections. Another God could not exist except with the condition of being equally infinite in all things; because if there were among them the slightest difference, one would be inferior than the other, subordinated to His power, and would not be God. If there was absolute equality between them, this would be equivalent to exist for all eternity, one same thought, one same will, one same power; in this manner, confounded in their identity, would result, in reality, only one God. If they had special attributions, one would do what the other did not, and, therefore, there would not be perfect equality between them, because neither one nor the other would have the sovereign authority.

The ignorance of the principle of God's perfections is that engendered the polytheism, cult of all the primitive peoples; they attributed divinity to all power that seemed to be above the humanity; and later, the reason led them to confuse these different powers into only one. Later, as the men understood the essence of the divine attributes, removed of the symbols, which they had created, the belief that implied the negation of these attributes.

In short, God can not be God, except with the condition of not being surpassed in nothing by another entity; therefore, then, the true God would be that one which surpassed this in any matter, although did not exceed the thickness of a hair; such that does not happen, He must be infinite in all things. It is by this form that, verifying the existence of God by Their works, one comes to determine the attributes that characterize Him, by simple logical deduction.

God is, therefore, the supreme and sovereign intelligence; is unique, eternal, immutable, imaterial, omnipotent, sovereignly just and good, infinite in all His perfections, and can not be of other form. Such is the axis over which is supported the edifice universal; is the lighthouse from which the rays extending over the entire universe, the only that can guide the man in his research for the truth; in following it, will never lose himself; and if has been misguided so often, is by not to have followed the way that is indicated to him. This is also the infallible criterion of all philosophical and religious doctrines; to judge them, the man has a standard rigorously exact in the attributes of God, and he can affirm to himself with certainty, **that every theory, every principle, every dogma, every belief, every practice, which is in contradiction with only one of these attributes, which tends not only to annull them, but simply to weaken them, can not be with the truth.**

In Philosophy, in Psychology, in Moral, in Religion, there is nothing of truly if is not conform to the essential qualities of the Divinity. The perfect religion would be that one which no article of faith were in opposition to these qualities, from which all dogmas can support the proof of this control, without receive of it any contradiction.

4 – The Providence: God is everywhere – (Idem, pp. 50-54, and also in the Revue Spirite, year 1866, month of May, under the title "God is everywhere," pp. 129-132, Publisher EDICEL, SP, translated by Julio Abreu Filho):

The providence is the solicitude of God for His creatures. God is everywhere, sees everything, presides over everything, even the smallest things: in this consists His providential action.

"How does God, so great, so powerful, so superior to everything, can interfere in miniscule details, to worry about the smallest acts and with the smallest thoughts of each individual? That is the question which makes to himself the unbeliever, from which he concludes, by admitting the existence of God, that His action should extend only to the general laws of the universe; that the universe functions for all eternity by virtue of these laws to which each creature is submitted into its sphere of activity, without requiring the constant concourse of Providence."

In his current state of inferiority, the men can not comprehend the God Infinite, only with great difficulty, because they themselves are restricted and limited, and, therefore, they consider Him restricted and limited as themselves. The representation that everyone makes of Him is of a circumscribed entity, and make of Him an image in his own semblance. In the tables that He is painted, under human traces, greatly contribute to the fomentation of this error in the spirits of the masses, which adore in Him more the form than the thought. In the concept of the greatest number, is a powerful sovereign, on a throne inaccessible, lost in the immensity of the heavens, and because to the fact that their faculties and their perceptions are restricted, do not understand that God can or dare to interfere directly in small things.

In the impotence that is the man to understand the essence of Divinity, can do of it only an approximative idea, with the help of comparisons necessarily very imperfect, but at least can show him the possibility of what, at a first attempt, seems impossible to him. Suppose a fluid enough subtle to penetrate all the bodies, this fluid, being unintelligent, it acts mechanically, following only the material laws; but if we suppose that this fluid is endowed of intelligence, of perceptive and sensitive faculties, will act, no more blindly, but with discernment, with will and freedom; it will see, will hear and will feel. The properties of the fluid perispiritual can give us an idea. By itself, it is not intelligent, because it is matter; but it is the vehicle of thought, of sensations and perceptions of the Spirit. The fluid perispiritual is not the thought of the Spirit, but the agent and the intermediary of that thought; how is it that transmits the thought, somehow is impregnated by the thought, and because of the impossibility in which we are to isolate it, it seems to be integral with the air, so that we can, so to speak, to materialize it. In the same way in which we say that the air becomes audible, we could, by taking the effect by the cause, to say that the fluid becomes intelligent.

Whether so or not, with the thought of God, that is, either He acts directly, or through a fluid, in order to facilitate the comprehension to our intelligence, lets figure Him under the concrete form of an intelligent fluid that fills the infinite universe and penetrates all parts of the creation: **the whole nature is immersed in the divine fluid**; or, according to the principle that all parts of 'one whole' are of its same nature, and have the same properties as the whole, each atom of that fluid, if in this form we can express ourselves, has the thought, that is, the essential attributes of the Divinity; and since this fluid is everywhere, everything is subject to its intelligent action, to its prevision, to its solicitude; there is not a being, for more inferior that we can suppose, which is not saturated by it, in some way. We are so constantly in the presence of the Divinity; there is even no one of our actions that we can subtract to His consideration; our thought is in incessant contact with His thought, and it's with reason that one says that God is always present in the most profound folds of our hearts. **We're in Him, as He is in us**, according to the words of Christ. To extend His solicitude to all Their creatures, God has not,

therefore, need to dive His look from the top of His immensity; our prayers to be heard by Him do not need to traverse the space, nor be pronounced with a voice resonant, because, without ceasing, to our side, our thoughts repercussions on Him. Our thoughts are like the sound of a bell which makes vibrate every molecule of the ambient air.

Far from us the thought of materializing the Divinity; the image of a universal fluid is, evidently, only a comparison, just adequate to give a more just idea of God, than the pictures that represent Him under a human figure; it's purpose is to make understand the possibility of God to be everywhere and to take care of everything. We have constantly before our eyes an example that can give us an idea for which the God's action can be exercised on the most intimate parts of all beings, and therefore, as the most subtle impressions of our soul come to Him. We extracted it from a instruction given by one Spirit, about this subject.

"The man is the body. In this universe, the body will represent the creation of which the Spirit would be God. (You must understand that here it is not a question of identity, but of analogy.) The members of that body, the various organs which compose it, its muscles, its nerves, its articulations are others many materials individualities, if so we can say, located in a special recess of the body; although it is considerable the number of its constituent parts, so varied and so diverse in its nature, however, nobody doubts that the body can not, by itself, produce movements, as well as any impression can not occur in one any part, without that the Spirit has conscience of such movement or of such impression. There are various sensations, simultaneous, in different places? The Spirit registers them all, distinguishes them, attributes to each one its cause and its place of action, through the fluid perispiritual.

"An analogous phenomenon occurs between the creation and God. God is everywhere, in Nature, as the Spirit is everywhere in the body; all the elements of the creation are in constant relation with Him, like all the cells of the human body are in immediate contact with the spiritual being; there is, therefore, no reason for the phenomena of the same order does not produce by the same form, in one and another case.

"A member is agitated: the Spirit feels; a creature thinks: God knows it. All the members are in movement, the various organs are put in vibration: the Spirit registers each manifestation, distinguishes them and locates them. The diverse creations, the different creatures agitate themselves, think, act of different modes and God knows everything that is happening and marks to each one what concerns him. Also one can deduce the solidarity of the matter and of the intelligence, the solidarity of all beings of a world among themselves, the solidarity of all the worlds, and the solidarity, finally, of the creations and of the Creator." (Quinemant, Societe de Paris, 1867.).

We understand the effect, it is already too much; of the effect we identify the cause, and evaluate its greatness by the greatness of the effect; but its intimate essence escapes us, as happens with the cause of a quantity of phenomena. We know the effects of electricity, of heat, of light, of gravitation; we come to calculate them, and however, we ignore the intimate nature of the principle that produces them. It will, therefore, be more rational to deny the divine principle, because we do not understand it?

Nothing impedes that one admits by the principle of sovereign intelligence, a center of action, a principal focus that radiates incessantly, inundating the universe with its effluvium, as the sun does with its light. But, where is this focus? It's what nobody can say. It is probable that it is not found fixed on a determined point, as well as its action is not also fixed, and that it incessantly traverses the regions of the space without limits. If simple Spirits have the gift of ubiquity, this faculty, in God, must be without limits. If God fills the universe, we could admit, yet, as a hypothesis, that such a focus has no need to transport itself, and that it is formed on all the points where the sovereign will judges to be its purpose there to produce itself, with what one could say that it is everywhere and nowhere.

Faced with such problems impenetrable, our reason must humble itself. God exists: of it we can not doubt; is infinitely just and good: that is His essence; His solicitude extends to everything: we understand it. He can only, therefore, to want our good, and so we must have confidence in Him: it is the essential. For the rest, we seek to be worthy of understand Him.

5 - The Vision of God – (Idem, pp. 54-56):

Since God is everywhere, why we do not see Him? Will we see Him when we leave the Earth? Such are the interrogations that face us daily. The first is easy to answer: our material organs have limited perceptions that make them inappropriate to the vision of certain things, even materials. That's how certain fluids escape totally to our vision and to our instruments of analysis, and even so we do not doubt of their existence. We see the effects of the plague, but we do not see the fluid that transports it; we see the bodies moving under the influence of the force of gravitation and we do not see that force.

The things of spiritual essence can not be perceived by material organs; is only by spiritual vision that we can see the Spirits and the things of the immaterial world; uniquely, thus, our soul may have the perception of God. It sees Him, immediately, after death? It is a subject that only can be taught by the communications from beyond the grave. For them, we know that the vision of God is a privilege only of the more purified souls, and also that by leaving the terrestrial envelopment, few have the degree of dematerialisation necessary for it. A comparison vulgar makes the subject easily understandable.

Who is at the bottom of a valley, immersed in dense fog, does not see the sun; however, by the diffuse light, evaluates the presence of the sun. If scales the mountain, as it rises, the fog becomes clear, the light becomes more and more alive, but still he does not see the sun. It is only after that the observer is elevated completely above the layer foggy, that standing in the air perfectly pure, he sees it in all its splendor.

So happens with the soul. The involucre perispiritual, although it is invisible and impalpable to our senses, is for the soul a true matter, still too gross for certain perceptions. This involucre spiritualizes itself in the proportion that the soul rises in morality. The imperfections of the soul are like layers foggy that obscuring its vision; each imperfection of which is free is less one spot; but only after it be completely purified that it enjoys the plenitude of its faculties.

God, being the divine essence for excellence, can not be perceived in all His splendor, but only by the Spirits that have reached the highest degree of dematerialization. If the imperfect Spirits do not see Him, it is not because they are

more distant from Him than the others; like they, like all the beings of Nature, are immersed in the fluid Divine, as we are in the light; only their imperfections are like vapors that impede them to see Him: When the fog there is dissipated, they will see Him shine; to reach this, they will need neither climbing nor to go get Him up in the depths of the Infinite; being the spiritual vision free of the membranes morals that obscure it, they will see Him anywhere they are, even if it is over the Earth, because He is everywhere.

The Spirit purifies only slowly, and the various incarnations are the alambics in whose bottom it leaves, at each time, some of its impurities. By leaving its corporeal involucre, does not divests instantly of its imperfections; this is why there are lots that, after death, do not see God, as much as did not see Him while they were alive; however, while they are going depurating themselves, they have a clearer intuition of Him, if they do not see Him, already understand Him better: the light is less diffuse. When, therefore, some Spirits say that God forbids them to answer certain question, is not that God appear to them, or direts the word to them to forbid something, or to interdict them to do this or that thing; however they feel Him; receive the effluvium of His thought such as happens to us in relation to the Spirits that surround us with their fluids, despite we do not see them.

Okay, then, that no man can see God with the eyes of flesh. If such a favor was give to some, this would not happen except in a state of ecstasy, in which the soul is so disconnected from material ties as possible during the incarnation. Indeed, such a privilege will not be given except to the souls of election, incarnated in mission, and not in expiation. However, as the Spirits of the highest order shine with a dazzling brilliance, can occur that less elevated Spirits, incarnated or disincarnated, impressed with the splendor that surrounds them, have believed to see God himself. The same applies when a minister is considered in the place of his sovereign.

Under which appearance God presents Himself to who there are became worthy of such a favor? Will be under whatever form? Under an human figure, or like a focus of radiant light? This is something that human language reveals itself impotent to describe, because for us there is no point of comparison that might give of Him an idea; we are like blind man to whom in vain is seek to comprehend the brilliance of the sun. Our vocabulary is limited to our needs and to the circle of our ideas; the language of the savages could not reproduce the wonders of civilization; that of the most civilized peoples is too poor to describe the splendors of the heavens; our intelligence is too limited to comprehend them, and our vision too weak would be for them obfuscated.

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CODE OF SPIRITIST NATURAL LAW
GENERAL PART
THE MORAL LAWS
CHAPTER I
THE DIVINE LAW OR NATURAL

I - CHARACTERS OF THE NATURAL LAW (The Spirits' Book, Items 614 to 617.a)

Article 1 - The natural law is the law of God; is the only necessary for the man's happiness; it indicates to him what should do or not do, and he only becomes unhappy because moves away from it. It is immutable and perfect as God himself. The harmony which regulates the material universe and the moral universe is founded on the laws that God established for all eternity. Some regulate the movement and the relations of the brute matter: are the physical laws and its study belongs to the domain of the Science. The others concern especially to the man and his relationship with God and with their peers, concerning to the rules of the life of the body and of the life of the soul: are the moral laws.

Only paragraph - The wise man studies the laws of the matter, the good man studies those of the soul and complies them. To the man is given to deepen the knowledge of these laws, but one only existence is not enough for that.

1.1 - "LAW" - Explanation of the Spirit Joanna de Angelis. (Book "Spiritists Studies". FEB Ed, Rio de Janeiro, 3rd edition, 1983, pgs. 86-90, psychography of Divaldo P. Franco).

Concept

Any directrix or norm established within a Community constitutes intrinsically the Law.

Since the first human aggregations, in the remote past, appeared, by the requirement of the progress, impositions for the social conduct that, little by little, acquired juridical dimension. Thus, habits, concepts, modes and fashions, ethical and religious formulations, appeared gradually, establishing basis for the social conglomerates, with the high objectives of the preservation of the individual, of the family, of the society.

The first codes appeared from the need of the man to maintain standards of equilibrium individual and general, imposing lines of security, through which the group joined to progress.

In the defense and preservation of the life, in face of climatic factors, of the animal aggressions, the instincts inherent to individuality compulsorily established the first duties, which were creating roots and transforming themselves into habits – first structures of the human laws. Hygiene, communautaire living, self respect and to the others, interchange between the groups, in favor of the survival, and negotiations for the preservation of the group, slowly were transmitted, generating laws that, accepted or not, were transformed in codes structurers of the ethics, of the religion, of the justice.

By intuition, pure and simple, thanks to the interference of the Superiors Spirits, the man assimilated into the immutable laws of Nature, because they re-

flect the laws of God, definitions for the conduct and learned, by the multiplicity of impositions which escaped of his control, that his own survival depended of the solidarity, of love, of respect, duties that germinated and multiplied like blessed flowers in extensive field of hope.

The natural respect to the cosmic forces that dominated him in the primary period, in form of fear, with the consequent manifestations of religious cult, to materialize in holocausts, transiting from the barbarous to the subtle, since the immolation of creatures to the offering of flowers, constructed the identification slow and secure between the man, apparently disarmed, and the Creator Paternal.

By the same process - through the natural mediunity - the ancestors returned and spoke of immortality, proposing liberators concepts and, at the same time, of wisdom, over which would establish the future human norms that would go transform into terrene legislation.

Development

Even in the wars in which the groups devoured among themselves, the gregarious impulse made them abandon the anthropophagy in the tribe, transferring it to one who considered adversary, of what emerged the precepts of combat that, today, in civilized nations, are discussed considering the agreements signed in Geneva, in respect to prisoners, and of which is mediator the International Red Cross.

Without doubt, there is still much to do, in this chapter of human legislation pertinent to war. However, it is worth considering that the man suffers the "predominance of animal nature over the spiritual", which constitutes lamentable predominant factor of war. Belicose to himself, expands the passions without brakes and disarticulates himself, attacking, prejudicing himself and engendering the own disgrace.

Code of Hammurabi. In respect to the evolution of the codes of human justice, to Hammurabi is due the oldest collection of laws known by the Humanity. Reigning from 2067 to 2025 before Christ, made write in a column of black diorite, with approximately 2.5 meters tall, four thousand lines, in which were formally recorded the principles that concerned to the individual and to the properties, divided into subchapters, successively, in which we have a vision of the advanced equity for the time in which predominated the power over the law, the supremacy of the winner over the loser.

Thinkers and Prophets various. Later, the Civilizations, by the need to establish codes destined to conduc their members, sometimes subordinated to the religious directives, sometimes to the ethical impositions about which placed their bases, formed their statutes of justice and order, not always happy. Thinkers and Prophets of all time, reflecting the eternal message or the human dispositions, despite the failures of the past, created the determinations by which arose empires and constructed peoples, without which it would have dominated the chaos and the survival destroyed.

Moses and Jesus. Of the first moralists, of the school ingenuous, to the great legislators, emphasize the figures of Moses, an instrument of the Decalogue, and Jesus, the sublime paradigm of love, who consubstantiated the human necessities, at the same time providing the liberty to the being who marches in the direction of immortality.

Adapting the Divine Laws, identified in nature, to the human faculties, those remain models to which the man, slowly, but infalibly, will adapt, for their own happiness. Of the Roman Right to the modern treaties, the juridical formula evolve, presenting devices and articles more and more consonant with the spirit of justice than with the ambitions of individual and group behavior.

Francesco Carrara. The illustrious master of the Italian Right, impressed with the magnitude of the imperishable life, already established: "The dogma over which is based our doctrine is of the creation operated by the mind of a Being eternal and infinite in knowledge, in the goodness and in the power. Renegade this principle, everything in the Right becomes arbitrary, or better, the Right loses its reason for being, the sovereign of the world is the force. Accepted the principle, derives of it as a necessary consequence, the recognition of a law of order imposed by the Creator to the creature."

And, dominated by the Divine Presence, he continues, spiritualist: "The soul is not subject to physical law, but includes and perceives it and desires the best from it, in order to the aspiration of the beautiful."

Complementing the reasoning, explains: "This soul intelligent and free that God gave to the man, in order that with their works could merit or demerit, subjected him, such as being morally free, to another law: the moral law."

The Natural Law, or Law of God and the Moral Laws. However, the moral laws are structured in the Natural Law or the Law of God. Because they are imperfect, the laws elaborated by men suffer daily modifications, varying from people to people and, at the same time, adapting to the situations compatible with the days of its duration.

All creatures have, in the majority, in the current stage of evolution of life on Earth, conscience of God's law, knowing of what they need for their own happiness. The malpractices to which they deliver themselves, the abuses that they perpetrate, the excesses to which expose themselves, not allow them to accommodate themselves, because, registers in the conscience, that superior law, in turn, at the just moment, will call the offenders to the readjus, of what nobody escapes.

Spiritism and the Law

Being the Spiritism divine revelation to the reencounter of the man with the truth (in other words: to the reconnection of the creature with his Creator), all of its teachings are based on 'Natural Law', that which emanates from the Father.

Similar to Jesus, who did not come to destroy the Law, but to submit to its status, the Spiritism respects the human institutions and the codes of the men, offering, however, sublime norms of evolution, all based on love for neighbor and in the charity, of which exercise the man learns, through the continuous and systematic study, which are their obligations on Earth, the reasons of the successive lives, the celestial justice and wisdom, contributing, effectively, by the submission and by the dynamic action, through the impetus given to the progress for all, for their total liberation of the pain, of the disequilibrium, of the shadow, of the death
...

Through the observance of moral laws which flow from the examples and words of Christ, the man constructs the New Age, in which the codes of intoler-

ance and preconception, fomentors of the evil and of the hate, became pallid, in order to shine the luminosities of the good and of the truth.

Day wil come when the man, loving his brother, will elaborate codes more generous and more just laws, in which meshes he will evolve, until the moment of reaching the spiritual plenitude.

Science and Love. "The Spiritism is of divine order, because is supported on the own laws of Nature, and be sure that everything which is of divine order has a great and useful purpose. Your world got lost; the Science, developed at the expense of what is of moral order, but bringing you to the material satisfaction, resulted in favor of the spirit of the darkness. As you know, Christians, the heart and love have to walk together to the Science. "(The Gospel According to Spiritism, Allan Kardec, ch. I, item 10).

II - KNOWLEDGE OF NATURAL LAW (Ibid, items 619 to 628)

Article 2 - Everyone can know the God's law, but not all understand it; those who understand it best are the good men and those who want to research it. Nevertheless, one day everyone will understand it, because is necessary that the progress takes place.

Justice of reincarnation

Unique paragraph - The justice of the multiplicity of incarnations derives from this principle, because to each new existence his intelligence becomes more developed and he understands better what is the good and what is the evil. If everything had to be realized in one only existence, which would be the fate of so many millions of beings who die daily in the brutalization of the savagery or in the darkness of the ignorance, without depends of them the own clarification?

Revelation of the Divine Law: by Jesus and by the Spiritism

Article 3 - The law of God is written in the conscience of the man, but their bad instincts often make him forget and despise it; then, it is remembered to him through the revelation, by superior Spirits, incarnated or discarnated, in order to make progress the Humanity.

Article 4 - Jesus is to the man the type of perfection moral to which can aspire the Humanity on Earth. God offers Him to us as the most perfect model and the doctrine that He taught is the purest expression of His law, because He was animated of the Divine Spirit and was the most pure being that has ever appeared on Earth. His teaching was frequently allegorical and in the form of parables, because he spoke according to the time and the places. It is today necessary that the truth be intelligible to all. It is, therefore, necessary to explain and develop those laws, so little are those who understand them and even fewer who practice them. The teachings of the Spirits must be clear and unequivocal, so that nobody can pretend ignorance and everyone can judge and appreciate it with his own reason.

The Relative Truth and the Absolute Truth

Article 5 - The relative truth has always been available to man; it is necessary that every thing comes to its time. It is like the light: it is necessary that we get used to it little by little, because otherwise would obfuscate us. Being the divine laws written in the book of Nature, the man could know them whenever desired look for them. This is why its principles were proclaimed at all times by the

men of good, and also because we find its elements in the doctrine moral of all the peoples coming out of barbarism, but incomplete or altered by the ignorance and the superstition.

Article 6 - There was never a time that God allowed man to receive communications so complete and so instructive as those that are given to him today. There were in Antiquity some individuals who were in possession of what they considered a sacred science and of which they did mystery to those who considered profanes; they received only truths sparse in the middle of a equivocal collection and, most of the time, allegorical. There is not, however, for the man of study, none ancient philosophical system, none tradition, none religion to neglect, because they all contain the germs of great truths, which although it seem contradictory among themselves, dispersed between accessories without foundation, today are very easier to coordinate, thanks to the key that gives the Spiritism of an infinity of things that until now seemed without reason, and whose reality is now demonstrated in an irrefutable manner.

III - THE GOOD, THE EVIL AND THE MORAL. (Idem, items 629-646)

Article 7 – The Moral is the rule of good conduct and therefore of the distinction between the good and the evil. It is founded on the observation of God’s law. The man conducts himself well when does everything for the purpose of the good and for the good of all, because then observes the law of God. So, the good is all that is in accordance with the law of God and the evil is all that moves away from it. To do the good is to conform to the law of God; to do the evil is to infringe that law.

Paragraph unique - The man, for himself and if he wishes, can distinguish between the good and the evil when he believes in God, who gave him the intelligence to discern one and another; in doubt, as to the appreciation of the good and the evil, just remember the words of Jesus: *see what you would want that others did to you or not.*

Article 8 - The law of God is the same for all; but the evil depends, above all, of those who want to practice it. The good is always the good and the evil always the evil, whatever the position of the man; the difference is in the degree of responsibility.

Paragraph unique - The circumstances give to the good and to the evil a relative gravity. Man commits, often, faults which, resulting from the position in which the society put him, are no less reprehensible; but the responsibility is on the reason of the resources that he has to comprehend the good and the evil. It is so that the man clarified who commits a simple injustice is more culpable to the eyes of God than the savage who gives himself to the instincts.

The Evil and the Concourse of Persons

Article 9 - The evil reaches those who caused it. Thus, the man who is taken to the evil by the position in which others placed him is less culpable than those who caused it, because every one will suffer the penalty not only of the evil that have done, but also of what are provoked.

Article 10 - Whoever takes advantage of the evil committed by other is like if he committed; although he had not practiced it, becomes a participant and

he is culpable in the same degree. Perhaps he had retreated before the action, but, in finding it realized, serves himself of it, is because approves it and would have practiced this if he could, or if he had dared.

Voluntary Resistance to Evil

Article 11 - There is virtue in resisting voluntarily to the evil that one feels desire to practice, especially when has the possibility to satisfy this desire; but if what was lacking was only the occasion, the man is guilty.

Duty to practice the good

Article 12 – It is necessary to do the good until the limit of the own forces, because each one will answer for all the evil that has occurred in consequence of the good that left to do.

Paragraph unique - There is nobody who can not do the good; only the egoist never find occasion to practice it. Is enough being in relationship with other men in order to do the good, and each day of the life offers this possibility to whom is not blinded by the selfishness, because doing the good is not only being charitable but be useful as far as possible, whenever the help be necessary.

Article 13 - The merit of the good is in the difficulty of practicing it; there is none to do so without pains and when nothing costs. God takes more into account the poor who divides his only piece of bread than the rich that just gives of his superfluous. Jesus has already said, about the widow's obol.

13.1 - "The Civil Law and the Moral Law" - Explanation of Allan Kardec. (Allan Kardec in the book Posthumous Works, Ed Lake, St. Paul, 11th ed., 1995, pg. 288):

The evils of humanity come from the imperfection of men; is through their vices that prejudice each other. While men are vicious, will be unhappy, because the fight of the interests constantly will produce misery.

Good laws contribute, no doubt, for the improvement of the social state, but are impotent to ensure the happiness of humanity, because only compress the evil passions, but not destroy them; they are before reprehensible than moralizing; repress evil acts, which become more salient, without destroying their causes. Moreover the goodness of the laws is in relation with the goodness of men; while they were dominated by pride and selfishness, will make laws that take advantage to the personal ambitions.

The civil law only modifies the surface; the moral law is that penetrates the intimate forum of conscience and reform it.

Being, therefore, admitted that the attrition caused by the contact of the vices makes the men disgraceful, is in their moral improvement the only remedy for their evils. Since that the imperfections are the origin of the evils, the happiness will increase, in proportion that the imperfections decrease. No matter how good be a social institution, if the men are bad, they will falsify it and will denature it in order to explore in their particular advantage.

When the men will be good, they will make good institutions that will be durable, because everyone has interest in its conservation.

The social question has not, so, its starting point in this or that form of institution; it is in the entire moral improvement of the individuals and of masses.

Here is the beginning, the real key to human happiness, because the men will not think more about doing evil to each other. It is not enough to cover of varnish the corruption; it is necessary to extirpate it. The principle of the improvement is in the nature of the beliefs, because these constitute the mobile of the actions and modify the feelings. It is also in the ideas inculcated since the childhood and that identify with the spirit; is still in the ideas that the further development of intelligence and of reason can fortify, never destroy. It is through education, even more than the instruction, that will transform the humanity.

The man, who works seriously on his improving, assures his happiness since this life; beyond the satisfaction of his conscience, is free from the material and moral miseries, which are the forced consequences of their imperfections. Will have calm, because the vicissitudes only will affect him slightly; will have health, because will not exhaust the body with excesses; will be rich, because is rich the one who is satisfied with what is necessary; will have the peace of the soul, because will not have impossible necessities; will not be tormented by the thirst for honors and of the superfluous by the fever of ambition, of the envy and of jealousy.

Indulgent with the imperfections of others, less will suffer with it; they will excite pity instead of cholera. Avoiding what could be harmful to others, either by words, either by actions, seeking everything that can be useful and pleasant to others, nobody will suffer with their relations; assures his happiness in the future life, for the more purifies here, more will rise in the hierarchy of intelligent beings, and very early will leave this life of proofs by the superior worlds, because the evil that has repaired in this life, does not claim other reparatory existences and because, in erraticity, only will find friends and sympathizers and will not be tormented by the constant vision of those who will have reason to claim against him.

Live the men animated of these feelings and will be so happy as one can be on earth; and when these feelings gradually gaining a people, a race, all humanity, our world will pass to the order of the happy worlds. Is this a chimera, a utopian? Yes, for those who do not believe in the progress of the soul; not to those who believe in the perfectibility undefined.

13.2 - "Moral" - Explanation of the Spirit Joanna de Angelis in the book "Spiritist Studies," cited above.

Concept

Moral is the group of rules that constitute the good customs, and substantiates the salutary principles of behavior of what result the respect to the others and oneself.

Natural result of evolution, establishes the secure directives in which are based the foundations of the civilization, producing matrices of character that vitalize the human relations, without which the man, by more advanced in the technical schemes, few steps would have gotten since the primary states of feeling.

The constant need to defend themselves and to defend the first communities, still in the phase agrarian, appeared the the measures sometimes restrictives, sometimes stimulants among the chiefs and the subordinates and in the mutual relations of the individuals, from which resulted in productive businesses and fruitfull initiatives in concert of interests. From the observation pure and simple,

joined experiences that became, little by little, on rules for trade and the political arrangements between the various groups, evolving to the customs that have fixed in the successive generations, in the form of laws and statutes.

Imposed by some, spontaneously accepted by others, despised by many, the moral guidelines evolved and were transformed into Civilization and Culture, conducting to the various forms of superior government, and the maintenance of order by the individual, in relation to another, to the community, to the State and reciprocity.

Divided into theory and practice, the first seeks to determine the supreme good, while the other takes care of exposing the multiple duties, which constitute the practical principles, basics of the life. Observing their rules the man practices the good and avoid the evil.

Development: The Philosophy and the Moral.

(...) Observing the conquests of the man through the knowledge, it is easy to verify that the moral rules are also measures of health and hygiene, with profound implications in the attitudes and actions of the own Spirit.

Being the man an animal in evolution, the discipline of the instinct and the development of the resources of the intelligence, as well as the necessity for preservation of life, imposes, in principle, the discipline, then, the law and, finally, the Moral, which converts in noble behavior with what is liberated from the primitive constrictions, and gets in harmony with the subtle vibrations of the Spirituality, to where he directs in the condition of immortal Spirit which is.

The history of Philosophy is a constant search for an optimistic conception of the world. And in this chapter the moral is relevant. From Hermes, with their spiritual asseverations, to Lao-tse; of Confucius, with the principles of the family and the society, giving the reasons to the Moral as being a philosophy of nature, optimist, to Zoroaster and Mohammed, in the dualistic conception of the life; of Socrates, Plato and Aristotle with the concepts: political, moral and spiritual, to the laws presented by Moses; in Jesus, the Moral assumes relevant proposition, which modifies the structure of the thought human and social, opening the field to vigorous experiences, that develop in the legitimate human aspirations, transiting of the power of force to the power of love ...

Jesus cares about the intimate perfection, ethic, nontransferable, of the men, calling on them to realize the "kingdom of God" interiorly, in an optimist elaboration.

Conclusion

The Christian Moral. Certainly the moral Christian does not collimate their elevated objectives, spite of the twenty centuries passed. However, face the efforts of the Right and of the accentuated peaceful fight of the mondial organizations, the Moral, in various appreciations become legal, sanctioned by governments and peoples, will reach, despite the difficulties and transitions of the current historical moment, its guide in the days of future, proposing to modern man, in the moderation and equity, in the correct customs, accepted by the conduct of past generations, the adotion of Christ's maximum postulate, always wise and actual: *"Do to the others what you want that the others do to you"*, respecting and respecting yourself, to enjoy the conscience pacified and live long days of harmony

on earth, with spiritual happiness after the destruction of the physical body by the phenomenon of death.

Virtue. The virtue in the highest degree, is the group of all the essential qualities that constitute the man of good. To be good, charitable, laborious, sober, modest, are the qualities of the virtuous man. Unfortunately, almost always accompany them small moral illnesses that disqualify and weaken them. Is not virtuous who makes ostentation of his virtue, because lacks to him the main quality: the modesty, and has the vice that most opposes to it: the pride. The virtue, truly worthy of that name, does not like to divulge itself. They guess it; but it, even so, is hidden in the obscurity and escape to admiration of the masses (...). (The Gospel According to the Spiritism, Allan Kardec, chap. XVII, item 8).

13.3 - "The Good and the Evil: Origin of the Good and of the Evil" - Explanation of Allan Kardec in the book Genesis, Publisher LAKE, St. Paul, 17th edition, 1994, translation of Victor Tollendal Pacheco, presentation and notes of J. Herculano Pires, pgs. 57-61:

God and Satan. Being God the principle of all the things, and being this principle all wisdom, all goodness, all justice, all that emanates from Him must participate of Their attributes, because what is infinitely wise, just and good, can not produce anything that is unreasonable, unjust and bad. Therefore, the evil that we observe can not have its origin in Him.

If the evil were attribution of a special entity called Ahriman or Satan, one of two things: either such an entity would be equal to God, and therefore as powerful as Him, would have existed throughout eternity as Him, or would be inferior to Him.

In the first case, there were two rival powers, fighting incessantly, each one seeking to destroy what the other had done, contradicting themselves mutually. This hypothesis is irreconcilable with the unity of vision that is revealed in the disposition of the universe.

In the second case, this entity being inferior to God, would be subordinated to Him; could not have existed, like him, for all eternity, without being His equal, would have had a beginning; if it was created, could only have been by God; God would have, thus, created the Spirit of evil, which would be the negation of the infinite goodness. (See "Heaven and Hell According to Spiritism, Allan Kardec, Chapter X," "The Demons.").

However, the evil exists and has a cause.

The evils of all kinds, physical or morals, that afflict the Humanity, present two categories that is necessary to be distinguished: some are the evils that the man can avoid, and others which are independent of his will. Among the latter, we place the natural flagellum.

The man, whose faculties are limited, can not penetrate or embrace all the group of purposes of the Creator; judge the things from the viewpoint of his personality, of the interests of groups and of the conventions that have created for themselves, which do not exist in the order of the Nature; that is why he frequently finds things evil and unjust, which would consider just and admirable, if he noticed its causes, its purposes and the final result. Looking for the reason of existence and the utility of each thing, will recognize that everything brings the signal

of the infinite wisdom and he will curve himself before such wisdom, even about things that he does not understand.

Flagella Natural, the Pain, the Science and the Progress. The man received as a share, an intelligence with which assistance he can annul, or at least in large part attenuate, the effects of natural flagella, how much more knowledge acquires, and most advances in civilization, less disastrous are these flagella; with a social organization wisely provident can even neutralize their consequences, since can not totally avoid it. God gave to the man, by the faculties that endowed his Spirit, the means of paralyzing in the future even the effects of those flagella that have their utility in the general framework of the Nature, which, however, at present, affect the men.

That's how he makes useful the insalubrious lands, neutralize the pestilent miasms, fertilizes the uncultivated lands, and exerts his genius in the preservation of the inundations; edifies for himself habitations healthier, more solid, in order to resist to the winds so necessary for the purification of the atmosphere, and puts himself protected from the bad weather; in this way, finally, little by little, the necessity stimulates him to the creation of the Sciences, with whose help improves the habitability conditions of the globe and increases the sum of his well being.

As the man must progress, the evils to the which he is exposed are a stimulant to the exercise of his intelligence, of all the physical and moral faculties, through incitement to the research of the means of subtracting himself of the same evils. If of anything he was afraid, no need would take him to the search of what is best; his spirit would paralyze in the inactivity; nothing would invent and nothing would discover. 'The pain is the stimulant that pushes the man to the front on the road of the progress'.

Evils that the man has created for himself. The Divine Law engraved in the conscience of the man. The remedy to the evil side. However, the most numerous evils are those that the man has created for himself, by his own vices, those that come of his pride, of his egoism, of his ambition, of his greed, of their excesses in all things; there is the cause of the wars and of the calamities that they generate, of the dissensions, of the injustices, of the oppression of the weak for the more fort, finally, of the more part of the diseases.

God established laws full of wisdom, which don't have other purpose than the good; the man finds in himself everything that is necessary to follow them; his way is traced by his conscience; the divine laws are recorded in his heart; and, besides, God makes them to be reminded incessantly, for their messiahs and their prophets, by all the incarnated Spirits who received the mission to clarify him, to moralize him, to improve him, and, on these recent times, by the crowd of Spirits disincarnated which manifest themselves everywhere. 'If the man is rigorously conformed to the divine laws, it is not doubtful that he would avoid the most bitter evils, and would live happy on Earth.' If he does not make it, is by the reason of his free will, and for this he suffers the consequences. (Gospel According to the Spiritism, chap. V, nos. 4, 5, 6 and following.)

God, however, full of kindness, put the medicine on the side of evil, that is, of the own evil makes leave the good. It arrives one moment in that the excess of the moral evil becomes intolerable, and does with that the man feels the necessity to change of way; instructed by the experience, is compelled to seek a remedy in the good, always for the effect of his free will; when he penetrates in a better

way, he makes it for the effect of his will and because he recognized the inconveniences of the another followed. The necessity forces him to improve morally for the desire of being happier, as well as this same necessity has impelled him to improve the material conditions of his existence.

The Evil is the absence of the Good. God only wants the Good. The man has the cause of the evil in HIMSELF, but has the Free will to follow THE GOD LAWS, which are in his conscience and, thus, to avoid the evil. It could be said that the evil is the absence of the good, as the cold is the lack of the heat. The evil is not a distinctive attribute, as well as the cold is not a special fluid; one is the negation of the other. Where the good does not exist, there is necessarily the evil; to leave of doing the evil is the beginning of the good. 'God only wants the good; the evil comes only from the man. If in the creation there was a being predisposed to the evil, nobody could avoid it; but having the man the cause of the evil in HIMSELF, and having, at the same time, his free will, and for guide the divine laws, will avoid the evil when he wants'.

Let us take, for comparison, a vulgar fact. A proprietor knows that the extremity of his field is a dangerous place in which could perish or to hurt himself who ventured there. What does he do to avoid accidents? Puts near such a place, a notice prohibiting that continue those who pass through there, because of the danger. This is the law, it is wise and provident. If, however, an imprudent not give attention to it, and surpasses such place, and thus comes to a bad result, to whom could he attribute the responsibility, but to himself?

This applies to all evil; the man would avoid it, if observed the divine laws; to exemplify, God put a limit to the satisfaction of their needs; the man is adverted to the satiety; if exceeds this limit, he does it voluntarily. The diseases, the illnesses, the death that can result from these excesses, are the consequences of his improvidence and not of an act of God.

If God had created the man already perfect the evil would not exist! Being the evil the result of the imperfections of the man, and the man being created by God, it may be said that: if God did not create the evil, at least He created the cause of the evil; if He had made the man perfect, the evil would not exist.

If the man had been created perfect, would be taken inevitably to the good; now, in virtue of his free will, he is not fatally taken, neither to the good nor to the evil. God wanted that him should be subjected to the law of progress and that this progress was the fruit of his own work, so that had the merit of this work, in the same way that carries the responsibility of the evil that is done by his will. It arises, therefore, the question of knowing which is, in the man, the font of the propensity for the evil.

All the Passions and All the Vices have their principle in the INSTINCT OF CONSERVATION. The abuse of the passions is what constitutes the evil. If we study all the passions, and so all the vices, we will see that both have their principle in the instinct of conservation. This instinct exists with all its force in the animals and in the primitive beings who are closer to animality; there it dominates alone, because in such beings still there is no the counter weight of the moral sense; the being not yet has been born in the intellectual life. In the contrary, the instinct becomes weaker as the intelligence develops, because the intelligence dominates the matter.

The destiny of the Spirit is the spiritual life; but in the first phases of his corporal existence, just has material needs to satisfy, and with views to this purpose the exercise of the passions is a need for the conservation of the species and of the individuals, 'materially talking'. However, leaving this period, has other needs; in the principle, needs semi-morals and semi-materials, and then, exclusively morals. It is then that the Spirit dominates the matter; if he annuls the domain of the matter, advances in his providential road, approaches of his final destiny. If, to the opposite, let to be dominated for it, the Spirit retards himself, becoming similar to the brute. In this situation, 'what was once a good, because it was a necessity of his nature, becomes an evil, not only because it is not more a necessity, but because it becomes harmful to the spiritualization of the being.' Similarly, what is quality in the child becomes defect in the adult. Thus, the evil is relative, and the responsibility is proportional to the degree of progress.

Soon, all passions have their usefulness providential; without it, God would have done something useless and harmful. It is the abuse that constitutes the evil, and the man abuses in virtue of his free will. Later, informed by his own interest, he chooses freely between the good and the evil.

CHAPTER II

LAW OF JUSTICE, LOVE AND CHARITY

I - JUSTICE AND NATURAL LAW (Book of Spirits, items 873 to 879)

Article 14 - The sense of justice is natural, the moral progress develops this feeling, but does not give it. God put it in the heart of the man. The divergences in the understanding of the just and of the unjust occurs when passions are mixed to the judgment, changing this feeling, as happens with the most of other natural feelings and making to see the things under a false point of view.

The human law and the natural law

Article 15 – The Justice consists in the respect to the rights of each one. Are determined by two things: the human law and the natural law. Having the men made laws appropriate to their customs and their character, these laws have established rights which may vary with the progress; therefore, are not always consistent with the justice. Only regulate some social relations, while in the private life there are infinitely many acts that are of the exclusive competence of the tribunal of conscience.

Concept of Justice

Article 16 – Out of the right consecrated by the human law, the basis of the justice, founded on the natural law, is found in the Christ's words: *"Wanting to the others what you want for yourselves."* God put in man's heart the rule of all true justice, by the desire that has each one of seeing their rights respected. In the uncertainty of what to do for anybody in a given circumstance, that the man ask himself how would like that anybody acted to him. God could not give him more secure guide than his own conscience.

Article 17 – The social life gives rights and imposes reciprocal duties. The first particular obligation is to respect the rights of the similar; who that respect these rights will always be just.

Unique Paragraph. But if each one attributes to himself the rights of the similar, in which transforms the subordination to the superiors? Is this not the anarchy of all powers?

- The natural rights are the same for all the men, from the smallest to the largest. God did not make some of slime purer than others and all are equal before Him. These rights are eternal, those established by the men perish with the institutions. Moreover, each one feels well his force or his weakness, and will know always to have a certain deference to those who have merit, for their virtue and knowing. It is important to note that, for that those who believe themselves superior, to know their duties and may merit such deferences. The subordination will not be compromised, when the authority is conferred to wisdom.

The True Justice and the True just

Article 18 - What would be the character of the man who practiced the justice in all its purity?

- The character of the true just, according to the example of Jesus; why would practice also the love of neighbor and the charity, without which there is not the true justice.

18.1 - "Christianity and Justice (the blindfold, the balance and the sword)" - Explanation of Vinicius (Pedro de Camargo) in the book "Around the Master", Edit. FEB, 4th ed., 1979, pgs. 234 / 5:

The symbols are worth by what representing. They speak through the mute language of the lines, shapes and allegories.

Lucas, referring to the preaching of the Baptist in his mission of the precursor of Jesus, cites the following prophecy of Isaiah: *"Voice of one who calls in the desert: Prepare the way of the Lord, Make his roads straight; Every valley shall be terrified and every mountain and hill will be devastated; The crooked paths will make right And the rough, plans; And every man will see, then, the salvation of God."*

This prophecy is a beautiful image of Justice, represented in the landscape and topography of the land of Palestine. The elevations, depressions and other irregularities of the land, represent the inequities, oppression and tyranny of what this world has been theater.

The landing of the valleys, the demolition of the hills, the cuts and the re-cuts in the sinuosities of the paths, turning everything into plains and esplanades, symbolizes the work of the Justice by reducing the social anomalies, work such that the Emissary of God, Jesus-Christ, came to realize in Earth.

The ancients used to represent the Justice in the figure of a woman with the eyes covered, bringing a balance in one hand, and, in the other, a sword.

The blindfold, or the eyes covered, means the impartiality of what the Justice is impregnated: makes no exception of persons, ignores the individualities. The balance, weighing instrument that registers all the differences for more or for less, which pointer oscilates through the slightest pressure exerted on any of the shells, symbolizes the fairness with which acts the Justice, giving to each one what of right belongs to him, by registering with admirable precision all the nuances and details of the individual merit or demerit. The sword, in turn, allegorizes the perfect equity with which the Justice behaves. Its blade, in the contrary of the knife, that rips and tears pitilessly, without never break or bend, is ductile and malleable, without, however, ceases to be rectilinear.

This is as had been imagined, in the past, the Justice, the divine Themis: impartial as that one who, of blindfolded, judges the fact without paying attention to the person who practiced it. Exact and precise as the balance, which mechanical sensitivity accuses the smallest differences for more or for less. Flexible as the sword that assumes various curvatures, as required by the needs of the strike realized, coming back, invariably, to the straight position.

- Impartiality, flexibility and exaction - these are the predicates inseparable of Justice. The absence of any of them distort its nature. If it lacks flexibility, will be cruel. If it lacks exaction will be defectible and failure.

Only the verus Christianity offers us the expression of the indefectible Justice, proclaiming with the Gospel: *"To each one will be given according to their works."*

18.2 - "Justice" - Explanation of Vinicius (Pedro de Camargo) in the book "In The Master's School", Ed FEESP, 3rd ed., 1978, pgs. 22-28:

Justice and Law

The Justice, like the law, results of an imperative of human life itself. The man is gregarious. We can not imagine him isolated from his similars. To socialize the human groups, it is indispensable to coordinate the individual action, delimiting their expansions, in order to avoid misunderstandings and conflicts. It is necessary to create an intimate force, which opposes to the personal volitions, whenever they collide with the legitimate interests of third parties. This interior force which is born, grows and strengthens on the human conscience, guiding and directing our conduct, is the Right, and its application, is the Justice.

It tends naturally to develop itself, determining and accelerating the evolutionary march of the Spirit.

Eye for Eye, Tooth for Tooth

This is how we discover the origin of the justice in that ordinance Mosaic - *tooth for tooth, eye for eye* - just like the sun, breaking through the mists of a night dense and dark, appears on the horizon with a light uncertain and weak, until that, little by little, winning the mists, is projected with splendor and majesty in the Zenith.

That law of Moses was inspired in a principle of justice, because, by regulating the faculties of vengeance, delimited their impetus, containing them in the exact proportions of the damage or injury received.

Confirms this truth, that until today, after millenniums have passed, still the men, in general, did not adjust rigorously to the "tooth for tooth", exceeding in their revenges and retaliations. Therefore, the precept of Moses is not so scandalous as one might imagine, because it represents, really, a prelude of justice. On the other hand, we verify, with very sorrow, how our orb still finds morally retarded, despite its large eclosion of material progress, because not even came to integrate into the obsolete and rude precept of the Hebrew legislation.

The idea of Justice palpitates all over the conscious being

The idea of Justice palpitates all over the conscious being. The child, who receives certain portion of any candy, in partnership with others, soon compares the part that she received with the parts of the others, claiming, whenever she falls in prejudice. Many will say, perhaps, that this is manifestation of egoism, because the child who protests is, invariably, the one that received less, never the one who was better contemplated. But such observation does not invalidate our hypothesis, because it is supporting the inequities that we know what justice is and what it represents in human life. The sick, by experience, know the value of health. Those who are enslaved and forced, learn to love the freedom. It is in the unfortunate that we gather the best teachings. The lessons arising from it record themselves indelibly in our Spirit. It was the full knowledge of the human psychology that led Jesus to say, in the Sermon on the Mount: "Blessed are those who be hunger and thirst for justice, because they will be satisfied." But, whoever is hungry and thirst for justice is one who, deprived of that element, became, therefore, knowing what it is and what paper represents. Convinced, then, that the justice is so necessary to the life of the Spirit, as food is necessary for the life of the body, undertakes to find it and ends up integrating into it.

The spirit of Justice: "Do not do to others what you do not want that others do to you."

So we see, in the act of the child, who complains portion equal to that distributed to their companions, flashes of the light of justice to emerge in the infant mind. As for the who keep silent, getting more, they do so by the power of egoism; and this is, indeed, the criterion that prevails not only among children, as in the society of the adults. From this, the Gospel sentence: "Do not do to others what you do not want that others do to you."

This maximum expresses well the spirit of justice. As we do not want to receive less, also we should not wish to receive more; because there is injustice as in one, as in another case. The same failure that we notice in the distribution advantaged for others, persists, when are us the favored.

Further, we should consider that it is not exactly in the equality of distribution that the justice is, how want the simplistics. The justice is manifested in "giving to each one what is his, what belongs to him, that is, that to which he does justice and has right." "The our daily bread give us today", teaches the divine interpreter of the sovereign justice. Let us note well that this request refers only to what is "ours", that is, the indispensable to our survival and maintenance. Nothing that belongs to others, nothing of the superfluous: only what is ours, by virtue of the "natural law of conservation".

The Justice is not limited only in to give and distribute, how think the accomodateds. It also wants to receive. Generally those who complain about what they believe belong to them, forget to devolve what does not belong to them.

The Justice gives attention to those who pay attention to it. If we do not give account to it of what we have, we do not have the right to ask account of what we do not have.

The School of the Right and the School of the Duty

Justice is light: it reveals to the conscience what exists in the heart. Those who closing their eyes to the faults and to the censures pointed out by the self-conscience, will not be able to see the good that so desire.

The Justice is the Divine Law. This being, as it is, perfect, so it is impartial. The law is constituted of rights and duties. These derive from those. To enjoy rights without complying with the duties is the old utopian of the egoists, from where has resulted the confusion in which the Humanity has been debated through the centuries.

The men erected majestic temples to the Right. Jesus of the High, seeing that they, uselessly, agitated around an ideology vain and empty, came to Earth and erected on the top of Golgotha, a temple and an altar to the Duty, teaching and exemplifying that the Right is born of the Duty. Want to implement that without this, it's so puerile, as expected the germination of the grain that was not planted. School of the Right, unaccompanied of the School of the Duty, is the modern Tower of Babel, demanding for the clouds to reach the sky.

Supreme Justice: Causes and Effects

It is often said that there is no justice in this world. Mistake: here as after-life, in every part of the universal infinite, the Supreme Justice is accomplished in its plenitude.

The law is revealed between the causes and effects that result from those. Everything, therefore, that in this plan succeeds, where we are now, is the effect of proximate causes or remotes. Only with the eye of the reason we can see the splendors of the Justice. How, in general, everything here is judged perfunctorily, using only the senses, it is concluded that there is no justice on Earth. And so discourse the experts of the century: Justice is a fiction, an ideal if one wants, nothing it has, however, of real and positive. See what is happening around us: here, an exemplary husband, supporting his wife futile, capricious, not lovely and perjury; there, the reverse side of the coin: a docile wife, of good sense and dedicated to the home, suffering the convivial of a rude husband, disaffected and libertine. Over there, we see parents solicitous, sacrificing themselves for ungrateful and bad children who disdain and despise them. Alongside this framework pungent, we face with children gentle and respectful whose parents, machiavellian and vicious, neglect of their education and their future. Further ahead, we see the rich astute robbing the poor of good faith; the powerful industrial, in the use and enjoyment of favors and advantages iniquitous, exploring the consumers, contributing to the rising cost of life. Soon after, is the impostor triumphant, alongside the probity humiliated; is the virtue destroyed and the vice enthroned; is the offender unpunished and the victim defenseless; is the health and the vigor feasting in the excesses mundanes and the sickness groaning in the bed of agonies slow, interminable; is the genius to shine as a star of first magnitude in the blue of the firmament, and the imbecile being confounded with the powder of the streets through which wanders; it is the waste, the superfluous, the excessive luxury, the arrogant faust and the exciting pomps, together with the famine, with the misery, with the hunger and with the nakedness; is the plastic beauty, the velvety of rosy cheeks that remind the petals of the most delicate flowers, alongside repellent creatures covered with wounds and nasty pustules, or suffering from deformities that horrifying. It is, finally, the disconsolate tears together to the laughter impenitent, the pain and the pleasure, one beside the other. Where, then, the Justice?

This chaos, where everything seems confusing and obscure, it is precisely the expression of the indefectible justice that is accomplished. It is the expression of a splendid harmony, coming from all these disconcerting dissonance of the great orchestra of the life.

There are no victims in the middle of all these apparent anomalies. The body's eyes see victims, when the eyes of the soul does not work. Open these, the most perfect justice is revealed in the light of our reason. Close the eyes of the flesh and open the eyes of the Spirit: we will see in the victim of today the executioner from yesterday. The man is the lord of the future, but the slave of the past. Rescues at the present moment the debt of the past. We are of yesterday and we ignore, because our life on earth passes like a shadow, said Job. Our senses observe the detached part of the whole: that is the illusion. The wisdom of the Spirit, connecting the past to the present, includes the whole, the reality, the life in the amalgam of the multiple existences.

We are the architects of our destiny

What happens to us is precisely what should happen, and the whole Universe will not crush, without reason, the smallest ant.

We are the architects of our destiny. We bring with us, perfectly linked, the causes and their effects, which determine everything that happens to us, as the seed contains in its core, hidden by the tegument, the germs from which comes the tree with its branches, leaves, flowers and fruits.

The Spiritism does not use fantasies in order to make proselytes. Shows the truth as it is, because, as Jesus says, 'only the truth will make us free'.

What the man seeds - Paul said – that same will harvest. With God does not make collusion or arrangements, or negotiations. God is in the immutability of the law. To Him we owe gratitude, respect and obedience. Does not cancel the effects of the causes that we create, nor can we alter the natural course of the events that are related to us. Instead, we need to prepare ourselves to receive them, taking from the experiences of the present, the elements in order to form a better future.

And, being so, the inimitable Master advises us: "Seek first the kingdom of God and His justice, and everything else will be given to you in addition." This means that we must seek to know the Justice of God through the manifestation of Their laws, because only then we will decipher the 'riddles of life and of the destiny, in the part that concerns us'.

II - PROPERTY RIGHT. THEFT. (Ibid, 880 to 885 items)

Article 19 - The first of all the natural rights of the man is that of living. That's why no one has the right to attempt on the life of a similar or do anything that might compromise his corporeal existence.

Article 20 - The right to live gives to the man the right to gather what he needs in order to live and to rest, when no longer can work. But must do so in family, like the Bee, through an honest work, and do not add as an egoist. Some animals give him the example of this foresight.

Article 21 - What man gathereth by honest work is a legitimate property, that he has the right to defend. Because the property that is the fruit of work is a natural right, as sacred as that of to work and to live.

The desire to possess and the egoism

Article 22 - The desire to possess is natural, but when the man only wishes for himself and for his personal satisfaction, it is egoism. There are insatiable men who accumulate without benefit to anyone or just to satisfy their passions. The one who gathers by his work with the intention of helping his similar, practices the law of love and charity and his work is blessed by God.

The property truly legitimate

Article 23 - The property truly legitimate is that which was acquired without prejudice to others. The law of love and justice prohibits to be done to the others what we do not want to be done to us, and condemns, by that same principle, all means of acquiring that be contrary to it.

Right of Property and its limit

Article 24 - The right to property is without limits. All that is legitimately acquired is a property; but the human legislation is imperfect and, often, establish-

es conventional rights that the natural justice condemns. That's why the men reforming their laws as soon as the progress is realized, and that they may better understand the justice. What looks perfect in a century, in the next century is presented as barbarian.

24.1 - "The Right of Property. Theft "- Explanation of Rodolfo Calligaris in the book "The Moral Laws", Edit. FEB, 3rd edition, 1983, R. January, pgs. 173-176:

The Spiritist Doctrine teaches us that the right to live is the "first of all the rights of the man", and he has the right also, subsequently, to "accumulate goods that will allow him to rest when he no longer can work."

If all men were cautious and, instead of dilapidate their incomes in the vice and luxury, treat of forming a peculium with which to ensure the tranquility of their old age, the Society would not have to afford, as today happens, with the heavy onus of the maintenance of so many creatures that come to the end of their days in greater poverty, needed of roof, food, clothing, medicine, etc..

The desire to possess, in order to resguard himself of the uncertainties of the future, does not justify, however, the means that some men employ to get goods of fortune.

Legitimate property - says it the Spiritism – is only that which was obtained through 'honest work, without prejudice to anyone'.

Now, if we could investigate the origin of many fortunes accumulated in the hands of certain families, we would see, with horror, that are the fruits of robberies shameful, of infamous traffics and execrable crimes.

The time, however, sanctifies everything, so that, after a few generations, these properties become in "sacred and inviolable patrimony", defended with teeth and nails by the grandchildren and great grandchildren of the thieves, traffickers and criminals who had accumulated it.

Often, those fortunes are transferred by inheritance, the persons who requested, on the spiritual plane, the opportunity to return to the proscenium (theater) of the Earth in order to give them a noble application, providing, so, a reparation to those who initially acquired evil; reparation that, if made, would soften to them the remorse of conscience. Almost always, however, can not resist the fascination of the wealth and, far from corresponding to what was expected of them, let themselves be taken by the greed, looking for to increase, egoistically, that what they received. Then the statement of the Master, that "it is easier for a camel to pass through the fund of a needle than for a rich man to enter the kingdom of heaven" (Matt. 19:24).

In this world and in the degree of evolution that we are, the acquisition and the protection of private property should be and must be consecrated, because the ambition is, and not soon will cease to be, one of the strongest human sentiments, being, even, in incentive force of progress. To pretend that, in the short period, the man renounces to the personal interests in the name of an egalitarian ideal, is to ignore his nature and wait for the impossible. So much so, that the Soviet Union, where that democratic prerogative was proscribed, begins to admit that this measure is a mistake, being an obstacle to its development, preparing to review the matter, in order to reinstitute the property right, because it is the most powerful

stimulus to the productivity of the individual. (Today, year 2004, all that is already established in present Russia).

The best of what should be done it is not to confiscate the properties of anyone, but to improve our laws, creating conditions to increase the number of proprietors, through a more equitable distribution of wealth.

In the proportion that advances spiritually, the man comes to understand that, in the last analysis, nobody owns anything, because everything belongs to God, being all of us mere usufructuaries of earthly goods, since they can not follow with us, in any way, beyond the frontiers of death. Therefore, if the Providence deliver them to us, for a specified period, is not that we use for the benefit only familial, but that we learn to move them to the benefit of everyone, giving them a social function.

Sons that we are of the Heavenly Father and, therefore, joint heirs of the Universe, the day will come - although very distant – when, liberated, by merit, of the cycle of reincarnations in gross worlds like ours, and then we shall become pure spirits, having by home the soft and wonderful sidereal spheres.

It will be, then, with great self-pity that we will remember this phase of our evolution, in which so great is our attachment to some small pieces of muddy ground, and so desperate our fight for some colored pieces of paper, stamped at the House of Currency Stamping (house of the coin).

III - CHARITY AND LOVE TO THE NEXT - COMPLEMENT OF THE LAW OF JUSTICE - (Ibid, items 886 to 889)

Article 25 - The truest sense of the word charity, as Jesus understood it, is: "Benevolence to all, indulgence for the imperfections of others, pardon of the offenses."

Paragraph unique. Love and charity are the complement of the law of justice, because love to the next is to make him all good possible, that we would wish that were done to us. This is the meaning of the words of Jesus: - "*Love one to another as brothers.*"

The charity, according to Jesus, is not restricted to the alms, but includes all the relations with our similars, whether they are our inferiors, equals or superiors. It commands us to be indulgent, because we also need indulgence, and prohibits humiliating the unfortunate, as opposed to what is commonly practiced. If a rich man comes to us, we treat him with excess of consideration and attention, but if is one poor, it seems that we should not pay attention to him. How much more, however, his position is deplorable, more we should fear to increase his disgrace for the humiliation. The truly good man seeks to elevate the inferior to their own eyes, reducing the distance between them.

25.1 - "Charity" - Explanation of the Spirit Joanna de Angelis, in the book "Spiritist Studies", psychographed by Divaldo P. Franco, Edit. FEB 3rd. edition, 1983, pgs. 121-126:

Concept

Charity - virtue by excellence - is the highest expression of human feeling, on which basis the elevated constructions of the Spirit find firmness to develop ennobled activities in favor of all creatures.

Charity, alms and philanthropy: differences. Commonly confused with alms – that humiliating gift of what abounds and represents inutility - the charity exceeds, in any respect considered, the external donations with which is supposed in such activity to execute it.

Without doubt, it is valuable all gesture of generosity, when consubstantiated in opportune donation to whom suffers this or that affliction, mitigating him the physical exulcerations or renovating his courage, with which strengthen him to the redemptive activities.

However, the charity which is restricted to the transitory offerings, would often can be confused with philanthropy, this act of fraternal love and human, which identify certain men, when they designate large sums that are applied in works of unquestionable value, financing multiple sectors of the Science, of Art, of Hygiene, of Humanism ... Henry Ford, John Rockefeller and several other men of good were philanthropists emeritus, of whose contribution the humanity received services of inappreciable quality, that turned into relief to multitudes, distributing beneficial opportunities for countries and peoples of various regions of the Earth.

Vincent de Paul, Damien de Veuster, Joao Bosco and many others, however, have become apostles of charity, since nothing possessing between the transitory values of money or power, they offered treasures of love and fecundated, in millions of lives, the pollen of hope, of health, of joy of living, teaching shining example with which called multitudes of Spirits to the continuation of his ministry that neither the death could interrupt ...

The charity to be practiced nothing requires, and, yet, all offers. May be charitable the man who has nothing and is capable of loving until the sacrifice of his own life. While the philanthropist was exalted by the exceeding of what salutary uses, in the preservation of the good, in the edification of the beauty, in the maintenance of health.

To the legitimate charity is indispensable the faith, without which does not reach the transcendent purpose. Without doubt, to the application philanthropic it is sufficient a momentary impulse, a stimulant motivation, an explosion idealistic.

The charity is above all Christian and was always present throughout the life of Jesus, his insuperable disseminator and exponent, because He applied all His donations with the ineffable love, even when visited by impositive of energy.

The philanthropy, despite the valuable attribute of which is incorporated, is independent of the faith, is not characterized by the Christian sentiment, is irreligious, could be born in any individual, even among despots or extravagants, pretentious or usurpers, which means, already, advanced step of moral elevation.

While one is humble and is annulled, hiding the hand of assistance and recognizing not having done everything as should, the other can develop arbitrarily, receiving the prize from the gratitude and applause popular, adorned in the reward of the reference adulatory or immortalized in the statuary and in the monuments equally transitory ...

Ideal, however, would be the philanthropist reach the highest expression of his investment, culminating in the charity that transforms the own donor, as some have achieved.

Development: The Apostle Paul

The apostle Paul, the incomparable preacher of the eternal truths, better than anyone else, writing to the Corinthians his First Letter, in verses 1-7 and 13 of Chapter XIII, defined the charity in its maximum signification: "Even when I spoke all the languages of the men and the language of the own angels, if I do not have charity I will be as a bronze that sounds, or a cymbal tinkling; - even when I had the gift of prophecy, that penetrate all the mysteries, and had perfect science of all the things; still when I had all faith possible, until the point of moving mountains, if do not have charity, I am nothing. - And when I had distributed my properties to feed the poor, and had delivered my body to be burned, if I had not charity, it all of nothing would serve me.

"The charity is patient, is bland and beneficent; the charity is not jealous, is not temerarious or precipitated; is not full of pride, is not disdainful, not takes care of their interests; not be anxious or bitter about anything; does not suspect evil; not rejoices with the injustice, but rejoices with the truth; all supports, all believes, all expects, all suffers.

"Now, these three virtues: the Faith, the Hope and the Charity remain; but among them, the most excellent is the Charity."

And determined with incomparable wisdom, under superior inspiration, some among the various Charisms, by whose practice the Christian reaches the plenitude of peace, in the involving convulsion of the way by which evolutes, in the somatic body: of preaching and teaching the Christian truth - charity of the teaching; of the assistance to the poor and sick - the charity of the help; of the cure - charity for health ...

Charity and Spiritism

Based on the charity the unique resource, without which the man can not save himself, Allan Kardec penetrated the inexhaustible fonts of the Spirituality, making that the Spiritist Doctrine had as main objective the salvation of the Spirit, making it free, in definitive, of the constriction of the inferior reincarnations, in whose repetitions is complicated, for soon to eliminate the errors, and then to re-organize.

Through the complex meanders of the Spiritist Science, the investigator conscious and devoted culminates in the certainty indubitable of the indestructibility of life and of the immortality; through the very long lucubrations by the various trails of the Spiritist Philosophy understands the irrefutable logic of life, despite the apparent absurdities and aberrations of the Law, as in the face of the thousand interrogations of the destinies, facing the justice equanimous, impartial for all, to all providing the same resources of self-improvement with the recovery of the valuable treasures of the interior harmony; by the inter-relationship with the Divinity of 'Whom' approaches and to 'Whom' to relink, by the Religion with which is identified above of the exteriorities, and receives the benefit of the perfect communion, with which is being renewed and is enabled to the real happiness, indestructible and complete.

Although establishing the need for man to promote and to practice the charity material, necessary and of high signification, advocates the Spiritism, also and especially, by the charity moral, which requires best conditions to the Spirit,

therefore, more important, when calls the one who practices it to the own elevation, with which sublimates himself and consolidates interiorly.

In its execution does not get tired, is not exhausted, not complains, does not consider himself, all gives, more than he gives: gives himself!

Jesus, culminating His ministry among the men of the Earth, after the countless actions by the road of compassion and of the mercy, with which to all succoured and consoled, donated Himself, gave His life on the cross as sublime legacy of love, inextinguishable light of Charity that passed to clear out the millenniums of the future, since that moment.

Out Of Charity There Is No Salvation!

"My sons, in the sentence: 'Out Of Charity There Is No Salvation', are closed the destinies of the men in the Earth and in the Sky; in the Earth, because under the shadow of this flag they will live in peace; in the Sky, because those who had practiced it will find honor before the Lord. That emblem is the celestial lighthouse, the luminous column that guides the man in the desert of life, directing him to the Promised Land. It shines in the sky, as saint aureole, on the forehead of the elected and, on Earth, is found engraved on the heart of those whom Jesus will say: Pass to the right, blessed of My Father. Recognize them here by the perfume of charity that spread around them." (The Gospel According to Spiritism, Allan Kardec, chap. XV, item 10).

25.2 - "Love" - Explanation of the Spirit Joanna de Angelis in the book referred, in item 25.1 above, pgs. 157-161:

Concept - (Empedocles, Heraclitus, Socrates, Epicurus, Zenon, Plutarch Jesus)

Multiple, through the ages, have been the conceptualizations of the love. Varying since the grandiloquent exaltations to the sublimes ideals of the Humanity, has declined to the most degrading stages of sensuality ungoverned and criminal.

Inspiring religious wars, as devotion to God, or raising Nations against unfortunates aggressors, its message has transited from the explosions barbarous to the extremes of the sanctification.

For some it means the legitimate objective of the noble emotions of the sentiment elevated; for others it is grotesque impulse of the flesh, together with the ambition uncontrolled and the possession insatiable.

Empedocles, for example, motivated by the powerful vitality of love, defined it as being the "force which presides the order of the world", resulting, no doubt, on the conception that the Divinity is love, while the Creation results of an act of love.

Already Heraclitus, ignoring the transcendence of love, informed that the love has as stimulus the contrasts, without more significant consequences.

Socrates, in his doctrine 'Maieutics', distinguished it by the divine nature – that one unites everyone and everything - and by the vulgar expression - like corruption - one that bastardizes the men and beats them inexorably.

The 'hedonistic' doctrine of Epicurus, could not place it beyond the exigency of the physiological and sensual natures, making it animalized only.

Zeno took it by the ideal of beauty, that engenders the stoic force of the liberation of the senses more grosser, elevating the being.

Plutarch found in it the exteriorizations in the form of devastating passion as of ennobled fervor.

The modern thinkers of the lines 'utilitarians, the sensualists and existentialists' reduce it to the sexual appetite, affecting the balance of the genetical centers, and, stimulated by the idea of 'Freudian libido', do not make a honest distinctions between the factor eminently reproducer in the use of sex and the perversion of abuse, in the anesthetizing pleasure of the glandular impositions.

The saints, the heroes of abnegation, the apostles of Science, of the Art, of the Humanism and of the Faith, however, in it always found the 'elan' of ennoblement and the superior force that have sustained them in the enormous battles that have undertaken for the beauty, for the life, for the progress, for the aggrandizement of the men.

Jesus exalted it to the highest culmination, teaching it by the example and so reformulating of the ideals and the ethical concepts until then prevailing, calling on everyone to love each other, even in relations with the enemies and tormentors, because they are exactly the ones most unserved of the force persuasive and powerful of the love. With the dynamic of the love, He revitalized the human hopes and inaugurated an ideal kingdom of peace and fraternity, which, slowly, comes dominating the Earth, doing since now predict the possibility of happy and prosperous days for all creatures of the future.

The love, undoubtedly, is divine breath fecundating the life, because, without the love, the Creation would not exist. In the central vortex of the Universe the love has preponderant character as a force of attraction, cohesion and repulsion that keeps the overall balance.

Jesus and Love

How many preceded Him in the condition of Their ambassadors, understood His recommendation and some tried to live it. A lot who came later, under His inspiration, could exemplify Him. Was, however, He who reached it in the most pure exteriorization, making of all of their hours, words, thoughts and actions, acts of love.

Developing the repugnance of brutality, to manifest itself by the violence of the force and through the villainy of corruption, His life is a response to the winners-losers in themselves, keeping unaltered serenity, with absolute disinterest for the illusions of the physical transitoriness, in such a manner characteristic and real that reformulated the current code and restructured the thought of the future days.

He loved the unloved without worrying about the persecutors of the weak, who are also weak in themselves. Loved the losers without fear of their enslavers, in their turn slaves of other lords, who can be: passions, positions or temptations.

And, when He installed the primacy of love on Earth, left Himself to be crucified in order to fertilize the soil of the souls with is sacrifice, as to say that in love are found the beginning and the end of everything and of all creatures.

"The love is of divine essence and all of you, from the first to the last, have, in the deep of your hearts, the spark of that sacred fire. It is a fact, that you already have been able to prove many times: the man, for more abject, vile and criminal that be, votes to a being or to any one object, living and ardent affection, to the proof of all that tends to diminish it and that reaches, not rare, sublime proportions." (The Gospel According to Spiritism, Allan Kardec, chap. XI, item 9).

Pardon and Love for the Enemies!?

Article 26 - Jesus still taught: "Love your enemies." However, a love for our enemies is not contrary to our natural tendencies, and the enmity does not come from a lack of sympathy among the spirits?

- Without a doubt one can not have, to the enemies, a tender and passionate love. And that's not what He wanted to say. Loving the enemies is to forgive them and pay them the evil with the good. This is how we become superior, by the vengeance we place ourselves below them.

26.1 - "Love your enemies" - "Pay the evil with the good" - Excerpt evangelical and commentary of Kardec on the Gospel According to Spiritism, Ch XII, items 1 - 4:

"You have heard what was said: You will love your neighbor and will bore to your enemy. But I say unto you, Love your enemies, do good to the one that hate you, and pray for those who persecute and calumniate you, in order to be sons of Your Father, that is in heaven, Who makes His sun rise over good and bad, and come rain over the just and the unjust. Because if you love only those who love you, what reward will have you? Do not make the publicans also so? And if you salute only your brothers, what do you make in this of special? Do not make also so the Gentiles? - I say to you that, if your justice will not be greater and more perfect than that of the scribes and pharisees, you will not enter in the Kingdom of the Heavens "(Matthew V: 20, 43-47).

If the love of neighbor is the principle of charity, to love the enemies is its application sublime, because this virtue is one of the greatest victories conquered over the egoism and the pride.

However, we generally are mistaken about the meaning of the word 'love', applied to this circumstance. Jesus did not understand, by saying these words, that one must have by the enemy the same tenderness that has for a brother or a friend. The tenderness presupposes confidence. However, we can not have confidence in who we know that wants us bad. One can not have with him the effusions of the friendship since it is known that he is capable of abusing of them. Among individuals who suspect of each other, there can not be impulses of sympathy existing between those who commune the same thoughts. One can not, finally, to have the same satisfaction to find an enemy, that has with a friend.

‘This sentiment, on the other hand, results from a physical law: of the assimilation and repulsion of the fluids. The malevolent thought emits a current fluidic that causes painful impression; the benevolent thought involves us in a agreeable effluvium. Thus the difference of sensations that one experiences, at the approximation of an enemy or of a friend. Love the enemies can not, therefore, signify that one should not make any difference between them and their friends. This precept seems difficult and even impossible to practice, because, falsely, we

suppose that it prescribes that we should give to some and to others the same place in the heart. If the poverty of human language obliges us to use the same word in order to express different forms of feelings, the reason must make the necessary differences, depending on the cases.'

To love the enemies is not, therefore, have an affection for them, which is not natural, since the contact of an enemy makes the heart beat of an entirely different manner than of a friend. But it is not have for them hate, or rancor, or desire for vengeance. Is to forgive them 'without second intention and unconditionally', for the evil that have done to us. It is not oppose any obstacle to reconciliation. It is to wish them the good instead of the evil. It is be glad instead of boring us with the good that reaches them. It is to extend them the helpful hand in case of need. It is to abstain, 'by words and actions', of everything that might prejudice them. It is, after all, pay them, in everything, the evil with the good, 'without the intention of humiliating them'. Whoever does so, satisfies the conditions of the commandment: 'Love your enemies'.

Desire for revenge: the hate and the rancor lower the man

To love the enemies is an absurd to the unbelievers. The One for whom the present life is all, only sees in his enemy a pernicious creature, to disturb his peace, and of which only the death can liberate. Therefore, the desire for revenge. There is no interest in forgiving, unless to satisfy his pride in the eyes of the world. To forgive, still even seems to him, in certain cases, a weakness indignant of his personality. If not revenges, however, nor for that ceases to keep rancor and a secret desire of doing the evil.

For the believer, and even more for the spiritist, the way to see is entirely different, because he turns their eyes to the past and the future, between which the present life is only a moment. He knows that by the very destination of the Earth, should find in it men evil and perverse; that the evils to which it is exposed are part of the proofs that must suffer. The point of view in which is placed makes the vicissitudes less bitter, whether they come of the men or of the things. 'If he does not complain of the proofs, should not complain too of those who serve as instruments.' If, instead of lamenting, thanks God for experiencing them, "must also thank the hand that offers him the opportunity to show his patience and his resignation." This thought provides him naturally to the pardon. He feels, moreover, that the more generous is, more is increased to their own eyes, and further away is found of the reach of the darts of his enemy.

The man who occupies a high position in the world, does not consider himself offended by the insults of those who look like his inferior. So it happens to every one who rises, in the moral world, above the humanity material. Understands that the hate and the rancor would become him vile and lower; to be superior to his adversary, then, must have a soul more noble, greater and more generous.

Alms

Article 27 - The man reduced to begging is degraded moral and physically: he brutalizes. In a society based on God's law and in the justice, must provide the life of the weak, without humiliation to him. It must be ensured the existence of those who can not work without leaving them at the mercy of chance and of the good will. A man of good, who understands the charity according to Jesus, goes to meet the disgraced, without waiting until that he extends his hand.

The True Charity

Article 28 – The true charity is always good and benevolent, as much is in the act or in the manner of doing it. A service provided with delicacy has a double value; if done with pride, the necessity can do it accepted but the heart little will be touched. It is necessary to distinguish between the alms itself from the beneficence. The most needed not always is who asks; the fear of humiliation retains the true poor, that almost always suffers without complaining. Is to this that the man truly human knows attend without ostentation.

IV - MATERNAL AND FILIAL LOVE (Items 890-892)

The Love: This is All the Law!

Article 29 - The maternal love is a virtue and an instinctive feeling, common to men and animals. The nature gave to the mother a love for the sons, in the interest of their conservation, but in the animals that love is limited to the material needs; ceases when the care becomes useless. In the man it persists throughout life and includes a devotion and an abnegations wich constitute virtues; survives even to death itself, accompanying the son beyond the grave.

Mothers who hate their children

There are mothers who hate their children, often from birth: is sometimes a proof chosen by the Spirit of the child or an expiation, if he had been a bad father, bad mother or bad son in another existence. In all these cases the bad mother can only be animated by an evil spirit, who seeks to create difficulties for the spirit of the child, for to him to fail in the proof chosen. But this violation of natural laws will not go unpunished and the Spirit of the child will be rewarded by the obstacles which has overcome.

Children who cause disgusts to the parents

When the parents have children who cause them disgusts, are not excusable for not having for them the tenderness that they would have in contrary case, because it is a responsibility that was attributed to them, and their mission is to make all efforts in order to lead them to the good. On the other hand, these disgusts are often the result of the bad customs that the parents left their children follow since birth. Harvest, therefore, what they sowed.

Love each other, this is all law, divine law by which God governs the worlds. The love is the law of attraction for the living beings and organized, and the attraction is the law of love to the inorganic matter.

Unique paragraph - The Spirit, whatever the degree of advancement, his situation as reincarnated or in the erraticity, is always located between a superior who guides and perfects him and an inferior face whom has equal duties to comply. Therefore be charitable, not only of this charity which induces you to take out a obol of the pocket, which coldly thrown to whom dares to ask you, but go to the encounter of the occult miseries. Be indulgent to the errors of their similars. Instead of despising the ignorance and the vice, instruct them and moralize them. Be affable and benevolent to all those who are their inferiors, be even with the infimum beings of the Creation, and you will have obeyed to the law of God.

29.1 - "Responsibility of spouses to each other and to the children" - Explanation of the Spirit Emmanuel in his book "The Comforter", publisher

FEB 19th. edition, 1998, psychography of Francisco Cândido Xavier, pp. 113-116, 188-191 items:

How must proceed the spouses to fulfill well their duties?

The marriage most often on earth is a difficult proves, but redemptive. The spouses, determined to fulfill their divine obligations, should observe the maximum attention, respect and mutual affection, concentrating both at home, whenever there is a danger threatening their domestic happiness, because in the prayer and in the spiritual vigilance will always find the best defenses.

At home, often when one of the spouses astrays, the task is of fighting and painful tears; however in the sacrifice, every soul is sanctified and is illuminated, becoming in a model in the sacred institution of the family. In order to reach the patience and the domestic heroism, it is essential the most entrenched faith in God, taking as a divine mirror the exemplification of Jesus in His apostolate of abnegation and pain on the face of the Earth.

What should do the terrestrial mother in order to fulfill their evangelical duties, leading the children to the good and to the truth?

In the domestic ambient, the maternal heart must be the divine exponent of all spiritual comprehension and of all the sacrifices for the peace of the family. Inside this sphere of work, in the holiest task of personal renunciation, the Christian woman lights up the true light for the way the children through life.

The maternal mission is summarized in always give the love of God, the Father of Infinite Goodness, Who puts at the mothers' heart the the sacred essence of life. In the labors of the world, there are those who are taken by the egoism of the particularist ambient; however, it is necessary awaken in time, in order not to vitiate the font of tenderness.

The terrestrial mother must understand, before of all, that their children are, primarily, children of God. From childhood must prepare them for the work and for the fight that await them. Since the firts years should teach the child to escape from the abyss of freedom, by repairing their attitudes and mental positions, because that is the most favorable occasion for building the bases of a life.

Should feel the children of other mothers as if they were their own, without keeping, in any way, the false understanding that their children are best and more higly endowed than the others.

Will teach the purest tolerance, but will not disdain the energy when necessary in the process of education, recognizeed the heterogeneity of tendencies and the diversity of temperaments. Will sacrifice herself of all modes within her reach, without breaking the standard of spiritual greatness of her task, for the peace of the children, teaching them that all pain is respectable, all edifying work is divine, and that all waste is grave fault.

Will teach them the respect to the misfortune of others, in order to be equally sustained in the world, at the hour of bitterness that awaits them, common to all the incarnated Spirits. In the problems of pain and labor, of probation and experience, should not give reason to any complain of their children, without meticulous and disimpassioned examination of the questions, raising their feelings to God, without letting them to remain in the futility or in the moral prejudices of the transitory situations of the world.

Will she be at home the good counsel without partiality, the stimulation of labor and the source of harmony for all. Will search in the pious mother of Jesus the symbol of the Christian virtues, transmitting to who surround her the sublime gifts of the humility and perseverance, without any preoccupation for the ephemeral glories of the material life.

Complying this program of evangelical effort, in the hypotesis of failing all their dedications and renounces, compete to the uncomprehended mothers to deliver the fruit of their labors to God, ignoring any judgement of the world, because the Father of Mercy will know to appreciate their sacrifices and will bless their penalties in the sacred institute of family life.

When the children are rebels and incorrigible, impermeable to all educative processes, how should the parents to proceed?

After moving all the processes of love and energy into the work of educational orientation of the children, it is just that those responsible for the familiar institute, without interruption of the dedication and sacrifice, expect the manifestation of Divine Providence for the clarification of the incorrigibles children, understanding that this manifestation should arrive through the pains and acerbic proofs, in order to plant them, successfully, the field of comprehension and of the feeling.

How can parents wake up in the intimacy of the rebel son the sacred notions of duty and obligations to Almighty God, whose children we are?

After exhausting all resources to the benefit of children and after the sincere practice of all the amorous and energetic processes for their spiritual formation, without any success, it is necessary that the parents estimate in these adult children, who did not assimilate the word and the exemplification, the brothers indifferent or hardened of his soul, complice of the delinquent past, that is necessary to deliver them to God, in order they are naturally worked by the sad and violent processes of education of the world.

That is why, in certain circumstances of the life, it is necessary that the parents are covered with supreme resignation, recognizing in the suffering that pursues the children, the manifestation of a superior goodness, with its hidden burin, consisting of sufferings, remodels and improves toward the spiritual future.

29.2 - "The Mothers" - Explanation of Dora Incontri in his book "The Education According to Spiritism", Editions FEESP, St. Paul, first. edition, 1997, pp. 85-88:

Since the world is world, the woman's heart has contributed to the progress of humanity. But by the predominance of men in the history of civilization, the feminine figure has not always received the honors and recognition due. We do not say with this that the paternal mission is not important, and that the mother should occupy the predominant place in the Education of the children. The division of responsibilities must guide the educational function in the family. Nor we affirm that all mothers are models of maternity and solicitude, because the failure in this function is very common and evident in our deficient planet. But the fact that until recently the men in the History have exercised a tyrannical power over the woman, denying her participation in the external world, has made that the majority of men committed much more errors and falls than the Spirits who are reincarnated predominantly in the female sex. It is true that the woman can often dom-

inate by the perfidy, by the intrigue, by the sensuality and then becomes worse than the man.

Moreover, we know, by the Spiritist Doctrine, that we can and must reincarnate sometimes as a man, sometimes as a woman, in order to develop our Spirit in an integral manner, acquiring experiences of both sexes. It is a law of life. But we have also observed that the Spirits in our stage of evolution tend to reincarnate long in a same sex, possibly to repeat experiences and fix certain psychological traces, which in one only existence would not be possible to acquire. Thus, several cases in which are known multiples incarnations of one Spirit, the predominance of one sex is constant. This may also represent a certain repugnance of the own soul in return in the opposite sex - which implies a preconception, and the Spirits still not clarified have preconceptions. But there are also those who changed sometimes over the last centuries. Important add that this change does not necessarily result in homosexuality, which can have many other causes. If a Spirit changes of sex and chooses this way is why not accepted the change. This is a form of voluntary fixation in an anterior incarnation, but not an inevitable consequence of the sex change.

Face of these facts, we can say that many women were several times women in our world and having lived constantly in a situation worse than the men, have developed, many of them, a capacity for sublimation and renunciation, absent in the most of the characters predominantly masculines. With this we are not justifying the oppression. Quite to the contrary, we combat ardently every form of dominion. But it is of the Law that those who more suffer, more evolve, and those who exercise an illegitimate and violent power, more get into debt and compromise themselves in the evil. There are feminine Spirits extremely hardened, but they are on a smaller scale than the Spirits who were men.

In addition to this historical factor - that the woman probably on many occasions has developed more morally than the man, we still have to consider the special connection that exists between the mother and the child. Man and woman participate biological and spiritually in the conception of the carnal body, which should serve as home for the Spirit back to Earth. But the woman carries him in her abdomen, and in doing so not only contains the physical body in development. During the pregnancy, as it is in fluidic and mental symbiosis with the reincarnating soul. In the process of reincarnation, the Spirit that comes back, somehow enters the mother's womb, because sleeps along the embryo. At birth, is not only his physical body that comes to light, but his Spirit, already incarnated in the new body.

Because of this intimate communion of body and spirit, between mother and son, it establishes a natural connections and strong, that surpasses all other types of affective and biological link in the human species. On this natural basis, can rise an unlimited love and savior. In women of feelings still inferior, this love is ferocious and possessive, unbalanced and rude. In a hardened Spirit, the maternal impulse may even be denied. But how much more the Spirit evolves, more purifies the maternal love and when it reaches its most sublime degree, that love can in fact redeem. And in its highest plane, the maternal love is not directed exclusively to the Spirits who have already been children of a certain soul. She extends it to all the humanity.

When a woman exercises the maternity, is realizing the creative power, the power of life, which is the inheritance of God. If she can elevate her sentiment at the high of this gift, her power of regeneration is very great. Therefore, all Spirit must also be reborn woman, because this is an experience and learning that can not be done in a masculine body, at least on our planet – we do not know how is in other worlds.

From most mothers we know nothing, since passed in the world collaborating in silence in the divine work, but we have news of the mothers of some men who, in turn, have had important missions for humanity. Would have fully complied with their mission, if they had not found the maternal support?

Socrates, the greatest philosopher of all times and a precursor of Christianity, said to have learned from his mother the office of a midwife. Only that his mother was a midwife literally, and he practiced a spiritual parturition: helping people conceiving ideas more just about life.

Augustine took irregular and uncertain life, involved in various erroneous doctrines until the prayers and efforts of his mother, Monica, convinced and exemplar Christian, could convert him, finally, to Christianity and conduct him to a purer life. The passages about his mother, in his famous book, *The Confessions*, are of the most beautiful ever written by filial love.

Francis of Assisi, Spirit delicate and full of light, apparently received the support of his mother, Picca, to throw himself into the way of the mission that brought him to Earth. Without mention the cooperation of another feminine Spirit in his task: Clara.

Pestalozzi, orphan of father very early, due his education to two courageous women, her mother and her governess, Babel, which strongly marked his existence.

Kardec also certainly had a great connection with her mother: she herself took him to Iverdon, to study with Pestalozzi, who refers to Madame Rivail in his correspondence. Later, when already dedicated to the spiritist work, Kardec confesses in 'Posthumous Works', that dreamed frequently with the mother giving him consels.

Priest Flanagan, the great educator Irishman, who acted in the United States, said that his biggest inspiration, in pedagogical practice, had been that of her own mother.

Gandhi, the Spirit most evolved of the twentieth century, had close connection with the mother, whose moral ascendancy - even from a distance – helped him a lot, during his stay in England, in contact with the Western temptations.

Next to even Jesus, the most sublime Spirit that ever has passed in the planet, we see the soft and illuminated figure of Mary. Had he, Spirit perfect, found bratroy conditions to submit to the sacrifice of coming to habit a body of flesh, if He had not an affinity with the mother, if She was not at His height? The intuitions that Mary had before His birth, the prayer that pronounced in the presence of her cousin Elizabeth and all the preparation that preceded the coming of the Master, show how much she (along with Joseph) was conscious of the divine plan. With the passing of the centuries, the figure of Mary was transcending from simple coadjuvant in the life of Jesus, to reach the title of mother of the humanity.

Her spiritual emanation regenerates many souls, because her maternal love touches the fibers of the most hardened Spirits that, in some moment of their lives, always had a mother who snuggled them and whose memory illuminates again their hearts. For a humanity still so unhappy and sinful, a maternal Spirit of this magnitude is a stimulus to the recovery of many, by the atavism that the man guards in relation to the maternal care and by the amorous influence vibratory, which expands the mother of Jesus of herself.

29.3 - "Filial Piety" - Explanation of Kardec in "The Gospel According to Spiritism", Chapter XIV, Item 3:

Honor thy father and thy mother, that thou have a dilated life upon the land that the Lord thy God hath to give. (Decalogue, Exodus XX: 12.) "

The commandment "Honor thy father and thy mother" is a consequence of the general law of charity and of love to neighbor, because one can not love the neighbor without loving the parents; but the imperative to "honor" implies a duty more to them: that of filial piety. God wanted to demonstrate, then, that to the love is necessary to add the respect, the esteem, the obedience and the condescension, which implies an obligation to comply to them, in a manner so even more rigorous, all that the charity determines towards the neighbor. This duty extends naturally to people who are in the place of the parents, and whose merit is far greater, how much the devotion for them is less obligatory. God always punishes rigorously all violation of this commandment.

Honoring father and mother is not only respect them, but also assist them in their needs; provide them the rest in the old age; surround them with solicitude, as they did for us in childhood.

It is especially to the parents without resources that one demonstrates the true filial piety. Would satisfy this commandment those who judge do much, when give to them what is strictly necessary, in order they do not die of hunger, while they themselves does not deprive of anything? Relegating them to the worst room in the house, not only to leave them on the street, and reserving for themselves the best rooms, the most comfortable? And still well when all this is not done reluctantly, with parents being required to pay what rest of their lives with the burden of housework! It's then just that old and weak parents have to serve children young and strong? The mother would have charged them the milk, when they were still in the cradle? Would have, by chance, counted their sleepless nights, when they became sick, their steps to provide them with the necessary care? No, it is not only the strictly necessary that the children must give to their parents poor, but also, as far as they can, the small joys of the superfluous, the kindnesses, the tender care, which are only the interests of what they received, the payment of a debt sacred. That, only, is the filial piety accepted by God.

Unfortunate, therefore, one who forgets his debt to those who supported him in childhood, those who, with the material life, also gave him the moral life, and frequently imposed to themselves hard privations to assure him the well-being! Poor ungrateful, because he will be punished by ingratitude and abandonment, will be hurt in their most precious affections, 'sometimes from the present life', but certainly in another existence, in which will have to suffer what made others suffer!

Some parents, indeed, neglect their duties, and are not for the children what they should be. But is to God that competes punishing them, and not to the children. It is not their right censoring them, because probably they themselves are guilty and deserve those parents as they are. If the charity establishes as law that we must pay the evil with the good, to be indulgent with the imperfections of others, not speak evil of the neighbor, forget and forgive injuries, and to love even the enemies, how much this obligation is even greater in relation to parents! The children should, therefore, taken as a rule of conduct to the parents, the precepts of Jesus in relation to the neighbor, and remember that any malpractice in relation to outsiders, becomes most reprehensible to the parents. Must remember that what would be in the first case only one missing, can become a crime in the second, because in this, to the lack of charity joins the ingratitude.

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V – THE LOVE, THE MORAL EDUCATION AND THE IMPROVEMENT OF THE GLOBE

Article 30 – There is no men reduced to beggary for their own fault?

- Certainly. But if a good moral education had taught them the law of God, would not have fallen in the excesses that took them to the loss. Depends on it, especially, the improvement of the globe.

30.1 - "The Law of Love" - Explanations of the Spirits Lazarus, Fenelon and Samson in the book "The Gospel According to Spiritism", Chapter XI, items 8-10:

The love summarizes the whole doctrine of Jesus, because is the feeling for excellence, and the feelings are the instincts elevated to the height of the progress made. In his starting point, the man only has instincts; more advanced and corrupted, has only sensations; more instructed and purified, has feelings; and the love is the refinement of feeling. Not the love in the vulgar sense of the term, but this interior sun, which collects and condenses into its ardent focus all the aspirations and all the revelations superhuman. The law of love substitutes the personality by the fusion of the beings and extinguishes the social miseries. Happy is the one who, rising above the humanity, love with great love their brothers in suffering! Happy is the one who loves, because does not know the anguishes of the soul, nor of the body! Their feet are light, and he lives as transported outside himself. When Jesus spoke the divine word - love - made the peoples trembling, and the martyrs, inebriated of hope, went down to the circus.

Love and Reincarnation

The Spiritism, in turn, comes to pronounce the second word of the divine alphabet. Stay alert, because that word raises the gravestone of the empty tombs, and the 'reincarnation', winning the death, reveals to the man dazzled his intellectual patrimony. But it is no longer to the tortures that it conducts, but to the conquest of his being, elevated and transfigured. The blood rescued the Spirit, and Spirit must now to rescue the man of the matter.

It is said that the man, in the beginning, has only instincts. The one, therefore, that the instincts dominate, is closer to the starting point than of the target. To advance toward the target, it is necessary to win the instincts in favor of the feelings, that is, to improve them, suffocating the latent germs of matter. The in-

instincts are the germination and the embryos of the feelings. Bring with them the progress, as the acorn hidden the oak. The beings less advanced are those which, liberating slowly from its chrysalis, remain subjugated by the instincts.

The spirit must be cultivated as a field. Any future wealth depends on the current job. And more than to earthly goods, he will guide you to the glorious elevation. It is then that, understanding the law of love, that unites all the beings, in it will seek the soft pleasures of the soul, which are the prelude of the celestial joys.

The love, the egoism and the moral improvement of the human race

The love is of divine essence. From the highest to the humblest, all of you possesses, in the deep of heart, the spark of that sacred fire. It is a fact that you have been able to observe very often: the man most abjet, most vile, the most criminal, has for a being or for any object, a living and ardent affection, above of all the vicissitudes, often reaching heights sublime.

It is said by a being or any object, because there are among you, people who dispenses treasures of love, that overflow of their heart, to the animals, plants, and even to the material objects. Species of misanthropes lamenting of the Humanity in general, resisting to the natural tendency of the soul, which seeks around her affection and sympathy. Lower the law of love to the condition of the instinct. But do whatever they want, they can not suffocate the germ vivacious that God has placed in their hearts, in the act of creation. This germ develops and grows with the morality and intelligence, and although often compressed by the egoism, is the font of the holy and sweet virtues that constitute the sincere and durable affections, and that help them transpose the route rugged and arid of the human existence.

There are some people to whom repulse the proof of the 'reincarnation', by the idea that others will participate of the affective sympathies of which they are jealous. Poor brothers! Your affect makes you egoists. Your love is restricted to a narrow circle of relatives or friends, and everyone else for you are indifferents. Well, in order to practice the law of love, as God wants, it is necessary that you come to love, little by little, and indistinctly to all your brothers. The task is long and difficult, but will be realized. God wants it, and the law of love is the first and most important precept of your new Doctrine, because is it that must one day kill the egoism, in any respect under which it is presented, because besides the personal egoism, there is the family egoism, of caste, of nationality. Jesus said "Love your neighbor as yourself"; well, what is the limit of the neighbor? Will be the family, the sect, the nation? No: it is all the Humanity! In the superior worlds, is the mutual love that harmonizes and directs the advanced Spirits that inhabit them. And your planet, destined to a progress that approaches, for its social transformation, will see its people practice this law sublime, reflection of the Divinity.

The effects of the law of love are the moral improvement of the human race and the happiness during the earthly life. The most rebellious and the most vicious should reform themselves when they witness the benefits produced by this principle: "Do not do to the others what you do not want that the others do to you, but do, on the contrary, all good you can."

Do not believe in the sterility and the hardening of the human heart, which will cede, even discontented, to the true love. This is a magnet to which he can not resist, and its contact vivifies and fecunds the germs of that virtue, which are la-

tent in your hearts. The earth, the home of exile and proofs, will then be purified by this sacred fire, and in it will practice the charity, the humility, the patience, the abnegation, the resignation, the sacrifice, all those virtues daughters of the love. Don't be tired, therefore, of listening to the words of John the Evangelist. You know that, when the illness and the old age interrupted the course of his preaching, he repeated only these sweet words: "My little children, love to each others!"

Dear Brothers, use with profit these lessons: its practice is difficult, but from them gets the soul immense benefit. Believe me, do the sublime effort: "Love each others," and you will see very soon, the Earth modified to become a new Eliseus, where the souls of the just men will come to enjoy the merited repose.

30.2 - "The Spirits' Book and The Education" - Explanation of José Herculano Pires in his book "Pedagogy Spiritist", Editor J. Herculano Pires, 2nd. edition, Belo Horizonte, 1994, pp. 79-84:

The first characteristic of 'The Spirits' Book', not always perceived, is its didactic form. If Kardec was not a teacher, accustomed to the discipline of Pestalozzi, the Spirits of the Lord would not have obtained, on Earth, one so pure reflex of their thoughts. But Kardec's didactic in this book is not limited to the technique of teaching. It is didactic transcendent insufflated by the spirit, which comes closest to the 'Magna Didactics' of Comenius than the technical manuals of our days.

The Spiritist Education flows from this book as a water from the source: spontaneous and necessary. Soon in the 'Introduction' we have an example of this. It is not only an introduction to the work, but to the Spiritist Doctrine. Instead of a justification and an explanation of the book, we have an opening to an understanding of all of its contents and even of the position of the Spiritism in the vast panorama of culture on earth, covering the areas until then conflictives of the Knowledge and establishing connections indispensable between them. Yes, indispensable, because the conflict between the cultural areas was the biggest obstacle to the global comprehension of the man that the Spiritism presented.

Even now, today, Prof. Rhine signaled the existence of several conflictive anthropological conceptions: the religious or theological, the scientific or materialist, the philosophical materialist or spiritualist, and so on. (See 'The New World of Mind', of Rhine). What the Parapsychology proposes to do, more than one hundred years later, Kardec had already made with 'The Spirits' Book'. If the scientists did not perceive it, the spiritists around all the world have benefited with the new 'gestaltic' conception and took care to propagate it.

It would be enough to show and to prove that the didactic of Kardec, in this work, has transcended the limits purely didactic, in order to reach pedagogical dimensions. We could not say that 'The Spirits' Book' is a treaty of Pedagogy, because its specific objective is not the Pedagogy. But it is evident that this is a veritable manual of Education, in the widest and elevated sense of the term. Its explicit objective is to teach and to educate. The teaching points out from the first lines and develops until the last, without solution of continuity. But this teaching is not limited to the transmission of technical data of cultural informations objectives. On the contrary, it projects itself beyond these data and takes the student to the pedagogical field of the moral and spiritual formation. When finished its reading, the student attentive and perspicacious acquired new knowledge, but conquered, mainly, a new conception of the man, of the life and of the Universe. And more

than that, realized the design of his own existence, which is the harmony of his being with the Supreme Being: God.

Mr. Sanson, materialist, reading this book returns to spiritualism and is reunited with God. The ways of faith were obstructed to him by the barrier of the lack of logic religious, but 'The Spirits' Book' will show him that among the ways to God that of the reason was the most secure. This concrete and historical example, referred by Kardec himself, shows us the connection of cultural areas. Sanson illustrates this connection, like so many others will do later, on reaching the faith by reason.

We can say that in Education, according to the known proposition of Kerchensteiner, the Didactic is the field of objective culture and the Pedagogy, covering naturally that one, is the field of subjective culture. More than one hundred years before Kerchensteiner make this proposition, Kardec had already successfully used it in the elaboration of 'The Spirits' Book'. It could be argued that this was not a realization of Kardec, but of the Spirits. We should remember that the organization of the book, and even its construction in the production of the text, through the questions that provoked the spiritual answers, were under the responsibility of Kardec. In this prodigious elaboration, the Spirits contributed with the raw material, but Kardec was the artisan patient and lucid, clarified and capable.

The Kardec's preoccupation with the words, for example, reveals the care of the teacher terrain who has to apply the terms precisely in order to make himself understood. The Spirits do not care about it, as many times said to the master, because what interested them was the thought and its intrinsic meaning, its substance. But Kardec was incarnated - was the man in the world - and for that reason attentive to the problems of the world. We see it in the Introduction as he, soon from the start, search and get clearly define the terms, so that "the ambiguity of the words" do not take the reader to dangerous confusions or taking the possible exegetes to interpretations misleading.

The 'Summary of the Doctrine of the Spirits', which we find in the Introduction, is another proof of the personal work of Allan Kardec, and of the manner in which he knew to put the Didactic in function of the Education, coming together with the Pedagogy not only as a teaching instrument, but mainly as a pedagogical function. A careful and meditated reading of this summary, would be sufficient to clarify a reader really interested in the subject and predispose him to the interior renovation. In this sense, we can say that Kardec realized the dream of Pestalozzi: gave to the world a live form of teaching that, at the same time, informs and forms, instructs and moralizes. The pedagogical dynamic of 'The Spirits' Book' would have prevented the distortion of the Education through the educational pragmatism, perhaps if the pedagogues of the twentieth century had faced it exempt of prevention, and the scientists, in the most part, had not left to get drunk by the theories materialists.

The Spiritist Science: The Divine Revelation and The Human Revelation

The teaching of 'The Spirits' Book' constitutes the transmission to learners of new data about the man, the life, the nature and the Universe that the Spiritist Science was able to obtain through the research, of the observation and of the revelation. The problem of revelation, which raises suspicions and objections in the

scientific area itself, is explained in a didactic manner. Until Kardec the Revelation was divine and only divine, and was written just as we did, with initial capital letter. From it originated the Theology, the Science of God ... made by the men. From Kardec the situation is different.

Descartes, inspired by the Spirit of Truth had already demonstrated in the seventeenth century that to the Divine Science, coming from the Revelation, were opposed the human sciences, coming from the reason. Kardec went further and demonstrated the existence of two types of revelation: the divine and the human. The Spiritist Science is presented as a product of the conjugation of these two forms. On one side we had the divine revelation made by the Spirits, to another, the human revelation made by the men. Every scientist able to discover new natural laws is a revelator, because in truth 'reveals' a hidden reality. The Spiritist Science fused the divine revelation with the human revelation. The Spirits revealed in general, the men in the particular.

Let's take a concrete example. The Spirits revealed to Kardec that many Spirits did not know that had died. Kardec was surprised and questioned this fact of the revelation. But to clarify the problem turned himself to the research, and it showed him that the Spirits had reason. Kardec could have supported on presuppositions of the spiritual tradition, including of the Jewish tradition about it, but he did not proceed so, because his scientific criterion required the objective confirmation of the facts. Who wants to consult the collection of the 'Revue Spirite' on the subject, will see how Kardec could to objectify this subjective problem to the question of the detachment of the spirit during sleep, with the problem of the obsession and also with the problem of the existence of the spiritual body (perispirit) and so on.

The very existence of God and the question of His immanence and transcendence, inaccessible to the Science, according to the Kantian thesis, Kardec subjected to observation and to logic. After him, the Prof. Ernesto Bozzano suggested the possibility of God-ether, but Kardec had not fixed to the field of physical laws, using the principle of cause and effect and establishing the spiritist principle of that: "every intelligent effect has an intelligent cause."

The idea of evolution had infiltrated in Science and Philosophy since the eighteenth century. Kardec received it from the Spirits, but also subjected it to observation. In the case of man's evolution, yet submitted it to the search through the mediunity, and was able to demonstrate its reality in a positive manner.

So the data of the 'new science', which Kardec called of 'science of the spirit', offered a new conception of the man and of the world, that had to be taught to the Humanity. The transmission of these data was due to the didactic of Kardec in 'The Spirits' Book'.

The new man: Spiritism and Christianity

This volume of new informations that opened new perspectives for the human future, Kardec, the pedagogue and teacher, submitted naturally to the pedagogical control of the formation of the new man. It appears then, precisely at this point of the spiritist process, the necessary connection (it being understood the necessity of more rigorous logical sense) of the Spiritism with the Christianity. Jesus had also proceeded so. Offered to the men new informations about their nature and about the nature of the Universe, proving through practical demonstrations the

reality of His teaching: the spiritists facts contained in the Gospels, the physical phenomena produced by Him, the phenomena of materialisation and transfiguration or apparitions tangible (such as in the Mount Tabor and those occurred to Him even after death).

On the other hand, relying on these data, Jesus affirmed the need of the transformation of the 'old man in new man' and had applied His pedagogy in this sense. Kardec gave continuation to this work of Jesus and verified that the evangelical moral fulfilled all the requirements of the new formation of the man from the nineteenth century.

'The Spirits' Book' is, therefore, a manual of Integral Education offered to the Humanity for its moral and spiritual formation in the Earth School.

30.3 - "Culture" - Questions answered by the Spirit Emmanuel in the book "O Consolador", Editor FEB 19th. edition, 1998, Psychography of Francisco Cândido Xavier, pg. 119 and following:

Reason

'How is observed, in the spiritual plane, the patrimony of the terrestrial culture'?

- All expressions of human culture are appreciated in the invisible sphere, as a sacred repository of efforts of the planetary man in their continuous and respectable labors. However, it must be emphasized that, in this "other side" of the life, your cultural position is considered as process, not as an end, because, this, resides the perfect wisdom, glorious synthesis of the soul, that has built itself through all opportunities of work and study of the material existence. Between the terrestrial culture and the wisdom of the spirit there is singular difference, that must be to consider. The first is changing every day and varies of conception in the individuals who constitute their expositors, within the most evident characteristics of instability; the second, however, is the divine knowledge, pure and inalienable, that the soul goes storing in its path, marching toward the immortal life.

'The Rationalism can guarantee the line of evolution of the Earth'?

- The human reason is still very fragile and can not dispense the cooperation of the faith which illuminates it, for the solution of the great and sacred problems of life. By virtue of the separation of both, on the roads of life, is that we observe the terrestrial man in the terrible canyon of the misery and destruction. By the insanity of the reason, without the divine light of faith, the force makes its final attempts to take possession of all the conquests of the world. You have spoken excessively of reason and continue in the war of destruction, where only wandering miserable losers; have revealed the highest demonstrations of intelligence, but mobilize all knowledge to the massacre without pity; preaching the peace, fabricating the cannons homicides; claimed to have solved the social problems, intensifying the construction of jails and centers of prostitution. This is the progress of the reason without faith, where the men are lost in inglorious fight and endless.

'Within the framework of rational values, Science and Philosophy are integrated, mutually, objectifying the realization of the Spirit'?

- Both are completed in the field of activities of the world, as two great rivers, serving various regions in the sphere of production necessary to sustain the

life, come together at a certain point of the way to disembody, together, in the same ocean, which is the of wisdom.

'In the problem of investigation, there are limits to application of the methods rationalists'?

- These limits exist not only for the application, but also for the observation; limits those which are conditioned by the spiritual forces that preside to the planetary evolution, attending to the convenience and to the state of moral progress of the creatures. It is for this reason that the limits of the applications and of the analysis called positives, accompany and will follow always the course of spiritual evolution of the entities incarnated on Earth.

'How to appreciate the rationalists who are proud of their terrestrial realizations, in which they intend to find finals and definitive values'?

- Almost always, those who are proud of something, fall in the isolationist egoism that separates them from the universal plan, but those who love their efforts on the realizations of the others, or the sacred continuity of the works of others, in their own activity, never retain pretensions unreasonable and never restrict their sphere of evolution, because the profound energies of the spirituality sanctify their sincere efforts, leading them to the great deeds through the highways of inspiration.

Intellectualism

'The human soul will be able to raise to God only with the moral progress, without the intellectual values'?

- The sentiment and the wisdom are the two wings with which the soul will rise to the infinite perfection. In the narrow circle of the terrestrial orb, both are classified as moral advancement and intellectual advancement, but as we are examining the values of the world properly, in particular, we recognize that both are indispensable to the progress, being just, although, to consider the superiority of the first over the second, because the intellectual part without the moral can offer numerous perspectives of fall, in the repetition of the experiences, while the moral advance will never be excessive, representing the most important nucleus of the evolutionary energies.

'We can have an idea of the extension of our intellectual capacity'?

- The intellectual capacity of the terrestrial man is excessively reduced, in face of the elevated powers of the spiritual personality independent of the bonds of matter. The links of the reincarnation makes the paper of lampshade over all the previous conquests of the spirit reincarnated. In that shadow, resides the collection of vague memories, of innate vocations, of numerous experiences, of natural and spontaneous values, which you call sub-consciousness.

The common man is a partial representation of the transcendent man, who will be reintegrated in their acquisitions of the past, after having complied with the mission or the proof required by their moral conditions, in the mechanism of the divine justice. Indeed, the intellectual incapacity of the physical man has its origin in his own situation, characterized by the need for proofs bitter. The human brain is a fragile and deficient equipment, where the Spirit in fall has to value their realizations of work.

Imagine the cranial box, where accommodates microscopic cells, entirely preoccupied with their thirst of oxygen, without dispense by one thousandth of a second the current of blood that irrigates them, the fragility of the filaments that reunite them, which connections are of one hundred thousandth of a milimeter, and so you will have an exact idea of the poverty of the thinking machine that owns the sage of the earth for their proud deductions, noting that, by his condition of a Spirit fallen in the expiatory fight, everything tends to demonstrate to the man of the world his position of humility, so that, in all conditions, he may cultivates the legitimate values of the feeling.

'How is considered in the spiritual plane, the present intellective position of the Earth'?

- The intellectual values of the world, in modern times, suffer the humiliation of all the corruptive forces of decadence. The present generation, which so many times delivered itself to the arrogance, attributing to itself the highest conquests on the terrain of the positive reasoning, operated the wider disequilibrium of the evolutive currents of the orb, with its unjustifiable divorce of the feeling.

Never the educative circles of the Earth possessed so much facility of amplification, as now, in the face of the evolution of the graphic arts; never the book and the newspaper had been so widely diffused; however, the press, almost generally, is the organ of scandal to the community and center of economic interest for the particular ambient, while just a few books triumph without the support of the private fortune or official, in hypotesis of treating of the elevated problems of the life.

'The intellectual decadence can cause the disequilibrium of the world'?

- Certainly. And that is why we observe in political and social panorama of the Earth the aberrations, the theorethical absurds, the extremisms, operating the inversion of all values. Excessively worried with their extravagances, the missionaries of intelligence exchanged their labor next to the spirit for a place of domain, such as the religious priests who have permuted the light of faith by the tangible prebends of the economic situation. Such situation naturally operated the highest disequilibrium in the social organism of the planet, and, as real proof of this assertion, we must remember that the war of 1914-1918 cost to the people, more intellectual of the world, more than one hundred thousand billion of francs, pointing out that, with less than one-hundredth of that importance, these nations could be expelled the ghost of syphilis of the scenario of the Earth.

'There is a specialized task of intelligence in the terrestrial orb'?

- Just as many spirits receive the probation of fortune, of the transitory power and of the authority, there are those who receive the sacred responsibility, in expiatory fights or in sanctifying missions, in order to develop the good task of the intelligence for the real benefit of the collectivity.

However, as the money and the position of prominence are ambients of fight, where all spiritual success becomes more exigent and difficult, the prominence intellectual, many times, obscures in the world the vision of the incarnated Spirit, conducting him to the vanity unjustifiable, where the purest intentions are annihilated.

'The writer of a certain book will be judged by the effects produced by his intellectual labor on Earth'?

- The book is equally as the planting. The writer correct, sincere and well intentioned is the provident farmer who will reach the abundant harvest and the elevated retribution of the divine laws to his activity. The futile literate, friend of the insignificance and of the vanity, is well that worker lazy and null who "sows the wind to reap storms." And the man of intelligence who sells his pen, his opinion and his thought on the market of the calumny, of the interest, of the ambition and of the malice, is the criminal farmer that humiliates the generous possibilities of the Earth, who steals the neighbors, who does not plant and does not allow the development of the planting of the others, cultivating spines and aggravating responsibilities for which will respond one day, when there is undressed the clothes of the world, to appear before the truths of the Infinite.

'The workers of the Spiritism must seek the intellectuals to the comprehension of their spiritual duties'?

- The workers of the doctrine must always be well disposed in the workshop of the clarification, all the times that demanded by those who sincerely wish to cooperate in their efforts. But to provoke the attention of others in order to regenerate them, when all of us, even the disincarnated, are in function of improvement and learning, does not seem very just, because we are still with an essential duty, which is the edification of ourselves.

In the labor of the Doctrine, we have to admit that the Spiritism is the Christianity Redivivus, by which we must give the testimony of the truth and, within our concept of relativity, the whole fundament of the truth of the Earth is in Jesus Christ.

The truth triumphs by itself, without the assistance of fragile human possibilities. Any soul shall look for it supposing herself an indispensable element to its victory. As its organ on the planet, the Spiritism does not need of determined men in order to console and instruct the creatures, concluding that the very intellectuals of the world are who must seek, spontaneously, in the font of the doctrinal knowledge, the benefit of their illumination.

30.4 - "Education" - Explanation of the Spirit Joanna de Angelis in the book "Spiritist Studies," psychographed by Divaldo P. Franco, Publisher FEB 3rd. edition, 1983, pp. 169-173:

Concept

The Education is the basis for the life in the community, by means of legitimate processes of learning, that foment the motivations of development and evolution of the individual. Not just a preparation for life, by the transfer of knowledge by the methods of learning. Before it is a process of development of experiences, in which the educator and the educate develop the innate aptitudes, improving them as resources to the conscious use, in the multiple opportunities of the existence.

Objectified as interchange of apprenticeships, it is worth consider it in the materials, in the methods and ends, when is restricted to the instruction. Not only to form habits and develop the intellect must dedicate the education, but, above all, to realize a 'continuum' permanent, in which the experiences, by not stop, are

fixed or reformulated, taking into account the needs of coexistence in society and of the self-realization of the student.

The methods in the educational experience should be compatible to the mental and emotional conditions of the learner. Instead of enforce him, through the repetitive process, the knowledge acquired, the educator has to motivate him to the own discoveries, with him growing up, so that his contribution be not the result of the "ready and concluded", process that, according to the experience of some, "worked until here."

In the application of the methods and choice of the the matters, worth considering the qualities of the educator, be they of nature intellectual or emotional and psychological, as of character affective or sentimental.

The ends, of course, are beyond the lines of the scholarity. Are defined as permanent stage in order to culminate in the reason of the development of the individual, always beyond, until transcend itself in the spiritual reality of the future.

“The experiences of past lives”. The child is not an "adult miniaturized", or a “wax plastic”, easily moldable. He is a Spirit in restart, momentarily in forgetfulness of positive and negative realizations that brings of the past lives, engaged in the conquest of happiness. Rediscovering the world and re-identifying himself, tends to repeat attitudes and familiar activities in which was pleased before, or through which succumbed.

Tendencies, aptitudes, perceptions are remembrances evoked unconsciously, that are reborn in the form of attractive impressions, dominant, as well as limitations, repulsions, frustrations, aggressivity and psychosis constitute impositions constrictors or restrictive - often painful – of which the Divine Laws make use in order to correct and to discipline the rebel who, despite of the physical manifestation in the infantile period, is a relapse spirit, more than once accomplices with the error, to it strongly connected, in successive moral failures.

To the educator, in addition to the curriculum to which he must submit, are indispensable the knowledge of child psychology, of the laws of reincarnation, high affective comprehension of the natural problems of the 'processus' educative and interior harmony, values these capable of auxiliary efficiently the educational experience.

'Reincarnation'. The laws of reincarnation when known, necessarily penetrated and applied, can elucidate the most intricate enigmas that confronts the educator in the educative process, this because, without elucidation very wide, not always successful, are resulted in failure the most advanced techniques and modern experiences.

“The Instruction and The Education”. The instruction is sector of the education, in which the values of the intellect find necessary cultivation. The education, however, covers very large area, in almost totality of life. In the period of formation of the man is the fundamental stone, this is the reason why to the institute of the family competes the indeclinable task, because by the education, and not only by the instruction, will occur the transformation of the individual and consequently of the Humanity.

'The Home'. In the home are based the legitimate foundations of the education, which are being transferred to the school, that has the purpose to continue

that mister, coupled with the intellectual contribution, the social experiences ...
The home constructs the man. The school forms the citizen.

Development

“The Traditional School”. The traditional school based on the rigor of the transmission of knowledge, elaborated repetitive methods of imposition, by the misgovernment of the force, without opening opportunities to the apprentice to formulate their own experiences, through the rediscovery of the life and of the world.

The educator, using the position of demigod, became a simple repeater of the ancestral cultural expressions, asphyxiating the germinations of the new interests in the student and killing them, as repressing by imposition the beautiful and noble sentiments, at the time that signaled irremediably of negative form, those who restarted the physical life under the blessed impositive of the reincarnation. Exposed the knowledge, imposing it.

“The Progressive School, and the Materialism”. With the Progressive School, however, emerged more ample vision around the problematic of education, and the student started to merit the necessary respect, in order to develop their own possibilities, by promoting experientials interchanges in benefit of most valuable learning. No more the traditional fixity, but the mobile methods of the creative opportunity.

Updated through experiences of exaggerated freedom - thanks to the technique of the own freedom - has been sinning by the libertinage that stimulates, because, in fixing on materialist philosophies, does not perceive in the student a spirit in arduous fight of evolution, but one body and one mind news, to store in a brain in formation and developing, the cultural inheritance of the past and the acquisitions of the present, by appointment to the annihilation, after the transposition of the portal of the tomb ...

In this sense, disturbed and unhappy have resulted the attempts most modern in the educational field, producing large and expressive number of young people maladjusted, disturbed, indisciplined, as the multitude that now walks, with rare exceptions, a step of hallucination and suicide.

'Freedom and Responsibility' - Undeniably, in education the freedom is primatial, but with responsibly, so that the conquests are incorporated in their effects to the student, who will compensate them when negative, as he will enjoy in benefits when positive.

In this sense, not aggression or abandonment to the student. Neither exaggerated severity nor contumacious negligence. First, techniques of love, through conviviality dignity, fraternal assistance and program of vivid experiences, actants, in dynamic tasks.

Spiritism and Education

Doctrine eminently rational, the Spiritism offers powerful resources for the edification of the temple of the education, because it penetrates into the roots of life, accompanying the spirit through the times, in order to elucidate complexes, neurosis, dystonias that appear since the early days of the conjuncture carnal, to fix in the somatic car for complex proofs or expiations.

Considering the preponderant factors as the secondary that act and disorganizes the physical and psychic implements, equates as obsessive problems the conjectures in which suffer the desertors of the responsibility, now transvestite in new clothes, re-engaging tasks and repeating experiences for the liberation.

The Education finds in the Spiritism precise responses to better understanding of the student, and greater efficiency of the educator in the productive labor of teaching to live, offering the instruments of knowledge and of serenity, of the culture and of the experience to whom restart the sublime redeemer way, through which they become men turned to God, to the good and to the next one.

(...) The Education, properly understood, constitutes the key of the moral progress. When will be known the art of managing the characters, as it is known that of managing the intelligences, it will be able to correct them, in the same manner as are corrected the new plants. This art, however, requires great tact, great experience and profound observation (...). (The Spirits' Book, Allan Kardec, question 917).

"Since very small, the child manifests the good or bad instincts that brings from his previous existence. In study them should the parents to apply. All the evils originate from the egoism and from the pride (...)". (The Gospel According to Spiritism, Allan Kardec, chap. XIV, item 9).

30.5 – “Evangelical Education”- Explanation of the Spirit Emmanuel in the Book “Emmanuel”, Editor FEB 18th. edition, 1997, Psychography of Francisco Cândido Xavier, pp. 177-182:

All the social reforms, necessary in your times of spiritual indecision, must be done on the basis of the Gospel.

How? – You will be able to object us. Through education, we will reply.

The pedagogical plan that involves this great problem has to start yet from the simple to the complex. It covers activities multiform and immense, but is not impossible. Firstly, the work of vulgarization must be intensified, by launching, through the written or spoken word of the teaching, the small roots of the future.

'The Result of the Religious Errors' - All this multiplicity of opinions on the philosophical and doctrinal field, which you see in Christianity, has its reason of being. The human souls are preparing themselves for the good way. The mission of Christianity on earth was not to unite with the political forces that will deviate the deep spiritual significance for men. The Christ would not have come into the world to institute sacerdotal castes and nor impose absurd dogmatisms. His action was directed, precisely, to the necessity of to remodel the human society, eliminating the religious preconceptions, constituting this the cause of his cross and his martyrdom, without deviating Himself, however, of the terrain of the prophecies which announcing Him.

All these activities of war, all the anti-fraternal fights within the peoples brothers, almost all the absurdities, which complicates the life of man, came from the enslavement of the consciousness to the conglomerate of dogmatic precepts of the Church, which arose over the doctrine of the Divine Master, contrary to their bases, fighting mutually, condemning each other in the name of God.

Allied to the State, the Christianity perverted, losing their divine characteristics.

'End of an Evolutionary Cycle' - We all know that the terrestrial humanity reaches, currently, the culmination of one of the most important evolutionary cycles. In these transformations, there is always the necessity of the religious thought in order to keep the spirituality of the creatures in so critical moments. To the Christian idea was affect the work of sustaining this cohesion of the feelings of confidence and of faith of the human creatures in their elevated destinities; however, incarcerated in the crates of the roman-catholic dogmas, the doctrine of Jesus could not, in any way, sustain the human spirit in these painful transitions.

All the externalities of the Church leave in the actual souls, thirsty for progress, an empty very bitter.

'Urge Reform' - It was precisely when the Positivism reached the absurdity of the negation, with Auguste Comte, and the Catholicism touched the extravagances of the affirmative, with Pio IX proclaiming the papal infallibility, that the Heaven dropped to Earth the blessed revelation of the graves. The Consoler promised by the Master arrived in the opportune moment. Urge to reform, to reconstruct, to enjoy the material still firm, in order to destroy the rotten elements in the reorganization of the social edifice. And that is why our word repeatedly hit in the ancient keys of the Christian Gospel, because there is no other formula that can resolve the conflict of the tormented life of men. The actuality requires the diffusion of its divine teachings. Urge, above all, the creation of the nucleus truly evangelical, from where can be born a Christian orientation to be kept in the home, by the dedication of their chiefs. The schools of the home are more than necessary, in your times, to the formation of the spirit which will traverse across the night of the fights that your Earth is living, in demand of the glorious light of the future.

'Necessity of the Education Pure and Simple' - There is the necessity to begin the effort of regeneration in each individual, within the Gospel, with the task not always amenable of the self-education. Evangelizing the individual, evangelizes the family; regenerated this, the society will be on the way of its purification, rehabilitating simultaneously the life of the world.

In the chapter of the preparation of the infancy, we does not recommend the defective education of certain doctrinaire notions, but factious, facilitating on the child's soul the emergence of prejudicial sectarianisms and stimulating the spirit of separativity, and we do not agree with the education given absolutely in the molds of that demolisher materialism, which sees in man only a cellular complex, where the glands, with their secretions, create a fictitious personality and transitory. Do not are the juices and hormones, in their appropriate mixture in the internal laboratories of the organism, that make the light of the immortal spirit. On the contrary to this audacious vision of the scientists, are the fluids, imponderables and invisibles, attributes of the individuality that pre-exists to the body and to it survives, which direct all the organic phenomenon that the utopists of the Biology try in vain to solve, with the elimination of the spiritual influence. All the mysterious cameras of this admirable machine, which is the organic mechanism of the man, are replete of an invisible light to the mortal eyes.

'Formation of the Christian Mentality' - The pedagogical activities of present and future will have to be characterized by its aspect evangelical and spiritist, if will want to cooperate in the grand edifice of human progress.

The scholars of materialism do not know that all their studies are based on the transition and in in the death. All the realities of life are conserved inapprehensible to their sensory faculties. Their analysis are based only in the perishable flesh. The body that study, the cell which examine, the chemical body submitted to their detailed critique, are accidental and passengers. The human material put under their eyes belongs to the domain of the transformations, through the supposed annihilation. How could, then, that movement of extravagance of the human spirit, to preside the formation of the general mentality that the future requires, to the realization of its grandiose projects of fraternity and peace? The intellectuality academic is closed in the circle of the opinion of the university professors, as the religious idea is attached in the prison of the absurd dogmas.

The continuators of Christ, in modern times, will have to march against those giants, with the freedom of their acts and of their ideas.

For now, all our work intend to the formation of the Christian mentality, par excellence, purified mentality, free of the precepts and preconceptions that impede the march of Humanity. Formed these currents of clarified thinkers of the Gospel, we will enter, then, in the attack of the works. The educative newspapers, the radiophonic stations, the study centers, the clubs of evangelical thought, the assemblies of the word, the movie that teaches and moralizes, all based on the Christian feeling, does not constitutes an utopia of our hearts. Those works that today appear, vacillating and undecided in the heart of modern society, experimenting almost always, a temporary failure, indicate that the evangelical mentality is not yet edified. The scaffold, however, is there, waiting for the final moment of the grandiose construction.

The whole task, at the moment, is to form the genuinely Christian spirit; finished this work, the men will have reached the bright day of the universal peace and of the concorde of all hearts.

CHAPTER III
LAW OF PROGRESS
I – NATURAL STATE (STATE OF NATURE)
AND
NATURAL LAW
(The Spirits' Book, items -776-778)

Article 31 - The natural state (state of nature) is the primitive state. The Civilization is incompatible with the natural state, while the *natural law* contributes to the progress of Humanity.

Unique paragraph - The natural state is the infancy of the Humanity and the starting point of its intellectual and moral development. The man being perfectible and bringing in himself the germ of his improvement, was not destined to live perpetually in the natural state, as he was not destined to live perpetually in the infancy. The natural state is transitory and the man leaves it for the progress and civilization. The natural law, on the contrary, governs all the human condition, and the man improves himself in the extent that better understand and better practice this law.

31.1 - "Two books, two theories ... a new direction ... "- Explanation of Hebe Laghi de Souza in the book "Darwin and Kardec - A Dialogue Possible", Publisher CEAK, Campinas, first edition, 2002, pp. 15 et seq:

A little more than a century, between 1857 and 1859 the publication of two books, one in France, 'The Spirits' Book', written by Allan Kardec and the other in England, 'The Origin of Species', by Charles Darwin, were the marks of a great turnaround in the intellectual and spiritual history of Humanity.

The content that brought not only was able to shake the whole structure of human mentality, but, also, of changing the comprehension of the human being about himself and of his place in the universe.

At the time in which they were launched, however, were not easily accepted, besides creating controversy and discussions in the scientific and religious circles, in a very intense fight of the materialism against the idealism religious; of the scientific thought, that presented a new version to the origin of the man, and of the kardecism, which brought a new idea of God, of the universe and of man himself.

In order to understand a little better all the impact that caused at that time, let us transport in the time and try to participate, subtly, of the thoughts and feelings that permeated the mind of the whole society in the middle of last century (XIX). Once being there, lets try to feel that atmosphere that filled the salons where the people most noble and well positioned in life, between laughs and voices, smelling the false modesty, discoursed about the most various subjects, distributing largely among themselves the more recent novelties.

It was a people that, mostly, frequented the religious cults, read the Bible and, in their critics, rejected any suggestions that went against the moral and the faith. With this, although not always the attitudes were a reflection of a true feeling, the people felt justified before his God, even that were more important to them the opinions of the others, than really their owns, face their consciences.

(...) Convinced by the idea of having been created as special beings, with the world at their disposal and a soul whose destiny was to reach the paradise, they felt in the obligation of having as truth only the ancient sacred texts, considering any fact, any contrary mention or, that could put them in doubt, as a demonic artefact. Firmly more on fear than on true love for God and this prevented them from opening their eyes and analyze the world, the life and the Great Author of all, in a manner different from that in which they were so connected.

Were two books and two theories which, independently of the impact caused, pointed to a new way of looking at life and understand it. One of them indicated the man in order to show him as an animal, and merely animal, descended from animals, the other revealed him as a spiritual being, not interesting the origin material of his body, not interesting his vestment animal.

Detonating the pride: the Darwinist theory

I think it is worth continuing a little more in the middle of that society so proud of its special origin, so believer to have been created to the image and similarity of God, to imagine the expression of astonishment, of pathetic desperation, very often registered in the majority of the books, which analyze this subject, with a story told as an anecdote: it is said that an English *lady*, on being informed of Darwin's theories, she exclaimed: "Descendants of gorillas! My dear, I hope that is not true. But if it is, let us pray for it does not become public. Imagine, gorillas, creatures so dirty, malodorous and lascivious, they should not be even in a zoological!" And Darwin had proposed a common ancestor for men and gorillas, proposition that was confounded with: "men descend from gorillas".

Within the whole context that brought the theory of Darwin, did nothing more than explode, as a powerful bomb, all the vanity that reigned at the time, detonating all the pride, opening wide doors to conflicts, doubts and fears without limits. Took off the human being of the pedestal where he thought he was, showing the life as a long escalade to rise, a escalade that came from the smallest organism to reach to the man who, while positioned on a superior step, should still continue progressing.

Worse still for the Church leaders, who were put in the contingency of a complete disintegration of what they had professed and preached. They perceived themselves in danger in relation to the basis of their doctrine and, possessed by the fear, turned against that unexpected theory, with all the hostility that they could achieved. It is, therefore, easy to imagine how many conflicts, how many contradictory opinions, how aggressivety dominated the spirit of those religious.

All that Darwin had written very was well documented: "The man des-cended of apes."

Darwin, however, let all that hostility passed away. All that he had written had been very well documented and, after all, he could not change the history.

The man, as his theory demonstrated clearly and categorically, descended from apes, independently of that could throw by land all the pretension of a divinity, or the hope of an august destiny towards the eternity. He was conscious that the acceptance of this thought implied, automatically, the renegation of any connection with the divine existence. He understood, of the same way, that the most humiliating to human societies was the affront of considering the human being a

descendant of apes and, therefore, of representing nothing more than a monkey improved.

Although being respected for his social position, he could feel, within that whole society, the feelings of disgust that emerged of the intimate of each person; and knew that their ideas were the cause for conversation everywhere, in all salons where circulated the most eclectic and nobles people of that time, on the churches or in the streets, in the casual encounters of friends.

The preconception against Darwin's theory continues today

Today, of course, the general panorama of the human thought diverges completely. However, the preconception against the Darwinian theory still continues in the religious establishments, especially of teaching, in which the program of biological disciplines must exclude that one of organic evolution. In these establishments, the teaching must be in accordance with the biblical teachings; in front of them, no doubt should be imposed.

All this, however, should not be understood as a criticism, especially in relation to the Bible, only that it may be better appreciated under the light of the reason, reevaluated in face of the modern knowledges, seeking to understand the ancient traditions as generated by the knowledge of the time in which they emerged. I think it is important to register here, the thought of Herculano Pires, expressed in the introduction of 'The Spirits' Book' of Allan Kardec (1975, p. 1): 'The Bible is the codification of the first Christian revelation, the Hebrew code in which have fused the sacred principles and the great religious legends of ancient peoples. The grand synthesis of the efforts of antiquity toward the spirit. It is not surprising that presents itself often frightening and contradictory, to the modern man. The Gospel is the codification of the second Christian revelation, which shines in the center of the triad of these revelations, having in the figure of Christ the sun which illuminates the other two, that launches its light over the past and the future, establishing the necessary connection between both'.

If in ancient writings is found the prediction of the coming of the Messiah, in the Gospel, Jesus predicts for the future the coming of the Spirit of Truth.

The Spiritist Codification: a providential path

The impact caused by the book of Charles Darwin provoked much more rumor than that of Allan Kardec because, not only showed the man as animal, as did more than that, excluded completely the existence of God.

The Spiritism, although it had reached also the religious principles reigning at that time and, similarly, had measured the evolution, even a little more than Darwin's theory, presenting all the facts since the origin of the universe, opened the door to the vision of God, although well differentiated from that which, until then, had reigned in the heart and in the understanding of the people, and indicated, moreover, a inedited way to reach Him. Many surrendered to this new way, the Spiritism, and became their followers.

The traditional religions, however, confronted him, as well as all those who remained faithful to them. Allan Kardec was, therefore, also criticized, discussed and contested.

With respect the society, there was the possibility of choice, could or could not accept the new religious philosophy; for those who addered to it was possible

to understand that, not only indicated us an evolutionary origin from the apes, as their descendants, but that in an epoch of our life we were simians, we covered us with that vesture. We, really, were gorillas, not only are descended from them!

We are spiritual beings

This, to me, is the most important aspect of the spiritist theory, that is, to place ourselves as spiritual beings, pointing the way to the conquest of the superiority, to the construction of ourselves, by means of a continuous evolution. Show us the tortuous road along which we have passed, since the simplest elements how the atoms, invertebrates, vírus and bacterias, worms and insects until to vertebrates like fishes, reptiles, mammals and, from these to the simians, of which we are descended. On the forehead we does not bring stamped, in our origin, the timbre of the royalty, nor has given us a celestial paradise from which we were expelled by our imperfection.

The Divine Wisdom created us simple and ignorant, but disposed our future so that we could reach the place that we enjoy, as human beings, bringing printed on the soul the origin of the instinctive knowledges about ourselves, about the love, about the altruism and the respect for the life in a general way.

The Kardecism presents, therefore, the human spirit as the product resulting of a long evolutionary process from the intelligent principle until the human soul. During the course of that process, we printed in our intimate the knowledge of ourselves and of the universe, of God Creator and of His eternal nature, wise and full of love.

31.2 – “Relation between ‘Origins of Species’ (1859) and ‘Genesis’ (1868)” - Explanation of Dulcídio Dibo’ in the book ‘Civilization of the Spirit - Megatendency in the XXI Century’, Volume 1, Edit. Lumen, first. edition, St. Paul, 1992, pg. 106:

It is said that the human knowledge, that is, the philosophical and scientific is based on the idea of Evolution. Everything occurs in the Nature and in the Society in function of the Evolution to the man of today; from this, the renovation is fundamental condition for the continuous progress. We admit to be the Basic Law of the Universe. "Both, the matter as the beings, have changed through the time, vegetables and animals appeared, lived and were transformed and were extinguished, in increasing movement of complexity and advancement. The Evolution is a superior attribute of the Being (as Carlos T. Rizzini, “Frontiers of the Spiritism and Science”, LAKE, pp. 165). It is important to note the coincidence of the launch of the Spiritist Doctrine by Allan Kardec, in 1857 (The Spirits’ Book) and the Theory of Evolution by Charles Darwin, in 1859. The notion is fundamental for the Spiritist Doctrine because it is the central principle of the Law of God and, therefore, the Spirit must always progress. In 1859, Charles Darwin provides, formally, the improvement of the living beings, through natural selection, in his book "The Origin of Species." In 1868, in "Genesis", Allan Kardec admits the first notions of the organic evolution, referring to human and animal body and of the human spirit, saying: "A few one observes the scale of the living beings, from the viewpoint of the organism, is being forced to recognize that since the lichen to the tree and since the zoophyte to man, there's a chain that rises gradually, without solution of continuity and whose rings have a point of contact with the ring precedent. Accompanying step by step the series of beings, we could say that each species would be an improvement, a transformation of the species immediately infe

rior.” And concludes Allan Kardec, in "Genesis": "that has the man to resign himself to not see in his material body nothing more than the last ring of the animality on Earth."

31.3 – “According to André Luiz - Seeding the Theory of Evolution” - the same author Dulcídio Dibo, in the same work, pgs. 125 and 126:

One of the most notable works about Evolution, was that psychographed by Francisco Cândido Xavier and Waldo Vieira, dictated by the spirit André Luiz, entitled "Evolution in Two Worlds," FEB, 219 pgs. Emmanuel says in the preface: "Since ancient times, the Humanity has recognized its existence (of the perispirit) as subtle organism, or plastic mediator, between the spirit and the carnal body. In Egypt was the "ka" for priests, in Greece was the "eidolon" in the evocation of the sibyls. Yesterday, Paracelsus designated it as the "sidereal body." Writing about the spiritual body, which Allan Kardec denominated “the perispirit”, André Luiz does not propose to trace deeper study, however, seeks only to wake up in us others the notion of immortality, particularly highlighting it (the perispirit) as a form of the human creature itself, presiding the dynamism of the cellular cocoon in which the Spirit – traveler of Eternity – remains for some time on the face of Earth into evolutive work, when not be in hard labor of his own regeneration. (...) The Apostle Paul, in verse 44, of chapter 15 of his first epistle to the Corintios, he asserted, convincingly: "It is sown an animal body, will resurect a spiritual body. If there is animal body, there is also a spiritual body as vehicles of the mind in his ascending peregrination to God.’

We re-compose with André Luiz, in ‘Evolution in Two Worlds’, FEB, ch. 3: "The origins of the life are the cells that constitute the most rudimentary living creatures, being the association of spirit and matter. From this cosmic jelly, comes the intelligent principle, in their first manifestations. The Evolution is processed with the entrance in the vegetable kingdom, and then, and successively, to continue by the animal kingdom and hominal kingdom, with origins and purposes unknown to us. The intelligent principle spent, since viruses and bacteria from the first hours of the protoplasm on Earth, more or less fifteen million of centuries. But to reach the age of Reason, with the title of man, endowed with reasoning and discernment, the being expends to reach the primordium of the Quaternary era, in which the elementary Civilization of the silex denounces some perfection of technique, nothing less than a billion and a half of years. And, being understood that the Civilization flourished around more or less two hundred thousand years, preparing the man, we are induced to recognize the character recent of the knowledges, destined to automate in the constitution of the human Spirit the moral acquisitions, which will prepare the terrestrial conscience to more wide degree of ascension to the Cosmic Conscience."

Spirituals Co-Creations

André Luiz also helps us to clarify that the Law of Evolution is the principal foundation of the Spiritist Doctrine: "we propose to emphasize that the Law of Evolution prevails for all beings in the Universe, as far as the principles cosmokinetics, that determine the balance of the stars are, at the origin, the same that regulates the organic life, in the structure and movement of the atoms." The spirits operate in the Universe and act in the matter conducting its transformations, and their evolution is subject to the work in various degrees of evolution. The transformations of matter, in the human plane, refer, in a lesser degree, to what is

called "co-creation in smaller plan", as "modeling edifications" and "expressing or coining the Civilizations" (that is, at this stage the 'man' acts on the terrestrial superficies constructing and transforming the space in which he lives). In a higher plane, the 'Spirits' preside the formation of the galaxies with their stars, planets and satellites and other celestial bodies, as well as all living beings. It is what is called "co-creation in greater plan." Those two "co-creations" are the basis of the Evolution of the Universe: is the Creative Evolution!

Trajectory of the Spirit: according to Emmanuel (pág.128)

We re-compose with Emmanuel, in Emmanuel, Ed. FEB, pg. 182: "The progresses of the terrestrial life can be verified; there is on Earth, a whole grandiose scale of ascension. At the bottom of the oceans still exists the infusorias, the unicellular organisms, that go back to a past multi-millenary and whose appearance is contemporary of the principles of the organized life on Earth. Long has been the trajectory of the Spirits! ... The origin of the animic principle loses within the dynamism of the Universe, that interlinks on a equal and absolute order. Of the irritability to the sensation, of the sensation to the perception, of the perception to the reasoning. Of these stages emanates the collections of experiences of the Spirit in his evolution. The rationality of the man is the supreme expression of the animic progress that the Earth can offers him. Reached that point, the man is located on the entrance of the existence in other spheres, where the rarefied matter offers new modalities of life, in other manifestations."

Spiritist Evolutionism (pp. 129-130)

By the exposed, we can elaborate a general synthesis about the explanation of the Spiritist Theory of Evolution and Migration of the Worlds, in its philosophical aspects and complementation doctrinaire, that is, of the philosophical hypothesis and, then, to explicit the scientific basis. By the way, the Spiritist Doctrine assuming the theory, explains that only one existence, often short, corresponds, only, a second of time in the life of the eternal Spirit; not being, of this manner, possible to acquire and to improve all the intellectual and moral qualities necessities to reach the perfection. Therefore, it becomes necessary, often, successive lives and logically linked. The Spiritist Theory of Evolution and Migration of the Worlds explicits: it is of this manner, through the process of reincarnation, that the organic and spiritual Evolution is developed. With the passage of time and at a given moment in his evolution, exhausted all the progress that the physical and spiritual ambient permit, passes to another world more elevated. In this new material world (that is, on a planet inhabited materially) continues into new evolutionary ways, until to surpass all the materials worlds on the scale of development. From then, only will incarnate in rare missions, to promote the advancement of the humanities needed of changes in their moral conduct. Arrives, in this direction, to be a Messiah or Christ (that is, a Sent) of God for the spiritual government of the material worlds, where inferior spirits are fighting in the way that goes from the animality until the spirituality and from the humanity until the level of the angels. So, for the Spiritist Doctrine, the death lost the sense of negation of life, since that the atheist materialism offers to the men nothing more than the Nothing existential of the material conquests, with the final nihilation in the tomb. On the other hand, the Spiritist Doctrine, among other manifestations of spirituality, proposes that there is physical researches of the exact sciences and biologicals in a continuous process, showing that we do not live merely in a three-dimensional world, but multidimensional. The living beings which die on Earth pass to planes of sphere

semi-material, of rarefied matter, that surrounds it and, according to their degree of evolution, to the spiritual hypostases (spiritual planes) already anticipated by the philosopher Plotinus, in the phase of the Hellenistic Philosophy .

31.4 - "Wallace And The Spiritual Forces in the Evolution" - (Alfred Russel Wallace, co-author with Darwin in the theory of natural selection) - Explanation of Celia Maria Rey de Carvalho in the book "Between the Matter and the Spirit", by A. Cesar Perri de Carvalho and Osvaldo Magro Filho, Publisher The Clarim, 1st. edition, 1990, pp. 79-84:

Alfred Russel Wallace was born in Usk (Monmouthshire, England), January 8, 1823 and died in Broadstone (Dorset) on 7 November 1913. In 1848, he began traveling the Amazon, along with William Edwards, of whom later separated himself to cover a larger area, addressing Wallace to the Rivers Negro and Orinoco. He stayed on this trip until 1850. The valuable collection brought was consumed by fire in the ship, on the return trip. He conserved the annotations and wrote a book about Amazon.

(...) From 1854 to 1862 traveled through the Malay archipelago and decided to write to Darwin, exposing his theory, which to the surprise of this, it was as if the author had read the 231 pages of his unpublished manuscript.

In 1858, in a meeting of the Linnean Society of London, is presented together a summary of Darwin's theory about the evolution of the species and an essay of Wallace about the same subject, taking as a basis the natural selection.

(...) He was a member of the Royal Society of London, of the Society for Psychological Studies, president of the Society of Anthropology and of the Society of Nationalization of Land, a member of the Society for Psychical Researches, in its first year of activities. Studied the mediunic phenomena and testified, under conditions of test, a great variety of telekinetic phenomena. In 1871, the Dialectic Society presented its report and, in the end, is read: "was of the opinion that he must declare his conviction that the subject is worthy of more serious attention and careful investigation than that has had until now."

Their first experiences with matters pertaining to mediunic phenomena dating from 1844, when he taught in a school in the region of the Midland Counties. He studied the magnetism by inspiration of Spencer Hall and produced phenomena of levitation. During the 12 years of his occupation with Natural History in the tropical regions, he occasionally heard about turning-tables and spirits batters.

Began in the "Spiritualism" on July 22, 1865, as relates in his book "Defence of Modern Spiritualism," where affirms that initially was materialist and free-thinker, not believed in the existence of the soul. Numerous and eloquent phenomena have made that his conversion to Spiritism became a concrete fact. Wrote about "Spiritualism" in numerous magazines and made innumerable conferences in Britain and in the United States, keeping epistolary polemics in diaries of the two nations.

(...) In view of these experiences and of a large quantity of similar testimonies in the literature, Wallace declared that the phenomena of the "Spiritualism" in whole, does not require further confirmations: "They are proved as well as any facts proved in other sciences". According to Myers, "... for Wallace all paranormal phenomena are due to the interference of the spirits of the dead. "

(...) Wallace, co-author, with Darwin of the theory of the natural selection, rejected the theory of the sexual selection. The proposal of Wallace, that the sexual characteristics occur because of a "superabundant vitality" of their possessors, is more satisfactory. Darwin, Wallace and their successors saw clearly that the existence of regional differentiation of living forms is comprehensible as an interaction between the Earth's geological history and the organic evolution.

In the last days of his life, their ideas about the natural selection were very distanced of those espoused by Darwin, evolving in direction to the theories proclaimed by the Spiritism, because, without denying that law, felt that existed spiritual forces governing the development of the human species, reaching to partronize the idea of the existence of a creator potency, of a spirit director, of a final desideratum, as we can observe in his book "Contribution to the Theory of Natural Selection." Their critiques to Darwin, as much by natural selection as by sexual selection, are englobed in the book "Darwinism" (1889).

From the revelation during his febrile state, in Antilles, to the conclusions about the participation of spiritual forces in the evolution of the human species, passed many years of researches and of dedication of Wallace, also channeled to the psychical researches.

31.5 - "From The Missing Link to Man" - Explanation of Durval Ciamponi in the book "The Evolution of Intelligent Principle", FEESP Editions, 1st. edition, 1995, pp. 99-104:

The Spirits, in the Codification, insist on the idea that everything in Nature interlinks, by bonds that we can not yet perceive, and that the things, apparently most disparating, have points of contact that the man can not understand in his present state (The Spirits' Book, 604).

"In the moment that the intelligent principle reaches the degree necessary to be Spirit and enters in the period of humanity, has no more relation with its primitive state and is no longer the soul of the animals, as the tree is not a seed. In the man, only exists of the animal the body, the passions that are born of the influence of the body and the instinct of conservation inherent to the matter" (LE 611).

The Spirits say that "the intelligent principle passes by a transformation and becomes Spirit" (The Spirits' Book, 607-a). They also say that the intelligence of the man and of the animals emanate from a unique principle (606-a e 611), but "in the man it had passed by an elaboration that elevates itself above the intelligence of that of the brutes."

What 'transformation is that'? It is performed by the intelligent principle in reason of its multi-millenary existences or it is a transformation done by others in its perispiritual sctructure according to their own acquired rights?

There must admit that the answers are tied to two fundamental premises:

First. - The physical body is a reflex of the spiritual body ("Evolution in Two Worlds", chap. II), and this is valid to all living beings. Who defines the species, therefore, is the spiritual body and not the genetic basis of the parents, who give the physical body, according to the law of hereditary.

Second. - The evolution of each one is resultant of the individual efforts, but each one depends of others to his own evolution. Nobody evolves alone, be-

cause the be born and the reborn depends of others, both of the physical sphere or of the spiritual (Law of Society, The Spirits' Book).

The Codification nothing clarifies about this 'transformation': where it occurs, how is it processed? Andre Luiz (Evolution in Two Worlds, chap. X) speaks of "Spiritual Interventions" in the mechanism of the word, when he writes:

"This is that, reaching the basis of the Humanity, the spiritual body of the infra-primitive man remains a long time in determined spatial regions, under the assistance of the Instrutors of the Spirit, receiving subtle interventions in the organs of phonation, so that the articulated word could mark a new cycle of progress."

This transformation in the spiritual body 'in determined spatial regions', figures us as the 'missing link', not yet discovered by the terrain scientist, as how to justify the "moment when the monkey came down from the tree" to be a man.

Emmanuel (In The Way to the Light, chap. II), speaking of the great transition to the hominids, says that "we are compelled to clarify that there was not exactly a 'came down from the tree' at the beginning of the human evolution", because "extraordinary experiments were performed by the messengers of the invisible", by printing new biological expressions to the man of silex. He comments that in the "hosts of the invisible operated a definitive transition in the preexisting spiritual body, of the primitive men, in the sidereal regions and during certain intervals of their reincarnations."

The spiritual body of the previous species was adapted to the human species to its first incarnation in the kingdom hominal. This does not mean that the spiritual principle became "more intelligent" or jumped up in its evolutionary progress, but that this soul, by its previous merits, received improvements in its perispiritual vestment in order to laborate and to progress in other species more evolved.

It can be affirmed that this first incarnation occurred in the primates more evolved, and that the transformation occurred in the spiritual body would make emerge, as a consequence, the mutation discovered by the men in the physical body, originating the new species.

"That's when starts to him the period of humanity, and with this the conscience of his future, the distinction between the good and the evil and the responsibility of their acts" (The Spirits' Book, 607-a), say the Spirits:

"The Earth is not the starting point of the first human incarnation. The period of humanity begins, generally, in the worlds even most inferior. This, however, is not an absolute rule and could happen that a Spirit, since his human beginning, is apt to live on Earth. This case is not frequent and would be, before, an exception" (The Spirits' Book, 607-b).

In this respect is also found in The Spirits' Book, 172, the following question: "Our different corporeal existences take place all on the Earth?"

R - "No, but in the different worlds. The corporeal existences of this Globe are not the first nor the last, but the most material and far from the perfection."

In these two informations one can visualize, again, the 'missing link' of the evolutionary journey in the studies of the terrain man.

Says the Spirit St. Augustine (The Gospel According to Spiritism, chap. III) that if someone "could follow a world in its various stages, from the instant in which agglomerated the first atoms of its constitution, would see it follow a scale incessantly progressive, but in degrees insensible to each generation, and offer to their inhabitants a home more pleasant, the measure that they advance on the path of progress."

This progressive advancement of living beings in different species has not occurred by chance, by a simple genetic mutation or natural selection. The divine law was the mark of each change; the Superior Spirits, architects of the great transition from the virus to the man, constructed our home and our family, following the immutable laws of the Eternal.

(...) This means that all supervision of the evolution of the species on Earth, from the start with the monocellular beings until the appearance of the man with the continuous thought, was done by the Spirits from the spiritual sphere, because they were unable to incarnation, and because did not exist still the human species. This period, around a billion and a half years, corresponds to the called embrionary period to the "birth" of man on Earth, only and only 1 billion and 6 millions of years ago.

"Missing Link" - A scientific fiction

In "The Heaven and The Hell", VI, 3, of Allan Kardec, one reads that "how much more close to the primitive state, more material is the man." The analysis of the fossils discovered by scientists and anthropologists, showing the evolution from the pongids to the 'Homo Sapiens', in a period of more than 10 million years, passing through 'Australopithecus, Homo Habilis, Homo Erectus' and others, evidences that the missing link is a scientific fiction, because there is a chain of rings suggesting that the human species walked gradually, improving his lineage, since his body more material and primitive until his organization more subtle in nowadays, as a result of constant evolution of the soul and the consequent improvement of its perispirit.

31.6 - "The Evolutionism of Chardin" (Conciliation of the Catholic Theology with the Evolutionism) - Explanation of A. Cesar Perri de Carvalho and Osvaldo Magro Filho in the book "Between the Matter and the Spirit," Ed. The Clarin, 1st. edition, 1990, pp. 189-192:

Pierre Teilhard de Chardin was born at first of May of 1881, in Auvergne (France) and died on April 10, of 1955 in New York. From aristocratic family, influenced by the religious fervor of his mother, followed the ecclesiastical career. He became a Jesuit. With the expulsion of the Company of Jesus, from France, in 1901, exiled on the island of Jersey, where he devoted himself to Philosophy and Theology. He taught in Egypt, he studied Theology in England and returned to France in 1912 in order to study Paleontology. In 1922 he obtained his doctorate in sciences and occupied the chair of Geology at the Catholic Institute of Paris. As a result of his first trip to China, in 1923, where he did research in the Ordos Desert, in Tienstsin, got the suspicion of his superiors, in Paris. They forced him to leave the Chair of the Institute and to return to China.

The reading of "Evolution Creatice", of Henri Bergson, and the friendship with the archaeologist Marcellin Boule, conducted him to a difficult conflict: "to conciliate the Catholic Theology with the Evolucionism'. Chardin knew that he

could not modify the night obscurantist of the Church, but felt himself impelled in "to go ahead" in their studies and reflections, which was considered "too philosophical for a mystic and too mystical for a philosopher". Adhered frankly to the evolutionary theory, which for him was not a theory, but a reality. Felt the need to extend the concept of the evolution from the biological sphere to the spiritual plane.

For his independent manner of thinking, Teilhard de Chardin was persecuted, coerced, exiled and forbidden to publish books, in full twentieth century! However, it was "providential" his trip to China. In one of the expeditions in which took part, were found remains of a pre-homídeo, the sinantropo (*Sinantropus pekinensis*) in Chou-k'ou-tien, in 1929. Chardin thought to be extraordinary the passing of the anthropoid to the man and considered the "Homo sapiens" as an encounter between the matter and the spirit. The social evolution, after the "Homo sapiens" would be, above all, a spiritual evolution.

Always under pressure and opposition from their superiors, made numerous trips and expeditions by China, Japan, Java and Burma. In 1946 the Vatican denied license in order he taught and published their books. In 1951 he was named a member of the Academy of Science of France.

The evolutionary process according to Chardin

For Chardin, the process of evolution is like a spiral that represents both the movement of convergence and of ascendance. For him, three great periods divide the history of life and of man: "cosmogogenesis" that moves from the creation until the appearance of life; the "biogenesis", which ends with the appearance of man; and the "anthropogenesis", which goes until the "omega point", absolute reality, divine, the maximum degree of improvement. The last epoch is completed with the "christogenesis", which is the appearance of Christ, to whom all things converge. The Earth would be the "biosphere", over which superimposes on a new layer, the "noosphere" ("nous" - Spirit in Greek), where will process the new transformations. In this way, he had a total conception of life, in three phases: pre-life, the life and the over-life.

The link searched by the Jesuit is found in the Spiritism

Considering the Natural Sciences the very reason of his life, Chardin became enthusiastic especially by the Palaeontology. Passionate about Science, was excited by philosophical speculations. The Science can and must contribute to the revitalization of Religion, in order to arrive at the "omega point", synthesis of the matter and of the spirit, beyond and above the diversification cultural and religious of peoples.

The link searched by the misunderstood Jesuit is found in the Spiritism, though Jung has arrived very close with the "archetype collective" and, now, the 'transpersonal psychology' of Stanislav Grof is also on the way.

Of course, the evolution is not restricted to somatic organism. Goes 'pari passu' with the evolution of the Spirit, to which approached the thought of Chardin. In studies about the evolution, undoubtedly the work of Charles Darwin represents a divisor of water. It happens that a little before him consecrates his theory with the publication of 'The Origin of the Species' (1859), came to light 'The Spirits' Book' (1857), in which Allan Kardec already had developed considerations about the organic evolution and spiritual. Some years later, Alfred Russel

Wallace, co-author of the theory of evolution, diverging from Darwin, defended the existence of spiritual forces governing the human evolution.

In the Spirit works, one feels the concordance and/or complementation of the scientific discoveries about the evolutionism. Particularly, the ideas about reincarnation and perispirit represent the magic key in order to understand the problematic of the physical/spiritual evolution. So, the thought of the "Jesuit prohibited" about the "biogenesis" and the "noosphere" is very close to the spiritists conceptions.

The researches and the speculations of the author of "The Human Phenomenon" besides calls the attention to the continuous process of 'feedback' between science and religion, demonstrate that free thought, innovator and integral, may appear anywhere, independently of the religious and cultural barriers.

The natural state and the happiness

Article 32 - In the natural state, having less needs, the man does not suffer all the tribulations that he creates for himself at a more advanced state. However, are wrong those who consider this state as the most perfect earthly happiness, because that is the happiness of the brute. It is being happy in the manner of the animals.

Man does not retrograde to the natural state

Article 33 - The man can not retrograde to the natural state, he must progress constantly and can not return to the state of childhood. If he progresses is because God wants it; thinking that he can retrograde to his primitive condition would be to deny the law of progress.

33.1 - "Of the Perfection of the Created Beings" - Explanation of Allan Kardec in the Revue Spirite, March of 1864, Edit. Edicel, translated by Julio Abreu Filho, pgs. 65-70:

The Divine Laws are entirely just and good

Sometimes, one asks if God would not have been able to create the Spirits perfect, to save them of the evil and its consequences.

Without a doubt God would have been able, because He is all-powerful; and if He did not make it, is that, in His sovereign wisdom, judged more useful that it was of another way. It does not belong to the men scrutinize Their designs and, much less, judge and condemn Their works. Since can not admit God without the infinite of the perfections, without the sovereign goodness and the sovereign justice; since that has under the eyes, incessantly, proofs of His solicitude for Their creatures, should think that this solicitude could not have failed in the creation of the Spirits. On earth a man is like a child, whose limited vision does not go beyond its reach. However, as God gave him the intelligence to guide himself, is allowed to him seek to understand, stopping humbly in the limit that can not transpose. About all the things kept in the secret of God, can only establish systems more or less probable. In order to judge which of these systems is closest to the truth, there is a safe criterion, which are the essential attributes of the Divinity. Every theory, every philosophical or religious doctrine which tended to destroy a smallest part of only one of these attributes, would sin by the base and would be, for this reason, spotted of error. From where it follows that the system more truthful will be that one which best accommodate with these attributes.

Being God all wisdom and all goodness, could not have created the evil as counter-weight of the good; if He had done of the evil a necessary law, would have voluntarily weakened the power of the good, because that which is bad can only modify and not fortify what is good. He established laws that are entirely just and good; the man would be perfectly happy if scrupulously observed them; but the slightest infraction to these laws causes a perturbation and a counter-strike that he suffers; from this all their vicissitudes; is, therefore, himself the cause of the evil for his disobedience to God's laws.

God created him free to choose his way. Who took the bad way made it by his will and can accuse only himself for the bad consequences resulting to him. By the fate of the Earth, we only see spirits of this category, and that is what did believe in the necessity of the evil. If we could embrace the group of the worlds, we would see that the spirits who remained in the right way, go through the various phases of their existence in conditions completely different and that, since the evil is not general, could not be indispensable. But remains always the question of knowing why God did not create the spirits already perfects. This question is analogous to this other: Why the child is not born fully developed, with all the aptitudes, the whole experience and all the knowledges of the virile age?

Law of Progress

There is a general law that governs the beings of creation, animate and inanimate. It is the law of progress. The Spirits are submitted to it by the force of things, without which the exception would have disturbed the general harmony and God wanted to give us an abbreviated example in the progression of childhood. But as the evil does not exist as a necessity in the order of things, because it is due only to the transgressors Spirits, the law of progress does not absolutely obligate them to pass through the evil in order to get to the good; it does force them only to pass through the state of intellectual inferiority or, in other words, by the spiritual infancy. Created simple and ignorant and, by this, imperfect, or better, 'incomplete', should acquire by themselves and by their own activity, the science and the experience that initially they may not have. If God had created them perfect, should have equipped them, since the moment of their creation, with the universality of knowledge; would have exempted them of all intellectual work; but, at the same time, would have removed all the activity that they must develop in order to acquire intelligence, and by which concur, as incarnated and discarnated, to the material improvement of the worlds, work which does not compete more to the Superior Spirits, only responsible of directing the moral improvement. By their own inferiority becoming an essential mechanism to the general work of the Creation. On the other hand, if God had created them infallible, that is, exempted of the possibility of doing the evil, they would inevitably have been driven to the good as mechanisms well mounted, that make automatically works of precision. But then, no more free will and, consequently, no more independence; they would have been resembled to those men who are born with a fortune made and judge themselves dispensed of doing something. Subjecting them to the law of facultative progress, wanted God that they had the merit of their works, in order to have the right to the recompense and enjoy the satisfaction of having conquered their own positions.

Without the universal law of progress applied to all the beings, would have to establish a completely different order of things. Without a doubt, God had the possibility. Why did not? It would have been better of other manner? Thus, He

would have been mistaken! But if God could be mistaken, it is because He is not perfect; if He is not perfect, is not God. Since we can not conceive Him without the infinite perfection, it must be concluded that what He did is the best; if we are not able to understand Their motives, certainly we will be able later, in a state more advanced. While we wait, if we can not sound out the causes, we can observe the effects and recognize that everything in the universe is governed by laws harmonics, whose wisdom and admirable prudence and pre-vidence confuse our understanding. Very presumptuous, therefore, would be the one who wished that God should have regulated the world differently, because it would mean that, in His place, would have done better. Such are the Spirits, whose pride and ingratitude God punishes, relegating them to inferior worlds, from where they only will leave when bending the head under the hand that hurts them, recognize His power. God does not impose such recognition; wants it to be voluntary and fruit of their observations; for this reason let them free and expect that, won by the own evil, that they attract to themselves, turn to Him.

'The animals also suffer'! Strictly speaking, we understand the suffering to the man, he may have merited it; but the animals suffer too; devouring each other; the big eat the small. There are some whose life is just long martyrdom; as we, have they the free will or merited it?

To this they reply: "It is understood that God did not create the Spirits perfect, but if He judged submitting all them to the law of progress, He could not, at least, create them happy, without submitting them to all the miseries of life? Rigorously, it is understood the suffering to the man, because he can have merited it, but the animals also suffer; devouring each other; the big eat the small. There are some whose life is just long martyrdom; as we, have they free will, or merited it?"

This is, still, the objection sometimes made and to which the arguments above can serve as a response. However, we will add some considerations.

About the first point, we say that the complete happiness is the result of the perfection, because the vicissitudes are the results of the imperfection. To create the Spirits perfectly happy, had been to create them perfect.

The question of the animals requires some developments. They have an intelligent principle - that is indisputable. Of what nature is this principle? Which relations has with the man? It is stationary in each species, or progressive when move from one to another species? What's its limit of progress? March parallel with the man, or is the same principle that elaborates itself and essays the life in inferior species, to receive, later, new faculties and suffer the human transformation? Are others so many questions until today insolubles; and if the veil that covers that mystery has not been raised by the Spirits, is that it is still premature; the man is not yet mature to receive all the light. It is true that many Spirits gave theories about it, but no one theory has a character very authentic in order to be accepted as definitive truth. So, until new order, can only be considered as individual systems. Only the concordance can give them the consecration, because in this is the unique and true control of the teaching of the Spirits. This is why we are far from to accept as irrecusable truths everything that they teach individually; a principle, whatever, for us only acquires authenticity by the universality of the teaching, that is, for identical instructions, given in all the places, by mediums strangers to each other, without suffering the same influences, notoriously exempt of obsessions and assisted by enlightened Spirits. For enlightened Spirits must be

understood those who prove their superiority by their elevation of thought, the high reach of their teachings, never contradicting themselves and never saying anything that the most rigorous logic can not admit. Of this manner were controlled the various parts of the doctrine, formulated in "The Spirits' Book" and in the "Mediums' Book". This is not yet the case of the animals question. That is why we have not yet decided. Until the most serious verification, one should not accept theories that can be given about it, except as inventory, and to wait their confirmation or their negation.

The question of the animals: prudence in face to new theories

In general never would be excessive the prudence in face to new theories, about which we could have illusions. So, how many we have seen, since the origin of the Spiritism, that published prematurely, only had a ephemeral life! So will be with all those which only have the individual character and have not passed through the control of the concordance. In our position, receiving communications around a thousand serious Spiritists centers, disseminated in several points of the globe, we are in conditions of seeing the principles on which there was concordance. It was this observation that guided us until today, and will guide us, equally, in the new camps that the Spiritism is called to explore. This is how that, since some time, we have observed in the communications, coming from various sides, either of France or from abroad, a tendency to enter into a new way, through the revelations of a very special nature. These revelations, often in veiled words, passed unnoticed to many of those who received them; many others were supposed the only ones to receive them; taken separately, would not have value for us; but their coincidence gives them high importance, which must be judged later, when comes the moment to take them in the light of publicity.

Without that concordance, who could be sure of having the truth? The reason, the logic, the reasoning, no doubt are the first means of control to be used. In many cases this is enough. But in the case of an important principle, the emission of a new idea, it would be presumption one to believe infallible in the appreciation of things. It is, alias, one of the characters distinctive of a new revelation, to be done everywhere at the same time. This happened with the various parts of the doctrine. Here is the experience proving that all theories adventurous presented by Spirits systematic and false-sages were always isolated and localized; none became general and did not support the control of the concordance; several, even, fell into the ridiculous, obvious proof that they were not certain. The universal control is a guarantee for the future unity of the doctrine.

This digression has distanced us a little of the subject, but it was useful to make known the manner in which we proceed, in the case of new theories concerning to the Spiritism, which is far from having given the last word about all the things. We never defend them before they have received the sanction of what we just talked about, reason why some people, somewhat impatient, admire of our silence in certain cases. As we know that each thing will come in its due time, we do not cede to any pressure, wherever it comes from, because we know the sort of those who want to go too fast and have in themselves and in their own lights a too great confidence. We do not want to reap the fruit before of mature, but it is necessary to be sure that, when it is mature, we will not let it fall.

Established this point, little remains for us to say about the question proposed, although the capital point still can not be resolved.

The suffering of the animals and the destruction of one for another

The suffering of the animals is constant. But it is rational to impute these sufferings to the improvidence of God or to a lack of goodness of His part, because the cause escapes to our intelligence, as the utility of the discipline and of the duties escape to the scholar? Alongside this apparent evil is not seen to shine His solicitude for the smallest creatures? The animals are not provided with the means of conservation adequate to the ambient where they must live? Do not see that their pelage develop more or less according to the climate? Their instrument of nutrition, their offensive and defensive arms proportionate to win obstacles and to combat the enemies? In the presence of these facts, so multiplied, and whose consequences only escape to the eye of the materialist, one is led to say that there is no Providence for them? Certainly not, because our vision is too limited to judge the law of the conjunct. Our point of view, restricted to the small circle that surrounds us, let us see only apparent irregularities; but when we rise ourselves, by the thought, above the horizon terrain, will extinguish those deficiencies in front of the general harmony.

What more shocks in this located observation is the destruction of the beings among themselves. Since God demonstrates His wisdom and his goodness in everything that we can understand, it must be admitted that the same wisdom presides what we do not understand. In fact, we do exaggerate the importance of this destruction only because it refers to the matter, always under the narrow point of view that the man is fixed. Definitively, only the involucre is destroyed; the intelligent principle is not annihilated; also the Spirit is so indifferent to the loss of its body, as the man to the loss of his clothes. This destruction of the temporary involucre is necessary for the formation and maintenance of new involucre, which are constituted with the same elements; but the intelligent principle is not affected, either in the animals or in the man.

It remains the suffering, which sometimes accompanies the destruction of the involucre. The Spiritism teaches and proves to us that the suffering in the man is useful to his moral advancement. Who tells us that the suffering of the animals has no utilities? Which in its sphere and according to a certain order of things, not be a cause of progress? Of course that is a hypothesis, but at least is based on the attributes of God: the justice and the goodness, while the others are their negation.

The question of the creation of the perfect beings, had been debated at a meeting of the Spiritist Society of Paris, the Spirit of Erastus dictated, about it, the following communication:

About the non-perfection of the created beings

(Spiritist Society of Paris, 5 February 1864)

Why did not God created all beings perfect? By virtue of the same law of progress. It is easy to comprehend the economy of this law. The one who marches is in the movement, that is, in the law of the human activity; the one who does not progress, which in essence remains stationary, incontestably does not belong to the gradation or to the hierarchy humanitarian. Explain myself. Who is born in a position more or less elevated, falls in his native situation a certain state of being. Well! Is sure that: if his whole life proceeded in that situation of being, without he had brought modifications to it, for his action or by the action of others, would declare that his existence is monotonous, boring, exhausting, in a word, insup-

portable. I add that would have perfect reason, since that the good only is the good in relation to what is inferior to it. This is so certain that if you place the man in a terrestrial paradise, a paradise where no one progresses more, at a certain time he will find the existence unsustainable and that repose a pitiless hell. From this result, in a manner absolute, that the immutable law of the worlds is the progress or movement forward; that is, that every Spirit that is created is inevitably subjected to this great and sublime law of life; consequently, this is the same human law.

'Only God can stay and live in His imobility." There is only one perfect being and there can be only one: God! Well, ask to the Supreme Being the creation of perfect Spirits, would be ask for Him to create something similar and equal to Himself. To emit such proposition, is not to condemn it previously? Oh men! Why ask always which the reason of being of certain insoluble questions, or above the human understanding? Always remember that only God can stay and live in His gigantic immobility. He is the 'summum' and the 'Maximum' of all the things, the 'alpha' and the 'omega' of all life. Ah! believe me, children, never seek remove the veil that covers this great mystery, that the greatest Spirits of creation do not deal without tremor. As for me, a humble pioneer of the initiation all that I can say is that the immobility is one of the attributes of God, or of the Creator, and that the man and all that is created, have as attribute the mobility. Comprehend, if you can, or wait the time of a more intelligible explanation, that is, more within the reach of your understanding.

II - MARCH OF PROGRESS (Ibid, items 779 to 785)

Article 34 - The man develops by himself, naturally, but not everybody progress at the same time and in the same manner; it is then that the more advanced help others to progress, through social contact.

34.1 - "Inestimable Help" – Explanation of Richard Simonetti in his book "The Divine Constitution", St. John Graphics Publishing Ltd. 2nd. edition, 1989, pp. 82-84:

Eminently perfectible, created to the perfection, there is in the human spirit an indelible inquietude, an uncontainable desire to seek new horizons, to surpass limitations. This impulse manifests itself most intensely in certain periods of the existence, particularly in youth, or becomes paralyzed in others, such as senility, but always comes back, renewed, vigorous, in the course of the successive lives.

It is confirmed, in this eternal search, the Law of Progress. It is the impulse of the Creator stimulating the creature to move forward, towards its glorious destination. In this long and laborious journey, combine two factors: '**first**': the development of our own experiences in the succeeding of the centuries, examining the topics of the Life, learning for own initiative when we decided for the exercise of the duty, or repeating the lessons imposed by efficient master, the Pain, when we walked by regions of inconsequence and madness. '**Second**': the contribution of the companions who follow ahead. We all do not have the same age. The generation of the Spirits is infinite. If there are individuals more just, more intelligent, more virtuous, it is because they are older spiritually. There are those who have already lived a million of years; there are "babies" with ten thousand years. It is easy to observe that reality by observing that there is no compatibility between the physical and spiritual age. We see children who are distinguished by their precocity, children more wise than their parents and adults who seem never overcome an adolescent behavior.

In coexistence with the Spirits evolved we learn faster, assimilate better the knowledge related to our intellectual and moral improvement. The great periods of development of the religious and scientific ideas were marked by the contribution of men of genius, who surpassed the limitations of their time. Their geniality would be a favor of God? A Divine grace? Such a proposition is incompatible with the justice and allow us to question the criterion of the Creator. After all, we are all Their sons! Why the favoring of some?! It's much more logical to conceive their condition of teachers who visit us to teach us.

Since the unknown man who invented the wheel to an Einstein, we have the assistance of the Spirits more experienced to favor the comfort of civilization and the knowledge of the enigmas of the universe.

Moral Evolution. The Justice. The Love. The Reincarnation

The same happens with the moral evolution. How many millenniums would pass until the Humanity had defined with precision the fundamentals of the justice, from the elementary notion that our rights finish where begin the rights of our neighbors, if were not the contribution of Moses in order that the Heaven spoke to the Earth at Mount Sinai, enunciating the Ten Commandments?

And the Love, the foundation of the most sublime realizations ... What eternity we would take for an initiation on its sublime importance without the sacrifice of Jesus, who renounced to the celestial blessings in order to teach us how to conjugate the love with the irresistible force of the example?

Without the remarkable work of Allan Kardec in the Spiritist Codification, much more time would mark the chronometer of the centuries until that we understood completely the Law of Reincarnation, which stipulates that the existences in the flesh should be repeated until we graduate in purity and wisdom; the Law of Cause and Effect, to establish that in the field of the actions we all reap in accordance with the planting, learning what we can or not do, and the law of Harmony Psychic, according to which we are surrounded by spiritual forces that can elevate us to the heights or precipitate us into the abyss, but always in accordance with the direction that we give to our own will.

The Earth: immense School

Impossible to imagine a school without teachers. The simple learning of the first letters would require years of effort by the part of the students ... In this immense Educandário that is the Earth, the Divine Goodness has not neglected the sending of valuable masters for the benefit of our learning. We could say that despite such gifts the Humanity is still far behind in intelligence and morality, standing distanced from the experience of these redeemers principles. It is because the nature does not make jumps. The complete assimilation of the divine laws calls the concourse of the time, until we awaken to our responsibilities, making us able to make better use of the human journey, setting the pace with those who follow ahead of us.

Intellectual Progress and Moral Progress

Article 35 - The moral progress is the consequence of progress intellectual, but not follows it always immediately.

Article 36 - The intellectual progress can conduct to the moral progress by giving the comprehension of the good and of the evil, for then the man can

choose. The development of the free-will comes after the development of the intelligence and increases man's responsibility for their acts.

Peoples clarified and perverted

Paragraph unique - How can one explain, then, that the most clarified peoples are, frequently, the most perverted?

- The complete progress is the objective to reach, but the peoples, as the individuals, only reach it step by step. Until they have developed the moral sense, they can use the intelligence to practice the evil. The Moral and the Intelligence are two forces that only equilibrate themselves with the passing of the time.

Laws of obstacles to the progress

Article 37 – The men who try to stop the march of progress and to make retrograde the Humanity will be punished by God, being dragged by the torrent which want to stop.

Paragraph unique - The improvement of the Humanity always follows a progressive and slow march which results from the force of things; but when a people does not advance very fast, God provokes to this people, from time to time, a physical or moral shock in order to accelerate its transformation.

37.1 - "Nobody has the power to oppose to the progress." Comment by Kardec in item 783 of The Spirits' Book:

- Being the progress a condition of the human nature, nobody has the power to oppose to it. It is a "live force" that the bad laws can retard but not asphyxiate. When these laws become so incompatible with the progress, it knocks down these laws, with all who want to maintain them, and so will be until the man harmonize their laws with the divine justice, which wants the good for everyone, and not the laws made to the strong in prejudice of the weak.

The man can not remain perpetually in ignorance, because he must come to the end determined by the Providence; he is clarified by the very force of circumstances. The moral revolutions, such as the social revolutions, little by little infiltrate in the ideas, germinating throughout the centuries and then suddenly explode, making collapse the corroded building of the past, which is no longer in accordance with the new necessities and the new aspirations.

The man usually does not perceive in those commotions, more than momentary confusion and disorder, which affect him in their material interests, but the one who elevates his thought above the personal interests, admires the designs of Providence that of the evil make rise the good. They are the storm and the hurricane that purify the atmosphere, after having revolved it.

The biggest obstacles to the moral progress: the pride and the egoism

Article 38 - In spite of the perversity of the man to be quite intense he continues advancing if we observe through a overall vision; because he goes understanding better what is the evil, and day to day corrects their abuses. There must be necessary the excess of evil, to make him understand the needs of the good and of the reforms.

Article 39 - The biggest obstacles to progress are the pride and egoism. That is, moral progress, because the intellectual advances ever. This seems, in fact, at first glance, to duplicate the intensity of those vices developing the ambi-

tion and the love of richness, which in turn incite the man to the researches that clarify the Spirit. This is how everything relates in the moral world as in the physical and that of the own evil can get out the good. But this state of things will last only a short time; it will change as soon as the man better understand that besides the enjoyment of earthly goods exists a happiness infinitely larger and infinitely more durable.

39.1 - "The Intellectual Progress and the Moral Progress." Comment by Kardec in item 785 of The Spirits' Book:

There are two kinds of progress which support on each other and, however, do not march together: the intellectual progress and the moral progress. Among civilized peoples the first receives in our century all the stimulus desirable and, for this, achieved a degree unknown until today. It would be necessary that the second was on the same level. Nevertheless, if we compare the social customs of a few centuries ago with those of today, we have to be blind to deny that there were moral progress. Why, then, the ascendant march of the moral should interrupt itself more than of the intelligence? Why should not exist, between the nineteenth and twenty-fourth century, so much difference in that terrain as between the fourteenth and nineteenth? To doubt of this would be pretend that the Humanity had reached the apogee of perfection, which is absurd, or that it is not morally perfectible, which the experience contradicts.

39.2 - "The Law of Progress" - Explanation of Rodolfo Calligaris in the book "The Moral Laws", FEB Publisher, R. Janeiro, 3rd. edition, 1983, pp. 119-122:

The Theology and the Spiritist Doctrine

According to the Theology, the man had been created just, pure, happy, and in that condition could have been maintained for all eternity. Tempted, however, by Satan, disobeyed the Creator, passing to suffer, in consequence of this grave sin, "the deprivation of grace, the loss of paradise, ignorance, inclination to evil, death and all sort of miseries of the body and of the soul."

In other words, this means that the human species would have appeared perfect on Earth, or almost, but then became degraded. There are even those who opine that it is becoming increasingly worse.

The Spiritist Doctrine, by contrast, says that the progress is natural law, which action is felt in everything in the Universe, not being acceptable, consequently, that the man can frustrate it or to oppose to it.

With effect, stimulated by it, far from having "decayed", the "king of creation" was lost, along the centuries, the ferocity of the troglodyte, the amorality of the barbarian, the imprudence or ignorance of the savage, in an intellectual and moral development slow, but secure and uninterrupted, without doubt the "image and similarity of God," is destined to acquire all the knowledges of the Wisdom and all the virtues of the Sanctity.

Of course he is, still, quite distanced of that perfection, but whoever knows a little of history of civilization, can not ignore the tremendous progress, not only in technique as in customs, which he was able to make.

Intellectual Progress and Moral Progress

It is true, yes, that his moral progress is found far below the fabulous intellectual progress to which he arrived, that is why prevails, nowadays, a science without conscience, using, not a few, of their cultural acquisitions, only to the practice of the evil. The horrible results of the bad application of his intelligence will fall, however, fatally on himself, by ripping the "blood, sweat and tears" in increasing profusion, until that, worked by the Pain, will gain experience, learning, then, to equilibrate the forces of the mind and of the heart, as it is convenient to him, in order that his ascensional march be realized without falls nor deviations.

It is also true that the egoism and the pride, inspirers of many of the iniquitous laws imposed in this world, favoring the powerful to the prejudice of the weak, may retard, as effectively have retarded, the prosperity and the welfare common to all. It's that the Providence, to give to the man the merit of elevating himself by his own efforts and free initiative, always gives him moratorium in order to correct and perfect their institutions, seeking that objective, that is: the prosperity and the welfare.

From time to time, however, terminated the compasses of waiting, shakes them violently, destroying odious privileges, stupid preconceptions and oppressive governments, giving occasion to, although contradicting the reactionaries and the retrogrades, the progress be done and the human conduct harmonizes, gradually, with the Divine Law, which only wants that the earthly goods are shared equitably by those who are contributed to produce them, and that the Peace, based on Justice, be a blessing to felicitate all the races and nations.

Return to the Primitive State?

Some philosophers argue that the Civilization only serves to increase the ambition, to stimulate the vanity, multiply the vices, complicate and make difficult the life, etc... And that it would be better to the man that him returned to the primitive state of ignorance and irresponsibility.

If such thinkers were with reason, and the joy was inversely proportional to the degree of evolution of the creatures, it would be better to us to regress, not only to the semiconscious of the brute, but to the condition of mere worms ... The absurd of such a conception is evident, is not it?

Before of condemning the civilization, it is necessary that each one of us offer our personal contribution in order to refine it; and instead of trying to embarrass the stream of progress, let us accompany it, because, resist to it, is taking the risk of be crushed.

III – PEOPLES DEGENERATED (Idem, items 786 to 789)

Article 40 - The races rebel to progress, by its very nature, day by day annihilate bodily; but these souls will come to the perfection, like all others, passing through several existences. God does not disinherit anybody.

Unique paragraph - The most civilized men of today were already savages and anthropophagous.

Article 41 - The peoples who live only materially, whose greatness is founded on force and territorial extension, grow and die, because the force of a people is exhausted as the force of a man; those peoples whose egoists laws at-

tempt against the progress of the lights and of the charity, they die, because the light destroys the darkness and the charity kills the egoism. But there are for the peoples, as for the individuals, the life of the soul, and those peoples whose laws are in harmony with the eternal laws of the Creator, will live and will be the lighthouse of other peoples.

41.1 - "Earth - Educational Institute - Explanation of Rodolfo Calligaris in the work cited, pp. 123-126:

An Institute of Education, with its various courses: kindergarten, primary, gymnasium, college, normal, etc., constitutes a perfect simile of what the Earth represents to the Spirits who are incarnated here in order to realize a part of their evolution.

Let's see:

As it happens in the educational establishments of this kind, in which the position of the students, in the various courses, results not properly of the age, but of the assimilation of the programs of each year, or of the degree which have frequented, so also, in the School of Life, the classification of the Spirits in evolution goes by doing, not compulsory, but according to the good use of each existence which is proportionate to them.

The primitive peoples form, so to speak, the kindergarten of the terrestrial Humanity, while at the opposite extreme, the peoples of most advanced civilization compose the classes of the secondary courses.

In any of the courses, the students who neglect or do not apply themselves conveniently in their duties, are obliged to repeat certain exercises or degrees, how many times may be necessary, until dominate them satisfactorily. Similarly, in any evolutionary plan in which they are, the Spirits are compelled, through the reincarnations, to revive certain episodes or return to the same social group, as many times as be necessary, in order to take advantage of the experiences that they can offer to them.

The students of the elementary courses are instructed by teachers of this degree, and those who frequent secondary courses are, in turn, taught by university professors. Similarly, the savages peoples also have more advanced Spirits who reincarnate among them in order to start to the knowledge or awakening in them the good feelings, the same occurring among civilized peoples, among whom the Spirits of eschol develop special missions, in the field of the Science, of the Art, of the Politics, of the Religion, etc., opening new paths for the progress and the collective welfare.

No student can, regularly, be matriculated in a course of medium degree without having passed, before, by the primary, nor in the secondary, without the learning correspondent to the medium degree, and so on, resulting that each student is located exactly where he must and need to be. The same happens with the Spirits: his incarnation, in this or that people, does not happen by chance, but in function of his advance, which demonstrates the Divine Justice, which does not make mistakes and nor grants privileges, giving back to all rigorously in accordance with their personal merits.

Obviously, the student who, today, is frequenting the scientific course was, yesterday, the one of who learned the multiplication table in a class of primary,

and the one who, today, is still spelling the playbook, will figure tomorrow, among the students of Classic, able to express themselves in several languages. Equally, the spirits now incarnated among the peoples who are leading the civilization, were, in the past, brutal anthropophagous, and those who, in our days, inhabit the jungles, in the future will be ladies and gentlemen cultured and educated, moving themselves around aristocratic salons. (Observation: in 1937, of the first Edition of the book "The Moral Laws", the Brazilian educational system presented such nomenclature, in accordance with the corresponding degrees).

The curriculums of the various degrees or series of each course remain always the same, except small changes, but the respective classes will be renovating, from year to year, with the novices students who coming to substitute those who were promoted. This is the case, also, with the primitive and civilized peoples: they conserve themselves more or less stable, because the place of those who evolve goes being taken by other spirits who need of the social conditions which are characteristics to them for their gradual intellectual and moral development.

In the days of tests or exams, the students must demonstrate, individually, how much they know of each matter, not being allowed, under any circumstances, mandates of any student to any other in order that the tests are performed in his name. That is exactly the situation of the Spirits before God; must answer, personally, for what they did here in this world, without that no one church, no one saint, no one guide or protector, may interfere in his favor.

Once expired the period of learning proportioned by the educational institutes, to which we have referred to as an example, the students who are interested in making a superior course pass to frequent other Schools, now of university level, where they will go to extend and deepen the knowledges already acquired, to start in others, and so on. The spirits who belong to our Humanity, such and such, after conquering the degree of progress peculiar to this world, are transferred to others more advanced, in which begin new evolutionary cycle, and so successively, until they reach the happiest plans of spirituality, converting themselves, then, in collaborators of the Providence, in the sublime tasks of the Creation.

The Progress and the Earth of the Future: one unique nation? An unique Law?

Article 42 - The progress will bring together one day all the peoples of the Earth into one only nation?

- Not in one only nation, which is impossible, because of the diversity of climates are born different customs and needs, which constitute the nationalities. So, always will be necessary laws appropriate to these customs and to these needs. But the charity does not know latitudes and does not distinguish the men by their color. When the law of God constitute everywhere the basis of human law, the peoples will practice the charity of one to another, as the individuals from man to man, living happily and in peace, because nobody will try to do harm to his neighbor or to live at their expense.

42.1 - "The Law of Progress of the Peoples and the Justice of Reincarnation". Comment by Kardec in item 789 of 'The Spirits' Book':

The Humanity progresses through the individuals who are gradually improving and clarifying; when they become numerous, take the lead and carry the others. From time to time, appear the men of genius, who give to the humanity an

impulse; and later, men with authority, God's instruments, who in some years make it to advance for many centuries.

The progress of the peoples still makes emphasize the justice of reincarnation. The men of good make commendable effort to help a nation to advance morally and intellectually; the nation transformed will be happier in this world and in the other, it is understandable; but, during their slow march through the centuries, thousands of individuals die every day, and what would be the fate of all those who succumb during the journey? Their relative inferiority deprives them of the happiness reserved to those who arrive by last? Or also their happiness is relative? The Divine Justice could not consecrate such injustice. For the plurality of existences, the right to happiness is always the same for everybody, because nobody is disinherited by the progress. The people who lived in the time of barbarism, and could turn back in the time of the civilization, in the same people or in another, it is clear that they all benefits from the ascendant march.

But the system of the unicity of existence in this case presents another difficulty. With this system, the soul is created at the moment of the birth, so that a man is more advanced than other because God has created for him a soul more advanced. Why this favor? What merit has he, who did not live more than the other, and usually less, to be endowed with a soul superior? But that is not the main difficulty. A nation passes, in a thousand years, from barbarism to civilization. If the men lived a thousand years, could conceive that, in this meantime, had time to progress; but creatures die every day in all ages, constantly renewing themselves, so that day by day we see them appear and disappear. At the end of one millennium are no more traces of the ancient inhabitants; the nation, which was barbarian, became civilized; but who was that progressed? The individuals previously barbarians? Those already are deads since long time. Those who came last? But if his soul was created at the moment of the birth, these souls did not exist at the time of barbarism and is necessary to admit, then, that the efforts made to civilize a people have the power, not to improve the imperfect souls, but of making God create other souls more perfects.

Lets compare this theory of progress with that which has been given to us by the Spirits. The souls coming in the time of the civilization had their childhood like all others, but have already lived and arrive advanced, in consequence of a previous progress; they come attracted by a means which is sympathetic to them and that is in relation with their present state. In this manner, the care given to the civilization of a people does not have by effect to determine the future creation of more perfect souls, but to attract those who have already progressed, are those who had already lived in this same people, in times of barbarism, or are those who come from another part. Here we have still the key of the progress of all the Humanity. When all the peoples will be on the same level about the feeling of good, the Earth will house only good Spirits, who will live in fraternal union. The bad, having been repelled and displaced, will look for in the inferior worlds the means which were convenient to them, until they become worthy to return to our mean, transformed. The vulgaris theory still has this consequence: the works of social improvement only benefit the present and future generations, its result is null for the past generations, which made the mistake of arriving too early and only progressed in the measure of their forces, under the weight of their acts of barbarism. According to the doctrine of the Spirits, the subsequent progresses benefit equally to those generations, which revive in the best conditions and can improve them-

selves in the midst of civilization. (See item 222 of The Spirits' Book: "Considerations about the plurality of the existences").

IV - DEPURATED CIVILIZATION: INTELLIGENCE AND MORAL (Items-790 to 793 of 'The Spirits' Book'.)

Article 43 – The Civilization will depurate itself one day, making disappear the evils that have produced, when the moral will be as developed as the intelligence. The faculties of the Spirit do not progress at the same time, it is necessary time for everything. One can not expect perfect fruits of civilization incomplete.

43.1 - "Signs of a complete civilization". Comment by Kardec in item 793 of The Spirits' Book:

The Civilization has its degrees, like all things. A civilization incomplete is an state of transition that engenders special evils, unknown in the primitive state, but not for that reason cease to be a natural progress, necessary, which carries with itself the remedy for those evils. As soon as the Civilization is becoming perfect, goes making to cease some of the evils that engendered, and these evils will disappear with the moral progress.

Of two peoples which have reached the apex of the social scale, can only say itself the most civilized, in the true sense of the term, that in which is found less egoism, cupidity and pride; in which the customs are more intellectual and moral than materials; in which the intelligence can develop with more freedom; in which there are more kindness, good faith, reciprocal benevolence and generosity; in which the preconceptions of caste and birth are less entrenched, because they are incompatible with the true love of the neighbor; in which the laws do not consecrate any privilege and are the same as for the last as for the first; in which the justice is exercised with the minimum of partiality; in which the weak always finds support against the strong; in which man's life, their beliefs and their opinions are better respected; in which there is less disgrace and, finally, in which all men of good will are assured of not lacking the necessary to them.

'The Aristocracies' - Explanation of Allan Kardec in the book 'Posthumous Works', Publisher LAKE, 11th. ed., 1995, pp. 183-187:

'Aristocracy' comes from the Greek 'aristos', better, and 'kratos', power, within the meaning literary aristocracy means 'the power of the best'. Are to agree that this meaning has often been distorted. Lets appreciate the influence that the Spiritism can exert over this conception and their results. We will take the things from their starting point and we will follow them through the times, in order to deduce the consequences.

Patriarchal aristocracy

At no time or nation, the peoples dispensed chiefs, yet even in the state of savagery. It is so because, in reason of the diversity of aptitudes and of characters, that occur in the human species, there is always incapable that need to be directed, weaks who claiming protection, passions to be combated: so the necessity of an authority. 'We know that in primitive societies the authority was conferred on to the chiefs of families, to the ancients, to the olds, to the patriarchs. This was the first of all the aristocracies'.

Aristocracy of Brute Force

Becoming more numerous the societies, the patriarchal authority was, in certain circumstances, impotent. The questions between neighboring peoples brought wars, that claimed the direction, no more of olds, but strong men, vigorous and intelligent; from then the military chiefs. These victorious, were invested of authority, hoping to find in their value a guarantee against the attacks from the enemies; but many, however, took possession of the power taking advantage of their position. 'After, the winners imposed themselves to the losers and reduced them to slavery; from then the authority of brute force which was the second aristocracy'.

Aristocracy of Birth

The strong transmitted naturally to their children, the power and the fortune, and the weak, not daring to resist, have become accustomed, little by little, to consider these as inheritors of the rights conquered by their fathers and how their superiors; then appears the division of the society into two classes: the superiors and the inferiors, those who command and those who obey; "then, appears the aristocracy of birth, which became so powerful and dominant, such as of the force, 'because, if not had the force, as in the first times, when each one paid with his own body, possessed the necessary force. Disposing of all the power, surrounded itself, very naturally, of privileges, for the conservation of which was necessary to give to it the prestige of the legality: made the laws for its own benefit, what was easy, because only it made them. Not always this being enough, appealed to the divine right to make them respectable and inviolable. To make sure of the respect of the class submitted, which grew each time more and became more difficult to contain, yet even by force, there was only one way: to impede her to see clearly, keeping her in ignorance.

Aristocracy of the Gold

If the superior class could have the inferior in idleness, or without the need of to work, its dominance would extend indefinitely; but since this was obliged to work in order to live, and work so more as increased the necessity, as a result of its development, then resulted the need for new resources, of fighting against the competition, to seek new markets for the products; and it developed the intelligence and came to the knowledge of the causes, of which the superior class had served to subject it. There is not here the visible hand of the Providence?

Saw clearly, saw the lack of prestige of the power, that crushed it and, feeling stronge by the number, abolished the privileges and proclaimed the equality before the law.

This movement marked, in some countries, the end of the kingdom of the aristocracy of birth, which became nominal and honorific, because it has not more the power to legislate.

'Then, emerged new power: the power of the gold', because with the gold one can have at his disposition the men and the things. It was a rising sun, in front of which they bowed, as in the past bowed before a blazon, or of any other symbol. What was not more conceded to the titles, was conceded to the fortune and the fortune had its privileges.

Aristocracy of the Intelligence

Began, then, to perceive that, if for someone to make a fortune it is necessary to have intelligence, do not need have it who acquires the richness by inheritance, being the heirs more able to spend than that to add, and that, moreover, the means of to enrich are not always licit. As a consequence, the domain of gold goes, little by little, losing prestige. 'Appears another potency, another aristocracy more just – the aristocracy of the intelligence', in front of which everyone can bend without degrade, because it belongs to both the rich and the poor. Will be the last? It is the highest expression of civilized humanity?

No!

Aristocracy Intellect-Moral: The last of the aristocracies

The intelligence is not always a guarantee of morality and the most intelligent man can make bad use of the faculties. On the other hand, the simple morality may not have capacity. It is, therefore, necessary the union of the intelligence and of the morality in order to have a legitimate preponderance, to which the mass will submit, confident in their lights and justice. This will be the last aristocracy, signal of the advent of the kingdom of good on Earth. It will come naturally, by the force of the circumstances, and when the men of that category are too numerous, that constitute an imposing majority, the popular mass will trust their own interests to them.

As we saw, the aristocracies had their reason for being, were born of the state of humanity in its time; the same will be with that which must come. All had or will have their time according to the countries, because none is founded on moral principle. Only this principle can constitute a durable supremacy, because it will be animated by sentiments of justice and charity: the supremacy which we call 'aristocracy intellect-moral'.

Aristocracy Intellect-Moral VERSUS Egoism, Pride, Greed!

It is compatible this state of things with the egoism, the pride and greed, which still reign on Earth? To this we will answer frankly: yes; not only is possible, as will come, because it is inevitable. Today, the intelligence dominates, it becomes sovereign on the universal concept; so really, that we see the man of the people elevated to the social culmination.

This aristocracy is not more just, more logical, more rational than that of the brute force, of the birth, of the gold? Why, then, is not possible to join to it the morality? Because, say the pessimists, the evil dominates on Earth. Already was said that the good will not ever delete the evil? The customs and institutions, today, are not worth one hundred times more than in the Middle Ages? Each century has not been signaled by a progress? Why, then, has the humanity to park, when so much lacks to it to conquer?

The men, by natural instinct, looking for their well-being; if they do not find it satisfactory in the kingdom of intelligence, will look for it somewhere. And where they can find it not in the kingdom of morality? For this is necessary that the morality dominates the most part.

The good men and the bad men

There is much to be done, certainly, but, once again, is foolish presumption to say that the humanity reached its apogee, when we saw it walk incessantly in the ways of the progress. Let us say, since now, that the goods of the Earth are not so rare as people think. The bad ones are numerous, it is true, but what seems to increase them the number is the audacity, which they think necessary for the success. Do not ignore, however, the preponderance of good, so that, although do not practice it, take the mask of the good. The good ones, on the contrary, do not divulge their qualities, not try to put themselves in evidence and that is why their number seems to be small. Examine, however, the deep secrets of the intimate life, and you will find, in all social classes, large number of good and loyal natures, who will not allow you to desparate of humanity.

It is also important to know that of the bad, many are only by influence of the means, can become good by submitting to the action of a beneficial means. Let us admit that, about 100 individuals, there are 25 good and 75 bad; of these, 50 are for weakness and would be good if they had had good examples, especially if they had received good education; of the 25 frankly bad, not all are incorrigible. In the present state of things, the bad are in the majority and give laws to the goods; but, if by any circumstance, be converted the 50 weak, the good will become in majority and, in turn, will give the laws; of the 25 frankly bad, many will feel the influence of that majority, remaining only few incorrigibles, who none preponderance may have.

Take an example. There are people for whom the homicide and robbery are normal things. For these, the good is an exception. Among the peoples the most advanced and best governed of Europe, crime is exception, and has no influence over the society, in which what still dominates are the vices of character: the pride, the egoism, the ambition with its cortege. Why, continuing the progress of those peoples, the very vices will not be exception, as already are the crimes? To deny the possibility of this ascendant walk is to deny the progress. Certainly the transformation can not be work of a day; if, however, there is cause that can accelerate the walk, this cause is the Spiritism.

The Spiritism: one of the most powerful precursors of the aristocracy of the future

Agent, par excellence, of human solidarity, showing the proofs of current life as a rational and logical consequences of acts practiced in previous existences, making of each person the author of the own happiness, it will elevate, necessarily, through its vulgarization, the moral level of today.

The general principles of our philosophy are elaborated and coordinated, already have gathered, in imposing communion of thoughts, millions of sectarians, disseminated by all countries of the world. The progresses made by its influence, the individuals and local transformations, provoked by them in less than 15 years, permit us to evaluate the enormous essential modifications, that will have to realize in the future.

Rationalized Faith

If, however, thanks to the development and general acceptance of the teaching of the Spirits, the moral level of the humanity tends, constantly, to rise, does not go to conclude that the morality will obscure the intelligence. The

Spiritism does not want to be accepted blindly, before asks the discussion and the light.

Instead of blind faith, which suffocates the freedom of thinking, it teaches: "The unshakable faith is only that which can confront the reason face to face in all ages of the humanity. The faith needs a base, and this is the perfect knowledge of what we must believe. In order to believe, is not enough to see, we must, above all, to understand." (Gospel According to Spiritism).

We have, therefore, reason to consider the Spiritism as one of the most powerful precursors of the aristocracy of the future, that is, of the 'aristocracy intellect-moral'.

43.2 - "Christian Civilization" - Commentary on the same item (note the footnote), José Herculano Pires, translator of 'The Book of the Spirits:

That will be the Christian Civilization that the Spiritism will establish on Earth. As we can see by the explanations of the Spirits and the comments of Kardec, the civilization incomplete in which we live is only a transitional phase between the pagan world of Antiquity and the Christian world of the Future. In the customs, in the legislation, in the religion, in the practice of religious cults we see the constant mixture of the elements of paganism with the renovators principles of Christianity. Incumbent to the Spiritism the mission of to remove those pagan elements, in order to make shine the Christian spirit in all its purity. See, by the way, the entire cap. I of "The Gospel According to Spiritism."

43.3 - "Succeed itselfs the Civilizations in the Process of Evolution of the Earth" - Chronicle of José Herculano Pires in the book "The Infinite and the Finite," Courier Fraternal Editions, 1st. edition, 1983, pp. 33-35:

The Spiritism, like the Primitive Christianity, goes imposing itself to the world of an irresistible manner. The Greek-Roman mythology was still dominant of the antique world, and their gods of stone or metal dominated the temples of the Empire, when the Christianity began to spread itself across the Earth, as humble herb that spreads in the soil, trampled by the men and despised by the powerful. Little by little, the Christian principles have infiltrated in the gigantic structure of the Empire, substituting the empty anguishing of the mythological religions and the vain wisdom of the dominant philosophical schools.

The world constantly renews itself, because its destination is the evolution. Its basic law, irreducible, is the law of progress. Perish the forms in a continuous succession, to the rhythm of universal development. Through the forms, the life increases, expands, and requires new instruments of manifestation. The Civilizations, like the plants, the animals and the men, are born, grow, are developed, reach the apogee, go into decline and die. But not just die. Because reborn too. About twenty civilizations have already passed on Earth. Their structures have disappeared, but the spirit that animated them reemerged in the following. The Greek was the heiress of the Egyptian and of the Babylonian, the Roman of the Greek, the ours, of the Greek and of the Roman.

Each new Civilization brings with it a new and more powerful breath of the spirit. According to the observations of Dilthey and Whitehead, the rationalist spirit of the Greeks fused in the time with the juridical mentality of the Romans and the providentialism Jewish-Christian, for the creation of the modern consciousness, slowly structured in the ideological cauldron of the Middle Ages. Of

this millennial alaboration resulted the splendor of the Renaissance. The very name attributed to the phenomenon reveals its nature: the Renaissance was nothing more than a revival of the spirit of the ancient civilizations in a new form, in a new body. Of course we did not use the word "form" in the Aristotelian sense, but in the ordinary sense of structure, of the exterior configuration.

The Christianity constituted the great ideological basis over which arose the edifice of a new world, of a new civilization, from the decline of the Roman Empire. But the ideals of Christianity could not be realized perfectly and be developed fully in modern civilization. The new structure, the heiress of the ancient, conserved much of that, in the same manner that the body of the child repeats the paternal characteristics. The Christianity is a revolution in march, their transformations continue in development. Predicting the magnitude of this revolution, the Christ Himself announced, as we see in the Gospel of John, the coming of a "New Consoler", the advent of the Spirit of the Truth, responsible for reestablish the purity of their teachings and give new impulse to the terrestrial evolution.

The Spiritism is the accomplishment of that promise. Surging in the precise hour, in the middle of last century (XIX), at the exact moment that the principles of Christianity, threatened by the dogmatic stagnation, were faced with the free examination of the new scientific mentality, it opened unexpected perspectives to the continuation of the Christian civilization. Kardec accentuates this fact with clear and precise words, in "The Gospel According to Spiritism" and "The Genesis". The Spiritism is also a renaissance, is what Emmanuel called "the Renaissance Christian". For this reason, at the moment that the modern world vacillates, between the beliefs that no longer satisfy itself, and the promises of the spirit scientific, the Spiritism infiltrates into the whole its structure, for to save the future, preparing the basis of the new civilization.

All the attacks launched against the Spiritism are as useless as those that were launched against the Christianity in the past. The force of the Spiritism is like that of the proper life looking for new form, more adequate to the manifestation of their new developments. No matter that its position being marginal in the modern culture. Also the Stoics and Epicureans, the rabbis of Jerusalem and the wise men of Athens and Rome considered marginal and superstitious the Christianity. The lessons of history should serve to alert the more enlightned spirits, calling their attention to the affirmations like that of Sir Oliver Lodge, the great sage english, to whom the Spiritism "is a new Copernican revolution".

43.4 - "Our Destination" - Explanation of Hernani Guimarães Andrade in his book "Spirit, Perispirit and Soul" - Essay on the MOB (Model Organizer Biological), Edit. Pensamento, S.P., first. edition, 1984, pp. 229/230:

Pilgrims in the interminable march along the time and the cosmic space, it is reasonable that we stop for a moment and we ask to which port we are going.

Emerged, over billions of years, from the bosom of the 'Great Ocean of Consciousness' perceived by the modern collocations of the Physics, it seems that, like "conscious entities", we only gave the first steps on the long road to follow. However, we are already able to reflect a little, about the human nature, and, timidly, the Science begins to admit and to investigate about so important problem - perhaps the most important of all - although it does not be considered in this manner by the majority.

And to what conclusion would have reached this group of researchers - "dreamers" in the opinion of the others - about human nature? - Very animator: each of us seems to be a Spirit in permanent evolution. It should represent a fabulous archive, a colossal "informational dominion", containing all the informations of its innumerable previous experiences. This incomensurable repository of knowledges, of innumerable lives and of milenary wisdom, reached in billions of existential experiences, surpasses highly our fragile, superficial and extremely poor learning of one unique corporal existence, counted, a maximum, in only some dozens of years, of which we were in the most part of the time semi-conscious or unconscious.

In the vast mnemonic archive of the Spirit, are stocked all the informations collected by the MOB (Model Organizer Biological) and by the "cupola", through billions of years of biological, psychological and spiritual experiences.

An occasion will come in which all this immense treasure of wisdom and cosmic experience will find at our disposition, integrated into an individual super-consciousness, almost omniscient and divine.

Would not we, then, being destined to participate of a Community Cosmic Universal, collaborating with the 'Conscience' from where we came? Are we not, perhaps, destined to reach the goal appointed by Christ: "I said, You are gods?"

V – PROGRESS OF HUMAN LEGISLATION (Items 794-797)

The Natural Law and the Human Law

Article 44 - The society could only be governed by the natural laws, without the recourse of the human laws, if the men understood them well and wanted to practice them. But the society has its own requirements and needs of particular laws.

Instability of human laws

Article 45 - In the times of barbarism are the strongest who make the laws, and make them in their favor. There is need to modify them as the men go better understanding the justice. The Human laws are more stable as they approach of the true justice, that is, as they are made for everyone and identify itselfs with the natural law.

45.1 - "Instability of human laws and the immutable Natural Law" – Comment of Kardec in item 795 of The Spirits' Book:

The civilization has created new needs for man, and these needs are related to the social position of each one. It was necessary to regulate the rights and duties of these positions by means of human laws. But under the influence of their passions, the man has created, often, imaginary rights and duties, condemned by the natural law and that the peoples delete of their codes in the proportion that they progress. The natural law is immutable and always the same for everyone. The human law is variable and progressive, only it could consecrate, in the infancy of the Humanity, the right of the strongest.

The severity of the penal laws and the Education

Article 46 - A depraved society has certainly a need for severest laws. Unfortunately, these laws are destined before to punish the evil practiced than cut the

root of evil. Only education can reform the men, who consequently will not have more need of so rigorous laws.

Reform of the human laws

Article 47 - The reform of human laws will happen naturally, by force of the circumstances and by the influence of the persons of good, who conduct the men on the pathway of progress. There are so many laws that have already been reformed and many others still will be.

47.1 - "Sociology" – Emmanuel (Spirit) Responses to the numerous questions about social problems in the book "The Conselor", Editor FEB 19th. edition, 1998, RJ, psychographics of Francisco Cândido Xavier, pp. 45-54:

47.1.1 - With the diffusion of the spiritual light, the man will extend the notion of homeland, in order to include in the same level all the nations of the world?

The spiritual light will give to the men a new concept of homeland, in order to proscribe the destroyer movement by the cannons and bullets homicides. When this takes place, the man will learn to valorize the birthplace in which was revived, by the work and by the love, concomitantly destroying the material frontiers and giving place to the new era of the great human family, in which the races will be substituted by the souls and that the homeland will be honored, not with the death, but with life well lived and well applied.

47.1.2 - The inequality verified between the social classes, in the usufruct of earthly goods, will persist in the times of the future?

The social inequality is the highest testimony to the truth of reincarnation, through which each spirit has its position defined of regeneration and rescue. In this case, we consider that the poverty, the misery, the war, the ignorance, like other collective calamities, are infirmities of the social organism, because of the situation of proof of almost generality of its members. Ceased the pathogenic cause with the spiritual illumination of all in Jesus-Christ, the collective disease will be eliminated from the humans ambients.

47.1.3 - Can be admitted, in Sociology, the concept of absolute equality?

The conception equalitarian absolute is a grave error of the sociologists, in any department of life. The political tyranny can try an imposition in this sense, but will not pass of a unrealizable symbolic utopian for exterior effects, because the true value of a man is in his heart, where each spirit has its position defined by their own efforts.

In this question there is an absolute equality of rights of men before God, who gives to all His children an equal opportunity in the inappreciable treasures of time. These rights are of the conquest of wisdom and of love, through the life, for the fulfillment of the sacred duty of work and of the individual effort. This is why each creature will have his map of merits in the evolutive paths, constituting that situation, in the planetary fights, a grandiose scale progressive in the matter of reasoning and feelings, in which will rise, naturally, everyone who mobilize the possibilities offered to his existence, for the edifying work of illumination of himself, in the sacred expressions of individual effort.

'Inequality of Wealth'- The Gospel According to Spiritism, Ch XVI - Explanation of Allan Kardec:

The inequality of the wealth is one of the problems that in vain if seek to resolve, when it is considered only the present life. The first question that presents is: Why all men are not equally rich? For one simple reason: 'is that they are not equally intelligent, active and laborious to acquire, nor sober and provident to conserve'. Indeed, it is a question mathematically demonstrated that, divided equally, the fortune would give to each one a part minimum and insufficient; and that, supposing made that division, the equilibrium would be broken in a short time, because of the diversity of characters and aptitudes; and that, supposing this division being possible and durable, having each one only the enough to live, this would be equivalent to the annihilation of all the great works that contribute to the progress and welfare of the humanity; and that, therefore, supposing that it gave to each one the necessary, would disappear the stimulus that impels the great discoveries and useful developments. If God concentrates it in some places, is for the reason that of them to expand in sufficient quantities, according to the necessities.

Admitting this, inquiry anyone why God gives the fortune to persons incapable to make it fruitful for the good of all. This is still a proof of the wisdom and goodness of God. By giving to the man the free will, wanted that he arrived, by his own experience, to discern the good and the evil, so that the practice of the good was the result of their efforts, of his own desire. He must not be taken, fatally, to one nor to the other, because, then, he would be a passive instrument and irresponsible like the animals. The fortune is a means of proving him morally; but how, at the same time, it is a powerful means of action for the progress, God does not want that it remains unproductive, and that is why 'incessantly transfers it'. Everyone must possess it, in order to exercise himself in its use and prove the manner how knows do it. Because there is a material impossibility for everyone to possess it at the same time, and how, if everyone possessed it, no one would work, and the improvement of the Globe would suffer with it: 'each one possess it by his turn.' This manner, who today does not have fortune, already had it in the past or will have it in the future, in another existence, and who today possess it may not have it tomorrow. There are rich and poor because, God being just, each one must work by his turn. The poverty is for some the proof of patience and resignation; the richness is for others the proof of charity and abnegation.

Laments, with reason, the sad use that some persons make of his fortune, to the ignoble passions that the greed awakens, and asks if God is just, in giving richness to such persons. it is clear that, if the man only had one existence, nothing would justify similar distribution of worldly goods; but, if instead of limiting his life to the present, considers the group of existences, we see that everything balances with justice. The poor does not have, therefore, reason to accuse the Providence, nor to envy the rich, and these do not have reason to be proud of what they possess. If, on the other hand, these abuse of the fortune, will not be through decrees, nor of sumptuary laws, that could remedy the evil. The laws may modify momentarily the exterior, but can not modify the heart: this is why they have a temporary effect and always provoke a reaction more uncontrolled. The source of evil is in egoism and pride. The abuses of every kind will cease by themselves, when the men will be moved by the law of charity.

47.1.4 - Could the men resolve without confusions the calls proletarians causes?

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

The Socialism is a beautiful expression of human culture, while is not directed to the poles of extremism.

All the absurds of the social theories arise from the ignorance relatively to the necessity of its Christianization. We know from here the bad leaders and the bad directed, not as rich and poor men, but as avaricious and as revolted. In these two expressions, the creatures operated the disequilibrium of all the mechanisms of the natural labor.

The truth is that all the men are proletarians of the evolution, and none effort of good realization on Earth is unworthy of the spirit incarnated. Each machine requires a personal direction, and the mechanism of the world requires the infinite of aptitudes and of knowledges. Without the harmony of each piece in the position that it is in, all production is counterproductive and every good task impossible. All the men are rich for the blessings of God and everyone must utilize, successfully, the "talents" received, because, without exception of one only, will have to give, one day, beyond the grave, accounts of their efforts.

That the workers of direction know to love, and that the workers of the realization never hate. This is the truth by which we understand that all the problems of work, on Earth, represent an equation of the Gospel.

47.1.5 - Recognizing the State as an apparatus of conventional laws, is justified its existence, as well as the military class, which sustain it in the world?

In the actual situation (or condition) of the world and considering the heterogeneity of the characters and of the expressions evolutives of the creatures, examined in isolation, it is justified the necessity of the state apparatus in the political conventions, as well as the armed forces that keep them in the orb, as institutes of order for the execution of individual proofs, in the human contingencies, until the man perceives the sense of concord and fraternity within the laws of the Creator, being dispensed, then, of the obligation of certain determinations of human laws, conventional and transitory.

47.1.6 – Has the Spiritism a special paper inside the Sociology?

At the current time of the terrestrial humanity, in which all the conquests of the civilization subvert in the extremisms, the Spiritism is the great initiator of the Sociology, because it signifies the Gospel revived, that the religions literalists tried to inhum in the economic interests and in the convention exterior of their proselyters.

Restoring the teachings of Jesus to the man and clarifying that the legitimate values of the creature are those which proceed from the conscience and of the heart, the doctrine consolatory of the Spirits reaffirms the truth that to each man will be given according to their merits, in the individual effort, inside the application of the law of the work and of the good; reason why is the best antidote of

the social poisons, currently spread worldwide by the philosophies politics of the absurd and of the ambition without limits, restoring the truth and the concorde to the hearts.

47.1.7 - How should behave the spiritist towards the policitcs of the world?

The sincere disciple of Jesus is invested with more sublime mission, in face of the political task saturated of materials fights. This is the reason why must not provoke a situation of evidence for himself in the transitory administrations of the world. And, when convoked to such situations by force of circumstances, should accept them not as a prize for the doctrine which professes, but as imperious and arduous probation, where every success is always difficult. The sincere spiritist must understand that the illumination of one conscience is like the illumination of one world, emphasizing that the task of the Gospel, directed to the souls incarnated on Earth, is the most important of all, because constitutes a definitive realization and real. The mission of the doctrine is to console and to instruct, in Jesus, so that all mobilize their divine possibilities in the way of life. Exchange it for a place in the banquet of the States is to invert the value of the teachings, because all human organizations are transitory in face of the necessity of renovation of all the formulas of the man in the law of universal progress; resulting from this that the true construction of the general happiness will only be effective with legitimate basis in the spirit of the creatures.

47.1.8 - How should we to face the politics of the racism?

If it is just to observe in the homelands the grouping of multiple collectivities, by the similar ties of the education and of the sentiment, the politics of racism should be seen as a grave error, which no one pretext justifies, because it can not present serious basis on its allegations, which barely cover up the nefarious purpose of tyranny and separativity.

47.1.9 - The "you shall not kill" reaches the hunter who kills for fun and the executioner who exterminates for obligation?

As you evolve in the evangelical sentiment, you will understand that all killers are in opposition to the sacred text.

In the degree of your current knowledge, you understand that only the assassins who kill for perversity are against God's law. When you advance more on the way, improving the social apparatus, will not tolerate, any more, the executioner, and, when you will be more spiritualized, seeing in the animals the inferior brothers of your life, the class of hunters will have no reason to be.

Reading our concepts, you will remember the prejudicial animals and, intimately, you will ponder the need for their extermination. It is possible, however, that you will not remember of the harmful and ferocious men. The calumniator does not envenom more than the touch of a serpent? The arms manufacturer, or the ambitious politician, who produce with coldness the machinery of war incomprehensible, are not them more pitiless than the wild lion? ...

Let us ponder these truths and we will recognize that the spiritual man of the future, with the light of the Gospel in the intelligence and in the heart, will have modified his ambient of fights, also helping the evolutive efforts of their companions of the inferior plane, in the terrestrial life.

47.1.10 - Considering the positive determination of "judge not", how can we discern between the good and evil, without judgment?

Between judge and discern, there is always a great distance. The act of judging for the specification of consequences definitive belongs to divine authority, however, the right of analysis is instituted to all the Spirits, so that, discerning the good and the evil, the truth and the error, the creatures can trace the directives of their best way to God.

47.1.11 - In the face of the law of the men, when in the presence of the criminal process, should be given the condemnatory vote in accordance with the criminal process, or to absolve the accused, in obedience to "judge not"?

In the sphere of our experiences, we consider that, in front of human processes, even when its pieces are condemnatory, one must remember the figure of Christ with the sinner woman stoned, because Jesus was also in front of a jury.

"Who is without sin through the first stone" - is the sentence that should remember, always, our common situation of decayed Spirits, in order not to condemn this or that of our equals. "Go and sin no more" - must be our norm of conduct inside of our heart, moving away the herb of the evil that grows in it.

In public processes, the judicial authority, as piece of the machinery of the State in the performance of their specialized functions, should know which is the convenient resource to the corrective, or for the reeducation of the social organism, mobilizing, in this mister, the values of their experience and of their responsibilities.

Individually, however, seek us to learn that if we can "judge" anything, judge ourselves, always, in the first place, as the brother closest to whom is attributed a crime or a fault, in order to be in accordance with Whom (Christ) is the light of our hearts.

In the common hours of the existence, lets seek the evangelical light to analyze the error and the truth, to discern the good and the evil; however, at the instant of the definitive judgments, we must deliver the processes to God, Who, before of us, will know always the best way of the regeneration of their perverted sons.

(Justice in the Spirituality - Spirit Andre Luiz, "Evolution in Two Worlds", 2nd. Part.) - 'How acts the mechanism of Justice in the Spiritual Plane'?

In the spiritual world, of course, the authority of Justice functions with greater security, although we know that the mechanism of regeneration prevails first of all, in the conscience of the own individual.

Still so, there are here, of course, sanctuaries and tribunals, in which dignified and impartial judges examine the human responsibilities, evaluating them the merits and demerits.

The organization of the jury, in numerous cases, is observed here, necessarily; however, constituted of Spirits integrated in the knowledge of the Right, with dilated notions of guilt and rescue, error and corrigendum, human psychology and social sciences, in order that the sentences or informations pronounced,

should attend to the precise harmony, before the Divine Providence, based on the love that illuminates and in the wisdom that sustains.

There are delinquents either in the terrestrial as in the spiritual plane, and, for this reason, not only the men recently discarnated are delivered to specific trial, when necessary, but also the discarnated entities that, in accomplishment of certain tasks, let themselves, many sometimes, fall in unconfessable passions and caprices.

It is important to note, however, that when much lower is the evolutive degree of the guilts, more summary is the judgement by the appropriate authorities, and when more advanced the cultural and moral values of the individual, more complex are the examination of the processes of criminality in which they are involved, not only by the influence that act in the destinations of the others, but also because the Spirit, when adjusted to the conscience of their own mistakes, anxious to rehabilitate himself before the life and before those who he most loves, supplicates for himself the punitive sentence, which recognizes indispensable to the own restoration.

‘Charity with the criminals’ (Explanation of the Spirit Elizabeth of France, The Gospel According to the Spiritism - Cap.XI)

The true charity is one of the most sublime teachings of God to the world. Among the true disciples of His doctrine must reign perfect fraternity. Should love the unfortunate, the criminals, as creatures of God, for whom, since they repent, will be granted the pardon of mercy, as for yourselves, for the faults that commit against His law. Think that you are more reprehensible, more guilty than those to whom refuse the pardon and the commiseration, because they almost always do not know God, as you know, and to them will be asked less than to you.

"Judge not, oh! judge not, my dear friends, because the judgment with which you judge will be applied to you, even more severely, and you have necessity of indulgence for the sins that you commit without ceasing. Do you not know that there are many actions that are crimes to the eyes of God of purity, but that the world consider as slight faults'?"

The true charity does not consist only in the alms that you give, nor even in the words of consolation with which accompany them. No, it is not only what God requires of you! The sublime charity taught by Jesus, consists also in the constant benevolence, and in all things, with your neighbor. You may also practice this sublime virtue to many creatures that do not need alms, and that words of love, of consolation and of encouragement will conduct to the Lord.

Approximate the times, once again I tell you, in which the great fraternity will reign over the Globe. Will be the law of Christ which will govern the men: only it will be brake and the hope, and will conduct the souls of the blessed. Love each one to another, then, as the sons of the same father; do not make differences between you and the unfortunates, because God desires that all be equals; not despise anyone. "God permits that the great criminals are among yourselves, in order to serve as teaching to you. Briefly, when the men will be led to the practice of the true laws of God, those teachings will not be more necessary, and all the impure Spirits will be dispersed by the inferior worlds, according to their tendencies".

'The prayers for the criminals' – Direct to those of whom I speak to you, the help of your prayers: that is the true charity. You must not say of a criminal:

"He is a miserable, should be extirpated from the Earth; the death that inflicts to him is very soft for a creature of this species." No, that's not how you should talk! Think in your model, which is Jesus. What would say Him, if he saw this miserable at His side? He would pity him, would consider him as a very needy sick and would offer him the hand. You can not, in truth, do the same, but at least you can pray for him, give him spiritual assistance during the instants that should still remain on Earth. The repentance can touch his heart, if you pray with faith. He is your neighbor, as the best among the men. His soul, without correct direction and revolted, was created, like yours, in order to improve. Help him, therefore, to go out of the mud, and pray for him!

47.1.12 - The man who guards responsibility in public positions of the Earth responds, on the spiritual plane, for the orders which complies and determines that to be accomplished?

The responsibility of public position, for its moral characteristics, is always more important than that given by God over a material patrimony. From then the truth that, in the spiritual life, the depositary of the public patrimony always will respond by the orders established by his authority, in the tasks of the Earth.

“Superiors and Inferiors” - (Explanation of the Spirit François-Nicolas-Madeleine, cardinal Morlot, Paris, 1863. The Gospel According to The Spiritism, Ch XVII):

The authority, in the same way that the fortune, is a delegation of which will ask accounts to anyone who was invested of it. Do not believe that it is given to satisfy the vain pleasure of command, nor, according to falsely think the majority of the powerful of the Earth, as a right or a property. God, indeed, has sufficiently demonstrated that it is not one, nor another thing, since removes it when pleases Him. If it was a privilege inherent to the person who exercises it, would be inalienable. Nobody can say, therefore, that a thing belongs to him, when it can be removed without his consent. God gives authority as a mission or proof, according to His will, and in the same way, removes it.

‘Responsible for Souls’ - The depositary of authority, of any extension that it is, from the master over the slave until the authority of the sovereign over the people, must not evade of the engagement of a ‘responsible for souls’, because will answer for the good or bad orientation that gives to their subordinates; and the faults that these may commit, the vices to which they were taken as a result of this orientation, or of the 'bad examples' received, will fall over him. In the same way, will reap the fruits of his solicitude, for driving them to the good. Every man has on the Earth, a small or a great mission. Whatever it is, always is given to him for the good. To deviate it, so, in its sense, is to fail in its execution.

If God question to the rich: What have you done of the fortune that should be in your hands a fountain spreading fecundity around you? Also will question to whom possesses any authority: What use did you do of that authority? What evils impeded? What progress stimulated? If I gave you subordinates, was not to make them slaves of your will, nor docile instruments of your caprices and of your cupidity; if I made you strong and confided to you the weaks, was so that you protected and helped them to rise up to me.

The superior who kept the words of Christ, does not despise to any of his subordinates, because he knows that the social distinctions do not subsist before God. The Spiritism teaches him that if they obey him today, in truth may already have directed him, or may direct him later, and then will be treated, by his turn, of the same manner tha treated them.

The Inferiors and their duties - If the superior has duties to perform, the inferior also has them on his part, and are no less sacred. If this is also spiritist, his conscience will tell him, even more strongly, that he is not dispensed of comply with them, even if his boss does not comply with their duties, because he knows that he should not pay the evil with the evil, and that the faults of some does not authorize of the others. If he suffers in his position, will say that undoubtedly merited it, perhaps because he himself, once, abused of his authority, and must now feel the inconveniences of what made the others suffer. If he is obliged to support that position, in the lack of other best, the Spiritism teaches him to resign to that, as a proof to his humility, necessary to his advancement. His belief guides him in his conduct: he acts as would like that their subordinates acted with him, if he were the boss. For that reason, he is more scrupulous in the fulfilling of their obligations, because he understands that every negligence in the work that was entrusted to him, will be a prejudice to one who remunerates him, and to whom should his time and their cares. In one word, he is guided by the sentiment of the duty that his faith infuses to him, and the certainty that any deviation from the right way will be a debt, that will have to pay sooner or later.

47.1.13 - The Gospel precept - "So then, who among you does not renounce to all that has, can not be my disciple" - must be interpreted in the absolute sense?

Even this teaching of the Master should be considered in its divine symbolism. The human fortune and authority are also ways of experiences and proofs, and the man who threw them out of himself, arbitrarily, would proceed with the notion of irresponsibility, neglecting the opportunity of progress that the Divine Providence collocated him in the hands. All men are usufructuaries of divine goods, and the convoked to the work of administration of those goods must face their responsibilities as the most serious problems of life.

Renouncing to the egoism, to the pride, to the weakness, to the expressions of vanity, the man will comply with the evangelical ordination, and, feeling the greatness of God, the unique dispenser in the real patrimony of life, will be a disciple of the Lord in any circumstance, for using their material and spiritual possibilities, without the characteristics poisoned of the world, as a sincere interpreter of the divine designs for the happiness of all.

47.1.14 - How to interpret the feminist movement at the present days of the civilization?

The man and woman, in the conjugal institute, are like the brain and the heart of the domestic organism. Both possess an equal responsibility in the sacred college of the family; and if the feminine soul always has presented a more advanced coefficient of spirituality in the life, is that, since early, the masculine spirit intoxicated the fonts of her liberty, through all the abuses, prejudicing her moral position in the course of numerous existences, in multiples secular experiences.

The feminist ideology in modern times, however, with its various social and political flags, can be a poison to the woman uninformed of their great spiritual duties in the face of the Earth. If there is a legitimate feminism, this must be the reeducation of the woman for the home, never to a counterproductive action outside it. Is that the female problems can not be resolved by the codes of the man, but only under the generous and divine light of the Gospel.

47.1.15 - How to conceptualize the state of spirit of the modern man, who so much cares about the "being well in the life", "gain well" and "work to enrich"?

This purpose of the vicious man, of the current times, constitutes a strong expression of the ignorance of the spiritual values on Earth, where we verify a inversion of almost all the moral conquests. Was that excess of inquietude, in the most uncontrolled egoism, that provoked the moral crisis in the world, in whose sinister spectacles we can recognize that the physical man, of the transatlantic and of the radiotelephony, needs of more truth than of money, of more light than for bread.

VI - INFLUENCE OF THE SPIRITISM IN THE PROGRESS (Items 798-802)

The Spiritism: a common belief in the future

Article 48 - The Spiritism will become a common belief and will mark a new era in the History of the Humanity, because it belongs to the Nature and the time came that must take place in the human knowledges. There will be, however, great fights to sustain, more against the interests than against the conviction, because we can not dissimulate that there are persons interested in fighting it, some for self-love and others by motifs purely materials. But their contradictors, becoming each time more isolated, will be, finally, forced to think like all others, or, otherwise, they will become ridiculous.

48.1 - "The Spiritism only has to build." Comment by Kardec in the item 798:

The ideas are only transformed with the time and not suddenly; they are weakened from generation to generation and finally disappear with whom professed them, and who are substituted by others individuals imbued with new principles, as can be seen with the political ideas. Look the paganism: there is no one, certainly, who today professes the religious ideas of that time; nevertheless, several centuries after the advent of Christianity, still had left traces that only the complete renovation of the races could extinguish. The same will happen with the Spiritism; it makes a lot of progress, but there will be still, during two or three generations, a ferment of incredulity that only the time will make disappear. However, its march will be faster than that of Christianity, because it is the Christianity itself that opens the ways over which it will develop. The Christianity had to destroy, the Spiritism only has to build.

The Spiritism combats the Materialism and contributes to the progress

Article 49 – The Spiritism, destroying the materialism, which is one of the plagues of society, makes the men understand where is their true interest. The future life being no longer veiled by doubt, the man will understand better his future

through the present. Destroying the preconceptions of sect, of caste and of color, it teaches the men the great solidarity that must unite them as brothers.

49.1 - "Rays, Waves, Mediums, Minds ... - The Future Belongs to the Spirit" - Explanation of the Spirit Emmanuel in the introduction to the book "In the Domains of Mediumship", dictated by the Spirit Andre Luiz, psychography of Francisco Cândido Xavier, FEB Publisher, RJ, 18th. edition, 1979:

The Science of the twentieth century, studying the constitution of matter, walks from surprise to surprise, renewing aspects of its millennial conceptualization.

Nevertheless the theory of Leucippus, the Democritus's mentor, who, almost five centuries before Christ, considered all things formed of infinitesimal particles (atoms), in constant movement, the classical culture continued detained in the four principles of Aristotle: the water, the land, the air and the fire, or in the three hypostatic elements of the ancient alchemists: the sulfur, the salt and the mercury, in order to explain the multiple combinations in the field of the form.

In the nineteenth century, Dalton scientifically conceived the corpuscular theory of matter, and a wonderful period of investigation starts, through respectable intelligences, renovating ideas and conceptions around the named "indivisible particle". Extraordinary discoveries reveal new and grandiose horizons to the human knowledges. Röntgen observes that invisible radiations pass through the Crookes' tube involved by a black carton box, and concludes by the existence of the X-ray. Henri Becquerel, seduced by the subject, experiments the uranium, in search of radiations of the same content, and finds reasons to new questions. The Curie couple, intrigued with the enigma, analyzes tonnes of pitchblende and detects the radio. Old scientific affirmations tremble on the basis. Rutherford, ahead of a large group of pioneers, begins precious studies, around the radioactivity. The atom suffers irresistible persecution in the fortress to which is accommodated, and delivers to the man the solution of numerous secrets.

And since the last quarter of the past century (XIX), the Earth has become a kingdom of rays and waves, currents and vibrations. The electricity and the magnetism, the movement and the attraction palpitate at all. The study of the cosmic rays shows the fantastic energies spread in the Universe, providing the physicists of extremely powerful instrument for the investigation of the atomics and subatomics phenomena. Bohrs, Planck, Einstein erect new and grandiose conceptions.

The vehicle carnal now is nothing more than a tourbillon electronic, governed by the conscience. Each tangible body is a pack of concentrated energy. The matter is transformed into energy, and this disappears to give place to matter.

The priests of the Spirit: the materialism and the atheism will be compelled to disappear - Chemists and physicists, geometers and mathematicians, raised to the condition of investigators of the truth, they are today, without desire, priests of the Spirit, because, as a result of their profound studies, the materialism and the atheism will be compelled to disappear for lack of matter, the basis which assured to them the negativists speculations.

The laboratories are temples in which the intelligence is invited to the service of God, and, yet even, when the cerebration is perverted, transitorily subordi-

nated by the political hegemony, generator of wars, the progress of Science, as divine conquest, remains in the exaltation of the well, towards to the glorious future: **"The future belongs to the Spirit"!**

Inexistence of death as cessation of life – How much more advances in the evolutive ascension, more securely the man perceives the inexistence of death as the cessation of life. And now more than ever, he recognizes himself in the position of a conscience retained among forces and fluids, temporarily agglutinated for educational purposes. Understand, little by little, that the sepulcher is the door to renovation, as the birthplace is access to the experience, and observes that his stage in the Planet is a voyage with destination to the stations of Major Progress.

We are all mediums - And in the great pilgrimage, we are all instruments of the forces with which we are in harmony. All are mediums within our mental field, associating ourselves to the edifying energies, if our thought flows toward the superior life, or to the disturbing and depressing forces, if still we are enslaved in the shadows of the primitivist or tortured life.

Each creature, with the feelings that characterize her intimate life, emits specific rays and lives in the spiritual wave with which she identifies. Similar truths will not remain semi-hidden in our sanctuaries of faith. Will radiate to the temples of the Science as mathematical equations.

Necessity of Christ in the heart - However, what we emphasize as higher on their pages is the necessity of Christ in the heart and in the conscience, so that we are not disoriented to the touch of phenomena. Without notion of responsibility, without devotion to the practice of the good, without love for study and without perseverant efforts in our own improvement moral, it is impracticable the liberator pilgrimage to the Highs of the Life.

To each one according to their works (each medium with his mind) - Each medium with his mind. Each mind with its rays, personalizing observations and interpretations. And according to the rays that we emit, will rise our spiritual domicile on the wave of thoughts at which our souls are identified. This, in a good synthesis, is equivalent to say with Jesus: "To each one according to their works".

49.2 – THE FUTURE AND THE NOTHING - Explanation of Allan Kardec in the book "Heaven and Hell", translated by João Teixeira de Paula, Introd. and notes by J. Herculano Pires, Edit. LAKE, 8th. edition, 1997, pp. 7-13:

We live, we think and we operate - this is what is positive; we die, this is what is no less certain.

But where are we going when leave the Earth? What we will be after death? We will be better or worse? We will exist or not? "To be or not to be is the alternative". Forever or never again, or all or nothing. We will live eternally or everything will annihilate at once? That is a thesis that imposes.

Every man feels the need to live, enjoy, love and be happy. Tell to one who knows that he will die, that he still will live; that his hour is retarded; tell to him, above all, that he will be happier than, possibly, has been, and his heart will be full of jubilation. But of what would serve these aspirations of happiness if a blow could dissipate them?

Is there anything more desperate than the thought of absolute destruction? Profound affections, intelligence, progress, knowledge laboriously acquired, everything smashed, all lost! What necessity there would be for us to become better, in we make efforts to combat the evil passions, in to exhaust our forces in order to illustrate us, in devote ourselves to the cause of progress, since tomorrow, according to our dominant thought, all of this would worth nothing? If this were so, the sort of man would be a hundred times worse than that of the brute, because this lives entirely of the present, in the satisfaction of the materials appetites, without aspirations toward the future. A secret intuition, however, tells us that this is not possible.

Nihilism - belief into nothing after death - by the belief in nothing, the man forcefully concentrates their thoughts in the present life; logically would not explain the preoccupation with a future that is not expected.

The exclusive preoccupation with the present conducts the man, before anything else, to think in himself; because it is the most powerful stimulus to egoism, and the incredulous is consequent when he comes to the following conclusion: Let us enjoy while we're here; let us enjoy as much as possible, once everything is over with us; let us enjoy fast, because we do not know how much time we will exist.

If there is doctrine 'insensate and anti-social', is, surely, the nihilism, that disrupts the true bonds of fraternity and solidarity, in which are based the social relations.

Suppose that, for any circumstance, a people gets the certainty that in eight days in one month or in one year will be annihilated; almost not even one person will survive, as of their existence will not survive even one person for the cause of their progress, of their instruction. Will deliver to the work for a living? Will respect the rights, the property, the life of their similar? Will submit to any law or authority for more legitimate, even the paternal?

There will be for him in this emergency, any duty? Surely not. Well. What does not happen collectively, the doctrine of nihilism realizes every day in isolation.

If the consequences are not so disastrous as far as could be, is 'first', because in the majority of the incredulous there are more of bravado than true incredulity, more of doubt than of conviction - they have more fear of the nothing of what pretend to demonstrate - the adjective strong spirits flatters them the self-love; 'second', because the absolute incredulous are counted by a insignificant minority and feel, without desire, the ascendants of the contrary opinion, maintained by a material force.

If one day the incredulity of the majority would be absolute, the society would enter into dissolution, and is to this that takes the propagation of the doctrine of nihilism.

(A boy of eighteen, taken of heart disease, was declared incurable. The Science said: can die within eight days or two years, but will not go beyond. Knowing this, the young man soon abandoned the studies and gave himself to the excesses of all kinds.

When people pondered to him the danger of a life unregulated, he replied: What does it matter, if I have no more than two years of life? Of what would serve to me to fatigue the spirit? I enjoy the little of live that I have and I want to enjoy until the end. This is the logical consequence of the nihilism. If the boy was spiritist, would have said: The death only will destroy the body, which I will leave as used clothes, but my spirit will live. I'll be in the future life that what I would have done of me in this life; of what in it I can acquire in moral and intellectual qualities, I will lose nothing, because it will be something else that I gain for my advance; any imperfection of what I will get rid of, will be a step more to the happiness. My happiness depends on the utility or inutility of the present existence. It is, therefore, of my interest to take advantage of the little time that I still have and avoid everything that might diminish my forces.

Which of the two doctrines is preferable?).

Lack to the Religion the positive data of the Science – Were, however, which were their consequences, since it was imposed as true the doctrine of nihilism, would need to accept it and neither contrary systems, nor the idea of the evils resulting from, could impede it to existence. Forcible is to said that despite the best efforts of religion, the skepticism, the doubt, the indifference gaining terrain day by day.

But if the religion shows itself impotent against the incredulity, it is because lacks to the religion anything to combat the incredulity. If on the other hand, the religion condemns itself to immobility, would be, at any given time, dissolved. What lacks to it in this century of positivism, in which one seeks to understand before to believe, is the sanction of their doctrines by positive facts, as well as the concordance of these doctrines with the positive data of the Science. Saying it be white what the facts say be black, is need to opt between the evidence and the blind faith.

It is in these circumstances that the Spiritism comes to oppose a dyke to the diffusion of the incredulity, not only by the reasoning, not only by the perspective of the dangers that it implies, but by the material facts, making visible and tangible the soul and the future life.

We are free in the choice of our beliefs, we can believe in something or believe in nothing, but those who seek to make prevail in the spirit of the masses, especially of the youth, the negation of the future, basing on the authority of their knowledge and in the ascendant of their position, sow in the society germs of perturbation and dissolution, incurring in great responsibility.

Doctrines: Nihilism; Absorption in the All Universal; Pantheism - they all have the same consequences - There is a doctrine that defends itself of the accusation of materialist because it admits the existence of an intelligent principle out of the matter: it is the doctrine of the “Absorption in the All Universal.”

According to this doctrine, each individual assimilates at birth a parcel of that principle, which is his soul, and gives him life, intelligence and feeling. By death, that soul returns to the common focus and is lost in the infinite as a drop of water in the ocean.

Incontestably this doctrine is a step in advance with relation to the pure materialism, because admits something, when this admits nothing. The consequences, however, are exactly the same. To be the man immersed in the nothing

or in a common reservoir, is for him the same thing; annihilated or losing his individuality, it is like he did not exist; because the social relations are disrupted and forever. What is essential to him is the conservation of his self, without this, what interest to him to subsist or not? The future seems to him always null and the present life is the only thing that interests and has value to him.

Under the point of view of the moral consequences, this doctrine is so unreasonable, so desperate, so subversive such as the materialism itself.

It may, moreover, make the following objection: all drops of water taken from the ocean are similar and have identical properties as parts of the same whole; why, then, the souls taken from the great ocean of universal intelligence so little are similar? Why the genius and the stupidity, the most sublime virtues and the vices more ignoble? Why the kindness, the gentleness, the alongside of the malice beside malice, of the cruelty, of the barbarity? As can be so different among themselves the parts of the same homogeneous whole? In this case of where come the innate qualities, the precocious intelligences, the good and bad instincts independent of all education and often in disharmony with the means in which they develop?

There is no doubt that the education modifies the intellectual and moral qualities of the soul; but here occurs another difficulty: Who gives to it education to make it progress? Other souls, which by their common origin must not be more advanced? Moreover, reentering the soul in the All Universal of where came out, and having progressed in the life, takes from it a more perfect element. From it follows that this All would find itself, by the continuation, deeply modified and improved. So, how to explain to come out, incessantly, of this All, ignorant and perverse souls?

In this doctrine, the universal font of intelligence that supplies the human souls is independent of the Divinity, 'is not precisely the pantheism'.

'The Pantheism properly said' considers the universal principle of the life and of the intelligence as constitutor of the Divinity. God is at the same time Spirit and matter; all the beings, all the bodies of Nature compose the Divinity, of which are the molecules and the constitutive elements; God is the conjunct of all the intelligences reunited; each individual, being a part of the whole, is God, He Himself; no one superior and independent being governs the conjunct; the Universe is an immense republic without a chief, or before, where each one is chief with absolute power.

Principal objections to these doctrines: to these systems may oppose innumerable objections, from which are the principal: and one can not conceive the divinity without infinite perfection, asks how a perfect whole can be formed of parts so imperfect, and having necessity of progress? Needing each part to be subjected to the law of progress, force is admit that the God himself must progress; and if He progresses constantly, should have been, at the origin of the times, very imperfect.

How can an imperfect being, formed of ideas and wills so divergent, conceive laws so harmonics, so admirable of unity, of wisdom and foresight as those that govern the Universe? If all souls are portions of the Divinity, all contributed to the laws of Nature; as succeeds, then, that they murmur ceaselessly against these laws which are its work? 'A theory can not be accepted as true unless with the

clause to satisfy the reason and give an account of all the facts to which it covers; if one only fact brings to it a negation, then, it does not contain the absolute truth'.

Moreover, being each soul a part that integrates the Divinity, it is no longer dominated by a superior power; does not incur in responsibility for their actions good or bad; sovereign, not having any interest in the practice of the good, it can practice the evil with impunity.

Furthermore, these systems do not satisfy neither the reason nor the aspiration humans; results from them insuperable difficulties, because they are impotent to resolve all the questions of the facts that provoke. "The man has, therefore, three alternatives: the nothing, the absorption or the individuality of the soul before death and after it."

Belief in the individuality of the soul before the death and after it: free will and responsibility of the acts. It is to this latter belief that the logic impels us irresistibly; belief that has formed the basis of all religions since that the world is world. If the logic leads us to the individuality of the soul, also points us to another consequence: the destiny of each soul must depend of their personal qualities, because it would be irrational to admit that the soul delayed of the savage, as the soul of the perverse man, were in the level of the soul of the wise, or of the man of well. According to the principles of justice, the souls must have the responsibility of their acts; but in order to have this responsibility, it is necessary that they are free in the choice of the well and of the evil; without the free will there is a fatality, and with the fatality would not coexist the responsibility.

Happiness or unhappiness after death (heaven and hell). All the religions equally admitted the principle of happiness or unhappiness of the soul after death, or by other, the futures penalties and pleasures, which are summarized in the doctrine of 'heaven and hell' found everywhere.

In what they differ essentially is about the nature of these penalties and pleasures, mainly about the determinants conditions of one and of other. Then, the contradictory points of faith resulting in different cults and the duties imposed by these, consecutively, to honor God and reach, by this mean, the heaven, avoiding the hell.

All the religions there have to be, at its origin, relative to the degree of intellectual and moral advancement of the men; these, quite materialized to understand the merit of things purely spiritual, made consist the most part of the religious duties in the fulfillment of exterior formulas. For long time these formulas satisfied them to the reason; however, later, because emerged the light in their Spirit, feeling the vacuum of these formulas, since the religion did not fill this vacuum, abandoned it and became philosophers.

The man wants to know from where he came and to where he goes. – "If the religion appropriate, in the beginning, to the limited knowledge of the man, had always accompanied the progressive movement of the human spirit, there would not be incredulous, because it is in the very nature of the man the necessity of believing, and he'll believe since gives to him the spiritual sustenance in harmony with their intellectuals needs."

The man wants to know from where he came and to where he goes. Showing up to him a purpose which does not correspond to their aspirations nor to the idea that he makes of God, neither to the informations that gives him the Science,

imposing him, still more, to reach his objective, conditions which his reason contests, he rejects everything; the materialism and the pantheism seem to him more rational, because with them, at least, one can ratiocinate and discuss, even falsely. And there is reason, because it is better to ratiocinate in false than absolutely does not ratiocinate.

Present to him, however, a future conditionally logic, worthy at all of the greatness, justice and infinite goodness of God, and he will repudiate the materialism and the pantheism, of which vacuum he feels in his internal forum, and that he will accept this future for the lack of a better belief.

The Spiritism gives best thing about the belief in the future – The Spiritism gives best thing, this is the reason because it is promptly welcomed by all who are tormented by the doubt, by those who do not find neither in the beliefs nor in the vulgar philosophies what they look for. The Spiritism has for itself the logic of the rationality and the sanction of the facts, and that is why it has been combated uselessly.

By instinct the man has the belief in the future, but not possessing until now (middle of century XIX) any basis certain to define it, his imagination fantasized the systems that gave cause to the diversity of beliefs. The Spiritist Doctrine about the future - not being a work of imagination more or less ingeniously architected, but the result of observation of material facts that are developed today to our view – will bring together, as is already happening, the divergent opinions or hesitant and will bring, gradually, by the force of things, the unity of beliefs on this point, no longer based on simple hypothesis, but in the certainty. 'The unification made relatively to the future destiny of the souls will be the first point of contact of the various cults, an immense step to the religious tolerance in the first place and, later, to the complete fusion'.

49.3 - THE FEAR OF DEATH - Explanation of Allan Kardec in the same book above, pp. 14-19:

Causes of Fear of Death – The man, whatever the social scale to which he belongs, has, since the savagery, the innate sense of the future; tells him the intuition that the death is not the last phase of the existence and those whose loss we are sorry are not irrevocably lost.

The belief in the future is intuitive and much more generalized than that of the nothing. However, most of those who believe in the immortality of the soul presents to us possessed of great love to earthly things and afraid of the death! Why?

This fear is an effect of the wisdom of Providence and a consequence of the instinct of conservation common to all living beings. It is necessary while we are not sufficiently informed about the conditions of the future life, as a counterweight to the tendency that, without this brake, would lead us to leave prematurely the life, and to neglect the terrain work that must serve to our own advancement.

So that, in primitive peoples, the future is a vague intuition, later made simple hope and finally a certainty only attenuated by a secret attachment to corporal life.

Insufficient notion of the future life and its providential side – In proportion that the man understands better the future life, the fear of death diminish-

es; once clarified his earth mission, awaits its end calm, resigned and serenely. The certainty of future life gives him another direction to the ideas, another objective to the work, because he knows that the future life depends of the good or bad direction of the present life; before this idea, nothing that do not refers to the present. The certainty of finding again the friends after death, to reactivate the relations that had on earth, of not losing a single fruit of his labor, of aggrandize himself incessantly in intelligence, perfection, it gives him patience to wait and courage to bear the transitory fatigues of terrestrial life. 'The solidarity between the alive and the dead makes him understand to that solidarity which must exist on Earth, where the fraternity and the charity have, since then, an end and a reason for being, so much at present as in the future'.

To get rid of the fear of death is mister to face it in its true point of view, that is, to have penetrated by the thought into the spiritual world, making of it an idea as exact as possible, which denotes by part of the incarnated Spirit a certain development and aptitude to disconnect himself of the matter.

In the Spirit delayed the material life prevails over the spiritual. Clinging himself to the appearances, the man does not distinguish the life beyond the body, although the real life is on the soul; annihilated that, everything will seem lost to him, desperate. If, instead, we concentrate the thought not in body but in the soul, the fountain of life, real being to all surviving, we will lament less the loss of the body, before all a source of miseries and pains. For this, though, needs the Spirit of a force obtainable only at maturity.

The fear of death derives, therefore, of insufficient notion of the future life, although also denotes the necessity to live and the fear of total destruction; also stimulates it the secret desire for the survival of the soul, still veiled by uncertainty. This fear decreases in proportion that the certainty increases and disappears when it is complete.

Here is the providential side of the question. To the man not sufficiently informed, whose reason could hardly support the perspective very positive and seductive of a better future, it would be prudent not to excite him with this idea, since that, by this, he could neglect the present, necessary to their material and intellectual advancement.

The Positivism, The Traditional Religions, the Attachment to Earthly Things and the Law of Progress - This state of things is entertained and prolonged for causes purely humans, that the progress will make disappear. The first is the aspect with which is insinuated the future life, aspect that could content undeveloped intelligences, but that could not satisfy the reason enlightened of the thinkers who make deep reflexion. So they say: "Since are presented to us, as absolute truths, principles contested by the logic and by the positive data of the Science, is that they are not truths." Whence the incredulity of some and the dubious belief of a large number.

The future life is for them a vague idea, before a probability than absolute certainty; they believe, wish that it were so, but, nevertheless, exclaim: "If, however, this is not so! The present is positive, we should take care of it first, that the future, in its turn, will come." They add after: what it is, definitively, the soul? A point, an atom, a spark, a flame? How we fell, see or perceive it? It is that the soul does not seem to them an effective reality, but an abstraction.

Their beloved family members, reduced to the state of atoms, in their way of thinking, are lost, and no longer have, to their eyes, the qualities by which made them beloved; can not understand the love of a spark, neither the love that to it we may have. As for themselves, are mediocrement satisfied with the perspective of transforming themselves into monads. It is justifiable, therefore, the preference by the positivism of the of terrestrial life, which has something of more substantial. It is considerable the number of those who are dominated by this thought.

Another cause of the attachment to earthly things, even in those who more firmly believe in the future life, is the impression of the teaching, about it, is given to them since the childhood. Let us agree that the picture elaborated by religion, for that matter, is nothing seducer and even less consoler.

On one side, the contortions of the condemned to expiate in tortures and eternal flames the errors of one life, and there is not for these unfortunates even the lenitive of a hope and, what more atrocious is: their repentance has no value; on the other hand, the souls weakened and afflicted in the purgatory, awaiting the intercession of the men alive, who will pray or will make pray for them, without doing anything by their own efforts in order to progress.

The two categories compose the immense majority of the population from beyond the grave. Above them, is a limited class of those elected, for all eternity, of the contemplative beatitude. This eternal inutility, undoubtedly preferable to the nothing, it is, however, of a fastidious monotony. That's why is seen in the figures that show the blessed ones, angelic figures where more emerges the tedium than the true happiness.

This state does not satisfy neither the aspirations nor the instinctive idea of progress, only one that seems compatible with the absolute happiness. Costs believe that the ignorant savage, of obtuse moral sense, only for having received the baptism is in the same level of the man who has achieved the highest degree of the morality and science practices, after long years of work. Less conceivable is, still, that the child died at a tender age, before having conscience of their acts, enjoy the same privileges, only by virtue of a ceremony in which his will did not take any part. These reasonings do not leave to worry the most ardent believers, by little that they meditate.

'Do not depending the future happiness of the progressive work on Earth, the ease with which one believes to acquire that happiness, by means of some exterior practices, the possibility until of buying it with money, without regeneration of character and manners, give to the enjoyments of the world the best value'.

More than one believer considers in his internal forum, that being assured his future by completing certain formulas or posthumous donations, which of nothing deprive him, it would be superfluous to impose himself any sacrifices or preoccupations by the others, since that is achieved the salvation by working each one for himself.

Surely not everyone thinks so, and there are even many honorable exceptions; but no one could contest that the largest number think so, especially those of the masses unclear, and that their idea of the conditions of happiness, in the other world, does not entertain the attachment to the goods of this world, by stimulating the egoism.

The Fear of Death is fed by its lugubrious picture presented by the traditional customs and religions - should add, though, the circumstance that everything in the customs collaborate to lament the terrestrial life in its loss, and to fear the passage from Earth to heaven. The death is surrounded by lugubrious ceremonies, more appropriate for instilling terror than to provoke hope. If one describes the death, is always with repellent aspect and never like a sleep of transition; all their emblems remember the destruction of the body and show it horrendous and fleshless; none symbolizes the soul getting rid itself radiant of the terrestrial chains.

The departure for this world more happy only is accompanied by the lament of the survivors, as immense disgrace had reached those who depart; say to them eternal goodbyes as if they should never see them again. Laments for them the loss of mundane pleasures, as if they were not find greater pleasures beyond the grave. What a disgrace, they say, to die so young, rich and happy, with the perspective of a brilliant future! The idea of a better future only touches lightly the thought, because not have roots in it. Everything, thus, contributes to inspire the terror of death instead of infusing hope. Without doubt that a long time will be needed to the man get rid of these preconceptions, which is not to say that this does not happen, as soon as his faith is firming up, to the point of conceive a more reasonable idea of the spiritual life.

Moreover, the vulgar belief puts the souls in regions accessible only to the thought, where they become, in some manner, extraneous to the alive; the church itself puts between one and the other an insuperable barrier, declaring routes all the relations and impossible any communication. If the souls are in the *hell*, lost is all the hope of reviewing them, unless to there also is gone; if they are among those elected, they live completely absorbed in contemplative beatitude. All that interposes between dead and live such great distance, that made suppose the eternal separation, and that is why many prefer to have at their side, although suffering, the loved ones, than see them go, yet even to *heaven*.

And the soul that is in heaven will be really happy seeing, for example, burn eternally 'his son, his father, her mother or their friends'?

Reason Why the Spiritists do not fear death - The Spiritist Doctrine changes entirely the manner of facing the future. The future life ceases to be a hypothesis in order to be reality; the state of the souls after death is no longer a system, but the result of the observation. The veil rises, the spiritual world appears to us in the plenitude of its practical reality; were not the men who discovered it by the effort of an ingenious conception, are the inhabitants themselves of this world who come to us to describe their situation; in this place we see them in all degrees of the spiritual scale, in all phases of the happiness and of the disgrace; assisting, in short, to all the vicissitudes of the life beyond the grave.

Here is why the spiritists face the death calmly and maintain serenity in their last moments on Earth. Already it is no longer only the hope, but the certainty that comforts them; know that the future life is a continuation of earthly life in better conditions and await it with the same confidence with which await the return of the sun after a stormy night. The reasons for this confidence result, moreover, of the facts observed and of the concordance of these facts with the logic, with the justice and goodness of God, corresponding to the intimate aspirations of the Humanity.

For the spiritists, the soul is not an abstraction; it has an ethereal body which defines it to the thought, which very is to fix the ideas about its individuality, aptitudes and perceptions. The remembrance of those who are dear to us is based over something of real. Do not present more to us like fugitives flames, which nothing say to the thought, but under a concrete form that, first of all, appears to us as living beings. Moreover, instead of lost in the depths of the Space, they are all around us; the corporeal world and the spiritual world identify themselves in perpetual relationships, assisting mutually.

No more being permissible the doubt about the future, disappears the fear of death, faces up to its approach in cold blood, as who awaits the liberation by the door of the life, and not by the door of the nothing.

The Spirits taught of incomplete form in the past

Article 50 - The Spirits have not taught since all the times what they teach today because each thing has its time. They taught a lot of things that the men did not understand or disfigured, but that nowadays can comprehend. By their teaching, even incomplete, prepared the terrain to receive the seed that goes now to fructify.

50.1 - "Indoctrinating the Science" - Explanation of the Spirit Emmanuel in the Book 'Emmanuel', "psychographed by Francisco Cândido Xavier, Edit. FEB 18th. edition, 1997, pp. 77-80:

The Investigations of the Science – It is not condemnable, under the point of view of good sense, without any intransigent dogmatism, the doubt that led the Science of your time to fixate itself in the positive realities; it is clear that, according to religious beliefs, the materialism is pernicious, under all the modalities in which it presents to us; but it is necessary you to convince that, in any circumstance, always predominates the 'law of progress'. The atheism reigning derives from the dogmatic abuses that the intransigence of some systems has intended to impose on the human conscience, free in their intimate expansions. However, in the absolute certainty of the evolution that takes place, through all the obstacles interposed in its way, by the ignorance and by the bad faith, we see that, in actuality, the self doubt serves as the basis to the monument of the rationalized faith of the future.

The Result Of The Investigations – The Science sees itself in the duty of investigating, of studying, and, in its incessant desire of knowing, are abundant the erroneous ideas, maintained until today as basis of all their questions, as for example, that of the theory of the atomic indivisibility. Discovering imponderable centers of attraction, as the electronic components of the infinitesimal atom and the ions, reaches the truth, about the theories of vibration, which presides, on the basis of the cosmic matter, to all the movements of the life in the Universe.

The Science indefatigable demand, now, the material-standard, the origin-force, simplified, from which believes emanate all the composites, and is in this profitable study for itself, that declaring itself atheist, unbeliever, walks to the knowledge of God.

The Failure of Many Initiatives – Are not few the researchers who seek to interrogate the domains of the psychic science, in the thirst of finding the true side of life; however, if many times find just the failure of their hopes, the disaster of their ideals, is that devote themselves to risky studies without prior preparation

in order to resolve so high questions, making mistakes voluntarily with spirit of criticism, often unjustifiable, since there is not son of accurate reasoning, deep. "The success in the study of so transcendental problems, requires the utilization of moral factors, rarely found; resulting from this the unproductivity of enthusiasms and desires which can be ardent and sincere."

The Utilitarianism - The absence of histological demonstrations do not imply the inexistence of the Spirit. Is this certainty that competes to the Science to reach. Many obstacles, however, are opposed to the obtainment of this desideratum; allying itself to the academic preconception, the uncontrolled utilitarianism, which infests the politics and the religion, is the biggest enemy of the expansion of the spiritualists truths in the world, because it comes from inferior and miserly interests. The very tendency to atheism, prevailing in almost all social classes, is a logical derivative of the spirit of interest, which has destroyed the beauty of the religious principles, perverted by the utilitarianism of false missionaries. But we trust in the influence of the spiritualism; in the near future, its acting, eminently beneficial, will be felt, destroying whatever is noxious and useless found in its passage.

The Times of the Future – We march, therefore, to an era of firm and comforting belief, which will pour the balsam of the pure and illuminated faith over the souls who will adore the Creator, without any veil of formalities inadequate and obsolescent. Similar transformations will be made after many fights, which will fill of fears and terrors the incarnated spirits. Let us remember, however, that "God is on the command." Is this the future of the orb in which you live. However, how time will pass until this new era shines on the horizons of the human understanding? Ignore. Conjugate, however, our efforts in order to reach this purpose. Demonstrate, by your example, that the light remains in your hearts and will be cooperating with us in favor of these necessary mutations. All reform must be born from the intimate. Of the illumination of the heart comes the true Christianization of the home, and of the improvement of the collectivities will emerge the new and glorious day of the Humanity.

Conviction by reason and not by the phenomena

Article 51 – The Spirits do not hurry the progress through manifestations general and patents, to bring the conviction to the unbelievers, because God sows miracles by handfuls and there are men who still deny them; the Christ, himself, did not convince their contemporaries with the prodigies that he realized; even today, the men deny the facts more patents that pass under their eyes. There are those who do not believe even seeing. It is not through prodigies that God will conduct the men. In His goodness, He wants to leave them the merit of being convinced by means of reason.

51.1 - "The Phenomenon and the Belief" (Question no. 802 of The Spirits' Book) - Explanation of Richard Simonetti in his book "The Divine Constitution", Edited by Graphic S.João Ltda., Bauru, SP, second edition, 1989, pp. 90-94:

Many religious ask why God does not evidence His existence with prodigies that convince the irreducible unbelievers and the impenitent materialists.

Is that the point? Nobody better than Jesus attested the merciful divine presence in the Universe. Along with their teachings, which enunciate celestial

legislation in favor of human happiness, the Master demonstrated that with a minimum of authentic faith in the powers of the Creator we can perform prodigies. And He himself did it, turning water into wine, calming storms, multiplying breads, walking over the waters ... Nevertheless, he was crucified as a simple criminal and the multitude, that revered Him, a day before, as an ambassador of the Heaven, celebrated His death surrounding the cross of injuries. Even the disciples, who had lived together a long time with Him, who knew widely His spiritual greatness, refused to the testimony. Terrified, they ran away precipitately, without understanding the meaning of that hour, in which Jesus, who could mobilize the heavenly hosts in His favor or to change the course of the events with Their powers, preferred to submit passively to their tormentors, in order to illuminate the terrestrial darkness with the blessed lights of sacrifice, of pardon and of the confidence in God.

Something similar has happened with the Spiritism, since its primordium. Mediums endowed of prodigious faculties, as Eusapia Paladino, Daniel Dunglas Home, Lady Piper, Peixotinho, Ana Prado, Madame d'Esperance, Mirabelli and Florence Cook, marveled multitudes with spectacular phenomena of physical effects. Rare admirers, however, surpassed the narrow limits of the enthusiasm. Critics did not lack, nor feral contesters who questioned the very moral integrity of those sensitives. If could, the extremists would have summarily eliminated them, as often happened in the Middle Age, when the religious "piety" conducted the mediums to the fire, burning their bodies under the pretext of saving their souls.

Although accepted without controversy, the phenomena of physics effects are similar to fireworks. Marvel, but pass and fall into oblivion, without forming elements of conviction, and what is worse, without any repercussion on their behavior.

Is illustrative the parable of the rich man and Lazarus (Luke 16: 19 to 31). Account Jesus that, at die, a rich man, compromised with the interests of the World, was to stop at a region of suffering. Lazarus, a sick who lived from alms, was enabled to a celestial home. Dialoguing with Abraham, venerable Jewish patriarch, the rich will asks him to send Lazarus to his house to alert their brothers, in order they do not incur in the same mistakes. The answer is incisive:

- They have Moses and the Prophets; that hear them!
- No, father Abraham, if someone from the deads goes to them, they will repent!
- If they don't hear Moses and the Prophets, also will not believe, even if someone rose from the deads!

The legitimate belief results from the exercises of the heart - Much more than mere excitement of the senses before the spectacular phenomena, as the materialization of Spirits, the legitimate belief results from the exercises of the heart. We begin to feel the God's presence in our lives when we leave the narrow domains of the egoism and seek the fertile fields of brotherhood. This is natural. If God is love, how to find Him without learning to love, conjugating the verb to serve?

The strengthening of the initial movement of Christianity was not the result of prodigies. What happened was the spiritual maturation of the disciples,

started when, convoked by Jesus, they decided to the service in favor of the neighbor, with the installation of the House of the Way in Jerusalem, which served the sufferers of any nature.

Were created, then, the ideal conditions in order that those pioneers understood and exemplified, completely, the message of Christ, developing the moral force that would allow them to offer the most glorious testimony of fidelity to their convictions, confronting with serenity the persecutions and even the death, what did not happen before, when composing the group of the "hoopla", of the personnel who applauded the prodigies operated by Jesus, without cogitating of their lessons.

Also there is a spiritual movement in the initial fascination with psychic phenomena. However, they become authentic in spirit only those who committed their lives to the efforts of the fraternity, making the service like a great bridge to a true communion with Spirituality, in full understanding of the goals of religious activity, as highlighted by the Apostle James in his epistle (chapter I, verse. 27), suggesting that pure religion and undefiled, uncontaminated able to keep us from the evils of the world, is the practice of Good

In the case of our encounter with the spiritual values of the existence and, more specifically, of our encounter with God, will be useless we wait for prodigies. It is better that we seek it in the intimacy of our hearts, in the effort for adjust ourselves to Their laws, purifying us of inferior feelings which inhibit us for the effort of the Well.

CHAPTER IV LAW OF WORK

I - NECESSITY OF THE WORK (The Spirits' Book, items 674-681)

Article 52 – The work is a law of the Nature and, therefore, is a necessity. The civilization obliges the man to work harder, because it increases their needs and their pleasures. We must understand by work not only the materials occupations, because the Spirit also works, as the body. All useful occupation is work.

52.1 - "Work" - Explanation of the Spirit Joanna de Angelis, in his book "Spiritist Studies", psychographed by Divaldo P. Franco, FEB Publisher, RJ, 3rd. edition, pp. 91-97:

Concept - Generically the word 'work' can be defined as: "Occupation in any activity or ministry; material or intellectual exercise in order to make or to get any thing."

The work, however, is law of Nature by which the man forges his own progress, developing the possibilities of the ambient in which he is located, expanding the resources of preservation of the life, by means of their immediate needs in the social community where he lives. Since the imperious needs of eating and drinking, to defend himself from the climacterics excesses, until the processes of guarantee and preservation of the species, by the reproduction, the man finds himself coerced to the obedience to the law of the work.

The work, however, is not restricted to the effort of material order, physical, but, also intellectual, by the labor developed, having as objective the manifestations of the Culture, of the Knowledge, of the Art, of the Science.

Very different of the force applied by the animal, the work in the man objectives the transformation, for the better, of the conditions and of the ambient where he is situated, expanding the creative capacity, in order to reach the highest expressions of beauty and immortality, liberating himself, gradually, of the grossers and primaries forms, in which walks in order to reach the plenitude of perfection.

Work: expiation and proof

Article 53 – The work is imposed to the man in virtue of his corporeal nature. It is an expiation and, at the same time, a means of improving his intelligence. Without the work, the man would remain in intellectual infancy; this is why he owes his feeding, his security and his well-being to his work and his activity. To the man of weakness physique, God gave the intelligence in order to compensate; but there is always work.

53.1 - "The Law of Work" - Explanation of Rodolfo Calligaris in his book "The Moral Laws", FEB Publisher, RJ, 3rd. edition, 1983, pp. 59-61:

The work is a law of nature to which nobody can escape, without harm himself, because is by means of it that the man develops his intelligence and perfects their faculties. The honest work fortifies his sentiment of personal dignity,

makes him respected by the community in which he lives, and, when it is well conducted, contributes to give him a sensation of security, three fundamentals things that we all seek.

For the man be successful at work, and as such should be understood not necessarily the gain of a lot of money, but a constant intimate satisfaction, it is necessary that each one is dedicated to a type of activity according to their aptitudes and preferences, without being influenced by the victory of another in this or that career, because each art, trade or profession requires certain qualities that not everyone has. Who does not get an occupation consistent with what would like, must, in order not be unhappy, to adapt himself to the work that has been given to him, striving to make it better and better, even if it is extremely easy. This will help to like of it. When it is something automated that does not allow any change, as happens in many modern factories, the remedy is to convince himself that his function in the company is also important, assuming the attitude of that modest worker, whose service was to break rocks and that, questioned about what he was doing, he replied with enthusiasm: "I am helping to construct a cathedral."

It is also important to be convinced that although only a few can be teachers, medicals, engineers, lawyers or administrators, everyone, indistinctly, since that they develop an efficient work, are giving the best of themselves, contributing, thus, for the progress and social well being, how is of their competence.

(...) Those who suppose that the work is only a "breadwinner", with no other purpose than to provide the means for existence, laboring in error. In this case, all those who possessed such means, in abundance, could judge themselves absolved from work. In truth, however, the law of work does not exempt anyone from the obligation to be useful. On the contrary. When God favors us, so we can feed ourselves without the perspiration of our own face, evidently it is not that we dedicate ourselves to the hedonism, but for us to apply, in the practice of the Good, the "talents" which were confided to us. This constitutes a form of work that exalts and ennobles our soul, becoming it rich of those treasures that "the trace and the rust do not corrode, nor the thieves can steal."

The work of the animals, of the primitive man and of their successors

Article 54 – The Nature provides, by itself, all the needs of the animals, but they also work. But its work, like its intelligence, is limited to the care of conservation. This is why, among them, the work does not lead to progress, while among the men has a double objective: the conservation of the body and the development of thought, which is also a necessity and that rises him above himself. When I say that the work of the animals is limited to the care of its conservation, I refer to the purpose for which they propose to working. But, while, without knowing, they give themselves entirely to provide its material needs, are the agents which collaborate in the designs of the Creator. Its work does not concur less for the final objective of the Nature, although often you may not see its immediate result.

54.1 - "The work of the animals, of the primitive man and of the modern man". - Explanation of the Spirit Joanna de Angelis to pages 92, of the book Spiritist Studies:

The movement and the effort to which the animals are conducted, and that by generalization, pass to be denominated work, constitute activity of repetition

motivated by the instinct of "conservation of life", without the consequent creative realizations, which allow the improvement, the progress, the beauty inherent to the human being. While the animals act to provide the immediate subsistence, the man works creating, developing the functions of intelligence which elevates him, getting means and new resources for application in order to make him to progress.

In principle, the man, like the animal itself, sought only to provide the immediate needs, producing a phenomenon eminently predatory, in a nomadic life, in which utilized himself of the animal and vegetal reserves for hunting, fishing and harvesting of fruits wild, going forward, after the destruction of the natural sources of maintenance. During the period of the "chipped stone" felt impelled to expand the arms and the legs to achieve the goals of the acquisition of resources, using rudes instruments, passing later to the agriculture in order to, of the land, on a society regimen, to extract the goods with which made possible the preservation of the life, continuing, immediately, to the creation of herds, which domesticated, capable of providing him relative abundance, by the resultant of the storage of the exceeding of the harvest and of the animal slaughter, ceasing to be precarious the conditions, quite primitives, in which he lived.

The commerce and rudimentary industries - With the use of more refined instruments for hunting, fishing, agriculture, the creation of herds, the activities became lucratives, providing the exchange of commodities as a first step towards the commerce and, subsequently, to the industry, in order to encourage resources always news and more and more complex, by which liberated himself, gradually, of the initial difficulties, in order to raise the base of social equilibrium, by the prevision and resources of secure foresight, before the cyclical periods of calamities that he suffered frequently: droughts, wars, diseases.

The Slave Work - In the past, however, the work was presented to the noble classes as a dishonor, being reserved only to the "slaves arms", who took care of all the tasks, so that the dominators permitted themselves the brilliant otioseness, being able to value the resources of the men by the number of slaves and servants that they could dispose. Even the culture of intelligence was transmitted, not rare, by men enchained by the slavery, and the development of arts, of the domestic activities was in a subaltern position of despised servility, although indispensable.

Means of elevation and of expiation - The work, however, presents itself to the man as a means of elevation and as expiation of what he needs, in order to redeem of the abuse of the forces, when delivered to otioseness or to the crime, in the succession of the existences by which evolute. Had not been the work and the man had remained in the primitive infancy, being by God, very often, granted to the weak of physical forces, the incalculables resources of the intelligence, by which gets progress and respect, gaining economic independence, social value and consideration, contributing powerfully to the progress of all.

The Technology, the social division of work - With the development of the technique, which multiplied the means for the activity of man, in the society, inevitably came the social division of the proper work, creating the classes, today, as yesterday, engaged in fights terrifying and increasing. The law of work, however, imposes itself to everyone and no one can escape of it with impunity, leaving of to be surprised later ... To no one man is allowed to enjoy the benefits of

the work of another, without just retribution, and all exploitation imposed by the usurer, represents 'handcuffs and jail' for himself, in the inevitable succession of existences to which is impelled to use.

Of the mechanical work, routinely, primitive, pure and simple, to the automation, there was a gigantic progress that now allows to the man the abandonment of the rudimentary tasks, delivered to machines and instruments that he same improved, giving him time for the geniality creative and the multiplication of the activities in levels each time more elevated.

Remunerated-work and Abnegation-work - (...) Divided the time between work and leisure, action and relax, expand the possibilities of the existence of the man who, then, enjoys the result of the progress in health, in the artistic manifestations, in the culture, in the pleasure, disposing of time to the spiritual activities, equally valuable, if not indispensable to his interior peace.

Through the 'remunerated-work' the man changes the environment, transforms the 'habitat', creates conditions of comfort. Through the 'abnegation-work', from which does not derive exchange nor permutation of remuneration, he changes himself, growing in the sense moral and spiritual. By one process he develops himself in the horizontal and improves himself exteriorly; and by the other, rises in the vertical sense of the life and transforms himself from the inside outward. Using the first resource conquers sympathy and respect, gratitude and friendship. Through self-donation can surpass himself, revealing to be an instrument of Divine Mercy in the construction of the happiness of all.

Economic Theories of Work and Social Justice –

There are two economic theories of work in the structure of the society: the 'work-value' that consubstantiates in the theories of Adam Smith, Jean-Baptiste Say and David Ricardo, which defended the assertion that "the work creates the economic value", and the another, of the 'work-production', expressed through the exponents of the so called 'Marginalist School', who consider the work as one of the "factors of production, whose value is measured by the value of the product that creates", considering primarily its utility applied to the consumer market.

With the Industrial Revolution and the advent of the machine, that changed the whole structure of the work realized by the man, the thesis of 'work-value' prevailed and was adopted by Karl Marx, valorizing the worker, in their needs for replacement of physical (or mental) exhaustion, immediate and direct consequence of the activity exercised, being, then, the work, inexhaustible source of all human progress.

With the development of the Social Sciences and the advent of the Entities of Social Security and Assistential, the man started to benefit of a legal regulation over the duration of the work, hour of work, extraordinary remuneration and retirement indispensable, observed the essential requisites, medical and dental assistance, pension for the family, when the death occurs, invalidity remunerated in structure of justice.

The fights between employer and employee began to be examined with greater equity, resolving in the Houses of Justice the grave problems, to which were constrained the less fortunates by the acquisitive values, that, in face of the permanent economic conditions to which are involved the several countries,

consequently, with the money gained always acquires less utilities, compressing them to despair, fomenting the anarchy and the communautaire disadjustment. Divided the time between work and leisure action and relax, expand the possibilities of the existence of the man who, then, enjoys the result of the progress in health, in the artistic manifestations, in the culture, in the pleasure, disposing of time for spiritual activities, equally valuable, if not indispensable to his interior peace.

Liberation of the material Work

Article 55 - The man who has sufficient goods to assure his subsistence, may be is free from the material work, but not of the obligation of to become himself useful in proportion to their means, of improving his intelligence or of the others, what is also a work. If the man to whom God gave sufficient goods to ensure his subsistence, is not obligated to eat the bread with the sweat of the brow, the obligation of to be useful to their similar is so much greater for him, as the part that he had in advancement give to him greater leisure in order to do the well.

Existence voluntarily useless

Article 56 - God is just and only condemns the one whose existence is voluntarily useless, because this lives in dependence of the work of others. He wants that each one becomes useful in the proportion of their faculties.

Duty of mutual assistance in the family

Article 57 - The Law of Nature imposes an obligation to the children of working for their parents, as well as the parents must work for their children. This is why God made of the filial love and of the paternal love a natural feeling, so that, by this reciprocal affection, the members of one same family are taken to assist mutually. It is that, very often, is not recognized in the actual society.

II - LIMIT OF THE WORK. REST. (Items 682 to 685-a)

Article 58 - Being the rest a necessity after the work, it is a law of Nature. It serves to repair the forces of the body. It is also necessary to let a little more of freedom to the intelligence which must rise above matter.

Article 59 - The limit of the work is the limit of the forces, however, God gives freedom to the man.

59.1 - "Limit of the Work" - Explanation of Rodolfo Calligaris, in the book above, pp. 62-65:

To the question (No. 683) of the Codifier: "what is the limit of work?" Replied the spiritual mentors responsible for dictating him the fundamentals of the New Revelation: "the of the forces". This makes clear that, being, as it is, a source of moral and physical equilibrium, the work must be exercised as long as we remain valid.

(...) The nature requires the use of our energies and those who retire, felling still in full enjoyment of their physical and mental forces, quickly fall into disgust, becoming unquiets, irritable or hypochondriacs. Some try to eliminate the empty of their hours in trips, others, in diversions; almost everyone, however, get tired of one thing and another, surrendering, finally, to alcoholism, to gambling and to other vices that ruin them, for once, both health and intimate peace.

Respected psychiatrists and psychoanalysts say, with exact knowledge of cause, that "all human beings need to find something that they can do", because "nobody can be happy without feel himself necessary or useful to someone."

Frank C. Caprio (Help yourself by Psychiatry) arrives to say: "Like the love, the work is medicinal. Alleviates the evils of the soul."

That said, if we are businessmen, instead of interrupt abruptly our activities, it is appropriate that, when we reach a certain age, let's reduce the rhythm of our occupations or the weight of our responsibilities, dividing them, gradually, with our auxiliaries, or with those who should succeed us, acquiring, at the same time, some other interest that maintains busy our intellect. If salarieds, that we will find, at retire us, an occupation slight, but profitable, with which to complete our lives healthily. Never, under any circumstances, condemning us to complete otioseness, the worst thing that can happen to anyone.

Imposition of excess of work

Article 60 - Those who abuse of the authority in order to impose to their inferiors an excess of work commit one of the worst actions. Every man who has the power of directing, is responsible for the excess of work that imposes to their inferiors, because transgresses the law of God.

60.1 - "The Rest" - Explanation of R. Calligaris in the mentioned book, pp. 66-69:

In the responses to the questions of ns. 682 and 684, formulated by Kardec, our spiritual friends explain us that "the rest is a law of nature, being a necessity for everyone who works", and more: that "oppress someone with excessive work is one of the worst actions", becoming, even, grave transgression of the Divine Code.

In fact, the fourth commandment prescribes: "Remember the day of Saturday, to sanctify it. Six days you shall labor and will do all your works, but the seventh day is the Sabbath, that is, the rest day of the Lord your God. On that day you shall not do any work, neither you, nor your son, nor your daughter, nor your slave, nor your maidservant, nor your animal, nor the peregrine who lives within your doors."

Substitution of Sabbath to Sunday as the day of rest - We find interesting to elucidate, on this occasion, that the substitution of the rest in the 'Saturday', as was observed among the Jews, by the 'Sunday', as is currently in use among us, is of minor importance. This began with the first Christians. They continued to frequent the synagogue on Saturdays, but in addition, took the habit of also meet on the first day of the Jewish week (Sunday), in order to celebrate the resurrection of Jesus. With the passage of time, they were leaving to frequent the synagogues and, consequently, only the Sunday started to be observed by them.

Those who advocate the observance of the Sabbath, maybe they are based on the reasons annexed to the referred commandment, according to Exodus: "Because the Lord has done in six days the sky, the land, the sea, and everything that exist in them, and rested in the seventh day: for that the Lord blessed the seventh day, and sanctified it." It is known, now, however, that the six "days" of creation were not days of 24 hours, as some still suppose, but long millenarian periods. Furthermore, in Deuteronomy, the reflections made for recommending this com-

mandment are other, quite different: "In order to rest your slave and your handmaid, as you also rest. Remember that you also served in Egypt, and from there you were taken by the Lord your God."

As one can see, here is not alluded to Saturday as being the day that the Creator would have rested from His work; the appeal is made, simply, to the feelings of charity of the Jews, so that, in this day, concede the merited rest equally to the servile element, including the animals, because everyone needs of repose for the recovery of their energies.

The Decalogue is based on the natural law: the weekly rest is a matter of hygiene - The Decalogue, nobody ignores, is based on the natural law, and the weekly rest is nothing more than a question of hygiene. Therefore, either we respect the Saturday (Saturday means rest), or the Sunday, what is important is that we act according to the 'spirit' of the law, and this what recommends is that after six days of work, dedicated to the provision of the indispensable to our corporeal's wellbeing, we reserve at least one day to the rest, consecrating it to the cultivation of the spiritual values.

This, indeed, was the maximum that, at that time, could be obtained from brutalized and materialized men, whose ideals were concentrated uniquely on the conquering of terrain goods and that, to get them, do not hesitate to overweight family members, servants and animals, forcing them to arduous working hours, from sunrise to sunset, 365 days of the year.

By incredible as it seems, a lot of men in the twentieth century, dominated by the ambition, continue to impose to themselves such a regimen (extending it to others, always that allow them to abuse of their power of command), and still are proud of it, as if they were heroes dignified of the greatest applauses, when, on the contrary, merit only pity. Yes, because today that the urban life is characterized by a continuous agitation, requiring us an excessive spending of physical and mental energies, the necessity that we all have of resting periodically became larger, and, then, to be generalizing the called "english week", with five days of work and two of rest, with the addition of the annual holidays, that from some decades ago already constitutes a universal right.

Let us work, therefore, "until the limit of our forces", since the work is a blessing; we take care, however, of avoiding exhaustion and fatigue, before these evils will lead us to neurasthenia or nervous exhaustion.

Repose in old age

Article 61 - The man has the right to rest in old age, because is not obligated to anything, except in proportion to their forces.

Old man who needs to work, but can not

Article 62 - The strong must work for the weak, in the absence of family, the society must support the old man who needs to work for a living and can not: it is the law of charity.

62.1 - "The lack of work and the Education." Comment by Kardec in the item 685-a:

It is not enough to say to the man that he must work, it is also necessary that the one who lives of his work finds occupation, and it does not always hap-

pen. When the lack of work generalizes, takes the proportions of a flagellum, such as the scarcity, the economic science demand a remedy in the equilibrium between production and consumer; but this equilibrium, supposing that be possible, will suffer always intermittences, and during these phases the worker needs to live. There is an element that was not enough pondered, and without which the economic science does not pass of theory: 'the education'. Not the intellectual education, but the moral, and neither still the moral education by books, but which consists in the 'art of forming the characters, the one that creates the habits', because 'education is the conjunct of acquired habits'.

When one thinks in the mass of individuals daily launched in the current of the population, without principles, without brakes, delivered to their own instincts, should we admire of the disastrous consequences of this fact? When this art will be known, understood and practiced, the man will follow in the world the habits of 'order and providence for himself and for their families', of 'respect for what is respectable', habits that will allow him to cross in a manner less painful the inevitable bad days. The disorder and the improvidence are two wounds that only an education well understood can cure. In this is the starting point, the real element of wellbeing, the guarantee of security of all.

62.2 - "The work and the earthly paradise of Karl Marx." Comment by José Herculano Pires (translator) in the item 685-a:

The spiritist conception of the work as natural law, determinant at the same time of the evolution of the man and of the Nature, coincides with the Marxist principle according to which, in the own words of Marx: "Acting over nature, which is outside him, and transforming it through the action, the man transforms himself also. "We see, in item 676, that "without the work the man would remain in infancy intellectual." The Spiritism does not face, therefore, the work as a "condemnation", according to some Marxists, but as a necessity of the human evolution and of the terrestrial evolution. To work is not suffering, but to progress, to develop himself, to conquer the happiness. The difference is that for the Marxists the happiness is found in the material products of the work on Earth, while for the spiritists, beyond the immediate gains at Earth, the work also provides those of the spiritual evolution. For this reason is not enough to give work to the man, being also necessary to give him moral education, that is, spiritual orientation so that he can take off from the work all the profits that this can give him. A socialist world, of work and abundance for everyone, but without spiritual perspectives, it would be so empty and boring as a spiritual world of otioseness, according to that promised by the religions. The earthly paradise of Marxism would be equal to the celestial paradise of the beatifieds. The Spiritism does not accept one extreme nor another, putting the things in their proper place.

The Work - Explanation of José Herculano Pires in his book "Dynamic Course of Spiritism", Paideia Publisher, first. ed., 1979, pp. 146-150:

"The Work and the Existential Philosophy" – The Work is exigency of the principle of transcendence. The man works by necessity, as want the theorists of Materialist Dialectic, but not only to supply their physical needs of subsistence and survival. Not only, as want the theoreticians of the 'desire of potency', to acquire power. And not only, also, as intend Bentham and the theoreticians of the ambition, to accumulate goods that represent power. The search for the causes, in this field, would die in the plan of the secondary causes. But the Existential Phi-

losophy, in our time, discovering the concept of 'existence' and defining the man as the 'existent' (that being that exists, knows that exists and fights in order to exist each time more and better), showed and proved that the human nature is subjective and not objective (external and material) and that the spring of the world is not in the arms and in the hands, but in the conscience. It was confirmed, then, in the general plan of Culture, the so many times rejected and ridiculed 'spiritist concept of work'. In the "Spirits' Book" we have the affirmation that 'everything works in the Nature'. This spiritist thesis has anticipated the thesis of John Dewey about the universal nature of the 'experience'. All over the Universe there are forces in action, intelligently directed second planes determined. Nothing has been done casually. In actual terms of electronic, we can say that the Universe is a gigantic programming of computers in incessant activity, rigorously controlled. From a grain of sand to a stellar constellation, of a strand of hair and of a virus isolated to the largest human agglomerations of the great industrial parks of the world, everything works. The proper repose is a form of diversification of work, for recoveries and readjustments in the materials organisms and in the structures psychomental of the man. 'The human creatures who only work for themselves not yet surpassed the animal condition. Live and work, but do not exist. Because exists is a superior form of living, which includes in its concept full conscience of the activities developed with transcendent purposes."

"The Work and the Consciousness of Solidarity" - In the own development of Civilization the individual work opens itself, progressively, in the processes of distribution, to the superior plane of the collective work. For this reason, it is in the work and through the work that the man is realized as 'being', developing their potentialities. The extreme specialization of the Technological Age was born in the jungles, when in the first clans the man undertook of the war, of the hunting and of fishing, and the woman of the creation, feeding and orientation of the children. The Industrial Revolution in England marked a decisive moment of the human evolution to the consciousness of the solidarity. It is in the common and conjugated effort of the relations of work that develops the sense of community, proving the necessity of the principle spirit of solidarity and tolerance for the greater performance, greater incentive and greater improvement of the production techniques. To the market competition, which stimulates the ambition to gain and the voracity of individuals and groups, of firms and systems of production, opposes the conjugation of the consciences, in the solidarity of the common work, for the well-being of all. The theoreticians who condemn the communities of work devoted to the interests of the majority, reduces the superior finality of the work to miserly interests of individual enrichment and of groups. The very reality contests them with the gigantic spectacle of work of the Nature, toward on the greatness of the whole. Remy Chauvin considers the social insects as expressions of collective systems of work and life, in which the egoism individualistic and of group (sociocentrism) did not impede the normal development of the solidarity. The all Nature is an example which the man rejects in the name of his egoism, his vanity and their unmeasured ambitions. These three elements functioned in the humans species as hypnotics points that impeded the free flow of the free energies of the work, condensing them into absorbents institutional forms. The attempts of breaking these forms by violent methods represent an instinctive reaction which fatally leads, as demonstrated by the actual historical panorama, to new forms of condensation. This vicious cycle can only be broken by a deep and general comprehension of the true meaning of the work, which does not lead to fights and dissen-

sions, but to the conjugation and harmonization of all sources and of all resources of the work the in more differentiated sectors of activity. The spiritist proposition in this sense, as it was in its time the proposition Christian original, incarnates the highest ideals of the species, toward the community work in action and ends.

Hegel and the Dialectic of Work in the Kingdoms of Nature - Hegel observed, in their studies of Aesthetic, that the dialectic of the work reveals itself in the kingdoms of Nature. The 'mineral' is the raw material of the future elaborations, presenting itself as concentration of energies that form the basic reserves; the 'vegetable' is the donation in which the forces of the mineral open to the flowering and the fruits of life; the 'animal' is the life in dynamic expansion, synthesis of the elaborations of the two previous kingdoms, addressing these results to the future, to the superior synthesis of the 'Man', in which the contradictions are resolved in the psychophysical and spiritual harmony of the human creature, endowed of conscience. Must now to that conscience to elaborate the grandeur of the Earth of the Men (in the expressions of Saint-Exupéry). By signal that Exupéry, aviator, poet and prophet, represents the actual archetype of human evolution, in search of the Infinite. For this reason, Simone de Beauvoir considered the Humanity not as the species to which we refer by allegory with the inferior planes, but as a 'devir', a process of constants mutations toward the future. Today we are still obtuse projections of the primates obtuse and violent, anthropophagous (second Tagore) devourers of themselves and of the similars, scoffers who dishonor the human condition. But tomorrow we will be men, human creatures who will incarnate the natural forces under the dominion of the Reason and of the Conscience. We will have then the Republic of the Spirits, formed by the solidarity of consciences as treated by René Hubert is in his 'Pédagogie Generale'.

The Materials Sciences of today confirm the fundamental principles of the Spiritist Science - As we see from these data, the Doctrine does not offer us an utopian vision of tomorrow, but a precognition of the man in his spiritual condition, without the theological and religious deformations of the common vision, based on superstitions and straneous idealizations. Having penetrated objectively in the world of the causes, a century before the Materials Sciences did it, the Spiritist Science, experimental and inductive - and that now has all their fundamentals principles endorsed by those, in researches of laboratory and technological - did not formulate a structure dogmatic of presuppositions in order to figure the man of after-death and the man of the future. The image that gave to us of the new man, one century ago (mid nineteenth century), is today fully confirmed by facts. The controversial question of the spiritual survival was technologically solved in a positive manner, proving the spiritist thesis. Lack little to break up, in the already tremulous hands of the theologians, the Tunic of Nessus of the religious dogmatic, which generated everywhere anguishes and desperations. We are now in condition of thinking calmly in a better future for Humanity, in better phases of its evolution. We can now integrate ourselves, consciously, in the gigantic factory of work of Earth, preparing the way of the future generations. The revelations do not come more on a silver platter, because, as teaches Kardec, sprout from the combined efforts of the enlightened man with the conscious spirits. The two worlds in which we move, the spiritual and the material, opened their watergates so that its waters come together in the splendor of a new dawn. And the sun that illuminates the dawn is no longer a solitary flame in the total darkness of the empty spaces, but only one Olympic torch among millions of torches that

guide the future conquests of man in the escalation without end. Prometheus will no longer be sacrificed for wanting to steal the celestial fire of Zeus, because this is the same fire that shines in the spiritual body of the resurrection, which shines in the human soul and defines its divine nature. It is sufficient to us to continue in our works in order to have our part assured in the inheritance of God, because as the Apostle Paul taught, we are heirs of God and co-heirs of Christ. The knowledge is our faith, that is not founded on words, sacraments and dead idols, but in the certainty of the positive verifications and in the conquests of the human work, constant generator of new forms of energy to the human escalation of the transcendence.

62.3 - "Work and Jesus" - Explanation of the Spirit Joanna de Ângelis in the book already cited, pp. 96, 1997:

Making Himself carpenter and devoting to the profession in the elevated company of Joseph, the Master labored actively, teaching with the example, the respect for the work, as first duty for the maintenance and preservation of life, through the honored activity. In all His ministry of love and abnegation, has relevant paper, true work of self-giving until the sacrifice of His own life, without parallel in all History.

Their disciples, 'a posteriori', made of the work an expression of dignification, becoming "slaves of the Lord" and servants of all, offering the work of their own hands for the organic subsistence, while "worked hard" in the planting of the light.

His example and Their lessons raise the slaves who lie at the port of misery and gives them supreme courage in the exercise of their own work, by which find energies in order to surpass the weak forces, becoming strong and intangibles. Infuse courage, stimulating the 'work-service' fraternal, in order to maintain the community together in all circumstances. They teach hope, using the 'work-redemption', by which means the spirit vibrates above their own limitations and frees himself from the prison of the otioseness and of the evil.

Now, when the lights of the 'Comforter' illuminates on Earth today, finding the man in fully labor regulated by laws of justice and security, then sound in his spirit the trumpet of the work maintainer of the general progress of all, using the values of faith for the construction of the Better World, in which the love dissipates the doubts around the immortal life, and the charity substitutes in all its fullness the philanthropy, similar to what occurs in the Happy Worlds where the work, instead to being impositive, is conquest of the free man who knows to act in the good indefatigable, always serving and without ceasing.

Providential Utility of Fortune (The Gospel According to Spiritism, chapter XVI, item 7)

"In effect, the man has by mission to work for the material improvement of the world. Compete to him to unblock it, to sanitize it, to dispose it to receive one day all the population that its extension supports. To feed this population that grows incessantly, it is necessary to increase the production. If the production of one country is insufficient, it will be necessary to get it outside. For this reason, the relations between the peoples constitutes a necessity. In order to more facilitate it, is necessary be destroyed the material obstacles that separate them and made more rapid the communications. For jobs that are the work of centuries, the

man had to extract the materials until of the entrails of the Earth; searched in the Science the means of to execute them with greater security and quickly. But in order to execute them, he needs resources: the necessity made him to create the wealth, as made him to discover the Science. The activity that these same works impose to him, expands and develops his intelligence, and that intelligence which he concentrates, first, on the satisfaction of the material necessities, will help him, later, to comprehend the great moral truths. Being the wealth the primordial means of execution, without it no more great works, neither activity, nor stimulant or searches. With good reason, therefore, is the wealth considered an element of progress."

CHAPTER V

LAW OF SOCIETY

I - THE NECESSITY OF THE SOCIAL LIFE (The Spirits' Book, items 766 to 768)

Article 63 - The social life is natural: God made the man in order to live in society; not gave uselessly to the man the word and all other faculties necessities to the life of relation.

63.1 - "Sociability" - Explanation of Rodolfo Calligaris in his book "The Moral Laws," Ed FEB 3rd. ed., 1983, pp. 107-110:

"The man is a social animal", has already said, rightly, famous thinker of Antiquity, wanting with this to signify that he was created to live, or rather, coexist with their fellows. The sociability is instinctive and obeys to a categorical imperative of the law of progress (and law of society) that regulate(s) the Humanity. This is because God, in Their sages designs, did not make us perfect, made us perfectible; so, in order to reach the perfection to which we are destined, we all need each one of the others, because there is no way to develop and polish our intellectual and moral faculties except in the social conviviality, in this constant permutation of affections, knowledges and experiences, without which the luck of our spirit would be the brutalization and decadence.

Being the supreme end of the society to promote the wellbeing and happiness of all who compose it, for this to be achieved it is necessary that each of us to observe certain rules of procedure dictated by the Justice and Moral, by abstaining from all that can destroy them. With effect, the good order in society depends of the human virtues. As we were clarifying, becoming conscious of our duties to ourselves (love to work, sense of responsibility, temperance, emotional control, etc.) and to the community of which we are an integrant part (courtesy, abnegation, generosity, honor, loyalty, tolerance, public spirit, etc..), complying them to the letter, smaller and less frequent will be becoming the attritions and conflicts that afflict us; more stable will be the peace and more delectable the harmony that should reign in its environment.

Article 64 - The absolute isolation is contrary to natural law. The men instinctively seek the society and should all concur to the progress helping each other.

Article 65 - The man, in seeking the society, obeys a personal feeling and a providential purpose of a general order. He should progress, but alone can not do it because he does not have all the faculties; needs of the contact of other men. In the isolation he brutalizes and decays.

Sole paragraph – No one man has complete faculties and is through the social union that they complement one to another, to ensure their own well-being and make progress. That is why, having need of each other, are made to live in society and not isolated.

65.1 - "The Necessity of Experience" - Explanation of the Spirit Emanuel In the book 'Emmanuel', pshychoghrated by Francisco Cândido Xavier, Publisher FEB, 18th. edition, 1997, pp. 39-42:

In your days, the fight intensifies every moment on the face of the world; innumerable causes determine it, and God allows that it to be intensified for the benefit of all Their children. All classes are required to great works, especially to the intellectual works, because they look for, very hard, the solution of the generalized crisis in all countries.

Pondering the large sum of the present evils, they seek remedies for their preoccupations, shocked with the economic situation of the peoples, which precarity lies over the lives of the individualities, multiplying their anguish in the fight for their daily bread. The picture material that exists on Earth was not formed by the desire of the Highest; it is the reflex of the human mind, misguided by the ambition and by the egoism. Heaven only admits that the world suffers the consequences of such pernicious elements, because the experience is necessary as a blessed key that unlocks the doors of the comprehension. Each one, therefore, meditate on the share of responsibilities that touch him and do not avoid the work that rises to the heights.

The Moment of the Great Fights - There are those who despise the fight, diving into noxious impassibility, face to the combats that occur within all the human collectivities; the indifference annuls in the soul their possibilities of progress and obliterates their germs of perfection, constituting one of the worst psychic states, because stealing of the individuality the enthusiasm of the ideal for life, obliges her to the parking and to the sterility, prejudicial in all aspects to her evolutionary career.

Such a situation can not, however, perpetuate, because for all the spirits, all created for the supreme improvement, comes, sooner or later, the instant of the comprehension that impels them to contemplate the high tops ... The soul stationary, until then, refractory to the fights of the progress, in herself feels the need for experiences that will offer her the means of reaching the culmination envisioned ... Throws herself, then, to the fight with courage and devotion. Uncounted times fails in their good purposes; but is in this agitation of incessant combats that she evolves to the infinite perfection, developing their possibilities, improving their powers, ennobling herself, finally.

The Plans of the Universe Are Infinites - For the disincarnateds of my sphere, the first day of the Spirit is so obscure as the first day of man is to Humanity. We only know that we all, without distinction, have germs of sanctity and virtue, which we can develop to the infinite. Being able to know the cause of some of the phenomena of your world or forms, we do not know the causal world of the effects that surround us, which constitute for yourselves, incarnateds, imponderable matter in its substance. If for your look exist invisible beings, also for our they exist, in modality of life that we still study in their primordiuns, because the plans of the evolution are characterized by its multiplicity within the Infinite. Here we recognize how sublime is the law of freedom of consciences and from that emancipation comes the necessity of the fight and of the apprenticeship.

The Future is the Perfection – Integrated in the knowledge of their own needs of improvement, the soul never abandons the fight. Returns to the preparatory existences of its glorious future. She meets herself to the beings who are similar to her, developing her perseverant and tireless activity in the paths of evolution. In obscure existences, to the breath of adversities, accumulates their immortal treasures, symbolized in the lessons that learns, devotedly, in the sufferings

which improve her sensibility. Each stage reached is cycle of pains surpassed and of perfections conquered.

Significance of the Reincarnations - Each incarnation is like a shortcut on the roads of ascension. For this reason, the human being must love his existence of struggles and bitternesses temporary, because it signifies a divine blessing, almost a pardon of God. Acting with persistent and firm will, the Spirit reaches elevated points in his escalade, in which no more will park in the scabrous way, but will feel more and more the need of evolution and of experience, that will help him to realize in himself the divine perfections.

The Task of the Spiritual Guides - (Introduction to the Book "Emanuel")

The invisible guides of the man could not, in any way, remove the material difficulties of their evolutionary paths over the face of the Earth. The Space is full of incognitas for all the Spirits. If the incarnated feel the existence of imponderable fluids that can not yet understand, the disincarnated are, equally, marching to the discovery of others divine secrets which preoccupy their minds.

When we speak, therefore, of the influence of the Gospel in the great sociological questions of today, we point to the creatures the body of laws, by which they should guide their lives on the planet. The chief of certain services receives regulations necessary from his superiors, that he should put into practice in the administration. "Our activities are of collaborating with our brothers in the domain of the knowledge of these codes of justice and love, to which basis will live the legislation of the future'. The Spirits would not return to Earth only to say to their companions of the eternal beatitudes in the divine plans of the immensity. All men know the fatality of death and know that is inevitable their future passage to the spiritual life. All creatures are, therefore, destined to know what we already know. Our word is so that the Earth vibrates with us in the sublime ideals of fraternity and of the spiritual redemption. If we talk about the happy worlds, is for that the planet terrain be also venturous. If we say of the love that fills the entire life of the Infinite Creation, is for that the man also learns to love the life and their fellows. If we argue about the improved conditions of existence in redeemed plans of the Universe, is in order that the Earth puts into practice these same conditions. The codes applied in other spheres more advanced, based on the universal solidarity, should, in turn, merit on Earth the attention and the precise studies.

The orb terrain is not alien to the universal concert of all the suns and of all the spheres that populate the Unlimited; part integrant of the infinite community of the worlds, the Earth will know the perfect joys of the harmony of life. And life is always love, light, creation, movement and power. The deviations and the excesses of the men is that made of your planet the sad mansion of the shadows and of the contrasts. Fluids mysterious link to God all the beauties of His perfect and inimitable creation. The men will have, therefore, their share of deathless happiness, when they will be integrated in the harmony with his Creator.

The suns most remote and more distant unite to your orb of shadows, through fluids powerful and intangibles. There is a law of love that unites all the spheres, inside the universal ether, as exists that ignored force, of moral order, maintaining the cohesion of the social members, in the human collectivities ... men, therefore, should not remain marveled, in front of our descriptions. The essential thing is to get to work, perfecting, each one, his own heart first, identifying

it with the lesson of humility and love of the Gospel, transforming, after, their homes, their cities and their countries, in order that everything on Earth breathes the same happiness and the same beauty of the elevated orbs, as our narratives of the Infinite.

65.2 - "The Spiritist Solidarity" - Explanation of José Herculano Pires in his book "Dynamic Course of Spiritism", Edit. Paideia, first. ed. 1979, pp. 151-157:

The Gospel According to Spiritism - The Spiritist Solidarity manifests itself particularly in the field of assistance to poverty, to the sick and the unprotected. The great impulse in this sense was given, since the beginning of the doctrinaire movement in France, by the book "The Gospel According to The Spiritism", by Allan Kardec, who worked quietly in the preparation of this work, without saying anything to anyone. Selected numerous messages psychographed, coming from various countries in which the Spiritism had already flowered. His intention was to offer to the spiritists a guide for the religious practice, based on what he called 'the essence of the moral teaching of Christ'. Knowing deeply the History of Christianity and the difficulties with which the originals of the Gospel had been written, in different times and places, as well as the problem of the apocryphal gospels and of the mythological interferences in the canonical texts and the interpolations occurred in these, rejected all these spurious elements in order to offer to the spiritists a work pure, decontaminated of all the accessories compromisers. His lonely and self-sacrificing work gave us a masterwork, which counts with millions of copies incessantly reedited in the world.

The three dimensions of the Spiritist Solidarity – The spiritist solidarity is not only internal, among the adepts and companions. It is projected at least in three dimensions: a) in the general social plan of the spiritist community, in addition to the domestic small groups and of the closed institutions; b) involves all the living creatures, protecting them, supporting them, stimulating them in their fights for transcendence, seeking to help them without asking for anything in return, not even the doctrinal sympathy, because who helps have no right to impose anything; c) rises to superior planes to connect to Kardec and his work, to all the enlightened spirits who fight for the propagation of the Spiritism in the world and to God and to Jesus in the cosmic Solidarity of the solidary worlds.

In these three dimensions the Spiritist Solidarity performs, as that supported in three powerful levers, the supreme effort of elevation of the world, stimulating the human transcendence. The minds that have not yet reached the comprehension of this process can close themselves into groups and institutions similar to churches, isolating themselves in their atmosphere of cavern, where the spirits mystifiers and deceivers adapt themselves easily. But in the proportion that the followers in this form isolated, or at least some of them, really seek to understand the doctrine, the situation will be modified, awakening the indolent to major activities.

The Fight of the Man in order to Transform the World: The Era of the Spirit - (...) The fight of the man in order to transform the world is the fight of the man with himself, because is he who makes the world, and makes it in his own image and similarity . God created the Earth and all the worlds of space, but gave each world to the men who inhabit them, in order they learn their paternal profession of Creator, by trying to create the human world which compete to them. Of

course exists the physical world, material, in which we are born, live and die. And it is also undeniable that, over this physical world and with its materials, the men built a different world, made of human artifices. The material world and its counterpart spiritual (which the scientists are beginning to discover how antimatter) constitute the natural world. But over the two parties of this natural world the men build their factitious worlds. Each Civilization is an imaginary world that the man builds with his work, modeling in argil and stone their dreams and their illusions. These artificial worlds are a reflection of human ideations in the matter. We create them, nurture, develop, drive and kill. The barbarians worlds created on Earth were ingenuous; the civilized worlds present a gradation that reflects the human evolution, going from the agrarian civilizations, unrealistic and allegorical, to the great Oriental Civilizations, massives and arrogant and to the Theocratic Civilizations, mythics and superstitious; reaching to the Scientific Civilizations, polytheists and pretentious, which transform itself into Technological Civilizations, materialists and conflictives, that will die to give place to the Civilization of the Spirit, in the cultural search of the Transcendence. According to Toynbee, more than twenty great civilizations have existed on Earth. Now is emerging before our eyes and under our feet a New Civilization – of the Spirit - that we may call of Cosmic or Spiritual. It is to prepare the advent of this Civilization of the Spirit that the Spiritism appeared. It is useless we want to make of the Spiritism a dogmatic religion, loaded of foolish mysticism or of alienating materialism. The new generations that incarnate to realize it does not fear God nor the Devil, simply trust in the irreversible plans of God, which are executed according to the laws of human consciousness in permanent telepathic relations with the angelic entities in the service of God. The Spiritism is the platform of God, approved by the Superior Spirits for the transformation and elevation of the Earth.

65.3 - "The New Generation" - Explanation of Allan Kardec in his book "The Genesis", Publisher LAKE, SP., Translated by Victor Tollendal Pacheco, 17th. edition, 1994, pgs. 357-361:

Emigration of Bad Spirits to Worlds Inferiors to Earth – In order that the men be happy on Earth, it is necessary that it be populated only by good spirits incarnated and disincarnated, who only want the good. Having coming such a time, a large emigration takes place at this moment between those who inhabit it; those who practice the evil for the evil, and that the feeling of good 'does not affect, not being more worthy of the Earth transformed, of it will be excluded, because they would bring back disturbances and confusion, and would be an obstacle to the progress. They will expiate their hardening in evil, some in inferior worlds, others on terrestrial races delayed, which will be the equivalent to the inferior worlds, to where they will take their acquired knowledges, and to where they will go with the mission of to make them to progress. They will be substituted by better Spirits, which will make reign among themselves the justice, the peace, the fraternity.

In the saying of the Spirits, the Earth should not be transformed by a cataclysm that suddenly will annul one generation. The current generation will gradually disappear, and the new will succeed it in the same way, with nothing being changed in the natural order of the things. Therefore, everything will pass externally as usual, with this unique difference, however capital difference, that one part of the Spirits who incarnate on Earth, no longer will incarnate in it. In a boy who will be born, in place of a delayed Spirit and inclined to the evil, will come a

Spirit more advanced and 'inclined to the good'. It is therefore, much less of a new corporal generation, than of a new generation of Spirits; it is in this sense, undoubtedly, that understood Jesus when he said: "In truth I say you that this generation will not pass without that these things happen." Thus, those who wait to see the transformation by supernatural and marvelous effects will be disappointed.

The current epoch is of transition – The current epoch is of transition; the elements of the two generations get confused. Placed at the intermediate point, we see the departure of one and the arrival of the other, and each one already presents itself in the world with characters that are proper of them. The two generations which substitute one to another have ideas and points of view entirely opposites. By the nature of the moral dispositions, but especially of the 'instinctive and innate' dispositions, is easy to distinguish to which of the two belongs each individual.

The new generation, having to found the era of the moral progress, distinguishes itself by an intelligence and a reason generally precocious, united to the sentiment 'innate' of the good and of the spiritualists beliefs, which is an indubitable sign of some degree of a 'previous' advancement. It will not be composed exclusively of Spirits eminently superiors, but of those who, having already progressed, are predisposed to assimilate all the progressive ideas and apt to second the movement regenerator. What distinguishes, by the contrary, the delayed Spirits, is from beginning, the revolt against God, by the refusal to recognize any power superior to humanity; a propensity 'instinctive' to the degrading passions, to the feelings anti-fraternal of the egoism, of the pride, of the envy, of the jealousy; and finally, the preference in favor of all what is material: the sensuality, cupidity, the avarice. These are the vices of which the Earth must be purged, by removing those who refuse to amend for them, because they will be incompatible with the kingdom of the fraternity, and the man of good will always suffer for their contact. When the earth will be liberated of these vices, the men will march unimpeded toward the better future that is reserved for them here below, as a prize for their efforts and their perseverance, hoping that one more complete depuration open to them the entrance of the superior worlds.

Not all the Spirits latecomers will be expelled from the Earth - For this emigration of the Spirits, does not be understood that all the latecomers Spirits will be expelled of the Earth and relegated to the inferior worlds. On the contrary, so many to here will return, because so many ceded to the influence of the circumstances and of the example; the surface was worse in them than the fund. Once subtracted from the influence of the matter and of the preconceptions of the corporal world, the most part will see the things in a manner completely different from that when they lived; this is confirmed to us by numerous examples. In this, they are assisted by benevolent Spirits who are interested by them, rush to clarify them and show them the false way that followed. Through our prayers and exhortations, we can contribute to their improvement, because there is a perpetual solidarity between the alives and the deads. The manner in which is operated the transformation is quite simple, and as was seen, it is all moral and does not deviate in absolute, of the laws of the nature.

Either the Spirits of the new generation are new Spirits, better, or the ancient Spirits, improved, the result is the same; since the moment that they present better dispositions, will be always a renovation. The incarnated Spirits, thus, form two categories, according to their natural dispositions: on one side, the latecomers

Spirits who run away, on the other, the advanced Spirits who arrive. The state of the customs and of the society will be, therefore, in one people, in one race or in the whole world, according to the preponderance of one of the two categories.

A common comparison will do better understand what happens in this circumstance. Let us suppose a regiment with the vast majority of men turbulent and undisciplined: they bring there without ceasing a disorder that the severity of the penal law will be frequently called to repress. Such men are stronger, because more numerous; they identify, encourage and stimulate themselves by the example. The few good ones have no influence; their counsels are despised; are ridiculed, mistreated by the others, and suffer with this contact. Is not the image of the current society?

Let us suppose that such men are removed from the regiment, one by one, ten to ten, one hundred to one hundred; and that they are substituted in equal measure by an equal quantity of good soldiers, even by some who have been expelled, but that have been corrected seriously: at the end of some time we will always have the same regiment, however transformed; the good order will have succeeded to the disorder. So it will be with the humanity regenerated.

The great collective departures transform more quickly, to the good, the spirit of the mass - The great collective departures not only have the purpose to activate the exits, but more quickly transform the spirit of the mass, "disembarrassing it from the bad influences, and give greater ascendancy to new ideas." That is why many, in spite of their imperfections, are mature for such transformation; that many depart to re-temper in a purer source. While they remained in the same place and under the same influences, would have persisted in their opinions and in their manner of seeing the things. A permanence in the world of the Spirits is sufficient to open their eyes, because there they see what they could not see on the Earth. The unbeliever, the fanatic, the absolutist will, therefore, return with 'innate ideas' of faith, of tolerance and of freedom. On their return, they will find the things changed and will receive the the ascendant of the new means in which will be born. Instead of making opposition to the new ideas, will be their auxiliaries. The regeneration of the humanity does not have therefore, absolutely, the necessity of the integral renovation of the Spirits: it is enough a modification in their moral dispositions; this modification is operated in each one, and in all who are predisposed to do so, when they are subtracted from the pernicious influence of the world. Those who return then, do not are always other Spirits, but in most part of the times the same Spirits, thinking and feeling differently.

When this improvement is isolated and individual, goes unnoticed and has no ostensive influence over the world. The effect is very diverse when it is operated simultaneously over great masses; because then, according to the proportions, in one generation the ideas of one people or of one race can be deeply modified. That is noted almost always after the big shocks that decimate the populations. The destroyers calamities destroy only the body, and do not reach the Spirit; they activate the movement of going-and-coming between the corporal world and the spiritual world, and therefore the progressive movement of the Spirits incarnated and disincarnated. It should be noted that in all the periods of the History, the great social crises have been followed by an era of progress.

The unbelievers will laugh of these things - Is one of those general movements that occurs at this moment, which should bring the rearrangement of

the humanity. The multiplicity of the causes of destruction is a characteristic signal of the times, because they must accelerate the eclosion of the new germs. They are the leaves of autumn that fall, to which will succeed new leaves full of life, because the humanity has seasons, as the individuals have age. The dead leaves of the humanity fall carried by the gusts and the blows of the wind, but in order to be reborn most vivacious, under the same breath of life, which does not extinguish, but purifies itself.

To the materialist, the destructive flagellum are calamities without compensation, without useful results, because, second he, 'annihilate the beings forever.' But for the one who knows that the death only destroys the involucre, the flagellum does not have the same consequences and do not cause the slightest fear; he understands its result and knows also that the men do not lose more by dying together, or by die alone, because, in a manner or any other, always should arrive there. The unbelievers will laugh of these things and will treat them as chimeras, but whatever they say, will not escape of the common law; will fall when their turn comes, like the others, and then what will happen to them? **Nothing!** They will exclaim. But, they will live in spite of themselves, and one day will be forced to open the eyes.

65.4 - "Social Life of the Disincarnated - Explanation of the Spirit André Luiz in the book "Evolution in Two Worlds", FEB Publisher, pp. 183 / 4:

How it presents the social life of the disincarnated Spirits? – In the Spiritual Plane immediate to the physical experience, the disincarnated human societies, in almost two thirds, remain naturally attached, of some sort, to the earthly interests. Egressed of the proper world in which occur to them the links of the past, when they do not hallucinate themselves in the infernal regions, equally magnetized to the Planet from which they are originated, work with ardor, not only by the own advancement, but also in helping those who stayed. Naturally the souls that constitute the percentage to which we refer, still distanced from the ideal improvement, seeking to improve in themselves the noble qualities less developed, seeking adequate climate that favors them the work.

Convinced that will become to the Earth to the solution of the problems that fog or afflict their intimate sphere, situated themselves in obscure tasks, together with the similar, incarnated or disincarnated, when recognizing themselves victimized by the vanity or by the pride, which still conserve in the heart, and located on valuable learnings of the intelligence, in seeing themselves incapable to the specialized services of the thought, despite the sentimental talents that has already accumulated with them. Almost all, however, obey the dictates of the love or of the ideal which inspire them the conscience. Are agglutinated into true cities and villages, with varied styles, as happens to the terrestrial small cities, characteristics of the metropolis or of the field, edifying large enterprises of education and progress, in favor of themselves and in benefit of others. The purgative or simply infernal regions are protected by them, as possible, organizing in this place, under their patronage, extensive work of assistance.

The "Space of the Nations" - In the physical plane, the domestic group attends to the consanguinity in which the bond is obligatory; but in the extraphysical plane, the familiar group obeys to the affinity in which the bond is spontaneous. For this reason, in the next sphere to the human condition, we have the "space of the nations", with their communities, languages, experiences and in-

clinations, including typical religious organizations, in which function missionaries of mental liberation, operating with charity and discretion so that the renovating ideas expand themselves without dilaceration and without shock.

The Conductors of the Ascensional March - With these two-thirds of creatures still attached, from this or that way, to the terrain nucleus, we find a third of Spirits relatively ennobled which are transformed into conductors of the ascensional march of the companions, by the merits with which are made secure instrumentation of the Superior Spheres.

II - LIFE OF ISOLATION. VOTE OF SILENCE (Items 769-772)

Life of isolation and useless life

Article 66 - All the tastes are also natural, even the satisfaction that the man would feel in a life of absolute isolation. However, it would be a selfish satisfaction. God can not consider agreeable a life in which the man is condemned to be not useful to anyone. And those who live in absolute reclusion in order to escape from the pernicious contact of the world commit double selfishness.

Retraction seeking expiation

Article 67 - There is no merit in retract seeking an expiation, even imposing to himself painful resignation. To do greater good than the evil that has been done, this is the best expiation. With this retraction, avoiding the evil, the man falls into another, because forgets the law of love and charity.

Isolation and support to the unfortunate

Article 68 - Those who run away of the world in order to devote themselves to the support of the unfortunates are elevated themselves instead of to diminish. They have the double merit of placing themselves above the material pleasures and of to do the good by the accomplishment of the law of the work.

Retreat to realization of certain works

Article 69 - Those who seek in the absolute retreat the necessary tranquility to certain works, do not isolate themselves from the society, because they work for it.

Vote of silence prescribed by certain sects

Article 70 - The vote of silence, prescribed by certain sects, since the highest Antiquity, is foolishness. No doubt, those who consider these voluntary privations as acts of virtue have good intentions, but are mistaken for not sufficiently understand the true laws of God. The word is natural because God gave it to the man, and He condemns the abuse and not the use of the faculties that gave to him.

Sole paragraph - The vote of absolute silence, in the same manner that the vote of isolation, impedes the man of the social relations which can provide him the occasions to do the good and to comply the law of progress.

III - FAMILY LACES (Items 773-775)

Family laces among the animals

Article 71 - The animals live a material life, and not the moral. The tenderness of a mother for the children has for principle the instinct of conservation

applied to the beings who gave birth. When these beings can care of themselves, their task is accomplished and the nature nothing more requires of it. That's why it abandons them in order to care of the others that arrive.

Family laces among the men

Article 72 - The man has another destination that does not have the destination of the animals. For him, there is something else beyond the physical needs; there is the need of progress. The social laces are necessary to the progress, and the family laces summarize the social laces; this is why they (family laces) constitute a natural law. God wanted, therefore, that the men learned to love each other as brothers. The relaxation of the family laces would have as a result to the society the recrudescence of the egoism.

72.1 - "The family laces summarize the social laces; vision also of the materialists." Comment by José Herculano Pires (translator) in a footnote in section 774:

Herbert Spencer considered the family among the institutions that give form to the social life; Marx and Engels, as the first historical group, the first form of human interaction; Auguste Comte, as the basic cell of the society, the embryo and the model of this, so that the perfect society is one that functioning as the family. Currently, the Family Sociology and the Social Psychology, as well as the schools of Psychology of the Individual recognize the basic importance of the family. The same happens in studies of Educational Psychology and of Philosophy of the Education. John Dewey, in 'Democracy and Education', emphasizes the importance of the home in the social organization and in the preparation of the social life. As seen, the assertion of the Spirits that "the family laces summarize the social laces" are confirmed even by the materialists studies of the society.

72.2 - "The Family Will End"? - Explanation of José Herculano Pires in his book "The New Man" (Editions Fraternal Mail, SP, fourth. Ed., 1995, pp. 17-19:

(...) The family, like all institutions and how all things, suffer changes through the time. (The current sociologists do not like to talk about evolution, preferring to talk of changes ...). From the edenic family formed by the biblical pair (the myth of Adam and Eve) until the oriental polygamous family (a man with many women), there is a large sequence of familial forms. Of the same manner, from the patriarchal family of the agrarian civilizations to the democratic family of the industrial era, there is an enormous variety to be studied. But there is also, in the History, civilizations almost anti-familial, such as that of Sparta, in ancient Greece, and rudimentary civilizations, from prehistory, in which the hordes substituted the families.

The Collective Family and the Homosexuals Families - In a newspaper of young spiritists in São Paulo, was recently published short article in which is predicted the "collective family", already in the experimental phase in some Scandinavian countries, as affirmed the columnist. This is an anarchist idea, a dream of edenic equality of the called utopian socialism. The experiences of the Scandinavians are also made in many other countries, including in our. In these times of unreasonable changes nobody and no one people are free of craziness. There are also experiences of families (?) Homosexuals, with several pairs coexisting in one only bed. (The Greek prefix 'homos' of homosexual, does not means 'man', but

‘equal’, so that the pairs can be of men or of women.) But that already existed in form until more scandalous, like those of the edenic religious communities, who lived in monasteries, in full nudity, without pairs, in the promiscuity paradisiacal of the future ... Ecclesiastes was right: there is nothing new under the sun. In the final phase of the resplendent Greek civilization, the homosexuality expanded such a way that were organized battalions of amorous pairs for the war. The newest theory of that time was this: the lover does not want to disappoint on the beloved, so that these battalions should be more heroic than others. The craziness of the world has no limits. And always existed. That's why the novelties of today are born with a white beard.

Production of children in laboratory - But there's always a way to rejuvenate the madness. Today the sociologists and psychologists who seek novelties appeal to the scientific evolution. They dress of new clothes the extravagance of the past. They say that the progress of genetics and of embryology will determine the extinction of the family. Being able to generate embryos in the laboratory the men will dispense the natural process of procreation. The craziness in this area go to infinity. The American sociologist Alvin Toffler has recently published an article in which advocates the death of the paternity and of the maternity, with “the production of children in laboratory”.

New Moral!? - But the worst is that, because of these and other utopias, many young people throw themselves into the disastrous experiences. They want to be "for-front" and fall into the more sad situations. In Sao Paulo, some time ago, a certain newspaper published an article about the experiences of six pairs of college students in an apartment in the downtown area. In the name of the future these young people were returning to the prehistoric promiscuity. The consequences will come after. This is not about physical consequences, which is already sufficient to create numerous embarrassments, but mainly of moral consequences. These young people believe in a 'new moral', but do not yet know that, the New Moral of the future, is not made of retrogression.

The terrestrial families are reflections of the spiritual families - The family is the first form of sociability of the new being who comes into the world. It is in the family that he trains for social life. And in it is also that processes his affective development, his moral evolution, with disruption of egocentrism. The familial relationships have an essential purpose: the formation of the new emotional conditions of the creatures reincarnated for a new existence. As teaches the Spiritism, the terrestrial families are only reflexes of the spiritual families. Neither young nor old spiritists can accept these foolishness of the century, unless they do not know their own doctrine or not accept its principles.

72.3 - "Love and Family in New Times" - Explanation of José Herculano Pires, in his book "Dynamic Course of Spiritism", Paideia Publishing, SP, 1st. edition, 1979, pp. 39-46:

Nobody situated better the problem of the family than Allan Kardec, because he did not support only in the research of the formal appearances, but penetrated into the substance of the question, in the plane of the determinant causes. For this reason he offers us a triple scheme of the familial formations of our time, as follows:

a) **the carnal family**, formed from the primitive clans, evolving in the racial miscegenations, through innumerable conflicts along the progressive civiliza-

tions, on the dialectic fermentation of the love and of the hate. The groups formed in this way are subdivided, in the progressive reincarnations, in innumerable subgroups, that will also grow and will subdivide themselves in the temporality, that is, in the immense wake of the time, that, according to Heidegger, 'embraces the spirit'. These are the consanguineous families, which disintegrate with the death.

b) the mixed family, carnal and spiritual, in which the conflicts of the love and of the hate enter in process of solution, in the readjustments of the fights and common experiences, defining and expanding the spiritual affinities among diverse groups, absorbing elements from other families in the coordinates of the collective evolution. The conditioning familial, in the relations endogenous and necessary of the common life, breaks little by little the edges of the hate and of the antipathies, reestablishing to the extent possible the sympathetic relations which will expand in the future. The disaggregation caused by the death will allow more efficient adjustments in the successive collective reincarnations.

c) the spiritual family, resulting of all these processes of reincarnation, that will bring together, by affinity, the spirits in the spiritual plane, in the communities of the superior spirits who are dedicated to the work of assistance and orientation to the two previous types familial, mixing of elements who are reincarnated in them in order to modify them with their example of love and dedication to the others. This family does not perish, does not dissolve itself with the death, growing constantly for the formation of Superiors Humanities. It is easy, using the measures of the Spiritist Scale in 'The Spirits' Book', to identify in the terrestrial families the presence of various types described in the referred scale, perceiving clearly the functions which they exercise in the evolutionary process familial.

The spiritist conception of family, as it is seen, is much more complex and much more important than that of the Christian religions, which confer eternity and inviolability to the sacrament of the matrimony, but can not impede that, in death, the husband falls into the nails of the Devil, the wife interning in the Purgatory and the innocent children enjoy the orphanage in the gardens of Heaven. The juridical conception and terrestrial of the family does not go beyond the material interests of an existence. The same happens with the sociological conception, which makes of the family the basis of the society, both transitory and perishables. The persons who accuse the Spiritism of annihilating the family through the reincarnation, reveal the more complete ignorance of the Doctrine, or do it in bad faith in the defense of religious-sectarian interests.

The family is born of love and of it is fed; it is the basis of the society and of all the Humanity - The family is born of love and of it is fed. Not only is the basis of the society, but of all the Humanity. It is in the family that the generations cross themselves, transmitting their experiences from one to another. Combat the familial institution, to deny its necessity and its effectiveness in the development of the peoples and of the worlds, is to reveal myopia or spiritual blindness in culture, or disequilibrium mental and psychic, lack of adjustment to the reality, schizophrenia often catatonic. This is evident in the state of alienation, in which this attitude manifests itself in persons bitter, resented or extremely pretentious, who wish to show themselves originals. In general, are creatures needed of affectivity. When disconnects themselves of the natural family, attach to similar groups of creatures, engage in other families or become misanthropes destined to neuras-

thenia or madness. The gregarious instinct of the species is a requirement of human evolution, to which no one can scape without paying for his egoism.

The ideologues of loneliness - the ideologues of the individual loneliness forget that all attempts to do this have failed along the History. Sparta died of inanition for lack of familial relations, while Athens grew and projected itself in a glorious future, by the solidity of its family system. Rome fell in the barbarians hands when their families surrendered themselves to degeneration. The nomads themselves never dispensed their system of itinerant families. Anarchists and delirious socialists, who dreamed with antisocial societies, formed with separate individuals and endowed with large deposits of separate children - the sons of the State - died protected by the affection of their families. Robinson Crusoe is the image of the man extracted of his means without perspectives. Sartre, who broke with the familial tradition and demonstrated the inconveniences of conviviality, making an attempt to misanthropy stoic, never dispensed the company of Simone de Beauvoir and the Parisian cosmopolitanism, formulated the famous verdict: "The others are the Hell", but never dispensed them. Wrote at the Cafe de Fiori and when he visited the Soviet Union required the inclusion of hours of absolute solitude in the official program, but in these hours became unnerved, according to the testimony of Simone. "The man is relation", and the family is the means of relation in which he absorbs the human sap that makes him man. There is no greater interest for the human creature, in the world, than his neighbor, because is through him that we are realized.

A solitary landscape is an Edenic motive of contemplation, and when someone appears, as Sartre observed, immediately takes us out the freedom and transforms us into object. But the very act of objectifying us allows us to recover our subjectivity dispersed in the landscape. This dynamic of projection and retroaction reveals both the dialectical nature of the being, stable in the matter and instable in the psyche. Results of this dialectic the total synthesis of the aesthetic conscience, in which the real objective and the unreal subjective fuse itself in the aesthetic perception of the love. Therefore, in Spiritism the love is not instinct (necessity organic) nor desire or simple 'doing sexual' (sensoriality), but the supreme aspiration of beauty and spirituality in the perspectives of transcendence. The overcoming of objective and subjective resolves itself in the globality of the Love. That is why the Apostle John, in his Gospel, defines the Supreme Being in the known phrase: 'God is Love'. The definitions of Philosophy as Love of the Wisdom (Pythagoras) and Wisdom of the Love (Plato) reveal the intuition, already in Antiquity, of this total globality of the Love, that Spiritism would come to explain later. The development of this globality is processed in the family, in which the affectivity erupts to the subsequent flowering of the Love in the existential process. The families 'a' and 'b' of the Kardec's theory, which we made explicit in our scheme, prepare the being, launched in the existence, for the odyssey of the 'souls voyagers' of Plotinus, who will go up and down by the Jacob's stairs in successive reincarnations, in search of the archetype of the family 'c', in which the families of this superior standard will integrate themselves, progressively, in the divine plan of the spiritual humanities which will constitute, in the Infinite, the Cosmic Humanity. That is the reason why René Hubert, contemporary French philosopher and educator, argues that the purposes of Education consist in the establishment, on Earth, of the Republic of the Spirits, through the Solidarity of consciences.

The Spiritist Pedagogy and the Cosmic Era that approaches – The Familial Education is the germ affective and pure of which follows all the educational process of the man. With the support of the family, in the domestic solidarity of the home, for more obscure and humble, is where takes place the initial photosynthesis of the atmosphere of solidarity and love of the generations that model the future. Compete to the Spiritists to implement on the Earth a new Education, on the basis of the data of the spiritist research and according to the scheme of the Spiritist Pedagogy. This Pedagogy, initiated by Hubert (not spiritist), is founded on the doctrinaire principles of the Spiritism, and is intended to prepare the new generations to the Cosmic Era that approaches. The spiritists teachers of all grades of education have a supreme duty to fulfill, in this phase of transition of our planet: seek to understand the educational principles of the Spiritism and work towards the development of the Spiritist Education.

Renovation of the Economy, of the Moral and of the Education - We are entering the Cosmic Era, in a natural sequence of development of the Technological Era. Everything concatenates in the Universe, as states 'The Spirits Book'. With the advancement scientific and technical of the last centuries, and particularly of our, the Earth has matured for the conquest of the sidereal space. The impact of our first contacts with other worlds have already produced profound changes, of which we yet did not perceive, in mundi-vidence. The space researches continue, expanding our vision of the cosmic reality. A new civilization is emerging before our eyes, under our feet and over our heads. But for that to happen, without we lose totally the cultural equilibrium, already quite shaken, we must seriously take care of the renewal of our basic cultural instruments, as follows:

a) - The economy, which should become universal, breaking the dikes and the barriers of a world pulverized, to give to it the necessary unity and the possible flexibility to the attendance of the peoples and of their diversified segments, removing from the planet the privileges and the wastes, the penury and the hunger. The human civilization and perfect, teaches "The Spirits' Book, is that in which nobody dies of hunger. With great difficulty, the new economic mentality is already defining itself in all civilized nations, but the selfishness of the privileged segments still impedes the understanding of the exigencies of fraternity and humanism of the new times.

b) – The Moral, that has to break its aged standards of selfishness and sociocentrism, molded in preconceptions of vanity, ambition and prepotency, in order to rise to new standards of humanism, respect for all the human rights, until today violated in the Land of the Men, that expression of Saint-Exupéry which is a new appeal to our conscience in evangelical terms. Altruism – interest for all - humility, fraternity, tolerance and comprehension, love, these are the new words of a moral really Christian. The violence will have be expelled from the Land of the Men, with its cortege of brutalities. It is necessary that the concept of non-violence be transformed into the mark of the man, in the sign that distinguishes him of the brute, of the unconscious primate. The honor and the human dignity are incompatible with the stupidity of the crudes, inadmissible in a system of civilization. As warns Frederic Wertham, the violence is a social cancer that corrodes and destroys the whole structure of a civilization. The man, truly man, must have shame and horror of the violence. Being violent is to be amoral, because who does not respect the others do not respects to himself.

c) – **The Education** - which has to renew its basics concepts about its object, the student. In the first place the familial education, which should be based in the affectivity, in the relations of love and understanding between parents and children. Education with violence is domestication. The child's world is not the same as the world of the adult, and this has to descend to this world, return to his own infancy in order not to crush the infancy of their children. The researches among savage peoples have shown that the essence of the education is the love. Without love does not educate, deforms. In the savage peoples the education was not deformed by the idea of sin, by the myth of man's fall, that had involved the world of 'redemptive violence' capable of terrorizing a brute giant, much more a child. Kardec teaches that the child, although has, in general, his past lamentable, 'born dressed with the clothing of innocence' in order to touch the hearts of the fathers and awaken in them the love and tenderness, of which she needs to develop their human potentialities. If we do the contrary, we awaken in the child his past of mistakes and then we condemn them for their instincts. This thesis of Kardec is today dominant in pedagogical means. As Gandhi said, can not be taken a creature to the well by the ways of the evil. The savage peoples are more civilized than the civilized peoples, in respect to this problem, because they intuit with purity and ingenuity the true meaning of the education. To educate is an act of love, says Kerchensteiner nowadays, endorsing the thought of all the great pedagogues and teachers of ancient Greece and of the modern world, starting from Rousseau.

The Paranormals Faculties and the Spiritist Education - But the Spiritist Education has yet an essential function to develop: the development of the paranormals faculties of the student, preparing him for the new activities of the cosmic era. The Spiritism was the revelator of those human faculties that the past confused with diseased or supernatural manifestations. The Spiritism was the first Science to show experimentally that fatal mistake, from which resulted in terrible tragedies for the Humanity. One hundred and thirty years before the parapsychological discoveries in this sense, the Spiritist Science demonstrated that the animic and psycho-animics functions of the human creature were normal, belonged to the very nature of man. The current researches in the Cosmos revealed that the development of the 'psi faculties' is indispensable to the success of the incursions into the sidereal space. The Spiritist Education is the only one that can confront these exigencies of the new times, taking care of the development of these faculties in a rational manner, without the losses of the false concepts and unfounded fears of the forms of religious and secular education of our time.

The True Love and Spontaneous will make of the Family the Fountain of the Love that will elevate the Earth in the Scale of the Worlds – Must, so, the Spiritism, to renew totally the current culture, to restructure the Technological Civilization in the direction of the Civilization of the Spirit. That the light burden of Christ that weighs on the conscience of all true spiritists, in this hour of the world, and particularly on the consciences of the spiritists educators. In this civilization the Love will not be fountain of deceptions, maladjustments and tragedies. The family will not be structured on preconceptions coming from the times of barbarism, but in the moral evangelical pure, made of love and respect for the exigencies of the life. The true love and spontaneous, pure as water of the fountain, free of secondary interests, will make of the family the fountain of Love that will elevate the Earth in the Scale of the Worlds. This is no dream or prophecy, is the

spiritist program for the World of Tomorrow, and being incumbency for the spiritists to realize from today, without wasting time.

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CHAPTER VI

LAW OF EQUALITY

I - NATURAL EQUALITY (The Book of Spirits, item 803)

Article 73 - All the men are equal before God, all tend toward the same end and God made their laws for everyone. All the men are subordinated to the same natural laws, all born with the same fragility, are all subject to the same pains and the body of the rich is destroyed as the body of the poor. God did not concede, therefore, natural superiority to any man, neither by birth, nor by death; all are equal before Him.

II - INEQUALITY OF APTITUDES (Items 804 and 805)

Article 74 - God created all the Spirits equal, but each of them lived more or less time, and therefore realized more or less acquisitions; the difference is in the degree of experience and in the will, which is the free-will: derives from this that some Spirits perfect themselves more quickly, which give them various aptitudes. The mixture of aptitudes is necessary in order that each one can contribute to the designs of Providence, in the limits of the development of their physical forces and intellectual; what one does not make, the other makes, and is how each one has his useful function. Besides all the worlds being mutual solidary, it is necessary that the inhabitants of the superior worlds, the majority created before yours, come inhabit here in order to give you example.

Sole paragraph – Thus, the diversity of aptitudes of the man is not related to the intimate nature of his creation, but with the degree of improvement to which he has come as a Spirit. God did not create, therefore, the inequality of the faculties, but allowed that the different degrees of development were maintained in contact so that the more advanced could help the latest to progress. And also in order that the men, needing each one of the others, understand the law of charity that should unite them.

74.1 - "Primitivism or Undernutrition?" - Explanation of Richard Simonetti in his book "Divine Constitution", Edited by Graphic São João Ltd., Bauru, SP, 2nd. ed. 1989, pp. 95-98:

Starting from the principle that God is the perfect equity, the justice without blemish, it is evident that considers all the men equals. We were created to the same purpose: the Perfection. Sooner or later we will get there, whether we want or not, because that is the will of the Creator, who never fails in Their objectives. Within of thousands or millions of years - vast space of time to the human standards, but insignificant before the Eternity - we will have completely developed our creators potentialities, adjusting ourselves accordingly to the Divine Laws. We will be, then, representatives of the Lord, co-participants in the work of the Creation, and although the limitations of the relative before the Absolute, of the creature before the Creator, we will be gods, second the salmist expression, cited by Jesus (John, 10, 34). In this long journey towards the ultimate goals of our existence, we do not start all simultaneously. There is, therefore, Spirits in varied degrees of evolution. Natural, therefore, that we find them on Earth, incarnated or disincarnated, revealing deep diversification of understanding, comprehension, intelligence, vocation, morality. The subject requires careful in order we do not incur in the mistake of evaluating the evolutionary condition of the individual by the position that he occupies in the society. There are Spirits highly cults and intellec-

tualized which reappear on Earth in a situation of penury, experiencing limitations that will help them to win inferior feelings of ambition, pride, vanity ... On the other hand, there are Spirits of median evolution which, by virtue of the necessities experiences required for their learning, reincarnate in the midst of moneyed classes, where they will have ample facilities of learning and action into the social middle, holding valuable materials patrimonies.

We find in the poorest segments of the population a significant incidence of individuals without initiative, inspiring us the impression that, in this vast segment of the population, in underdeveloped countries, are situated primitive Spirits ... Visitors of assistance organizations are faced, often, with families that seem absolutely incapable of improving their social condition, even if directed, assisted and encouraged. Are primitive Spirits or we are facing problems resulting from the own situation in which they find? Until what point the Spirit of median evolution could overcome the psychological and cultural conditionalities imposed by the poverty?

Let us consider another important factor: the nutrition. It is known that during the gestation and in the first years of life is of fundamental importance that the child has a healthy nutrition, enriched mainly by proteins, in order that her organic structure and, particularly, their brain cells, have an adequate development. Otherwise, could suffer irreparable damages, becoming apathetic, without initiative, with difficulty of reasoning and attention. Except in special circumstances, involving highly evolved spirits, the biological laws will not be contradicted. We remember the classical example of the expert violinist, using defective instrument. However great may be his effort, will not be able to transmit shine to the execution. In the same way, the reincarnated Spirits of reasonable mental and intellectual development, will have immense difficulties in exercising their potentialities, if they had suffered deficiencies nutritive in the first years of life. The renaissance in homes extremely poor can occur because, maybe, there is not other to disposition. In the absence of better doors for the return to the flesh, Spirits urgently needed of physical experience, reincarnate in extremely poor homes, where the doors never close.

The Life is a gift from the Creator, the living condition is the work of the creature:

But if the Providence allows this possibility, it is not by the will of God that the individual be malnourished, hungry, miserable ... The life is a gift from the Creator, the living condition is the work of the creature. The man is responsible for the existence of persons who die of hunger, of children sentenced to a problematic future in the face of the malnutrition. Similar limitations can not be debited to irremovable divine designs - no father wants that for his son - but to the omission of a society governed by the egoism, where everyone takes care of himself and "the rest be damned." The comprehension that we are all equal before God implies in the responsibility of offering identical opportunities to the Spirits who reincarnate, not at the expense of simple measures of government, always omitted and limited, nor of armed revolutions, which repeat old mistakes and foment eternal ambitions, perpetuating injustices and inequalities, but by the initiative of the society itself, of those who, in a better position, are disposed to help their brothers.

Let us imagine what prodigies of human development, of recovery of poverty we would operate with the simple mobilization of the social classes of better financial resources, to seek the humble homes in order to offer to the Spirits who in there are beginning their earthly peregrination, conditions for a healthy physical and mental development! To those who suppose that such an effort is mere utopian, we remember that Jesus was not a visionary excited by unrealizable dreams. By engaging His apostolate in the effort in favor of the humble, was very clear that utopian is to pretend that the Kingdom of God is established in the World by divine decree, without adhesion of the human creature to the principles of solidarity and fraternity in which are based this Kingdom.

III - SOCIAL INEQUALITIES (Items 806 and 807)

Article 75 - The inequality of social conditions is not a natural law, is the work of the man and not of God. This inequality will disappear one day, because only God's laws are eternal.

The pride and the egoism. Inequality of merit

Article 76 – The social inequality will disappear one day together with the predominance of pride and egoism, remaining merely the inequality of merit. There will come a day when the members of the great family of the sons of God no more will look themselves as having blood more or less pure, because only the Spirit is more pure or less pure, and it does not depend on social position.

Abuse of social position

Article 77 - Those who abuse of the superiority of their social position in order to oppress the weak, in self-serving, will be oppressed, by his turn, and will be reborn in an existence in which will suffer all that they have done suffer.

Only Paragraph - (Item 273 of The Spirits' Book). A man belonging to a civilized race could, for expiation, reincarnate in a savage race, depending on the gender of expiation. One man who had been hard to his slaves could become a slave and suffer the maltreatment inflicted to others. The one who ordered in a time, may, in another existence, obey those who curved to his will. It is an expiation, if he abused of the power, and God can determine it. A good Spirit can, in order to make them advance, choose a life of influence among these peoples. So it is a mission.

77.1 – “On the Earth and in the Beyond”- Message of the Spirit Emmanuel (referring to the question 807 of “The Spirits’ Book”), in the book “Religion of the Spirits”, Ed FEB, RJ., 4th. ed. 1978, psychography of Francisco Cândido Xavier, pp. 65/66:

Interested in enjoying the transitory advantages in the immediacy of the terrestrial existence, almost always the man aspires to the style of presentation and a distinct posture, elegance and dominion in the social context in which expresses himself; however, conducted to the Superior Sphere, by the renovating influence of death, identifies their own deficiencies on the screen of the unconfessable compromise to which is connected, and implores of Divine Providence certain favors in reincarnation, which involve closely, the ambitioned improvement to the Greater Life.

Is for this reason that famous scientists, emerging from the cruelty, beg incarceration in idiocy; skillful politicians, who abused of the collectivities to which

they needed to protect and defend, supplicate cerebral inhibitions that segregates them to a precious ostracism; administrators of public goods who did not hesitate to empty the coffers of the people, in favor of the particular economy, they ask obtuse reasoning which obstacle their sagacity for the robbery apparently legal; criminals who brandished guns against the similar, solicit arms mutilated, by signing afflictive sentences against themselves; suicides who despised the concessions of the Lord, aiming deplorable caprices, make use of broken organisms or violated in the cradle, in order to repair the faults committed against themselves; tribunes of the disorder ask the embarrassment of stuttering; artists who have degraded, conducting the emotions of the others to the monstrosities of the shadows, invoke the internment in the physical blindness; eminent calumniators, who did not hesitate in the insult to the neighbor, require the silencer martyrdom of the deaf-mutes; emeritus sportsmen and highlighted dancers, who devalued the gifts received from Nature, implore sick nerves and deficient glands that segregate them distant of new moral falls; traitors who exposed hearts respectable, in the pillory of the injury, demand their own detention on the bed of the paralytics; women who deserted of the high mission feminine, to prostitute themselves in the laziness and in the delinquency, requesting occult diseases that impede in them the expansion of the sickly feeling; and exponents of the beauty and of the grace that corrupted the bodily perfection, converting it in a motive for lamentable transgressions, require long stages in frames of pemphigus which disfigure them the form, in order to expiate in the wounds of the disturbing presence of the omniou blame which afflicting their thoughts ...

Help yourselves, therefore, seeking in the constant help to others, the facilitated payment of the debts of the past, because, tomorrow, you will be in Spirituality the consciences that we are today, open to the inspection of the Truth, with the obligation to know in ourselves the ulceration of the darkness and the lack of light.

IV - INEQUALITY OF THE RICHNESS (Items 808-813)

Article 78 - The inequality of the richness may have its origin in the inequality of the faculties, which give to some more means of acquiring than to others; however, one must not forget the possibility of the astuteness and of the robbery.

The hereditary richness and its origin

Article 79 - It is necessary to go back to the origin in order to identify if the hereditary richness is always pure; if on the principle was not the result of a spoliation or of an injustice. Another important aspect is to detach that, even for the goods best acquired, the greed and the secret desires that are conceived of possessing as soon as possible, are not laudable sentiments. This is what God judges and His judgement is more severe than that of the men.

Responsibility of the heirs

Article 80 - The heirs are not responsible for a fortune bad acquired. Do not respond by the evil that others have done, especially if they can ignore; but, often, a fortune is designed for a man in order to give him the occasion of repairing an injustice. Happy is he if understand it! And if he does it in the name of who committed the injustice, the reparation will be considered for both, because, almost always, is this last one who provokes it.

Testamentary dispositions and their effects after death

Article 81 - Without defraud the legality we can dispose of our goods in a manner more or less equitable. Whoever does so is responsible, after death, by the testamentary dispositions: every action generates its fruits; the fruits of the good actions are sweets and those of the others are always bitter.

Absolute equality of the richness

Article 82 - The absolute equality of the richness is not possible and never existed. The diversity of the faculties and of the characters opposes to it. The men who believe to be in this the remedy for the social evils are systematic or ambitious and envious. They do not understand that the equality would soon be broken by the very force of things. Combat the egoism, because this is your social plague, and not run after chimeras.

The relative equality of the well-being

Article 83 - The well-being is relative and everyone can enjoy it, if all respect each other... Because the true well-being consists in the use of the time according to the will, and not in works for which one does not have any taste. As each one has different aptitudes, no useful work would stay without be done. The equilibrium exists at all and is the man who disturbs it. The men will understand themselves when they will practice the law of justice.

Sole Paragraph - (Footnote of J. Herculano Pires, in item 812). In today's world this problem has already been causing tentatives of solution. It is about the utilization of the vocations, which systematic waste causes considerable losses to the social economy and profound disequilibrium in the structure of the societies.

The social miseries and the Moral Education

Article 84 - There are people who fall into privations and misery by their own fault and the society can be blamed for that. She is always the first cause of these faults; because she is responsible for the moral education of their members. It is frequently the bad education that distorts the criterion of those people, instead of annihilating them the pernicious tendencies. (See Article 62).

84.1 - "Mobilization" - Explanation of Richard Simonetti in the book "The Divine Constitution", cited in item 74.1:

Mobilization for Solidarity - The idea of determinism, the "maktub" (was written), of the oriental philosophy, is deeply rooted in the religious spirit. Are not few the religious to conceive that God knows what He makes, and if there is misery, unhappiness and suffering in the World, it is because it must be so. The spiritists not always do better. The principle of reincarnation inspires to many colleagues the impression of that, if we are all rescuing karmic debts and if each individual moves himself in evolutive track own, with their tendencies and needs, will not be licit to want big changes, what, hypothetically, will only occur when the Earth is promoted in the society of the Worlds, leaving the condition of planet of expiation and proofs. That is to say that the evils of the world are work of God, what is fundamentally wrong. They are produced by the Man, who, with their ambitions, his negligence, their preconceptions, generates the social inequality, the economic crises, the destroyers wars, the chronic unhappiness.

When Jesus proclaims that not falls a leaf from the tree without it being by the will of God, it does not mean that God drops the leaves. The Creator sustains the life, which is perpetuated in the incessant transformism of the Nature, according to the laws established by Him. Imperious, therefore, overcome the contemplative attitude or of indifference that marks the human behavior. It is necessary to mobilize the men by the word and by the example, demonstrating to be essential to establish links of solidarity between the components of society, in order that we can effectively overcome the miseries of the Earth. It is not, simply, to benefit the similar, but, essentially, to ourselves with that behavior. If we live in the field and observe the weeds grow around our house, invading the crop, we can say: "The weeds grows by the will of God." However, if we immobilize ourselves, based on this conviction, the weeds will continue to grow, will suffocate the plantation, will promote the appearance of reptiles and noxious insects. We will live miserably, with threats to own physical integrity. What shall we say after? "It was the will of God?" The groups of misery grow everywhere, like weeds insidious, generated by social injustices. From these groups comes the vast majority of crimes, of robberies, of murders, of prostitutions, evils that devastate the society. Imperious to devastate this forest, effectively helping those who face the problems of this nature, in order that they are not tempted by the human tendency of solving them in the criminal marginality.

The life comes from God, but the quality of life comes from Man – Much is said in changes in the social structures. There are revolutions, succeed up the regimens and systems - communism, socialism, parliamentarism, fascism, presidentialism, monarchism, totalitarianism, capitalism - while perpetuate the misery and the misfortune. However, any "ism" would work well, would solve the social problems, if we could eliminate another "ism" present in all of them: the egoism, the cult of own personality. Life in society implies in responsibilities, starting with the most elementary: to work for the common good, unattainable ideal while considerable portion of society is marginalized by sickness, by penury for problems of conduct.

Two thousand years ago Christ left in the Earth the fundamentals of the Kingdom of God. Others many millenniums could pass without it being built, if we do not develop the spirit of service in the field of the Fraternity, practicing selflessness and goodwill. In all cities there are working groups of various religious denominations, awakened to similar reality, whose members are trying to live the message of Jesus, by participating of organizations of assistance and human promotion, motivated by idealism sacred. If these few selfless produce so much, imagine what prodigies would be made if there was an ample mobilization of all segments of the population in conditions of participating! One day we all will understand that the life comes from God, but the quality of life comes from the Man.

The Christ shows us the way, but can not walk for us. Offering us the orientation and example, the Master made it very clear that the service of human redemption, of the eradication of the Evil, of misery, of misfortune, is unpostponable work of all the men.

V - PROOFS OF THE RICHES AND OF THE MISERY (Items 814-816)

Article 85 - God gave to some the riches and the power and to others the misery in order to prove each one in a different manner. These proofs are chosen by the Spirits, which often succumb to realize them.

The most dangerous proof

Article 86 – The proofs of disgrace and of richness are equally dangerous to the man; the misery provokes murmuring against the Providence, the richness leads to all excesses.

The richness and the power

Sole paragraph - The rich suffers more temptations, but also has more means to do the good. It is justly what not always makes; becomes egoist, proud and insatiable; their needs increase with the fortune and judges not having the enough for himself.

The elevated position in the world and the authority over the similar are proofs so large and risky as the misery; because as much the man is rich and powerful, *has more obligations to fulfill*, greater are the means at his disposal to do the good and the evil. God experiences the poor by the resignation and the rich by the use that he makes of their goods and of his power.

The wealth and the power awaken all the passions that bind us to the matter and distance us of the spiritual perfection. That is why Jesus said: - "Verily I say unto you, it is easier for a camel to go through the fund of a needle than a rich man to enter the kingdom of heaven." (See item 266 of The Spirits' Book).

86.1 - "Around of the Money" - Message of the Spirit Emmanuel in his book "Religion of the Spirits", psychography of Francisco Cândido Xavier, Ed FEB, RJ., 4th. ed., 1978, pp. 27/28:

Effectively, at the sight of the Spiritual Sphere, the fortunate man on Earth always appears similar to someone who enormous risk carries. Workers of evolution, to whom was entrusted the administration of gold, those who hold the common finance seem to us as companions constantly affronted by the perspectives of imminent disaster, as well as those responsible for the conduction of electrical energy, in contact with agents of high tension, or, even, as the laboratory specialists, when impelled to manipulate a certain class of viruses or of poisons, in order the preservation and the benefit of the people.

However, considering the inconveniences and disadvantages which mark the struggle of those who were called to carry similar crosses coined, it must be admitted that the heart turned toward Jesus can sustain itself, in this circle of incessant inquietudes, in the sublime task of the peace and of the light, of the ascension and of the freedom. This is because if the money in the nails of usury can aggravate the flagella of orphanhood and the torments of widowhood, at the just hands of the well converts the pauperism in work and the suffering in education. If the wealth accumulated, without the profit of all, can generate the collapse of progress, the penny moved to the impulse of charity is the revival of love on Earth, by become, in every minute, in the remedy of the needed sick, in the renovator book of the victims of discouragement, in the roof addressed to who wander with-

out direction, and in the drop of milk that tonifies the malnourished body of the little child without home.

Nobody be afraid, therefore, of the grave responsibility of the ephemeral possession among the human creatures, but that all property be received by us as a saint lending, which benefits is necessary to extend in the general benefit, attentive to the law of that the happiness is only real happiness when it breathes in the construction of the happiness due to the others. So, then, we must comprehend, with the security of the logic and the harmony of the good sense, that, in fact, one can not serve to God and to Mammon, but that it is our obligation, of the most simplest, to put Mammon in the service of God.

86.2 – “Employment of Fortune”- Explanation of the Spirit Cheverus, Bor-Deaux, 1861, in the book “The Gospel According to the Spiritism”, trans. of José Herculano Pires, ed. FEESP, 15th. ed. 2001:

First help, inform yourself later, in order to see if the work, the counsel, even the affection, would not be more effective than the alms - You can not serve God and Mammon; guard it well, you who are dominated by the love of gold, you who would sell your soul in order to enrich, because that could elevate you above the others and provide you the enjoyment of the passions. No, you can not serve God and Mammon! If you feel, therefore, your soul dominated by the desires of the flesh, hurry in shake off the oppression that crushes you, because God, just and severe, will ask you: What have you done, infidel administrator, of the goods which I confided to you? Applied this powerful source of good works solely on your personal satisfaction?

But what is, then, the best use of the fortune? Look for in these words: "Love one to the other", the solution of this problem, because in them is the secret of the good application of the riches. Whoever loves his neighbor has already entirely traced his conduct, because the application that pleases God is of the charity. Not that cold and selfish charity, which consists in distributing around oneself the superfluous of a golden existence, but the charity full of love, which seeks the disgrace and succors it without humiliate. Rich, give of your superfluous: do even more: gives of your necessary, because your necessary is also superfluous, but gives with wisdom. Not repel the crying, afraid of being cheated, but goes to the origin of the evil; first aid, inform yourself later, to see if the work, the councils, even the affection, would not be more effective than your alms. Diffuses around you, with abundance, the love of work, the love of neighbor, the love of God. Put your richness over a secure basis and that will ensure you great profits: of the good works. The richness of the intelligence should serve you such as of the gold: diffuses around you the benefits of the instruction, distributes to your brothers the treasures of the love, that they will fructify.

Idem, idem, "A Spirit Protector" - Krakow, 1861:

The brevity of life and the incessant preoccupation with the material goods - When I consider the brevity of life, cause me painful impression your incessant preoccupation with material goods, while dedicate so little importance and consecrate so reduced time to the moral improvement, that will be considered for your evaluation in the eternity. One would believe, when see the activity that develops, to treat of a question of the highest importance to humanity, when, in reality, it is almost always the satisfaction of your exaggerated necessities, of the vanity, or of to give yourselves to the excesses. How many punishments, how

many cares and torments, how many sleepless nights, to increase a fortune often more than enough! The cumulus of absurdity is seen, not rarely, those who have an immoderate love of the fortune and of the pleasures that it offers, subjecting themselves to a painful labor, to exalt themselves of a life of sacrifice and merit, as if working to the others and not to themselves. Senseless! Do you really think that will be taken into your account the cares and the efforts that the egoism, the cupidity or the pride have put into action, while forget your future, as well as the duties of fraternal solidarity, inherent to all who enjoy the benefits of life social? You thought only in your body. Your well-being, their pleasures, were the sole object of your selfish solicitude. For it that dies, you forgot the spirit that will live forever. So this master, so pampered and caressed, became your tyrant, commands your Spirit, that became his slave. That would be the objective of the existence that God has given to you?

Idem, idem, "Fénelon" - Alger, 1860:

Duty to prevent the misery: to provide works of all kinds - The man being the depositary, the administrator of the goods that God has deposited in their hands, severe accounts will be requested to him of the employment that will give to them, by virtue of his free will. The misapplication consists in use them only for his personal satisfaction. To the contrary, the employment is good whenever from it results some well for the others. The merit is proportional to the sacrifice that is required to do so. The beneficence is just one of the ways to employ the fortune: it alleviates the misery actual, placates the hunger, preserves of the cold and gives asylum to the abandoned. But a duty equally imperious, equally meritorious is that of preventing the misery. It is this, above all, the mission of the great fortunes, by the possibility of providing works of all species. And even if they had to take a natural advantage, the well would not cease of existing, because the work develops the intelligence and exalts the dignity of the man, always glad of being able to say that gained his own bread, while the alms humiliates and degrades. The fortune concentrated in one only hand must be like a fountain of living water, which spreads the fecundity and well-being around it.

O ye rich, who uses it according to the will of the Lord, your own heart will be the first to benefit in this beneficent fountain, and you will have in this life the ineffable joys of the soul, instead of the material pleasures of the egoism, that leave the empty in the heart. Your name will be blessed over the Earth, and when you to go out, the Sovereign Lord will direct to you the words of the parable of the talents: "Oh good and faithful servant, enter into the joy of your Lord!" In this parable, the servant who buried the money that had been entrusted to him is not the image of the avaricious, in whose hands the fortune becomes unproductive? If, however, Jesus speaks mainly of alms, is that in His time, and in the country where He lived, still were not known the works that the arts and the industries created later, and in which the fortune can be usefully employed for general benefit. To all those who can give, little or a lot, I will say so: "Give alms, when necessary, but as much as possible, convert it into salary, in order that the one who receives it has not of what to be ashamed.

VI – EQUALITY OF THE RIGHTS OF THE MAN AND OF THE WOMAN

(Items 817 to 822-a)

Article 87 – The man and the woman are equal before God and have the same rights. God gave to both the intelligence of good and of evil and the faculty to progress.

The right of force

Article 88 - The moral inferiority of the woman in certain regions proceeds of the unjust and cruel domain that the man exerted over her. A consequence of the social institutions and of the abuse of the force over the debility. Among the men little advanced from the moral point of view the force is the right.

Particular functions of the woman

Article 89 - The woman is physically weaker than the man in order to identify her particular functions. The man is destined to the rude works, by being stronger; the woman to the soft works; and both to help each other on the proofs of a life full of bitterness. God gave the force to ones in order to protect the weak and not to enslave him.

Greater sensibility of the woman

Sole Paragraph - God appropriated the organization of each being to the functions that it must performs. If gave minor physical force to the woman, gave her, at the same time, greater sensibility, in relation with the delicacy of the maternal functions and the debility of the beings entrusted to their care.

The importance of the woman functions

Article 90 - The functions to which the woman was destined by Nature has so importance as those conferred to the man and even greater: it is she who gives him the first notions of life.

The Divine Law and the Human Law

Article 91 – The men, being equals before the law of God, must be, equally, before the human law: this is the first principle of justice: *"Do not do to the others what you do not want that the others do to you."*

Equality of rights, but not of functions

Sole Paragraph - In accordance with this principle of justice, in order to be perfectly just, a legislation must consecrate the equality of rights between the man and the woman, but not of functions. It is necessary that each one has a determined place; that the man occupies himself of outside, and the woman of the home, each one according to their aptitude. The human law, to be just, must consecrate the equality of rights between the man and the woman; every privilege granted to one or to other is contrary to justice. The emancipation of the woman follows the progress of civilisation, her enslavement march with the barbarism. The sexes, in fact, exist only in the physical organization, because the Spirits can take one or the other, there were no differences among them in this respect. Consequently, they should enjoy the same rights.

91.1 - "Equality of Rights, diversity of functions" - Commentary by José Herculano Pires (translator) in a footnote in the 822-a item:

For more than a hundred years this book indicated the solution of the feminine problem: equality of rights and diversity of functions. Husband and wife are not lord and slave, but companions who develop a common task, with the same responsibility for its realization. The feminism acquires a new aspect in the light of this principle. The woman should not be an imitator and the competitor of the man, but her companion of life, both mutually completing in the maintenance of the home, which is the basic cell of the social structure.

91.1.1 - "Verbal Conjugation - Explanation of Brother Saulo (José H. Pires) in the book "Astronauts of the Beyond", third. ed., Ed Emmanuel Spiritist Group, S.B. do Campo, 1973:

The problem of the feminism was solved by the Spiritism in the middle of the past century (1857). The question 890 of "The Spirits' Book" treats of the maternal love and the question 822 places the question of the equality between the man and the woman. The solution is simple and precise: equality of rights and diversity of functions. Man and woman complement each other in the earthly life, are forms of incarnation with diversified activities in the dynamic of evolution. In the masculine form, the spirit faces experiences that develop in him the virile faculties; in the feminine form, the experiences that improve in him the affective faculties. For more that accentuates the social changes in the world, there will always be a diversity of functions between man and woman, but the equality of rights will accentuate itself with the development of the civilization. (...) "The man raises the world / the woman sustains the home" (Spirit Antoinette Saldanha). In the field of the rights, the woman can perform responsibilities until recently reserved for men only, but in the field of the functions, each one has its position biological and social well-defined and irreversible. A spiritual poet dictated us the following verse that seems to clarify the question: "Man and Woman - two times of the verb to love over the Earth, In which the souls are conjugated, In the life that is revealed."

The feminism exacerbated is so senseless as the pride of the masculinism. Both represent extreme positions that indicate incomprehension of the problem. The man who enslaves the woman diminishes himself, and the woman who intends to surpass the man does nothing more than degrade herself. When the woman assumes in the social life a masculine function, its duty is not to compete with the man, but give him an example of balanced performance of this function in that the man, by his ridiculous masculinism, generally exceeds himself. The hands of women, as accentuates Julinda Alvim, in their verses, must to sow notes of love in the function in which the man has only struck violences.

Some Spiritists do not accept the doctrinaire thesis of the incarnation of the spirit sometimes as man, sometimes as woman. They are creatures systematic and convinced of the supposed masculine superiority. But the spiritist truth is only one: the spirit has no sex and their incarnations depend of the exigencies of the spiritual evolution, not subjecting to the foolishness of the human preconceptions. It is sufficient remember that, without the woman, the man could not exist and, without the man, the woman also will not exist.

91.2 - "The Man and the Woman" – Explanation of Richard Simonetti in his book mentioned in section 84.1, pp. 103-108:

The Apostle Paul and their preconceptions against the women - "Maintain the women silent in the churches, because they are not allowed to speak; but be submissives as also determine the law. But, however, if they want learn any

thing, ask, at home, their own husbands, because for a woman is shameful to speak in the churches."

These preconceived recommendations that reduce the woman to mere listener in the religious activities, surprisingly were made by the Apostle Paul in his First Epistle to the Corinthians (chapter 13, verses 34 and 35). Despite his intelligence and lucidity, the great herald of Christianity could not surpass the limitations of his time in relation to the woman, then considered an inferior being, a mere servant of man, who could, among other prerogatives, dispense her as a wife, if not desired her anymore, forcing her to cohabit with concubines or ordering that she was stoned if he suspected of her fidelity.

She even were marginalized because of their biological functions. The menstruation made her impure. The same happened in the birth of sons, forcing her to severe disciplines and to indispensable rituals of purification. Not even the glorious message of Christ, combating all the preconceptions, was sufficient to liberate the woman from discriminations that persisted until the beginning of this century.

91.2.1 - The Spirits' Book and the equality of rights of man and of woman:

In 1857, when it was edited "The Spirits' Book," it was inconceivable any pretension of equality between the sexes. Were by being articulated the feminist movements that would guarantee to the woman the right to vote, to exercise a liberal profession, of managing their own businesses, of exercising the free will. In this as in many other questions, the Spiritist Doctrine situated itself in a vanguard of ideas renovating in favor of a more just society. Nor could it be different, starting from the doctrinaire principle according to which the Spirit has no sex. Either can incarnate in masculine or feminine body. Equals as to the origin and destination, intelligent and perfectible, the man and the woman must exercise identical rights. Are distant the times in which the "philosophers" discussed if the woman has soul, and only in primitive societies can persist the conception that she is inferior to man.

The Abuses of Feminine's Liberation; The Homes in Crisis; Problems Passengers - Contributed to this desired equality the imperatives of today's society, in which the woman is convoked to exercise a professional activity, not simply by a need for self-affirmation, but, especially, as a consequence of an economic problem, in order to contribute in the formation of income that satisfies the needs of family subsistence. Rare the homes that may dispense such initiative. Some argue that feminine's liberation, far from representing a progress, transformed into an instrument of inquietude of society, favoring the increase of conjugal infidelity, the negligence with the sons and the dissolution of the family. In spite of the masculinist character that accompanies the critiques of this nature, must be recognized that the process of liberation of the women does not happen peacefully, creating difficulties in family relationships and inspiring disturbing initiatives in the female soul.

Too many homes are in crisis because the woman does not admit to be questioned on her disposition of doing what she judges convenient, in favor of her self-realization, not hesitating to move for the separation if she finds resistance of the spouse. Similar problems are passengers, manifesting as tremors of superficialities which accompany modifications in the depths, and will be overcome so far as the

humanity assimilates completely one fundamental principle enunciated in the question 822-a of "The Spirits' Book", when Kardec interrogates if a legislation perfectly just must consecrate the equality of rights between the man and the woman. The mentors answer: "Of the rights, yes; of the functions, no. Necessary is that each one be in the place that concerns to him "...

To want absolute equality involving the functions is to contradict the own Biology. The man was structured to the work harder, in the effort of the family subsistence; the woman is convoked to the responsibilities of the home, particularly in the care of the sons...

To the woman is affect the most sublime mission - (...) However, we must recognize that to the woman is affect the most sublime mission, the highest ideal, the redemptive task by excellence: the preparation of the human being for the Life. We will build a better world in the extent that the child has been conveniently oriented. And this service, for more the intransigent feminists deny, competes much more to the woman. She is the preceptress by excellence, the educator more efficient. The maternity is, perhaps, the most sacrificial and arduous of all the missions, but, if exercised in plenitude is, also, the most glorious of all human realizations.

We do not intend the reinstatement of the Amelias, the return of the woman to the condition of slave of the home. She has the right and, more than this, the need to develop activities in the community. But we must recognize that above the successes in the field social and professional, is the supreme feminine realization as wife and mother, sustaining the home, which is recognized as the basic cell of civilization.

Evoking the redemptive functions of the feminine soul, Victor Hugo makes significantly comparisons between the man and the woman:

"The man is the most elevated of the creatures. The woman the most sublime of the ideals. God made for the man a throne; for the woman an altar. The throne exalts, the altar sanctifies. The man is the brain; the woman is the heart. The brain produces the light; the heart the love. The light fecunds. The love resuscitates. The man is a genius; the woman an angel. The genius is immeasurable; the angel indefinable. The aspiration of the man is the supreme glory; the aspiration of the woman is the extreme virtue. The glory translates greatness; the virtue translates divinity. The man has the supremacy; the woman the preference. The supremacy represents the force; the preference the right. The man is strong for the reason; the woman is invincible by the tear. The reason convinces; the tear touches. The man is capable of all heroisms; the woman of all martyrdoms. The heroism ennobles; the martyrdom sublimates. The man is the code; the woman the Gospel. The code corrects; the Gospel perfects. The man is a temple; the woman a sanctuary. Before the temple, we pull-off; before the sanctuary we kneel. The man thinks; the woman dreams. To think is to have brain; dream is to have an aureole on the forehead. The man is an ocean; the woman a lake. The ocean has the pearl that adorns it; the lake has a poetry that fascinates it. The man is a flying eagle; the woman a singing nightingale. Flying is dominating the spaces; sing is to conquer the soul. The man has a guiding light: the conscience. The woman has a star: the hope. The guiding light guides and the hope saves. In short, the man is placed where the Earth ends. The woman where heaven begins "

91.3 - How to interpret the feminist movement at the present of the civilisation? - Explanation of the Spirit Emmanuel in his book "The Counselor", question n.67:

- The man and the woman, in the conjugal institute, are like the brain and the heart in the domestic organism. Both carry an equal responsibility in the sacred college of the family; and if the feminine soul always presented a more advanced coefficient of spirituality in life, is that, early on, the masculine spirit intoxicated the founts of her liberty, through all the abuses, prejudicing her moral position in the course of numerous existences, in multiples secular experiences.

The feminist ideology of modern times, however, with their various social and political flags, can be a poison to the wife uninformed of their great spiritual duties on the face of the Earth. 'If there is a legitimate feminism, this should be the one of the reeducation of the woman to the home, never to a counterproductive action outside it. It is that the feminine problems can not be resolved by the codes of the man, but only to the generous and divine light of the Gospel'.

91.4 - "The Equality of Rights of the Man and of the Woman" - Explanation of Rodolfo Calligaris in his book already mentioned "The Moral Laws," pp. 140-147:

The masculine supremacy was only obtained by force – Said, quite rightly, the entities that furnished to Kardec the subsidies with which was composed "The Spirits' Book", that God conceded to both sexes the same rights, from any point of view, and that the situation of inferiority in which is positioned the woman, in almost of the world, is due "to the predominance unjust and cruel that over she assumed the man", that is "the abuse of the force over the weakness". Effectively, the sociological researches prove that the masculine supremacy was only obtained by the violence, because, as intelligent as the man, the woman would have helped him and accompanied in the glories of which prides himself, if she was not constrained, in her freedom and in their aspirations of realization, by laws and preconceptions engendered by the strong sex, exclusively under the force of the egoism that has characterized him throughout the ages.

It is possible there has been a period in the evolution of society in which the woman had exercised a predominant function in the family and in the tribe, being possible to her, even, the initiative to take husband or husbands, if so desired (which should have lasted very little); it is certain that there are still some people of civilization primary, where the woman has greater economic importance than man, resulting in a matrilineal line, according to which the names of the sons, the inheritance, etc., come from the mother and not of the father; it is true that, here, there and beyond, some women ascended to the leadership of nations, but are exceptional cases. The rule, since the primeval societies, was and continues being the subjection of the woman.

The periodic uterine perturbation that affects her, the fragility of her organic constitution and the highest sensibility with which God created her, predisposing her to the delicacy of maternal functions, always prejudiced her in the competition of the sexes, condemning her, in all the phases of her life and in any and either current social system, to the subordination and to the obedience to one man: the father, the older brother, the father in law, the husband or the son. In the hunting stage was she who built the cabin, kept it in order, cut the wood, cooked and made the clothes for the family, besides taking care of the children, while the man

rested, comfortably, in the intervals of their hunting excursions. In marches, was used as a beast of burden, transporting almost all the baggage, and if she proved to be incapable of to follow the band, was abandoned by the wayside. Later, when he ceased to be nomad in order to apply himself to the agriculture and to the pasturing, occupations these that required greater physical resistance, the man enabled even more to impose his supremacy, since the woman, attached to the home, was weakening, by the reason of to devote herself to the art of basket and of the mat, to weaving, to couture, to ceramic and other similar tasks.

The double Morality: one for the woman and another for the man -

With the growing of the transmissible property, constituted of products of the land, cattle, etc., also increased the subordination of the woman. It's that the man, although allowed to himself to exercise the sex outside the home, as a thing absolutely natural, started to require of her the most perfect chastity before the marriage and, then, the most complete fidelity, zealous that the inheritance only was transmitted to sons securely proved their sons. And thus was born the double morality that persists until today. From then, the woman submitted to a regimen of seclusion, very rigorous one in some peoples, attenuated in others, paying with the death the adultery, before tolerated as a venial sin. In the Orient, until recently, she had no right to survive to the husband, should commit suicide or be killed, to accompany him in the grave.

The patriarchal family, with the oldest male in front, imposed itself, at this stage, definitely, by making itself the base economic, moral, legal and political of the society. Wife and daughters became, then, true slaves of the head of household, who disposal of them at his pleasure, as "things" of his property. That could be repudiated with a simple word or given in payment of debts; these, sold to whom wanted to acquire them, without to care him to know the objective of the transaction. Among the Jews, the marriage was made, not rare, by buy. Jacob paid Leah and then Rachel with fourteen years of work in the clan of the father in law, seven for each one; while the prophet Hoseas obtained his wife for much less: only fifteen cycles of silver and some quantity of barley. In old Russia, on the occasion of marriage of the daughters, the father applied to them, softly, some lashes, and then delivered the whip to the husband, in a transmission of power. In Greece, in full "golden age", Solon established a decree by which "any act performed under the influence of a woman would not be considered valid before the justice", while his compatriot, the no less famous Euripides, considered her "victim of irremediable mental inferiority". In the early days of Rome it was common the children of feminine sex being abandoned in a district low and swampy, located near the Aventine Hill, where they were devoured by birds of prey, by the dogs or by wild beasts. Were saving only the ones who were caught by the slave traders, who destined them to the meretricious. So many mothers in order to free the daughters of so much misery, preferred to destroy them at birth. It comes then, certainly, the greatest rejoice, even in our days, with the birth of boys than with of the girls.

Expansion of Polygamy - As a woman and offspring constituted themselves lucratives units of work, the polygamy expanded, since each new woman with whom got married was, to the man, as the application of capital to produce interests to him. Thus, almost all rich men "possessed", besides the "principal wife", how many concubines they wished, being considered more prosperous who had the greater number of them and of children. Gradually, with the moral progress, the concubines were disappearing, until that, with the advent of Christiani-

ty, the peoples who adopted it erected the monogamous marriage as the only legitimate form of association of the sexes.

The Religions (dominated by the man) also has considered the woman as an inferior being – The restrictions to the activities of the woman, however, persisted. Although honored at home, did not give to her the opportunity to illustrate beyond of the necessary to the office home, nor allowed her comparable herself with the man in public life. Religions (dominated by the man) also has considered the woman as an inferior being. Considering that in some not even allow her to enter the temples; in others, to cooperate in ritualistic ceremonies; the Alcoran, the holy book mussulman, refers to her as imperfect creature, arriving to declare, explicitly, that the man can even spank her; in the very Christian churches the priesthood is private dignity of masculine sex and if, on one hand, exalt the woman in the person of Jesus' mother, on the other, point her as an agent of the demon, cause of the destruction of the Humanity.

There will come a day when, completely emancipated, the woman will enjoy the same rights of the man? – A little more than half a century, winning barriers millenary, the woman has been expanding a lot their activities in society, participating in tasks previously only masculine, but still could not stay on a par with the man, because even in countries with more advanced culture continue to deny her politics benefits, and require of her permission of the husband, in order she can practices the many different acts of civil nature. There will come a day when, completely emancipated, the woman will enjoy the same rights of the man?

Yes, say it the Spiritist Doctrine, since there are no reasons to the contrary. However, “it is necessary that each one be in the place which competes to him, in accordance with their aptitudes”, because if everything is licit for both, it competes to the good sense to determine what is most convenient to the man and to the woman, for the perfect harmony in the home and, consequently, in the social body.

The modern woman commits a grave error: exchanges the sacrossant joys of home by the cloudy pleasures of the worldliness ... – Wanting, perhaps, to compensate herself of the long period of slavery to which was submitted, the modern woman is now committing a serious error: to underestimate or even to reject the sublimity of the functions which have been destined to her by the Providence, masculinizing herself in the worst sense. Exchanges the sacrossant joys of home by the cloudy pleasures of the worldliness, imitates the man in their deliriums and licentiousness and fails to give to the children the attention and affection due, losing, 'ipso facto', their love and their respect, and, what is worse, contributing, in large part, in order that they (the children), feeling neglected, rebel themselves against the life, as proves this tragic phenomenon at which is conventionally called "perverted youth."

Transitory state of things - We believe, however, that this state of things is transitory. The woman will understand, finally, that in order to be truly happy, must return to occupy herself of their duties of wife and mother, while the man, descending from the pedestal of the supposed superiority in which placed himself, then will dispense to her the merited consideration, convinced, finally, that her companion has the right to the same human prerogatives, because, in the last analysis, is her "other half".

VII - EQUALITY BEFORE THE GRAVE (Items 823 and 824)

The rich and the poor

Article 92 - The desire to perpetuate his memory in the funerary monuments is the ultimate act of pride. If it is determined the sumptuousness in the funerary monuments by the relatives, who want to honor the memory of the deceased, will be proud of them, who want to honor themselves. The remembrance of a loved one will not be less durable in the heart of the poor, because he can only put a flower on his grave. The marble does not save from forgetfulness the one who was useless on Earth.

Just homage

Only Paragraph - It is not reprehensible the funerals pompous when honoring the memory of a man of good; are just and of good example.

92.1 - "The tomb of the rich and their actions" - Commentary by Kardec in item 824:

The tomb is the meeting place of all the men, in it pitilessly finish all the human distinctions. It is in vain that the rich try to perpetuate his memory through ostentatious monuments. The time will destroy them, such as their own bodies. Because so wants the Nature. The remembrance of their good and bad actions will be less perishable than his tomb. The pomp of the funerals will not wash him of his turpitude and will not make him climb even a step in the spiritual hierarchy.

92.2 - "Prayer on the Day of the Deads" - Message of the Holy Emmanuel in his book "Religion of the Spirits," psychography of Francisco Cândido Xavier, Ed FEB, RJ., 4th. ed., 1978, pp. 217 / 8:

Lord Jesus! While our brothers in the Earth are devoted today to the memory of the 'dead-alive' who left the flesh, we pray also for the 'alive-dead' who still adjust to the physical web ... For those who lie buried in silencers palaces, running away of the work, like someone who becomes a cadaver himself, little by little, for the sepulcher; by those who gradually hardened in the conventional authority, adorning their own inutility with precious titles, similar to beautiful epitaphs useless; by who anesthetized the conscience in the vice, transforming the crazy joys of the world in wide gates for the long descent to the darkness; by who buried their own mind in the coffers of the miserliness, enclosing the existence in a cave of gold; by those who paralyzed the circulation of their own blood in the excesses of the table; by those who mummified themselves in the cadaver of the laziness, afraid of the redemptive crosses and the honours calumnies; by those who immobilized in the domestic paradise, absorbing himself in the numbing egoism as forgetful, resting in the narrow space of the coffin ...

And, still, we pray you, Lord, by the dead of the penitentiaries who heard the suggestions of the crime and claim now in the pain of the regret; for the dead of the hospitals and of the insane asylums, who groan, relegated to the solitude, in the night of the sickness; by the dead of discouragement, who surrendered in the fight, to the stab of the ingratitude; by the dead of desparation who fell into moral suicide, by deserters of the renunciation and of the patience; by the dead of the longing, who lament the lack of the beings for whom they would give their own lives; and for those other dead, unknown and little ones, who are the children delivered to the public road, exterminated in the cave of forgetfulness ...

For all these our brothers, we do not ignore that You also cry as You cried over Lazarus dead... And equally today bringing to each one of them the flower of the hope and the light of the prayer, we know that your infinite love will light us the valley of the death, teaching us the way of the eternal resurrection.

CHAPTER VII

LAW OF LIBERTY

I - NATURAL LIBERTY (The Spirits' Book, items 825 to 828-a)

Absolute Liberty

Article 93 – There is no positions in the world in which the man can boast of enjoying an absolute freedom, because we all need each other, such the small as the great. The only condition in which a man could enjoy absolute freedom would be the condition of the hermit in the desert. Since there are two men together there are rights to be respected and they will not have, therefore, an absolute freedom.

Only paragraph - However, the obligation of respecting the rights of the others not take away of the man the right to belong to himself (not be property of other), because this is a right which comes from the Nature.

93.1 - "The Limits of Liberty" - Explanation of Richard Simonetti in his book already mentioned "The Divine Constitution", pp. 109-112:

A castaway comes to a desert island. Constructs rough habitation and there installs himself. His liberty is complete. Moves freely. Makes and breaks, as seems convenient to him, the absolute master of that portion of land. Some months later comes another castaway. The situation changes. The first experiments limitations. Unless he proposes to eliminate the newcomer, descending into barbarism, it must be recognized that his right to dispose of the island will be faced with the right of the companion to guarantee his own survival. Will therefore have to divide the existing resources - potable water, animals, fishes, vegetables and the proper physical space, if they live in separated houses. For the same reason his freedom will be restricted, to the extent that other castaways appear.

Something similar occurs in community life, where our freedom is relative, because it must be reconciled with the liberty of citizens, considering that the limit of our right is the right of the neighbor. Failure to observe this fundamental principle generates, invariably, disorder and intranquility. The implications of this equivalence of rights are external. Easy to enunciate some examples: it is not licit to us, in community life, give free expansion to impulses such as to transit by automobile through the streets at the speed of one hundred kilometers an hour; no one is allowed, in public area, to stand nude, nor there dump trash or satisfy certain physiological needs. The freedom of movement is restricted. Prohibited to us is to invade the property of others or places of entertainment as cinema or theater. Is necessary we are invited or to pay the ticket. We are impeded even to remain in inertia, if we are physically apts, because not belong to us the community goods. Foods, home, clothing, indispensable to our well-being and to own subsistence, belong to those who produce them. We are called to produce, too, with the work force, so that, in exchange regimen, using an intermediary instrument, the money, we can satisfy our needs.

A perfect comprehension of the community duties, which restrict the individual freedom, is a rare virtue. For this reason there are mechanisms designed to guide the population and contain their indisciplines. There are laws that define rights and obligations. There are police agencies to monitor its observance. The infractors are subject to legal sanctions, which may result until in confine-

ment in prisons for a specified time, compatible with the nature of the damages caused to someone or to the society. How greater the demographic expansion and the urban concentration, more difficult the control of the population. And there are infractions that can not always be classified as offenses subject to punishment or can not always be rigorously detected and corrected by the authorities. So occurs with the manufacturer whose factory dumps pollutants into the atmosphere and in the rivers; with the young man who transits with the escapement open of his motorcycle, generating deafening noise; with the alcoholic who behaves of inconvenient form in the street; with the smoker who, in enclosed ambient, expires puffs of nicotine, forcing the persons nearby to smoke with him; with the tagger of walls who pollutes moral and culturally the city, drawing phrases of bad taste and obscenities; with the calumniator who finds pleasure in denigrating reputations, and lots of others who show total disrespect for the individual and collective patrimonies of the community and by the inalienable common right to the tranquility.

Justice of the Earth and Justice of the Heaven - However, these impenitent individualists, closed in a egocentric vision of life, will know, sooner or later, that none damage caused to the similar will remain unpunished. And if the justice of the Earth is impotent to sentence the offenders, the justice of Heaven will do it, ineluctably, confining them in cells of readjustment and unhappiness, in the intimacy of their consciences, imposing on them renovating reflections. We all learn, from our own experience, that there are limits perfectly delineated in our freedom of action and that the minimum that competes to us, in favor of our happiness, is not to disturb the neighbor, as much as we estimate that he does not disturb us.

93.2 - "You Shall Honor the Liberty" - Explanation of the Spirit Emmanuel in his book "The Era of the Spirit", Publisher Spiritist Group Emmanuel, SP, third. edition, 1976, Francisco Cândido Xavier and José Herculano Pires, pp. 90/92:

You shall honor the freedom, not to return to the mists of the past in which madness often already immersed ourselves, and that conducted you to take a new body on the physical plane, but, frequently to rescue the unfortunate consequences of the thoughtless acts.

You shall estimate the freedom to cultivate the conscience tranquil for the exact performance of the compromises that you espoused.

Many companions of the Humanity will be heard, front of you, aligning brilliant theories referring to the independence and progress, almost always to justify the ungoverned predominance of the instinct over the reason, as progress and independence constituted return to primitivism and to animality. You will hear them all with kindness and tolerance, observing, however, the traps that they hide under the luxury verbal, in the manner of traps covered with flowers, and you will follow ahead of heart attentive to the executions of the charges that the life reserved to you. You know that the intelligence when proposes itself degenerates into forgetfulness of the principles which dictate to it dignified behavior, easily invents brilliant vocabularies in order to camouflage its own desertion.

You will accept the job in the domestic group or on the team of edifying action to which you are connected, in the production of the general good, donating the best of yourself in abnegation to the companions who share with you the experience, in the certainty that uniquely in the fights and sacrifices that we are obliged to live and to coexist, one in front of the others, is that we will get the letter of lib-

eration in the captivity which imprisons us to the results less happy of the past existences.

You will pray and will watch, according to the teachings of Jesus, and will honor the freedom as He even dignified it, loving the similar without require the love of others and providing assistance without thinking of receiving it.

You will be, finally, free to obey the Divine Laws and always more free to be each time more useful and each time to serve more.

93.3 - "Conditions of Liberty" - Explanation of Brother Saul (José Herculano Pires) in the same book, pp. 93/4:

The principle of freedom is a natural desire of man and constitutes the foundation of all durable realizations. We know that the man is, on Earth, among the visible beings which inhabit it, the only really endowed with free will. But the freedom is conditioned by the responsibility; however, the responsibility, in turn, can not exist without freedom. We are faced of what we could call the dialectic of autonomy. From the interaction of freedom and responsibility comes the synthesis of independence, so much at the individual as the collective plane.

The question 825 of "The Spirits' Book" is as follows: "Question: There are positions in the world in which man can boasts himself of enjoying absolute freedom? - Answer: No, because you all need each one of the others, as well the small as the great". This problem was widely analyzed by Kardec in the study "Liberty, Equality and Fraternity", published in "Posthumous Works" (which follows below). There we find this proposition: "From the point of view of the social good the fraternity figures in the first line, is the basis. Without it there could not exist equality nor true freedom. The equality arises from the fraternity and the freedom is a consequence of the two."

We thus, have, two social conditions for freedom, which are the principles of equality and fraternity, and one moral condition that is the responsibility. To these conditions Emmanuel proposes the corollaries of the obedience and of the service. Without obedience to the divine laws, which command us to serve the others for love, there is no freedom. Moreover, there absolute freedom does not exist, is only a sophism. We live in the relative and not in the absolute.

But what are the divine laws? A moral code written? For the Spiritism the divine laws are the very natural laws created by God. They exist from the inferior planes of Nature. The modern sophists ask for the freedom of the animal instincts of the man, but the Spiritism warns us of the existence of the spiritual instincts which constitute the requirements of the conscience. And between these emphasizes the presence of the "law of adoration" that impels us all in the direction of God.

93.4 - "Liberty, Equality and Fraternity" - Explanation of Allan Kardec in his book "Posthumous Works", Ed Lake, SP., 11th. ed., 1995, trad. João Teixeira de Paula, pp. 179-182:

"Liberty, equality and fraternity," three words that are by themselves the program of social order, which would realize the most absolute progress of the humanity, if the principles that represent could receive entire application. Let us see the obstacles that, in the present state of the society, can be presented to them and we will seek the means of removing them.

The fraternity, in the rigorous acceptance of the word, summarizes all the duties of man towards the similar. It means: devotion, abnegation, tolerance, benevolence, indulgence; is the evangelical charity for excellence and the application of the maxim "do to the others what we want that the others do to us". The opposite constitutes the norm of the egoism. The fraternity proclaims: one for all and all for one; the egoism determines: every man for himself. These two principles, being the negation of each other, as much impede the egoist to be fraternal as the avaricious to be generous, and a mediocre man to reach the heights of a great man. Well, being social the egoism, while it dominates will be impossible the true fraternity, wanting it, every one, to his own advantage; or, at most, will practice it for the benefit of others, only after be sure that nothing will lose with this.

Attentive of its importance for the realization of social happiness, the fraternity is at the first line: it is the base; without it would be impossible the real freedom and equality. The equality derives from the fraternity and the liberty of the conjunction of the two. Let us suppose a society of men truly disinterested, benevolent and helpful, in order to live fraternally. Among them there will not be exceptional rights and privileges, which would destroy the fraternity. Treating someone as brother is to treat as an equal, is to want for him the same that wants for himself. In a people of brothers, the equality is the consequence of their feelings, their manner of proceeding, and will establish itself by the force of circumstances.

What is, however, the enemy of the equality? The pride, that works for being the first and for dominating; that lives of privilege and of exceptions and that will take advantage in the first occasion in order to destroy the social equality, never enjoyed by it. Well, being the pride one of the social plagues, it is evidente that none society will have the equality without destroy, firstly, this barrier.

The liberty, we already said, is the daughter of equality and fraternity. We talk of the legal liberty, and not of the natural, which is an inalienable right of all human creatures, even the savage. The men living as brothers, with equal rights, animated of the feeling of reciprocal benevolence, will practice the justice among themselves, will not cause damage and, so, nothing will fear of each other. The liberty will be inoffensive, because no one will abuse of it, to the detriment of his fellow man. How to admit that the egoism, wanting everything for itself, and the pride, which wants to dominate everything, hold hands to liberty, which dethrones them? They will never do it, because the liberty does not have bitterest enemies, as well as the equality and the fraternity.

Freedom presupposes mutual confidence, but this feeling is impossible among men who have in view only their personality and, unable to satisfy their ambition at the expense of another, they live on guard one against another, always afraid of losing what they call their right, have the predominance as a condition of existence, and for this reason will rise barriers to freedom and will suffocate it so quickly find propitious occasion.

The three principles are, as we already have said, in solidarity with each other and support mutually. Without the co-existence of them, the social edifice is incomplete. The brotherhood, practiced in its purity, requires the freedom and the equality, without which it will not be perfect. Without fraternity, the liberty will loose the rein to the evil passions, that will run without brake. With the brotherhood, the man will know regulate the free will, will be always in the order. With-

out it, will use the free will without scruples, will be the immorality and the anarchy. That's why the most free nations are forced to put limits to freedom. The equality, without fraternity, leads to the same results, because the equality requires liberty. Under the pretext of equality, the small destroys the great, in order to take his place, and becomes a tyrant in his turn. There is only a dislocation of the despotism.

From what was said, it results that must remain in slavery the people who does not yet have the true feeling of brotherhood? That has no capacity for the institutions founded on the principles of equality and freedom? Thinking like that is more than making a mistake, is to commit an absurdity. Never expected that the child reaches to all her organic development in order to teach her to walk.

Who is, most often, the guide or guardian of the peoples? Are the men of great and generous ideas dominated by the love of progress, who take advantage of the submission of their inferiors, in order to develop in them the moral sense and elevate them, little by little, to the condition of freemen? No, they are almost always men jealous of their power, to whose ambition others serve of instruments more intelligent than the animals and, then, for that, instead of emancipating them, retain them, when they can, under their dominion and in the ignorance. This order of things, however, changes by itself, under the irresistible influence of progress.

The reaction is, not rare, violent and so much more terrible while the feeling of fraternity, imprudently suffocated, not interpose its moderator power. The fight takes place between those who want to conquer and those who want to keep; hence a conflict that is prolonged, sometimes, for centuries. A fictitious equilibrium, finally, is established. The conditions improve, but the foundations of the social order are not firm, the earth trembles under the feet; because it is not yet the time of the reign of the freedom and of the equality under the auspices of the fraternity, considering that the pride and the egoism still contrasts with the efforts of men of good.

You all that dream with this golden age for the humanity, work principally in the construction of the foundations of the building; before you have coronated its peak, give to it by cornerstone the fraternity in its purest acceptance; but is necessary to know that, for this, is not enough to decree and inscribe the word in a flag; it is necessary that there is the feeling in the bottom of the hearts and it not be changed by legislative provisions. So as to make fruitful a field is necessary to remove the stones and tear the grass, urges work without rest to remove and pull the pride and selfishness, because they are the font of all evil, the real obstacle to the reign of the good things.

Destroy in the laws, in the institutions, in the religions, in the education, the most imperceptible signs of the times of barbarism and of the privileges, as well as all the causes, that entertain and develop those eternal obstacles to the true progress, vices that are ingested, so to speak, with the milk, and aspirated by all the pores in the social atmosphere.

Only then the men will understand the duties and the benefits of the fraternity, only then will establish for themselves, without shaking and without danger, the complementary principles of the liberty and of the equality. And is it possible the destruction of the pride and of the selfishness? We respond High and formally: YES; because otherwise, it will fix a mark eternal to the progress of the humanity. That the man always rises in intelligence is undeniable. Will have reached the

culmination of his walk by that way? Who would venture to sustain such an absurd thesis? Progresses in morality? To answer this question, is enough to compare the times of one same country. Why would have it reached the limit of the moral progress and not of the intellectual progress? Its aspiration for a better order of things is an indication of the possibility of achieving it. To those who are progressives incumbent accelerate this movement through the study and of the utilization of the most efficient means.

93.5 - "Egoism and Pride: Causes, Effects and Methods to destroy them - Explanation of Allan Kardec in the book Posthumous Works, Ed Lake, SP., Translation of João Teixeira de Paula, introducing of José Herculano Pires, 11th. edition, pp. 173-178:

Pride and Egoism have their origin in a natural feeling: the Instinct of Conservation - It is recognized that the majority of the miseries of life has its origin in the egoism of the men. Since each one only thinks about himself without thinking in the others, and still only wants the satisfaction of his own desires, it is natural to look for it at all costs, although sacrificing the interests of another, either in small, or in larger things, both in the moral order, as in the material. From this all the social antagonism, all the struggles, conflicts and miseries, viewed as each one wants to set the foot ahead of the others.

Egoism has its origin in pride. The exaltation of personality drags the man to consider himself above the others. Judging himself with preferential rights, offends himself for what, in his opinion, prejudices him. The importance that, for pride, attributes to himself, makes him naturally egoist.

The egoism and the pride have their origin in a natural feeling: the instinct of conservation. All the instincts have reason of being and have utility, because God does not make useless thing. God did not create the evil, is the man who produces it by the abuse of divine gifts, in virtue of the free will. This sentiment contained within just limits is good in itself; its exaggeration is what makes it bad and pernicious. The same happens to the passions, that the man deviates from its providential end. God did not create the man selfish and proud, but simple and ignorant; was the man who, by making bad use of the instinct that God gave him to own conservation, became proud and selfish.

The charity and the brotherhood summarize all the conditions and social duties – The men can not be happy while they will not live in peace, that is, while they will not be animated by the feelings of benevolence, indulgence and condescension reciprocal, and while will seek to crush one to another. The charity and the brotherhood summarize all the conditions and social duties, but they claim abnegation. But, the abnegation is incompatible with the selfishness and the pride; then, with these vices can not exist true brotherhood, and, in consequence, equality and freedom; because the egoist and the proud want everything for themselves. They will always be the rodents worms of all progressives institutions, and, while they reign, the most generous social systems, the most wisely combined, will fall to the blows of them.

Makes pleasure to see proclaim the kingdom of brotherhood, but of what serves, if it goes together with a cause of destruction? It is built on sand; the same was to decree the health in region unhealthy. In such a region, so that the men pass well, it will not be sufficient to send doctors, because they will die like the others; it is necessary to send the means to study the causes of the insalubrity. If

you wish that the men live as brothers on Earth, it is not sufficient to give them moral lessons; it is necessary to destroy the cause of the antagonism existent and attack the origin of the evil: the pride and the egoism. Is that the plague that should merit the full attention of those who wish seriously the good of the humanity. While subsist that obstacle will be paralyzed all their efforts, not only by the resistance of the inertia, as for an active force, which will work incessantly to destroy the work; because every great idea, generous and emancipatory, ruins the personal pretensions.

To destroy the selfishness and pride is impossible, you say, because these vices are inherent to the human species. If there was to be this way, it would be impossible the moral progress, whereas, when considering the man at various times, we recognize at evidence an incontestable progress; so, if we have always progressed, in progress we will continue. By chance, there will not have some man clean of pride and selfishness? There are no examples of a person endowed with a generous nature, in whom the feeling of love for neighbor, of humility, of devotion and abnegation, seems innate? The number is lower than that of the egoists, as we well know, and if it was not of this manner, these would not make the law; but is not so reduced, as people think, and if it seems minor is because the virtue, always modest, hides itself in the shadow, while the pride puts itself into evidence. If, therefore, selfishness and pride were conditions of life, such as the nutrition, then, yes, there would not be exception.

To destroy the causes producers of the evil - The essential, therefore, is to make the exception to become the rule, and for that is necessary to destroy the causes producers of the evil. The main one is, evidently, the false idea that makes the man of his nature, of his past and of his future. Does not know where he comes from; judges himself more than he is; not knowing to where to go, concentrates all thoughts on terrestrial life. Wants to live as pleasantly as possible, looking for the realization of all the satisfactions, of all the pleasures. That's why invests against the neighbor, if he you opposes him obstacle; then intends to dominate, because the equality would give to the others the right that he wants only for himself; the fraternity would impose him sacrifices in detriment of his own well being; and the liberty, wants it all to himself, giving to another not more than what does not hurt their prerogatives. If all have these pretensions, will arise perpetual conflicts, which will make to buy very expensive the little pleasure that they can obtain.

Identify the man with the future life and his perspective will change wholly, as happens to who knows that little time should be in a bad house and that, of it leaving, will reach another excellent for the rest of the life. The importance of the present life, so sad, so short and ephemeral, disappears before the splendor of the infinite future life, which opens to the front. The natural and logical consequence of this certainty is the voluntary sacrifice of the present fugitive to a future without end, while before everything was sacrificed to the present. Since the future life becomes the end, what matters to enjoy more or less in this? The worldly interests are accessories instead of principal. One works at present, in order to ensure a good position in the future, knowing which the conditions to achieve it.

For what regards the terrain interests, may the humans create obstacles to them: he has to move them away and becomes egoist by force of the things. If, however, they will erect the eyes to where the happiness can not be disturbed by

anyone, no interest of others needs to be extinguished and, consequently, there is no reason of being for selfishness, although there remains the stimulant of pride.

The incredulous only believe in himself, being natural that has pride and selfishness - the cause of pride is in the belief that man has of his individual superiority; and, even here, makes it feel the influence of the concentration of the thought on the things of terrestrial life. The feeling of personality drags the man who sees nothing in front of him, behind him or above him; then his pride does not know measurements. The incredulity, besides not having the means to combat the pride, stimulates and gives reason to it, by the fact of denying the existence of a superior power to the humanity. The incredulous believes only in himself; and, therefore, it is natural that has pride, seeing in the contretemps that are offered only the work of chance; while the believer sees the Lord's hand in those contretemps and curves submissive, while the other revolts.

Belief in God, in the preexistence of the soul, in the reincarnation and in the future life are indispensable conditions to break the pride and the egoism - Belief in God and in the future life is, so, the main condition for breaking the pride; but is not the only one. In conjunction with the future one must keep in view the past, in order to be able to make just idea of the present. For the proud cease of believing in his superiority is necessary to prove to him that he is no more than the others and that all are equal him; that the equality is a fact and not a philosophical theory. These are truths that derive from the preexistence of the soul and of the reincarnation.

Without the pre-existence of the soul, the man who believes in God, is led to believe that God has given him exceptional advantages; and the one who does not believe, gives thanks to chance and to his own merit. Initiating him in the previous life of the soul, the pre-existence teaches him to distinguish, of the corporeal life, transitory, the spiritual life, infinite. He comes, consequently, to understand that the souls come out equals of the hands of the Creator; have the same starting point and the same purpose, which all will reach into more or less time, according to the efforts employees; that he himself has not reached the point in which is found only after having long and painfully vegetated as the others, on the inferior planes; that there is between the more and the less advanced only question of time; and that the advantages of birth are purely corporeal and do not affect the Spirit; that the proletarian may, in another existence, born in a throne and the most powerful come as proletarian.

The principle of Equality has the character of a principle of Justice and Natural Law - If he considers only the corporeal life, sees the social inequalities and can not explain them; but if to launch the view to the prolongation of the spiritual life, to the past and the future, from the start point to the terminal, those inequalities disappear before the eyes and will recognize that God did not give to any one of their children advantages that denied to others; that made the sharing with the most rigorous equality, not preparing the way better for some than for others; that the most delayed of today, dedicating himself to the work of his development, can be tomorrow more advanced; in short, recognizes that, not elevating anyone except for the personal efforts, the principle of 'equality' has the character of a principle of justice and natural law, before which does not prevail the pride of the privileges.

The Reincarnation and the veil over the past – The reincarnation, proving that the Spirits can reborn in different social conditions, either as expiation, or as proof, makes us know that many times we treat disdainfully a person who was in another existence, our superior or equal, friend or relative. If we knew, we would treat him with attention, but in this case there would not be any merit; and if we knew that the friend of today had been an enemy, a servant, a slave, we would not repel him? God did not want that it were so, and for this reason threw a veil over the past, in order that we saw in all, brothers and equals, as it is necessary for establishing the 'brotherhood'; knowing that we may be treated as we had treated the others, we will adopt the principle of 'charity' as a duty and necessity, founded on the laws of nature.

To the Spiritism was reserved the third manifestation of the will of God - Jesus established the principles of charity, of equality and of fraternity, of which made indispensable conditions for the salvation; but to the Spiritism was reserved the third manifestation of the will of God, by the knowlodge of the spiritual life, by the new horizons that opens and by the laws that reveals, as sanction of those principles, proving that it is not only a moral doctrine, but a natural law, which is in the interest of the men to cultivate and to practice. However, they will practice it since they cease to see in the 'present the beginning and the end, and since they understand the solidarity that exists among the present, the past and the future'.

In the infinite field that the Spiritism puts them in the eyes, his personal importance is annulled, because they understand that men, alone, worth nothing and nothing can; that we all need one of the other; not being no one more than another; double blow struck against the pride and the selfishness.

The Spiritism and the Reasoned Faith – For this, however, is necessary have faith, without which will be detained within the circle of the present, but not the blind faith, that escapes of the light, that shy the ideas and, therefore, feeds the selfishness; but yes the intelligent faith, rational, which asks the light and not the darkness, that rips, audasciously, the veil of the mysteries and expands the horizons. This faith, essential element of all progress, is the what the Spiritism proclaims: strong faith, because it is based on the experience and on the facts, gives the palpable proofs of the immortality of the soul and teaches us from where it comes, and to where it goes, and why is on Earth and, finally, fixes our ideas about the future.

Once directed through this large route, we will not give more to pride and selfishness the pasture that feeds them, resulting, then, in their progressive destruction and the modification of all social ties by charity and brotherhood well understood. Could this occur by effect of sudden change? No, this is impossible, because nothing goes of a jump in the Nature; the health does not return suddenly; and between the disease and the cure, there is always the convalescence. The men can not instantly change their feelings and raising their eyes from earth to heaven; the Infinite dazzles and confuses him; needs time to assimilate the new ideas.

The Spiritism is, without question, the most potent element of moralization, because it undermines by the base the fundamentals of selfishness and pride, giving solid foundation to the moral. There are made miracles of conversion; still are, of course, only individual cures, and almost always partial; but what it produces in individuals is prelude of what will produce a day on the popular

masses. It can not, at once, to destroy all the weed; but gives the faith, which is good seed and that needs only of time to germinate and fructify. This is why they are not all perfect. It found the man in the middle of the life, in the heat of the passions, in the force of preconceptions, and if under such conditions has operated prodigies, as not will operate when to take him in the cradle, virgin of all malefic impressions, when to give him, with the milk, the charity, and to cherish him with the fraternity, when finally, a whole generation comes nourished by ideas that the reason will fortify instead of to weaken? Under the empire of these ideas, which will be commandments of rational faith for everyone, the progress, clearing the road of selfishness and pride, will penetrate in the institutions that will reform themselves, and the humanity will move quickly to the destinations that are promised to it on Earth, while not comes the time to reach the Heaven.

Natural Law counterbalanced by pride and egoism

Article 94 – The men who possess liberal opinions but, who, frequently, act with despotism at home and with their subordinates, possess the comprehension of the natural law, but counterbalanced by the pride and the egoism. They know what should do, when not transform their principles in a well calculated comedy, but do not do.

Intelligence to understand and responsibility

Sole paragraph – How much more intelligence has the man to understand a principle, will be less excusable of not to apply it to himself. The man simple, but sincere, is more advanced in the way to God than one who seems to be what is not.

II - SLAVERY (Items 829-832)

Abuse of the force. Against the Nature

Article 95 - Every absolute subjection of one man to another is contrary to God's law. The slavery is an abuse of the force and will disappear with the progress, as little by little will disappear all the abuses. The human law that establishes the slavery is a law against the nature, because it resembles the man to the brute and degrades him moral and physically.

The slavery pertaining to the customs of a people

Article 96 - Even when the slavery belongs to the customs of a people, are reprehensible who practice it. Because the evil is always the evil. All the sophisms will not do a bad action becomes good. But the responsibility of the evil is relative to the means that one has to comprehend it. One who serves of the law of slavery is always guilty of a violation of natural law; but in this, as in all things, the culpability is relative. The slavery being a custom among some peoples, the man can practice it of good faith, as something which seems to him natural. But since his reason more developed and particularly enlightened by the lights of Christianity, showed him in the slave one his equal before God, he has not more excuse.

The slavery and the less intelligent races

Article 97 - The natural inequality of the aptitudes puts certain human races under the dependence of the intelligent races, in order to elevate them and not to brutalize even more in the slavery. The men have considered, long ago, certain human races as domesticated animals, provided of arms and hands, and judged

themselves in the right to sell their members as beasts of burden. Consider themselves of purest blood. Insensates, who can not see beyond the matter! It is not the blood that should be more or less pure, but the Spirit.

Men who are more human with their slaves

Article 98 – The men who treat their slaves with humanity, that nothing leave missing to them, and believe that the freedom would expose them to more privations, are the ones who best understand their own interests. They are also very careful with their oxen and their horses, in order to take more profit in the market. They are not guilty as those who mistreat them, but they continue still using them as a merchandise, depriving them of the right of belonging to themselves.

III - FREEDOM OF THOUGHT (Items 833 and 834)

Freedom of thought and responsibility

Article 99 - It's by the thought that the man enjoys a freedom without limits, because the thought does not know barriers. Can prevent its manifestation, but not annihilate it.

Sole paragraph - The man is responsible for his thought before God. Only God can know it, condemns it or absolves it, according to His justice.

IV - FREEDOM OF CONSCIENCE (Items 835-842)

Article 100 - The conscience is an intimate thought, which belongs to the man as all other thoughts. Nobody has the right to put obstacle to the freedom of conscience. Only to God belongs the right to judge the conscience. If the man regulates by their laws the relationship of man to man, God, for their natural laws, regulates the relations of man with God. Constrain the men in a different manner to their way of thinking is to make them hypocrites. The freedom of conscience is one of the characteristics of the true civilization and of the progress.

The freedom of conscience and the beliefs notoriously false

Article 101 - Every belief is respectable when is sincere and conducts to the practice of the good. The reprehensible beliefs are those that conduct to the evil. We are reprehensible by scandalize in his belief that who does not think like us: is lacking with the charity and to attempt against the freedom of thought.

Beliefs that disturb the society

Sole paragraph - May repress the external acts of a belief, when such acts cause any prejudice to others; is not to attempt against the freedom of conscience, because this repression leaves to the belief its entire freedom.

Conviction is not imposed

Article 102 - We can, without attempt against the freedom of conscience, try to conduct to the way of the truth all those who have deviated to false principles of pernicious doctrines; but the teaching, as the example of Jesus, is by the sweetness and persuasion and not by the force, because it would be worse than the belief of the one to whom wants to convince. If there's anything that can be imposed is the good and the brotherhood, but the means to do it is not the violence: the conviction is not imposed.

Signal of the doctrine that is expression of the truth

Article 103 - As all the doctrines have the pretension of being the only expression of the truth, we can recognize the which has the right to present itself as such, the one that produces more men of good and less hypocritical, that is, who practice the law of love and charity in its purest and its wider application. By this signal we will recognize that a doctrine is good, because every doctrine that has by consequence to sow disunion and establish divisions among the sons of God can only be false and pernicious.

V - Free Will (Items 843-850)

Free will of man and their acts

Article 104 - A man has free will in their acts, because they have the freedom to think, has to act. Without the free will, the man would be a machine.

Free will of the child

Article 105 - The man has the freedom of acting, since he has the will to do so. In the first phases of the life the freedom is almost nul; it develops and changes of object with the faculties. Being the thoughts of the child in relation to the needs of her age, she applies his free will to things that are necessary to her.

Instinctive predispositions to reprehensible acts

Article 106 - The instinctive predispositions are those of the Spirit before his incarnation; according is he more or less advanced they may impel him to reprehensible acts, in which he will be seconded by Spirits who sympathize with those dispositions; but there is no irresistible involvement, when one has the will to resist. To want is can.

The free will and the influence of the organism in the acts of the life

Article 107 - The Spirit is certainly influenced by the matter, which may obstruct their manifestations. That is why, in the worlds in which the bodies are less material than on Earth the faculties are developed with more freedom. But the instrument does not give faculties to the Spirit. Moreover, it is necessary to distinguish in this case the moral faculties of the intellectual faculties. If a man has the instinct of murder is certainly his own Spirit that possesses it and transmits to him, but never their organs. The one who destroys his thought to only take care of the matter makes himself similar to the brute, and even worse, because he no longer thinks in defend himself against the evil. Is in this that he becomes defaulter, because acts by the own will. (See item 367 and following of The Spirits' Book, Influence of the Organism).

Alteration of faculties and loss of free will

Article 108 – The one whose intelligence is disturbed by any cause loses the control of his thought and, since then, does not have more freedom. This alteration is often a punishment for the Spirit who, in anterior existence, may have been vain and proud, making a bad use of their faculties. He may be reborn in the body of an idiot, as the despot in the body of a slave and the bad rich in the body of a poor mendicant. But the Spirit suffers this constraint, of which has perfect conscience: it is what consists the action of the matter.

The drunkenness and the free will

Sole paragraph - The alteration of the intellectual faculties by drunkenness not excuse the reprehensible acts, because the drunken voluntarily deprives himself of the reason in order to satisfy brutal passions; in place of one fault commits two.

The savage: instinct and free will

Article 109 – In the man in the wild state, the faculty dominant is the instinct; which does not prevent him of acting with complete freedom in certain things. But as a child, he applies this freedom to their needs and it develops with the intelligence. Consequently, the one who is more clarified than a wild is also more responsible for what does than him.

The social position and the free will

Article 110 – The social position is, sometimes, an obstacle to entire freedom of action, because the world has, without doubt, their exigencies. God is just and takes into account everything, but leaves to the men the responsibility of the few efforts that they do in order to overcome the obstacles.

110.1 - "Determinism and Free Will" - Explanation of José Herculano Pires in his book "The Spirit and the Time", Edit. Edicel, DF, 7th. edition, 1995, pp. 152-155:

Without free will, the man would be a machine - Admitted the existence of God as "supreme intelligence and primary cause of all things" - admitted that existence with the same evidence with which it presents itself in Hegelianism and Cartesianism - and admitted in the same way, the existence of a general law of evolution, that everything is submitted, including the man, the question is whether or not we are face a rigid structure of Spinoza's thought. There is freedom to this man who matures, who has to mature, want it or not, in the evolutive process? At first glance, the freedom is impossible. The Spiritism seems to have said before the poet Rainer Maria Rilke: "God makes us to mature, even if we do not want it." And really said it. But added: "Without the free will, the man would be a machine." (Item 843 of 'The Spirits' Book'). The man is free to think, will and act, but his freedom is limited by their own conditions of being. The simple fact of existing is a condition. Inside that condition, however, the man is free: he may be useful or useless, good or bad, according to his own determination. There is, thus, a dialectic of the determinism, which is, at the same time, the dialectic of the freedom.

The relative freedom of the man (subjective determinism and objective determinism) - We can put the problem this way: there is a subjective determinism, which is of the will of the man, and an objective determinism, which is of the conditions of his own existence. Of the constant opposition of these two wills, the of the man and of the things, results the relative freedom of his possibility of option and action. The item 844 of 'The Spirits' Book' proposes to us this thesis in a simple way, when treats of the child development: "In the first phases of the life the freedom is almost null; it develops and changes of object with the faculties. Being the child's thoughts in relation to the needs of her age, she applies his free will to the things that are necessary to her. "This shows us that the man does not

mature as the fruit, but as Spirit. In the proportion that the child matures, she ceases to be a child, in order to become an adult. Thus, the man, in proportion as he matures, ceases to be man - that human creature, fallible and contradictory, absorbed in the illusions of the physical life - in order to become Spirit. The death, instead of being the frustration of the Sartrean existentialism, or the end of life, or still the moment of to immerse into the unknown, of all religious tradition, presents itself as the moment of maturation and of emancipation. To die, as Victor Hugo said, is not to die, but simply to move.

The man builds his destiny in the plane of the contingent, but in the plane of the transcendent his destiny is already determined by the universal laws - The change of the man, however, is not complete. He does not cease to be what he is. His essence remains the same. Losing the earthly existential condition, he goes immediately to the psychic existential condition. In that other condition, he will have to face the same process of dialectical opposition: on one hand, the subjective determinism of his will, of his own volition; on the other hand, the objective determinism of the circumstances. In these circumstances, however, emerge the consequences of their acts in the physical life. What he did, the manner by which he thought, wanted, felt and acted, all the result of their own actions, now involves him. As can be seen, his freedom has expanded, because is he who now is limited externally. The circumstances in which he is placed were determined by his own volition. This provokes him the comprehension of his capacity of acting, and consequently of his responsibility. It is then that he wishes to return to the physical existence, to the world in which generated his own spiritual world, in order to reform his work. And already then, returning, right here, in the material world, he comes face not only the strange will of the things, but also his own will, represented in the circumstances of a life appropriate to the needs of his subsequent development.

That's how, little by little, the free will overcomes the determinism. The freedom to determine himself gives to the man the power to create. He creates his own world, their forms of life, his destiny. At first, do it in a manner almost unconscious, like the child that burns herself in the candle flame, for wanting to take it. But, after, the experiences awake him to the conscial plenitude of which he should enjoy, according to his natural destiny. Because the destiny of the man, in the general sense of his position in the Universe, is to be 'god'. Not in the sense of being equal to the Supreme Intelligence, but of reaching the comprehension of that Intelligence, to integrate himself in His plan of life and thought, participate of His plenitude. So we can say that the man builds his destiny in the plane of the contingent, but in the plane of the transcendent his destiny is already determined by the universal laws.

All beings, from the ontological region mineral until the vegetal region, the animal and hominal, are all integrated in the same process and submitted to the same laws and the same destiny - but will only be the man who has this transcendent destiny? And the other beings of the Creation, for what and why exist? The Spiritism answers us that the Universe is constituted of two fundamental elements, the two Cartesian substances - the 'res cogitans' and the 'res extensa' - or, in spiritists terms: the spiritual element and the material element. Still in Cartesian terms, but already in the plan of Spinoza's thought, we see that this duality is resolved in a kind of tridimensional monism: intelligence and matter derive from a unique source, to which are subordinated, and that is God.

For this reason God is intelligence and cause. As a cause, He is of all things. God is not so an anthropomorphic conception, but hypostasis of Plotinus. The universe is hypostatical: first the divine hypostasis, which is God; after, the intelligent hypostasis, which is the Spirit; and, finally, the material hypostasis, which is the Matter.

These three hypostasis are not, however, separated, such as the conception of Plotinus. They constitute only aspects of the same whole. And what is more curious, aspects interpenetrated. This is how God is in everything and everything is in God, that matter has existed since the beginning and that spirit and matter are always related. As in the doctrine of form and matter, in Aristotle, the spirit informs the matter, and this, in turn, manifests the spirit, and all this interaction is realized in God, because everything depends of His Will and is under the constant power of His laws. The universal fluid, in the cosmic mechanics, and the vital fluid, in the biological mechanics, are the dialectical result and at the same time the element of agglutination of spirit and matter. Thus, all the beings, since the mineral ontological region – according to the terminology of the modern ontology - until the vegetable, the animal and the hominal regions, are all integrated in the same process and submitted to the same laws and to the same destiny. Is what we see, for example, at the end of the answer of item 540, of ‘The Spirits’ Book’: "This is how everything is linked together in the Nature, since the primitive atom to the archangel, because he himself started by the atom. Admirable law of harmony, that his limited spirit still can not cover in its entirety!"

The beginning and the end of everything and all things still remain unknown to us – Would be sufficient ask how can be explained the purpose of this immense process. In what would result, after all, this constant development of everything, of all things, in the directions of the perfection and of the intelligence? The question, as would respond Gonzague Truc, can not be answered by the Philosophy, because it belongs to the Mystic. But the Spiritism, which admits the development of the Philosophy until the plane of the ancient Mystic and beyond it – since admits the unlimited development of human capacity of comprehending – responds with our current incapacity to embrace the complexity and the consequences of the cosmic process, within which we find ourselves. From our present point of view, too restricted, conditioned by the narrowness of our minds, functioning in the equipment of animal brains, it is impossible the comprehension of what we might call, in terms of the Aristotelian philosophy, final causes.

When we left the plane of thought, to examine the problem in the light of our possibilities of verbal expression, greater still reveals our incapacity, face of its conceptual dimensions. The deficiencies of human language, marked by Kardec in ‘Introduction to the Study of the Spiritist Doctrine’, show how would be vain our pretension of investigating the beginning and the end of the things. But, at the same time, the Spiritism prepares us to the future possibilities, showing us how, at each rotation of the Earth on itself, our advance in the time is equivalent to psychic development. Competes to each one of us, and to all of us together, overcome our limitations, by our own development and by the development of the Civilization.

VI - FATALITY (Items 851-867)

Fatality and Free will about the good and the evil

Article 111 - The fatality only exists in relation to the choice made by the Spirit, when incarnates, of suffering this or that proof; to choose it he traces for himself a kind of destiny, which is the proper consequence of the position in which he stands. I speak of the proofs of physical nature, because, with respect to the moral proofs and to the temptations, the Spirit, retaining his free will over the good and the evil, is always responsible of succumbing or to resist. A good Spirit, seeing him to fail, can run to his assistance, but can not to influence over him to the point of subjugating his will. A bad spirit, that is, inferior, in showing him or to exaggerate him a physical danger, can shake and scare him, but the will of the incarnated Spirit does not get, for that reason, less free of any obstacle.

111.1 - "Our failures" - Commentary by Kardec in item 852 of The Spirits' Book:

The ideas just or false that we do of the things make us to win or to fail, according to our character and our social standing. We believe more simple and less humiliating to our self-esteem attribute our failures to the luck or to the destiny, than to ourselves. If the influence of the Spirits sometimes contributes to this, we can always subtract to it, rejecting the bad ideas that are suggested to us.

111.2 – “Experience: Determinism and Free Will” - Answers of the Spirit Emmanuel in the book already cited “The Consoler”, pp. 83-91:

How gains experience the incarnated Spirit? - The struggle and the work are so indispensable to the improvement of the Spirit, as much as the material bread is indispensable to the maintenance of the physical body. It's working and struggling, suffering and learning, that the soul acquires the necessary experiences in her march to the perfection.

Is there the determinism and the free will, at the same time, in the human existence? - Determinism and free will coexist in the life, coming together on the road of the destinies, to the elevation and redemption of men. The first is absolute in the lowest phases evolutives and the second expands with the values of the education and of the experience. Add that over both predominate the divine determinations, based on the law of love, sacred and unique, of which the prophecy was always the most eloquent testimony. Do not verify, currently, the realizations anticipated by the emissaries of the Lord since two and four millenniums ago, in the divine symbolism of the Scriptures? Established the truth that the man is free on the agenda of his education and of their merits, in the law of the proofs, we must recognize that the man himself, becoming responsible, organizes the determinism of his existence, aggravating it or mitigating the rigors, until can definitively to rise himself to the superior planes of the Universe.

Having the determinism and the free will, at the same time, in human life, how to understand the word of the spiritual guides when they affirm not be possible to them to influence our freedom? – We must not forget that we speak of corporeal expression, in treating of natural determinism, which preponderates over the human destinies. The subordination of the creature, in its expressions of the physical world, is logical and natural in the laws of the compensations, within the necessary proofs, but, in the intimate, area of pure spiritual influencing, the man is free in the choice of his future way. Their friends of the invisible located here the sanctuary of his sacred independence. In all the situations, the educated man can recognize where speak the circumstances of God's will, for his own benefit, and where speak those that are formed by the force of his personal

vanity or of his egoism. With him, therefore, will always be the merit of the choice, in this particular.

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

The divine determination in the sacred universal law is always of the good and of the happiness for all the creatures. In the human home, you do not see a loving father and active, with a large program of works by the happiness of the sons? And each son, ceased the effort of education in the childhood, in the preparation for the life, should not be a faithful collaborator of the generous paternal providence, for the good of the whole family community? However, the majority of the humans fathers leave the Earth without being understood, despite all the effort expended in the education of the sons.

In this image very fragile in comparison with the divine paternity, we have a simile of the situation.

The Spirit who, in some way, has stored certain educational values, is convoked to this or that work of responsibility in assistance to other creatures on rude probation, or in search of knowledges in order to acquire the freedom. This work must be carried into effect in the straight line of the well, so that this son be the good cooperator of his Supreme Father, who is God. The administrator of an institution, the head of a workshop, the writer of a book, the master of a school, have their share of independence to collaborate in the Divine work, and must repay the spiritual confidence that were deferred to them. Those who educate themselves and conquer natural rights, inherent to the personality, cease to obey, of absolute mode, in the determinism of the evolution, because they will be able to cooperate in the service of the ordinations, in order to create the circumstances for the ascensional march of their subordinates or brothers in humanity, in the mechanism of responsibility of the clarified conscience.

In this work of ordering with God, the son needs to consider the paternal zeal and love, in order not to deviate his task from the straight way, supposing himself lord arbitrary of the situations, complicating the life of the human family, and acquiring certain commitments, sometimes very painful, because, contrary to the purpose of the fathers, there are sons who destroy the "talents" placed in their hands, in the laziness, in the egoism, in the vanity or in the pride.

Hence the need to conclude with the apology of the Humanity, pointing out that the man who has reached a certain amount of freedom, is repaying the confidence of the Lord, always that acts according to His wise and merciful will, recognizing that his individual effort worth much, not for him, but for the love of God who protects and illuminates him in the edification of His immortal work.

If the divine determinism it is of the good, who created the evil? - The divine determinism is constituted of one only law, which is of the love for the universal community. However, trusting in himself more than in God, the man transforms his fragility in focus of actions contrary to that same law, effecting, in this way, an undue intervention in the divine harmony. That's the evil.

It is urgent to recompose the links of that sublime harmony. Here's rescue.

Sees, therefore, that the evil, essentially considered, for God can not exist, by virtue of representing a deviation of the man, being zero in the Wisdom and Providence Divines. The Creator is always the Father generous and wise, just and friend, considering the perverted sons, as incurred in vast experiences. But, as Je-

sus and Their agents are Their divine cooperators, and they themselves establish the tasks against the diversion of the human creatures, focus on the damage of the evil with the force of their educational responsibilities, so that the Humanity follows rightly in its true way to God.

Are there beings on Earth acting under absolute determination? – The animals and the men almost savages give us an idea of the beings who act on the planet under absolute determination. And those creatures serve to establish the sad reality of the world's mentality, still far from the formula of the love, with which the man must be the legitimate cooperator of God, ordering with His paternal wisdom.

Without knowing to love the irrational and the more ignorant brothers placed under his immediate protection, the most educated men of the Earth exterminate the first, for their food, and enslave the seconds to object of coarse explorations, without exceptions, in order to mobilize them in the service of their selfishness and ambition.

Do the stars also influence the life of man? - The ancient astrological assertions have their reason for being. The magnetic field and conjunctions of the planets influence in the complex cellular of the physical man, in his organic formation and in his birth on Earth; however, the planetary existence is synonymous of fight. If the astral influences do not favor certain creatures, urges that they fight against the perturbing elements, because, above all the astrological truths, we have the Gospel, and the Gospel teaches us that each one will receive for their works, each man finding himself under the influence that he merits.

Does the premonitory phenomenon attest the possibility of the prescience about the future? - The Spirits of our sphere can not penetrate the future, considering this activity a characteristic of the attributes of the Supreme Creator, who is God. We must consider, however, that the human existences are subordinated to a map of general proofs, where the personality must move himself with his effort to the illumination of the future, and, within that script, the highest spiritual mentors can organize the premonitory facts, when it is convenient to demonstrate that the man is not just a conglomerate of chemical elements in accordance with the definition of the dissolvent materialism.

What we will say of the cartomancy in face of the Spiritism? – The cartomancy can be included in the psychic phenomena, but not in the Evangelical Spiritism, where the christian must cultivate the values of his intimate world by the alive faith and by the love in the heart, seeking to serve to Jesus in the sanctuary of his soul, having no other desire than the one of rising to his love by the work of illumination of himself, without any preoccupation with the noxious happenings that were gone, or by those which are to come, in the suggestion, not always sincere, of those who penetrate the hidden world.

111.3 - "Knowledge of the Future" - Explanation of Rodolfo Calligaris in his book already mentioned: "The Moral Laws", (Question 865 and following of "The Spirits' Book"), pp. 165-168:

Can a man know his future? And if he can, should get to know it? – Here is two interesting questions, to which answers the Spiritist Doctrine of the following manner: This possibility, although being very relative, yes, exists, since the persons bring, from birth, certain tendencies, aptitudes and innate qualities,

whose manifestations, more or less evident, allow to predict, until certain point, what they will be or what they will do of the life. Despite this, however, everything else will be much more difficult for two reasons. 'First': great part of our future luck is not yet and neither could be delineated, similar to the blank pages of a book partially annotated. It is that all effect has a cause, reciprocally, every cause produces a certain effect. Thus, the future happenings of our existence will depend on what we are doing now, with the changes provoked by what we are doing from moment to moment. 'Second': the circumstances to which we would call inevitable, linked to our karma (debits or credits before the Divine Justice, resulting from our procedure in previous incarnations), on the other hand also can not be unveiled to us, because, "if the man knew the future, would neglect of the present and would not act with the freedom with which he does, because would dominate him the idea that if something has to happen, it will be useless to occupy himself with it, or, then, would seek to impede that it could happen. God did not want it to be so, so that each one contributes to the realization of the things, 'until to those that he would wish to oppose'." (Kardec).

Sometimes, however, the future may be revealed, and it has been. It is when the revelation favors the consummation of something for the benefit of the Humanity. It is important to clarify, however, that although many facts may be predicted, for being part of the plans of the spiritual entities who, as representatives of God, direct the destinies of the world or have under his tutelage this or that sector of human activities, the free will of the persons directly linked with those facts is always respected, so that, ultimately, they have full freedom to comply or not the tasks which were signaled to them, as well as of resisting or to cede (as in the case of Judas) to a suggestion that may cause them the most painful consequences.

This makes it clear that nobody is constrained, of absolute form, to act of this or of that way, and that no one, ever, there was predestined to commit any crime or any other delict that involves moral responsibility. What happens is that "each one is tempted according to their own concupiscences", as the Gospel says, and, like one who approaches of a forge burning, has great possibility to burn himself, also the ambitious can succumb before a situation that exacerbates his greed, and so on.

Always that, for example, something very important must necessarily happens, and one or ones who would be the possible agents are not to the height, or are deviated spontaneously from the way that would lead them to this goal, the referred spiritual entities know how to forward the things, so that others take their place, the same happening when, inversely, the conclusion is that should be other.

The curiosity for the knowledge of the future and its inconveniences - The interest – we would say better - the curiosity that so many demonstrate in knowing their future presents serious inconveniences. One of them, of contributing to make the shavers unscrupulous do of the astrology, of the cartomancy, of the necromancy, of the palmistry, of clairvoyance, etc., profitable life means. Another, the impatient expectation of a happy event, the lack of initiative and of action, judged unnecessary, face to the "safety" of a prosperous and happy future, of what may result terrible deceptions, or still, the despair, or else, even, the madness and the suicide in the face of a fateful presage.

The Spiritism does not use nor recommends the practices to predict the future – The Spiritism, often and unfairly confused with practices of divination, know it once and for all, does not use nor recommend them; on the contrary, dissuades them open and strongly, because although it admits the possibility of eventual revelations of the future, it subordinates them to these two conditions: 1) the spontaneity; 2) a serious end that it justifies them, in conformity with the providential designs.

111.4 – “Transition (death)” - Answers of Emmanuel in the referred book ‘The Consoler’:

Is it fatal the instant of the death? - With the exception of the suicide, all the cases of desincarnation are previously determined by the spiritual forces that guide the man’s activity on the Earth. Explaining to you about this exception, we must consider that, if the man is slave of the external conditions of his life in the orb, is free in the intimate world, reason why, bringing in his maps of proofs the temptation of deserting of the expiatory and rectifier life, contracts a debt painful one who ruins himself, dismantling the own energies. The education and the illumination of the intimate constitute the love to the sanctuary of God in our soul. Who performs them in himself, in the profundity of the interior freedom, can modify the determinism of the material conditions of his existence, elevating it to the light and to the good. Those who eliminate, however, their own energies, they attempt against the divine light that palpitates in themselves. From this the complex of their painful debts. And there are still the suicides slow and gradative, caused by the ambition or by inertia, by abuse or by in-consideration, so dangerous to the life of the soul, as those which are observed, of spectacular form, among the struggles of the world. This is the reason why so many times insist the instructors of the incarnates, by the permanent need of prayer and of vigilance, in order that their friends do not fail in the temptations.

Provides the death unexpected changes and some fast changes, as it would be desirable? – The death does not provides miraculous states to our conscience. To disincarnate is to change of plan, as someone moving from one city to another, there in the world, without the fact changes to him the infirmities or the virtues with the simple modification of the exterior aspects. It is important only observe the expansion of those aspects, comparing the earth plane with the sphere of action of the disincarnated. Imagine a man who moves from his village to a modern metropolis. How will be, in the hypothesis of he will not be properly prepared in face of the imperatives of his new life? The comparison is poor, but serves to clarify that the death is not a jump within the Nature. The soul will continue on its evolutionary career, without prodigious miracles. The two planes, visible and invisible, interpenetrate themselves in the world, and, if the human creature is incapable of perceiving the plan of the immaterial life, is because his sensory is enabled only to certain perceptions, without it being possible, for now, transcend the narrow window of the five senses.

What awaits the disincarnated man, directly, in their early days of the life beyond the grave? - The disembodied soul naturally seeks the activities that were favorite to her in the circles of the material life, obeying to the similar laces, as it occurs in the societies of your world. Your cities are not full of associations, communities, of entire classes which meet themselves and become syndicates for certain purposes, conjugating identical interests of various individuals? There, do not embrace the moneylenders, the politicians, the merchants, the priests, each group

objectifying to safeguard their own interests? The disembodied man searches anxiously in space, the agglomerations similar with his thought, in order to continue the same kind of life abandoned on Earth, but in the case of passionate and vicious creatures, their mind will again find the obsessions of materiality, that is: of the money, of the alcohol, etc., obsessions that become their moral martyrdom of each hour, in the spheres closest to the Earth. Hence the necessity of we face all our activities in the world as the task of preparing for the spiritual life, being indispensable to our happiness, beyond the grave, that we have a heart always pure.

Soon after death, the man who is detached from the enclosure material can feel the company of loved ones who preceded him in the afterlife? - If his terrestrial existence was the apostolate of the labor and of love to God, the transition from the terrestrial plane to the spiritual sphere will always be soft. Under these conditions, can immediately find those who were the object of his affection in the world, in the hypothesis of encountering themselves in the same level of evolution. A sweet happiness and a perennial joy are established in these friends and affectionate hearts, after the bitterness of separation and prolonged absence. However, those who come off the Earth, saturated of obsessions by the ephemeral possessions of the world and touched by the shadow of the incomprehensible revolts, does not find so soon the loved ones who preceded them in the grave. Their perceptions restricted to the dark atmosphere of their thoughts and their negative values make it impossible for them the sweet ventures of the reencounter. That's why you observe, so often, sufferers Spirits and perturbed giving the impression of creatures abandoned and forgotten by the sphere of the superior goodness, but that, in fact, are abandoned for themselves, for their perseverance in evil, in the criminal intention and in disobedience to the sacred designs of God.

Is it possible that the spiritists will suffer perturbation after death? - The death does not present perturbations to the straight conscience and to the heart lover of the truth and of the love, of those who lived on Earth solely for the cultivation of the practice of good, in its various forms and within the most diverse beliefs. That the Christian spiritist does not consider the title of Apprentice of Jesus as a mere label, pondering the Gospel exhortation - "too much will be asked of those who too much received", preparing himself in the knowledges and in the works of the good, within the experiences of the world for his future life, when the night of the tomb to unveil to their spiritual eyes the vision of the truth, on the march to the realizations of immortal life.

The disembodied Spirit can suffer with the cremation of the cadaveric elements? - In the cremation, it is mister to exercise piety with the cadavers, procrastinating for more hours the act of destruction of the material visceras, because, somehow, there are always many echoes of sensibility between the disembodied Spirit and the body from where extinguished the "vital tonus", in the first hours sequent to the detachment, in view of the organic fluids that still call the soul for the sensations of material existence.

Which are the first impressions of who disincarnates by suicide? - The first disappointment that awaits them is the reality of the life that does not disappear with the transitions of the death of the body, life this aggravated by dreadful torments, by virtue of his decision touched of supreme rebellious. There are suicides who continue experiencing the physical sufferings of the last terrestrial hour, in their somatic body, indefinitely. Years and years, they feel the terrible impressions of the toxic that annihilated their energies, the perforation of the brain by the

strange body originated of the gun used in the supreme gesture, the weight of the heavy wheels under which threw themselves in their anxiety of deserting of the life, the passage of the waters silent and sad over their spoils, where they looked for the criminal forgetfulness of their duties in the world, and, usually, the worst emotion of the suicide is to accompany, minute by minute, the process of decomposition of the body abandoned inside the land, vermicular and rotten. Of all the deviations of the human life the suicide is, perhaps, the biggest one by its characteristic of false heroism, of absolute negation of the law of love and of supreme rebellious to the will of God, Whose justice never has been felt, among the men, without the light of the miserichord.

If a creature disembodies leaving enemies on Earth, it is possible to continue pursuing his disaffected, within the situation of invisibility? - It is possible and almost general, in the chapter of the terrestrial relations, because, if the love is the bond that unites the souls in the joys of the freedom, the hate is the handcuff of the forceds, that hold them reciprocally in the prison of misfortune. If someone departed hating, and if in the world his disaffected insists on cultivate the germs of antipathy and of the cruel remembrances, is more than natural that, in the invisible plane, persevere the elements of aversion and of the implacable revenge, in obedience to the laws of reciprocity, resulting, then, the need for forgiveness with the entire forgetfulness of the evil, so that the pure fraternity be manifested through the prayer and the vigilance, converting the hate in love and piety, with the examples more saints, in the Gospel of Jesus.

Fatality and death

Article 112 - Fatal, in the true sense of the word, only the instant of death. Arriving this moment, in one form or another, to it nobody can evade. Too often the man has the presentiment of his end, as can have that still will not die. This presentiment is given him by their protectors Spirits, who want to warn him to that be ready to go or fortify his courage in the moments when it is necessary. Also can come to him from the intuition of the existence of his choice, or of the mission which accepted and knows that he must fulfill.

No one is predestined to crime

Article 113 - The man (Spirit) knows that by choosing a life of struggles will have the probability of kill one of his fellows, but ignores whether he will do it or not, because it will be almost always in him to take the decision to commit the crime. But the one who deliberates on something is always free of doing it or not. If the Spirit knew in advance that, as a man should commit a murder, he would be predestined to it. There is nobody predestined to crime and all crime, as any act, is always the result of the volition and of the free will. If there are a fatality, sometimes, it is only with respect to material events, whose cause is outside of man and which are independent of his will. Regarding acts of the moral life, always emanating from the man himself, who has always, therefore, the freedom of choice: for their acts does not exist ever fatality.

113.1 - "Fatality and Criminality" - Explanation of Richard Simonetti on the question 861 of 'The Spirits' Book' ("The Divine Constitution," pp. 123-126):

The large urban concentrations generate, in underdeveloped countries, situations of penury for a significant portion of the population. Without housing

compatible with the human dignity, without enough food, without adequate instruction, there are those who go by the criminality, turning the cities into dark jungles, full of dangers, where nobody enjoys security. Such conduct would be a fatality? Such creatures would not be induced to delinquency, even for a reason of survival?

The answer offered to Kardec is profoundly illuminating. There's only fatality in relation to material events - never on moral options. The misery 'may' be a fatality. There are Spirits who are reborn in extremely poor households in order to redeem debts resulting from abuse of power or wealth in the past. But, if to solve their problems, decide to kill and steal, we are faced with a personal decision, that has nothing related with their fate. The crime is always a perturbation of the universal order. Is not part of the plans of Creation and those who involve themselves with it sooner or later will answer for their acts, subjecting themselves to painful regenerative experiences.

There are the social pressing, the negative examples, the contingencies of hunger, of extreme necessity, which may induce the individual to violence. Such reactions, however, are not inevitable. These are individual options, inspired by tendencies cultivated. A hungry tiger will kill the first man who emerges in front; a sheep, in the same situation, die of hunger but will not attack anyone. In the favelas there are many people suffering material deprivations. Some commit crimes to overcome their difficulties. Most, however, fighting desperately for survival, working from sunrise to sunset in functions humble and sacrificed. They are Spirits who have already surpassed the dispositions of solving their problems as do the beasts.

In relation to the subject is worth remembering the experience of African slaves. There is not, perhaps, most constraining situation than the total deprivation of liberty. The slave has no right over himself - is property of someone, who can dispose of his work, his body, his own life. If the delinquency were a mere consequence of social pressures, the children of Africa, criminally exploited in Imperial Brazil, would be consummated marginals. The reality is quite different and many of them were simple creatures, humble, sufferers, endowed with great resignation. Are famous the stories of black Africans who, despite their low culture, faced all sorts of sufferings and privations with imperishable examples of stoicism and courage.

At present we have multitudes of Spirits aggressive and uneducated reincarnating for rude experiences related to poverty. In the face of the material deprivations they act according to their evolutionary condition, with ferocious aggressivity and total disrespect for human life. The contact with them represents a fatality in the extent that we are subjected to situations that we have imposed to someone in the past. And our reactions to the evil that they do to us will reveal our aggressivity or condescension, if still exists the brute inside us, disposed to retaliate until death, or if we have already reached other evolutionary levels, predisposing us to forgive.

So important like this, in favor of our spiritual maturity, will be to go out to meet the miserable of all sorts, located in the slums, in prisons, in mental hospitals, in reformatories helping them to solve their problems, so they do not become in problems for us; helping them to overcome the aggressivity in order we are not victimized by it. Sons of omission, such evils inevitably will reach us.

VII - "THEORETICAL SUMMARY OF THE MOVIMENT OF HUMAN ACTIONS" (The Spirits' Book - Item 872 - Synthesis of Allan Kardec):

Free will and Education

Article 114 - The question of free will can be summarized thus: the man is not fatally conducted to the evil; acts that practices "were not written"; the crimes that commits are not the result of a decree of destiny. He may, as a proof and expiation, choose an existence in which will feel impelled to the crime, be by the means in which he is situated, or by the supervening circumstances. But he will be always free of acting as he wants. Thus, the free will exists in the state of Spirit, with the choice of the existence of the proofs; and in the corporeal state, with the faculty of ceding or to resist to the temptations to which we are voluntarily submitted. Competes to education to combat the evil tendencies, and it will do efficiently when based on profound study of the moral nature of the man. Through the knowledge of the laws that govern this moral nature it will be get to modify it, as if modifies the intelligence by the education and the temperament (physical condition) by hygiene.

Free choice of the proofs, before the reincarnation

Article 115 - The Spirit disconnected of the matter, in the errant state, makes the choice of their future corporeal existences, according to the degree of perfection which have reached. Is in this, as we have said, that consists, mainly, his free will. This freedom is not annulled by the incarnation. If he cedes to the influence of the matter, is then that succumbs in the proofs by himself chosen. And it is to help him to overcome them that can invoke the assistance of God and of the good Spirits.

Proof imposed by God

Sole paragraph - The union of the Spirit with certain body may be imposed by God, just as the different proofs, especially when the Spirit is not yet able to make a choice with knowledge of cause. As expiation, the Spirit may be constrained to join to the body of a child who, by his birth and by the position that will have in the world, may become for him a means of punishment. (Item 337 of The Spirits' Book).

Free will and influence of the organism

Article 116 – Without the free will the man has no guilt in the evil, nor merit in the good; and it is so much recognized that in the world always is proportionate the censure or eulogy to the intention, which means to the will; but, who says will says freedom. The man will not be able, therefore, seek excuses in his organism to their faults, without with this to abdicate of the reason and of the own human condition, in order to be similar to the animals. If that is to evil, so it should be to good. But when the man practices the good, has great care to consign the merit in his favor and does not attribute it to their organs, which proves that he instinctively does not renounce, despite the opinion of some systematics, to the most beautiful privilege of his specie: the freedom of thinking.

Fatality (Determinism): Negation of the Law of Progress

Article 117 - The fatality, as is commonly understood, supposes the previous and irrevocable decision of all the events of the life, whatever their importance. If so, the man would be a machine destitute of will. For what would

serve him the intelligence if he were invariably dominated, in all their acts, by the power of fate? Such a doctrine, if true, would represent the destruction of all moral freedom; there would not be more responsibility to man, nor evil, neither crime, nor virtue. God, sovereignly just, could not punish their creatures for faults which were not dependent of them, nor reward them for virtues of which would not have merit. Such a law would still be the negation of the law of progress, because the man who waited all of the sort, nothing would try to in order to improve his position, since he could not make it better or worse.

Real fatality: resulting from the choice of expiation, proof or mission

Article 118 - The fatality is not, however, a vain word, it exists in relation to the position of man on Earth and the functions that in it performs, as a consequence of the gender of existence that his Spirit has chosen, as *proof, expiation or mission*. He suffers, in a fatal manner, all the vicissitudes of this existence and all the good or evil *tendencies* that are inherent to it. But to it reduces the fatality, because it depends on his *will* to cede or not to these tendencies. *The details of the events are in dependence of the circumstances that him himself provokes, with their acts*, and over which can influence the Spirits, through the thoughts that suggest to him (see question 459 of The Spirits' Book).

The fatality is, therefore, in the events that appear to man as a consequence of the choice of existence made by the Spirit; but may be not in the result of these events, because it can depend of the man the modification of the course of things, by his prudence; *and never is found in the acts of moral life*.

Inexorable fatality: the death

Article 119 - It is in the death that the man is subjected, in an absolute way, to the inexorable law of fatality, because he can not escape from the decree which fix the term of his existence, nor to the gender of death that should interrupt its course.

The common Doctrine: the man is always excusable for their mistakes

Article 120 – According to the common doctrine, the man would take from himself all their instincts; these would proceed or from his physical organization, by which he would not be responsible, or of his own nature, in which may seek an excuse for himself, saying that is not his the guilt of has been created of that form.

The Spiritist Doctrine: The man is absolutely responsible for their acts

Article 121 - The Spiritist Doctrine is evidently more moral, it admits to the man the free will in all its plenitude; and when tell him that, if practices the evil, cedes to a bad suggestion that comes from outside, leaves him all the responsibility, because recognizes to him the power of resisting, thing evidently easier than that if he had to fight against his own nature. Thus, according to the Spiritist Doctrine, does not exist irresistible temptations: the man can always close their ears to the hidden voice that calls him to the evil in his internal forum, as can close them to the material voice of someone who speaks to him; he can by his will, asking to God for the necessary strength and demanding for this purpose the assistance of the good Spirits. That is what Jesus teaches in the sublime form of the *Dominical Prayer*, when he commands us to say: "Do not let us to fall into temptation, but deliver us from the evil."

The man is not a machine: can repel strange impulses

Paragraph 1 - The theory of the exciting cause of our acts, highlights evidently of all of the teachings given by the Spirits. And not only is sublime of morality, but we will add that elevates the man in their own eyes, showing him capable of shaking an obsessive dominion, as he is able to close the door to the importunates. This manner, is no longer a machine, acting by impulsion strange to his will, but a being endowed with reason, who listens, judges and chooses freely between two councils. Let us add that, despite this, the man is not deprived of initiative, he acts more by his own impulse, because, definitively, he is not more than an incarnated Spirit, that conserves under the corporeal involucre, the qualities and defects which had as Spirit.

Paragraph 2 - The faults that we commit have, therefore, their origin in the imperfections of our own Spirit, who has not yet reached the moral superiority to which is destined, but nor for it has less free will. The corporeal life is given to him in order to purge himself of their imperfections through the proofs that suffers in it, and are precisely those imperfections that make him weaker and more accessible to the suggestions of other imperfect Spirits, who take advantage of the fact in order to make him succumb in the struggle that undertook. If he comes out victorious in this fight, rises himself; if fails, continues to be what he was, neither worse, nor better; is the proof that will have to start and to which can still take a long time, in the condition that is found. How much more purifies himself, more diminish their weaknesses and becomes less accessible to those who request him to the evil. His moral strength grows in the reason of his elevation, and the bad Spirits distance themselves from him.

Earth: Planet of expiations and proofs (there are more bad than good Spirits)

Article 122 - All the Spirits more or less good, when incarnated, constitute the human species. And as our Earth is one of the worlds less advanced, on it are found more bad than good Spirits; that is why we see so much perversity on it. So, let us do all the efforts in order not to return to this world after this passage, and merit to rest in a better world, in one of those privileged worlds, where the good reigns entirely and where we will remember of our permanence on this planet Earth as a time of exile.

CHAPTER VIII

LAW OF ADORATION

I - FINALITY OF THE ADORATION (The Spirits' Book, items 649 to 652)

Article 123 - The adoration is the elevation of the thought to God. By the adoration the man approaches of God his soul. It is an innate feeling, such as of the Divinity. The conscience of his weakness takes the man to bow before the One who can protect him. Never existed atheists peoples. All understand that there is, above them, a Supreme Being.

123.1 - How to Adore God? - Explanation of Rodolfo Calligaris in the book cited above, pp. 46-49:

At all times, all peoples have practiced, in their own way, acts of adoration to a Supreme Being, which demonstrates being the idea of God innate and universal. With effect, there has never been who did not recognize intimately his weaknesses, and the consequent need to recourse to Somebody, All-Powerful, seeking Him the breadwinner, the comfort and the protection in the most difficult moments of this so troubled earthly existence. There were times when each family, each tribe, each city and each race had their particular gods, in whose praise the divine fire burned constantly in the fireplace or on the altars of the temples that were dedicated to them. Repaying these homages (so it was believed), the gods did everything by their worshipers, reaching until to post ahead of the armies of the communes or of the nations to which they belonged, helping them in defensive wars or of conquest. In their immense ignorance, the men have always imagined that, like the tribal chiefs or the kings emperors that dominated them here on Earth, the gods were also sensitive to the manifestations of exterior cult, and hence the pomposity of the ceremonies and the rites with which consecrate them. They imagined being them, on the other hand, jealous of their authenticity or of their hegemony and, occasionally, the followers of one divinity entered in conflict with those adepts of another divinity, subjecting it to tests, then being considered winner that one which could operate task more surprising. Serve to us as example the episode contained in III Book of Kings, chap. 18, v. 22-40. There is described the challenge proposed by Elijah to the worshipers of Baal, in order to know which is the true God. Placed the meat of a bull over the altar of the holocausts, Elijah said to their antagonists: "Invoke you, first, the names of your gods, and I will invoke, after, the name of my Lord; and the God that listening, sending fire, this be the God." Says the biblical account that for much the Baalites invoked their god, on loud voices and cutting themselves with knives and lancets, according to their custom, got nothing. Arrival the time of the God of Israel, this did fall from the sky a terrible fire, which devoured not only the victim and the wood, but even the very stones of the altar. Before that, aided by the people, Elijah grabbed the followers of Baal, and dragging them to the brink of a river, there decapitated them.

The Christianity and the Spiritist Doctrine – The monotheism, after a long time, imposed itself, finally, to the polytheism, and one would believe that, with this progress, understanding that the God worshiped by all religions is only one, the men pass, at least, to respect mutually, since the differences, now, are just how to worship this same God. It was not so, however, what happened. And themselves, the "Christians", centuries after centuries, contrasting frontally with

the pious teachings of Christ, excited by the fanaticism of the worst kind, did not hesitate to slaughter, with iron and fire, thousands and thousands of "heretics" and "infidels", "to greater honor and glory of God" - as if He who is the Lord of Life would feel honored and glorified with such abominable murders ... Currently, greatly weakened, the religious sectarianism begins to destroy itself, which constitutes sure prevision of better days, from now to the future. We believe, even, that, thanks to the rapid acceptance which the Spiritist Doctrine is reaching everywhere, very soon we will realize that everyone, without exception, are of divine origin and members of one only and great family. 'And since God is Love, there is no way to worship Him than "loving each other" because, as wisely teaches us John, the Apostle (I ep., 4:20), "if the man does not love his brother, who is close to him, how can he love God, to whom he does not see"?'.

Natural Law

Article 124 - The adoration is part of the natural law, because it is the result of an innate sentiment in man; by that, we find it among all the peoples, although under different forms.

124.1 - Prayer - Explanation of the Spirit Emmanuel in his book "Thought-ing and Life", Edit. FEB, RJ., 7th. edition, 1983, psychographed by Francisco Cândido Xavier, pp. 119-122:

The prayer is the divine movement of the mirror of our soul in the direction of the Superior Sphere, in order to reflect its greatness. We refer here to the alive appeal of the spirit of the Celestial Potencies, either dressed in the verbal formula, or absolutely without it, in the silent message of the vibration. Let us imagine the face of a mirror focused to the sun, deviating its flash toward the abyss. This, in the essence, is the function of the prayer, seeking the Divine Love in order to concentrate its clarity over the valleys of the ignorance and of the suffering, of the misery and of the hate, that still extend in the world. Graduated from the most simple desire, to exteriorize itself of the most infimus beings, until the divine exaltation of the angels, nothing is done on Earth without the impulse of the aspiration that guides the step of all the creatures ...

In the cyclopic body of the Planet, the prayer is the movement that keeps it on the cosmic screen; in the ocean, is the phenomenon of the tide, by which the waters aspire to the great equilibrium. In the plant, is the called phototaxis or the longing with which the plant stands up to the light, incorporating its principles; in the animal, is the instinct of curiosity and questioning that underpin the first conquests of the intelligence, as much as, in the common man, is the natural concentration, before any edification in the human journey. The teacher planning the teaching and the doctor closed on the study in order to remedy determined disease, the administrator scheduling the execution of this or that service, and the engineer engulfed in making a plant to a certain work, are using the processes of the prayer, reflecting on their own mind the purposes of the education and the science of curing, of the legislation and of the progress, which flow from the invisible plane, in the guise of abstract images, before revealing them substantially to the world. To pray is to identify with the major source of power of the whole Universe, absorbing from it the reserves and demonstrating the laws of the renovation permanent that govern the fundamentals of life. The prayer propels the recondite energies of the heart, freeing them with the images of our desire, through the living force and plasticizer of thought, images these that, ascending to the Superior

Spheres, touch the visible or invisible intelligences that surround us, for which we commonly receive the answers of the Divine Plan, because the Father All-Powerfull manifests also by the children who become goods.

The desire that now touches the heart that feels, producing illuminative reflexes, through which the Spirit collects in silence, under the form of inspiration and intimate help, the influx of the Divine Messengers who preside his evolutionary territory, renewing their emotion and idea, with which improves his existence. We have in the prayer the highest system of interchange between the Earth and the Heaven. By the divine circuit of the prayer, the creature asks the helper of the Creator and the Creator responds to the creature by the ineluctable principle of the spiritual reflection, extending her the Eternals Arms, in order that she rises from the valleys of the fragmentary life to the highest of the Victorious Life.

124.2 - "The Times of the Consoler - Explanation of the Spirit Emmanuel in the book " Emmanuel ", cited above, pp. 142-144:

The permission of God to that we could manifest ourselves ostensibly, between the groupings of our incarnated brothers, arrived, justly, in its time, when the human spirit undressed of the clothes of the puberty, with the judgment matured in order to assimilate something of the Truth, groped among vacillations and uncertainties, established by the investigation of the Science, unable to adapt to the too much symbolism of the religious ideas, latent in the human soul, from the earliest times of the troglodytes. Precisely at the time expected, according to the prophecies of the Divine Master, it was projected from His light over all flesh, and the emissaries of the High, according to their individual merits and possibilities, have helped the ascension of the human knowledges to the higher planes of the spirituality.

The Conception of Divinity - Since the primary eras of civilization, the idea of a superior power, interfering in worldly matters, has guided the man through his ways and the Religion has always constituted the major factor of social morality, although presented the Divinity similar to the man, in their exoteric teachings. The Christianity, inaugurating a new cycle of spiritual progress, renewed the conceptions of God in the midst of religious ideas; however, after its propagation, there were several scriptural interpretations, giving cause to the sectarian factions tried, in isolation, be their only representatives; the Catholic Church and the numerous Protestant sects, born of the ambient formed by it, have taken far away the religious struggle, forgetting that the Divine Providence is Love. Established with its narrow hermeneutic the dogmas of faith, nourishing themselves of the iniquitous fortunes to which refer the Gospels, damaging the necessities and unfortunates.

The Faith before the Science – But, how the progress does not know obstacles, the articles of faith were equivalent to 'isolated stagnations'. If they were able to satisfy the Humanity in a period more or less remote of its evolution, expired since the laboratory has obscured the sacristy. The Science unveiled to the human spirit the inconceivable perspectives of the Infinite; the telescope revealed the greatness of the Universe and the new cosmogonic knowledges demanded another conception of the Creator. Revealing, gradually, the sublime magnitudes of the invisible nature, the Science marveled itself with the beauty of so beautiful mysteries and established the positive way to find God, as discovered the microbial world, at the price of accurate searches. It is that the Divinity of the existing

religions was defective and deformed by the attributes uniquely humans; the Churches were chained to the dogmatism and enslaved to the interests of the world. The confusion was established. It was when the Spiritism made feel more clearly the greatness of its teaching, addressing itself not only to the heart, but also to the reasoning. The Heaven unveiled a fragment of its mystery and the voice of the Spaces was heard.

The Clarifications of the Spiritism – It was so that the religion of truth emerged on Earth, at the appropriate time. The churches stagnated were in obsolescence, unable to sanction the new ideas, living almost exclusively on its characteristics of materiality and of its symbolism, finished the time of its necessary influence in the world. The scientific conquests is not observed only in the face of the Earth opaque and full of pains. There are innumerable skys and innumerable worlds where the life palpitates in eternal youth; they all link together, embrace each other within the universal magnetism, vivified by the light, real image of the Divine Soul, present everywhere. The flesh is a temporary dress, organized according to the spiritual vibration, and that same vibration clarifies all the enigmas of the matter.

We will live Eternally - The Doctrine of the Spirits, therefore, came to reveal to the man the panorama of his evolution and clarify him on the problem of their responsibilities, because life is not a privilege of the Earth obscure, but the manifestation of the Creator in all parts of the Universe. We will live eternally, through the Infinite, and the knowledge of the immortality exposes our duties of solidarity with all beings, in our way; for this reason, the Spiritist Doctrine is a glorious synthesis of brotherhood and of love. Its great object is to clarify the human intelligence. We hope that the men can understand the great importance of the teachings of the Spirits and enjoy the blessed fruit of their experiences; with the understanding clarified, will interpret with fidelity the "Love one another", in its deep meaning. The instructors of the spiritual planes, in which we find ourselves, rejoice with all the triumphs of your Science, because all conquest requires great and blessed effort and, by the perseverant work, the man will know all the laws which preside his destiny.

124.3 - "Alliance of Science with Religion" - Explanation of Allan Kardec in "The Gospel According to Spiritism", Chapter I, Section 8:

The Science and the Religion are the two levers of the human intelligence. One reveals the laws of the material world, and the other the laws of the moral world. But "those and these laws having the same principle, which is God", can not contradict one another. If ones are the negation of the others, ones will be necessarily wrong and the others right, because God can not want to destroy His own work. The incompatibility, which is believed to exist between these two orders of ideas, comes from a failure of observation and of an excess of exclusivism of one and other part. From this results a conflict, that originated the incredulity and the intolerance.

Arrived are the times in which the teachings of Christ should receive its complement; in which the veil thrown intentionally on some parts of the teachings should be removed; in that the Science, ceasing to be exclusively materialist, must take into account the spiritual element; and in that the Religion, leaving of ignoring the laws organic and immutable of the matter, these two forces, supporting mutually and marching together, serve as a support one to the other. So the Reli-

gion, no more contradicted by the Science, will acquire an indestructible potency, because it will be in accordance with the reason and will can not oppose to it the irresistible logic of the facts.

The Science and the Religion could not understand between them until now, because, facing each one the things from its viewpoint exclusive, repelled each other. Was necessary something to fill the space that separated them, a trace of union that would link them. This trace is in the knowledge of the laws that govern the spiritual world and its relations with the corporeal world, laws so immutable as the laws that regulate the movement of the stars and the existence of the beings. Once proved, through experience, these relations, a new light was made: the faith addressed to the reason; this found nothing illogical in the faith, and the materialism was won.

But in this, as in everything, there are those who stay retarded, until they are dragged by the general movement, which will smash them, if they want to resist instead of surrender themselves. It's all a moral revolution which is taking place at this moment, under the action of the Spirits. After being elaborated for more than eighteen centuries, it reaches to the moment of eclosion, and will mark a new era of the Humanity. Are easy to predict its consequences: it should produce inevitable modifications in the social relations, against what nobody can oppose, because they are in God's designs and are the result of the law of progress, which is one of the laws of God.

II - EXTERIOR ADORATION (items 653-656)

Exterior adoration and conduct

Article 125 – The true adoration is that of the heart. In all your actions, think always that the Lord observes you. The exterior adoration is useful, if it is not a simulation. It is always useful to give a good example; but those who do it only by affectation and self-love, and whose conduct contradicts his apparent piety, give an example before bad than good, and do more evil than suppose.

Manners of adoring God

Article 126 - God prefers those who worship Him of the fund of the heart, with sincerity, doing the good and avoiding the evil, to those who think to honor Him through ceremonies that do not make them better for their fellows. All men are brothers and sons of the same God, who calls to Him all who follow Their laws, whatever the manner in which these laws express. The one who only has the appearance of piety is a hypocrite; the one to whom the worship is only a pretense and is in contradiction with his own conduct, gives a bad example.

Religion on the lips and not in heart

Sole paragraph – The one who makes profession of the worship to Christ and who is proud, envious and jealous, who is hard and implacable with the others or ambitious of worldly goods, they have only the religion on the lips and not in heart. God, who sees everything, will say: the one who knows the truth is one hundred times more culpable of the evil that makes than the ignorant savage, and will be treated of a manner consequent in the day of the judgement. The chanticles do not come to God except through the door of the heart.

126.1 - "Efficacy of the Prayer" - Explanation of Allan Kardec in "The Gospel According to Spiritism", Ed FEESP, Translation by José Herculano Pires, Chapter XXVII, items 5-8:

"For this I tell you: all the things you ask in prayer, believe that you shall have, and that so in this form will succeed to you. Mark XI: 24.

There are people who contest the efficacy of prayer, understanding that, by God know our needs, it is unnecessary to expose them to Him. They still add that, by connecting everything in the Universe through eternal laws, our votes can not change the designs of God. There are natural laws and immutable, without doubt, that God can not annul according to the caprices of each one. But from that to believe that all circumstances of life are subject to the fatality, the distance is great. If so, the man would be only a passive instrument, without free will and without initiative. In such circumstances, he could only curve his head before the blows of the destiny, without trying to avoid them; should not deviate himself of the dangers. God has not given him the understanding and the intelligence to not use them, the will for not wanting, the activity for falling in inaction. The man being free of acting, in one or another sense, their acts have, to himself and to others, consequences subordinated to their decisions. By virtue of his initiative, there is, therefore, happenings that escape, forcefully, to the fatality, and that not by this destroy the harmony of the universal laws, in the same way that the advance or the delay of the pointers of one clock does not destroy the law of movement, which regulates the mechanism of the apparatus. God can, therefore, to attend certain requests without derogating the immutability of the laws that govern the conjunct, depending always the attendance of His will.

It would be illogical to conclude, of this maxim: "What you ask by the prayer will be given to you", that is enough to ask in order to obtain; and unjust to accuse the Providence if She does not attend all the requests that are made to Her, because She knows better than we what is convenient to us. Of this form proceeds the prudent father, who refuses to his son what would be harmful to him. The man, generally, sees only the present; but, if the suffering is useful for his future happiness, God will let him suffer, as the surgeon leaves the patient suffer the operation that should cure him. What God will grant him, if he asks with confidence is: courage, patience and resignation. And what, yet, will give him are the means of getting rid of the difficulties, with the help of the ideas that will be suggested by the Good Spirits, so that it will remain to him the merit of the action. God assists those who help themselves, according to the maxim: "Help yourself and the Heaven will help you", and not to those who expect everything of the help of other, without using their own faculties. But mostly we prefer to be rescued by a miracle, without doing anything.

Take an example. A man is lost in a desert, suffers terribly from thirst, feels faint and lets himself fall to the ground. Prays, asking God's help, expects; but no angel comes giving him drink. However, a Good Spirit will 'suggest' him the thought of getting up and follow a certain direction. Then, by an instinctive impulse, gathers their forces, gets up and goes to chance. Arriving at an elevation of the terrain, he discovers in the distance a small stream, and with it, the courage. If he has faith, will exclaim: "Thanks, my God, by the thought that have inspired me and by the force that You gave me". If he has not faith, will say: "What a good idea 'I had'! What 'luck I had', of taking the path of the right and not of the left;

the chance, sometimes, helps us indeed! How much I congratulate myself by 'my courage' and for not having let myself shoot down!"

But, will ask, why the good Spirit did not tell him clearly: "Follow this path, and at the end you will find what you need!" Why did not show himself to him, to guide him and to sustain him in his dejection? This manner would have convinced him of the intervention of the Providence. Firstly, to teach him that is necessary to help himself and use their own forces. Then, because, by the uncertainty, God tests the trust and the submission to His will. This man was in the situation of the child who, after falling, seeing someone, starts to cry and expects that raise her; but if does not see anyone, strives and stands up herself. If the angel who accompanied Tobias had told him: "I was sent by God to guide you on the journey and preserve you from all danger", Tobias would have no merit. That's why the angel only made himself known at the turn.

III - Contemplative Life (Item 657)

Contemplative life and practice of good

Article 127 – The men who abandon themselves to contemplative life, not making any harm and only thinking in God, have no merit to Their eyes, because if they do not make the evil, neither do the good and are useless. In fact, not doing the good, already it is an evil. God wants that one thinks in Him, but not that one thinks only in Him, because gave to the men duties to be fulfilled on Earth. One who consumes himself in meditation and contemplation does nothing of meritorious to the eyes of God, because his life is all personal and useless to Humanity. God will ask him accounts of the good that have not done: it is not sufficient not do the evil in order to be agreeable to God, it is necessary to do the good in the limit of the own forces, because each one will answer for all the evil that has occurred by cause of the good that left to do.

IV – OF THE PRAYER (Items 658-666)

The prayer is pleasing to God

Article 128 - The prayer is always pleasing to God, when dictated by the heart, because the intention is all for Him. The prayer of the heart is preferable to what that has been read, no matter how beautiful it may be, if you read more with their lips than with the thought. The prayer is pleasing to God when it is pronounced with faith, sincerity and fervor. Do not believe, therefore, that God will be touched by the vain man, proud and selfish, unless his prayer represents an act of sincere repentance and of true humility.

General character of the prayer

Article 129 - The prayer is an act of worship. Make prayers to God is thinking about Him, approaching Him, put yourself in communication with Him. By the prayer we can do three things: praising, asking and thanking.

The Prayer makes the man better

Article 130 – The prayer makes the man better because who makes prayers with fervor and confidence becomes stronger against the temptations of the evil, and God sends the Good Spirits to assist him. It's a help never refused, when we ask it with sincerity.

The prayer that does not make the man better

Sole Paragraph - Certain persons who pray a lot, despite this, continue of very bad character, jealous, envious, implicants, destitute of benevolence and indulgence, and even vicious, because the essential is not to pray a lot, but to pray well. These persons judge that all the merit is in the extension of the prayer and close their eyes to their own defects. The prayer is for them an occupation, one employment of the time, but not *a study of themselves*. It is not the remedy that is inefficient, in this case, but the manner of applying it.

The prayer, the pardon of the faults and the good actions

Article 131 – One can effectively ask to God the pardon of the faults. He knows how to discern the good and the evil: the prayer does not hide the faults. The one who asks God for the pardon of the faults, does not get it if not change his conduct. The good actions are the best prayer, because the acts are worth more than words.

One can pray usefully for others

Article 132 - The Spirit of the one who prays is acting by the desire of doing the good. By the prayer, he attracts to him the Good Spirits who associate themselves to the good that he desires to do.

132. 1 - "The power of the thought and of the will" - Comment from Kar-dec in item 662 of The Spirits' Book.

We have in ourselves, by the thought and by the will, a power of action that extends far beyond the limits of our corporeal sphere. The prayer for others is an act of that will. If it is ardent and sincere, can call the Good Spirits in assistance of the one to whom we asked, in order to suggest him good thoughts and give him the necessary strength to the body and soul. But, even in this case, the prayer of the heart is all and of the lips is nothing.

132.2 - Spiritism - "Faith" - Answers of the Spirit Emmanuel constanting of the already mentioned book "The Consoler", pp. 199-203:

Must we recognize in the Spiritism, the Christianity Redivivus? – The Evangelical Spiritism is the Consoler promised by Jesus, that by the voice of the redeemed beings, spread the divine lights by all the Earth, restoring the Truth and lifting the veil that covers the teaching in its featuring of Christianity Redivivus, so that the men awaken to the grandiose era of the spiritual comprehension with Christ.

Came the Spiritism into the world to substitute the other Religions? - The Consoler, like Jesus, will have, equally, to affirm: - "I did not come to destroy the Law". The Spiritism can not keep the pretension of exterminating the others beliefs, parcels of the truth that its doctrine represents, but, yes, to work in order to transform them, perfecting their old conceptions to the flash of the immortal truth. The mission of the Consoler has to perform together of the souls and not alongside the ephemeral glories the materials triumphs. Clarifying the religious error, wherever it is found, and revealing the true light, by the acts and the teachings, the sincere spiritist, enriching the values of the faith, represents the worker of the regeneration of the Temple of the Lord, where the men grouped in various departments, before different altars, but where exists only one Master, who is Jesus-Christ.

Can one define what is to have faith? – To have faith is to maintain in the heart the luminous certainty in God; certainty that surpassed the ambit of the religious belief, making the heart to rest in a constant energy of divine realization of the personality. To get the faith is to reach the possibility of no more say: "I believe", but to affirm: "I know", with all the values of the reason touched by the light of the feeling. This faith can not stagnate in any circumstance of the life and knows how to work always, intensifying the amplitude of his illumination, by the pain or by the responsibility, by the effort and by the duty performed. Reflecting the certainty in the existence of God, it expresses the confidence that knows face all the struggles and problems, with the divine light in the heart, and signifies the redemptive humility which edifies in the intimate of the Spirit the sincere disposition of the disciple, in relation to the: "be done in the slave the will of the Lord".

Will be faith to believe without reasoning? – To believe is an expression of belief, within which the legitimate values of the faith are embryonal. The act of believing in something requires the need of the feeling and of the reasoning, for the soul to build the faith in itself. To admit the strangest affirmatives, without a detailed examination, is to walk to the abyss of the absurd, where the dogmatic ghosts lead the creatures to all the foolishness. But also interfere in the essentials problems of life, without that the reason is illuminated by the feeling, is to seek the same decline where the merciless ghosts of the negation leads the souls to a lot of crimes.

The doubt reasoned, in a sincere heart, is one basis to the faith? - Every doubt that manifests itself in the soul full of good will, which does not precipitate on aprioristic definitions within her sincerity, or that does not seek the malice in order to contribute in their cogitations, is a beneficial element for the soul, in the march of the intelligence and of the heart, toward the sublimated light of the faith.

Is it just the dominant preoccupation in many studios of Spiritism, by the revelations of the superior plane, with the purpose of enrichment of the faith? - Every healthy curiosity is natural. The man, however, must understand that the solution of these problems will come naturally after be resolved his situation of debtor face their fellows, becoming, then, creditor of the divine revelations.

For the disincarnated Spirits, who have already acquired a lot of values in matters of faith, what is the best good of the human life? – The human life in its characteristics of work by the spiritual redemption, presents many precious goods to our eyes, in the sequence of the struggles, sacrifices and efforts of each Spirit. For us others, however, the greatest treasure of terrestrial existence resides in the straight and pure conscience, enlightened by faith and built in the fulfillment of all the highest duties.

In the cogitations of the faith, should the Spirit incarnated restrict their divagations to the necessary limit to their experiences on Earth? - At least, it is just that only take care of expressions transcendent to his environment, after making all the effort of illumination that the world can provide to him in its processes of depuration and improvement.

What should be the action of the spiritist in face of the religious dogmas? - The new disciples of the Gospel must understand that the dogmas passed. And the literalists Religions, that built them, always did so simply in obedience to

political dispositions, in the government of the masses. Within the new evolutive expressions, however, the spiritists should avoid the dogmatic expressions, understanding that the Doctrine is progressive, evading to any pretension of infallibility, in face of the unsurpassable greatness of the Gospel.

In the propaganda of the faith, is it just that the spiritists or the mediums be worried about to convert to the principles of the Doctrine the men of prominent position in the world, such as the judges, the teachers, the writers, the politicians, etc..? - The Christians spiritists should think so much in the illumination of themselves, before any pretension in order to convert the others. And, when treating of the men prominent in the terrestrial conventionalism, that caution should be even higher, because there is in the world a sovereign concept of "force" for all the creatures who are found in the spiritual battles, in order to obtain the titles of progress. This "force" will live among the men until the human souls become convinced of the necessity of the kingdom of Jesus in their hearts, working for its full realization. The men of the temporal power, with exceptions, several times only accept the postulates that the "force" gives them, it is essential to leave them in liberty in their experiences. Day will come that in the Earth will shine the eternal rights of the truth and of the good, annulling this transitory "force". Even here, you have the example of the Divine Master who, bringing to the orb the greatest message of love and life for all the times, did not have the preoccupation of convert to the Gospel, the Pilatos and the Ântipas of His time. Moreover, the Spiritism, in its aspect of Christianity Redivivus, should not nurture the pretension of disputing a place in the banquet of the States of the world, when it knows very well that its divine mission has to comply next to the souls, in the legitimate foundations of the Kingdom of Jesus.

132.3 - "The Light of the Reason and the Power of the Faith" - Explanation of José Herculano Pires in his book "The Man New", published by Courier Fraternal, SP, fourth. edition, 1995, pp. 20/21:

The religious concept of Faith as a special grace, conceded by God to the believers of one determined religion, belongs to the past. This concept is equivalent to a profoundly unjust interpretation of the Divine Justice. The Faith is a gift, no doubt, but the donation of God is always universal, never is processed in the narrow measure of the men. God is the Creator and we are Their creatures. This means that God is our Father and we are Their sons. How could the Supreme Father, Who is the source of all love, of all mercy, grant only to some of Their sons the fundamental gift of the Faith, without which the man could not elevate himself to Him? The new concept of the Faith, established by the Spiritism, puts the problem in clear and precise terms. The Faith, as a natural gift, is present in the heart of all human creatures. Similar to the love that we all have in germ within us, the Faith needs to germinate in our heart and be cultivated by us in the light of the Reason. Thus, the Faith is given to us as seed, but we must cultivate it and develop it. In this sense, the Faith becomes a conquest that we have to do in life. All our faculties must not also be cultivated? The Faith is a faculty of the soul, of the spirit, and we must develop it in ourselves.

Faith and Reason are connected as the Sun and the Earth. – The Reason is the spiritual sun which illuminates our understanding, driving away the darkness and the cold of ignorance and of superstition, in order to give us the light of understanding and the warmth of life. A man without faith is dead in himself, is his own grave. But is enough to turn on him the light of the reason to liberate him

of the death and of the grave, in order to resurrect like Lazarus before the voice of the Messiah. The materialist, the atheist, the man without faith, in truth, trusts in himself, has faith in their own forces. Is like the fish from the depths, that knows how to dominate the water but do not cognize, yet, the light of the sun. The human faith that sustains him in the daily struggles of life, will open up in the divine faith, that will show him the splendor of the stars. The Light of Reason, like the sunlight, will make germinate and grow the power of the faith in his heart. Nobody gets lost, nobody is condemned forever. The Justice of God is fulfilled in the intimate of ourselves, because God is in us, present in us in the mercy of Their laws.

132.4 - "The Religious Faith. Condition of the Unshakable Faith "- Explanation of Allan Kardec in "The Gospel According to Spiritism", Chapter XIX, items 6 and 7:

In its religious aspect, the faith is the belief in the particular dogmas that constitute the different religions, and they all have their articles of faith. In this sense, the faith can be 'reasoned' or 'blind'. The blind faith examines nothing, accepting without controlling the false and the true, and at every step collides with the evidence of the reason. Taken to excess, produces the "fanaticism". When the faith is firm in error, sooner or later collapses. That which has the truth by base is the only one that has ensured the future, because nothing needs to fear of the progress of the knowledge, since 'the true in the obscurity, also it is in the full light.' Each religion wants to be in exclusive possession of the truth, but 'advocate the blind faith about a question of belief is to confess the impotence in order to demonstrate that is with the reason'.

It is commonly said that the 'faith does not prescribe', which leads many people to claim that are not guilty of not having faith. There is no doubt that faith can not be prescribed, or what is even more just: 'can not be imposed'. No, the faith is not prescribed, but is acquired, and there is nobody who is impeded to possess it, even among the most refractory. We speak of the fundamental spiritual truths, and not of this or that particular belief. There is not the faith that should look for these persons, but are they who should look for it, and if they do with sincerity will find it. You can be sure that those who say: "We did not want nothing better than to believe, but we can not do", just say with their lips, not with the heart, because at the same time that they say it, close their ears. The proofs, however, are abundant around them. Why, then, refuse to see? In some, is the indifference, in others, the fear of being forced to change of habits; and, in most, the pride that refuses to recognize a Superior Power, because they would have to bow down before Him.

Only is unshakable the faith that can face the reason face to face, in all the epochs of the Humanity- For some people, the faith seems somehow innate: just a spark to develop it. This facility to assimilate the spiritual truths is a clear sign of previous progress. For others, on the contrary, is with difficulty that they are assimilated, also evident signal of a delayed nature. The first ones already believed and understood, and bring 'when reborn', the intuition of what they knew. Their education was already realized. The second ones still have everything to learn: their education has to be realized. But it will do, and if it can not finish in this existence, will end in another. The resistance of the unbeliever, we must admit, almost always due less to him than to the manner in which present him the things. The Faith needs a base, and this base is the perfect understanding of that in

which must be believed. In order to believe, is not sufficient 'to see', is necessary, above all, 'to understand'. The blind faith is no longer of this century (XIX, XX, XXI). It is precisely the dogma of blind faith that today produces the largest number of incredulous. Because it wants to impose itself, demanding the abdication of one of the most precious prerogatives of man: that which constitutes of the reasoning and of the free will. It is against this faith, especially, that raises the unbeliever, which shows the truth that the faith can not be imposed. Not admitting proofs, it leaves a vacuum in the spirit, from which borns the doubt. The rational faith, which is based on facts and logic, leaves no obscurity: one believes, because has certainty, and only is certain when was understood. This is why it does not bend: because 'only is unshakable the faith that can confront the reason face to face, in all epochs of the Humanity'. It is to this result that the Spiritism conducts, triumphing, so, of the incredulity, all the times that does not find a systematic and interested opposition.

Our proofs and the prayer for ourselves

Article 133 - Your proofs are in God's hands and there are those that must be supported until the end, but God always takes into account the resignation. The prayer attracts the good Spirits, which give you the strength to bear them with courage. So they seem to you less hard. God can not change the order of Nature to desire of each one, because what is a great evil from your point of view miserly, for your ephemeral life, it is often a great well in the general order of the Universe. Furthermore, of how much evils the man is the author himself, for his improvidence and for their faults! He is punished for that has sinned. However, your just demands are generally more heard than you judge. Do you think that God did not hear you, because not made a miracle in your favor, when, however, assists you by means so natural that seems to you the effect of chance or of the force of the things. Often, or more often, He suggests you the necessary thought in order you go out for yourselves from the embarrassment.

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V – POLYTHEISM; THE GOD UNIQUE AND THE SPIRITS (Items 667 and 668)

Article 134 - The spiritual phenomena being produced from all times and known from the earliest ages of the world, contributed to the belief of the plurality of gods, because to the men, who called God to all that was superhuman, the spirits seemed gods. And also because of this, when one man was distinguished among the others by their actions, by his genius or a hidden power that the common people could not understand, made of him a god and they worshiped him after death. The word God had among the ancient peoples a sense very extensive; it was not like in our days, a designation of the Lord of Nature, but a generic qualification of all beings not belonging to the human conditions. But, having the spiritists manifestations revealed to them the existence of incorporeal beings that act as forces of the Nature, they called them gods, as we call them Spirits. A simple question of words. With the difference that, in their ignorance, deliberately entertained by those who had an interest in maintaining it, elevated lucrative temples and altars to those beings, while for us they are nothing more than our similar creatures, more or less perfect, divested of their terrain involucre. If we study carefully the various attributes of the pagan divinities, we will recognize, without difficulty, all that which characterize our Spirits, in all the degrees of the spiritist

scale, their physical state in the higher worlds, all the properties of the perisprit and the paper that they exercise in relation to the terrain things.

The Christianity; The God Unique and the Manifestations of Spirits

Sole paragraph – The Christianity coming lighten the world with its divine light, could not destroy a thing that is in the own Nature, but did that the worship turned to the One who really belongs. About the spirits, its remembrance was perpetuated under various names, according to the peoples, and their manifestations, which never ceased, were diversely interpreted and often explored under the dominion of the mystery. While the religion considered them as miraculous phenomena, the incredulous took them by charlatanism. Today, thanks to more serious studies, done in the full light, the Spiritism, freed from the superstitious ideas that obscured it through the centuries, reveals us one of the largest and most sublime principles of the Nature.

VI - ADORATION AND SACRIFICES (Items 669-673)

Article 135 - The practice of human sacrifices goes back to the highest Antiquity. The man was led to believe that such things would please God for two reasons: first, because did not understand God as the source of goodness. Among primitive peoples the matter overlapped the Spirit; they surrender themselves to animal instincts and, therefore, are often cruel, because the moral sense is not yet developed. Then, the primitive men should naturally believe that an animated creature would have much more value in God's eyes than a material body. That's what led them to immolate firstly animals and later human creatures, because, according to their false belief, thought that the value of sacrifice was in relation with the importance of the victim.

The sacrifices never pleased God

Article 136 –The human sacrifices originated from a false conception of what would be pleasing to God. See Abraham. With the time, the men began to commit abuses, imolating the enemies, even personal enemies. Moreover, God has never required sacrifices, neither of animals nor of men. He can not be honored with the useless destruction of His own creature.

The human sacrifices with pious intention

Article 137 - Even the human sacrifices performed with pious intention, could never have pleased God; but He judges the intention. The men, being ignorant, could believe that practiced laudable act immolating one of their fellows. In this case, God would consider the thought and not the fact. The men, progressing, should recognize the error and reprove those sacrifices, that were no longer admissible for enlightened Spirits, and I say enlightened, because the Spirits were, then, involved by the material veil. But, by free will, could have a perception of its origin and its finality. Many already understood, intuitively, the evil that they did, and only practiced it to satisfy their passions.

The Holy Wars - Peoples Fanatics

Article 138 - The fanatics peoples who seek to exterminate, as much as possible, those who do not share of their beliefs, in order to please God, are driven by evil Spirits. Making war to their neighbors, go against God, Who commands the man to love his neighbor as himself. All religions, or before, all peoples worship a same God, either under this, or under that name. How to promote a war of

extermination, because the religion of one is different, or not yet reached the religious progress of the enlightened peoples?

Jesus and His doctrine of peace

Sole paragraph - The people are excusable for not believing in the word of the one Who was animated by the Spirit of God and had been sent by Him, especially when they did not see Him and did not testify His acts; and how you want that they believe in that word of peace, when you seek them with the sword in hand? They should be clarified, and we must try to make them know His doctrine by persuasion and sweetness, and not by force and the blood. The majority of you do not believe in our communications with certain mortals; why you wish, then, that the strangers believe in your words when your acts contradict the doctrine which you preach?

138.1 - "The Gospel and the Future" - Explanation of the Spirit Emmanuel in his book "In The Way of the Light", Ed. FEB, RJ, 20th. edition, 1994, psychography of Francisco C. Xavier, pp. 211-216:

The purity of Christianity could not remain intact. - A modest perspective of the History makes discern the eternal bonds that connect all the generations in the evolutive processes of the planet. Much time, the scenario of the civilizations was modified, suffering profound renovations in their scenarios, but the actors are the same, walking, in the purifiers struggles, to the perfection of the One who is the Light of the principle. In the earliest days of the Humanity, the terrestrial man was naturally conducted to exterior activities, exploring the way of the Nature to the solution of the vital problem, but there was a time when his spiritual majority was proclaimed by the wisdom of Greece and by the Roman organizations. At that time, the coming of Christ to the planet would mark the biggest event for the world, because the Gospel would be the eternal message of Heaven, linking the Earth to the luminous kingdom of Jesus, in the case of assimilation of the spiritual man, with respect to the divine teachings. But the purity of Christianity could not remain intact, as soon as returned to the invisible plane the auxiliaries of the Lord, reincarnated on the terrestrial globe to the glorification of the apostolic times. The invasion of the darkness penetrated the heart of the creatures. Passed three centuries of the sanctifying lesson of Jesus, emerged the falsity and the bad faith, adapting themselves to the conveniences of the political powers of the world, perverting all the principles of the Christianity, by favoring the doctrines of officialized violence. In vain the Divine Master sent their most dear emissaries and disciples to the ambient of planetary fights. When they were not killed by the delinquents crowds or by the executioners of consciences, were forced to capitulate face of the ignorance, awaiting for the distant judgment of posterity.

The spiritual man stationed in their steps of progress - Since that time, in which the evangelical message dilated the sphere of human freedom, in virtue of his maturity to the understanding of the great and consolatory truths of existence, stationed the spiritual man in their steps of progress, unable to accompany the physical man in his march through the roads of knowledge. It is for this reason that, alongside the powerful airplanes and of the radiotelephony, linking all the continents and countries of the present time, indicating the imperatives of the laws of human solidarity we see the concept of civilization insulted by all the doctrines of isolation ...

The Spiritism and the readjustment of all human values - But it is arrived the time for the readjustment of all human values. If the painful collective expiations are the prelude to the epoch of the last 'ais' of the Apocalypse, the spirituality has to penetrate in the realizations of the physical man, conducting them to the benefit of all Humanity. The Spiritism, in its mission of Consoler, is the protection of the world in this century of declivities of its History; only it can, in its characteristic of Christianity Redivivus, to save the religions that destroy themselves between the shocks of strength and of the ambition, the selfishness and of the dominion, pointing to the man their true paths. In its fountain of clarifications, it will be able to drink the crystalline lymph of the consolatory truths of Heaven, preparing the souls for the new era. Arrived are the times in which the forces of the evil will be compelled to abandon its ultimate positions of dominion in terrestrial ambient, and its latest triumphs are well the signal of a audacious and unfortunate reaction, accelerating the realization of the dark predictions that weigh over its perishable empire. Dictators, armies, economic hegemonies, versatile and unconscious masses, inglorious wars, secular organizations, will pass away with a vertigo of a nightmare. The victory of the force is a clarity of fireworks. All the reality is that of the Spirit and all the peace is that of the understanding of God's kingdom and of His justice. The century that passes will effect the division of the sheeps of the immense herd. The staff of the shepherd will conduct the suffering in the painful task of the choice, and the pain shall be responsible by the work that the men did not accept by love. (...) However, we, the humble workers of Christ, let us hear His voice at the heart of our soul: "Blessed are the poor, because the kingdom of God belongs to them! Blessed are those who are hungry for justice, because they shall be satisfied! Blessed are the afflicted, because there will come the day of consolation! Blessed are the pacifics, because they shall go to God."

Yes, because after the darkness will emerge a new dawn. Lights consolatory will involve the entire orb regenerated in the baptism of suffering. The spiritual man will be united to the physical man for their glorious march in the Unlimited, and the Spiritism will have removed of their materials ruins the divine soul of the religions, that the men perverted, connecting them in the warm embrace of the Christianity restored. Let us work for Jesus, even if our workshop be located in the desert of consciences.

We are all so-called to the great work - and our most sublime duty is to respond to the appeals of the Chosen One. Reviewing the pictures of the History of the world, we feel a cutting cold in this painful sunset of the Western civilization. Let'us remember the Father's Misericord and let'us do our prayers. The night does not delay and, in the interior of its compact shadows, let us not forget of Jesus, Whose infinite misericord, as always, will be the immortal clarity of the future dawn, made of peace, of brotherhood and of redemption.

The Practice of the Good and the useless exteriors Ceremonies

Article 139 - God always bless those who do the good; to protect the poor and the afflicted is the best way to honor - Him. I told you, therefore, that God disapproves the ceremonies that you do for your prayers, because there are a lot of money that could be more usefully employed. The man who attaches himself to the exteriority and not to the heart is a Spirit of a narrow view; judge if God should care more about the form than with the substance.

139.1 - "Sacrifices" - Explanation of Rodolfo Calligaris in the book already cited, pp. 54-57:

Researching the history of the religions, it is verified that the offering of sacrifices to the Divinity goes back to a very remote past, losing on the night of the ages. The offerings, which at first consisted of fruits of the earth, passed, later, to consist of animals, whose flesh were burned on the altars, becoming, later, in human sacrifices. The Old Testament makes innumerable references to the holocaust of human victims to the gods Baal, Moloch, and others, considering it as common practice among Asian people, being that Genesis, chapter 22, tells us that even Abraham, one of the patriarchs of Judaism decided to kill his only son Isaac, as proof of his love for Jehovah, only not doing because at the last moment, an angel intervened, ordering that the immolation was suspended. According to relates a writer of the past, 300 citizens and 200 children of the best families of Carthage (Africa) were, once, offered in sacrifice to Saturn, in order to placate his anger, for believing that the painful situation in which they found themselves (the site of the city by powerful armies conquistadors) was motivated by the fact that, until then, they had only offered to this Divinity the children of foreign slaves. In Europe, the human sacrifices, although in smaller numbers, were also practiced centuries after centuries. Historians tell us that in Greece, in order to honor or to satiate Apollo, Dionysus, Zeus and other gods, young people and children were burned in funeral pyres, launched from the top of precipices or whipped until death. In Italy, had adopted the drowning, shooting up thirty persons, every year, to the waters of the river Tiber. The god worshiped in Zeeland, true monster, required, in the same period, the sacrifice of nothing less than ninety-nine persons. In Britain, as the report of Caesar, was made a colossal statue of wicker, filled it of victims and burned them. In Gaul, put them on an altar and opened their chest with the sword. Among the primitive peoples of America, this barbaric custom should have prevailed also for a long time. Considering that, when of the conquest of Mexico, in the sixteenth century, were found in a temple about 136.000 skulls of victims sacrificed to the gods, there worshiped by the Aztecs.

The sacrifices and the explication of the Spiritist Doctrine - Clarify us, however, the spiritual mentors through Kardec, that was not by evil that the men of Antiquity proceeded that way, but by mere ignorance. And explain: in our days, when we want to offer a gift to someone, we do not choose a gift of the greater value, in accordance with how much more esteem we want to testify to this person, or how much more interest we have to conquer their good graces in order to ask him certain favors? Do not were other the reasons that led our ancestors to sacrifice to the gods. As, however, could not conceive them with the attributes of perfection, reduced the gods to the level of themselves, they judged, erroneously, that the holocaust to be offered to them would be much more valuable as more important was the victim. That is why in the sacrificial services, the agricultural products were, over time, substituted by the animals, which, in turn, were replaced by human beings: foreigners or enemies, and, subsequently, instead of these, the parents began to sacrifice their own children! Is that – they supposed - with these oblates, the gods would feel much more honored.

‘The enlightened people understand now, that, although practiced with pious intention, such sacrifices were never pleasing to God, as can not please Him, either, the macerations and the penitences that certain religious continue to impose themselves, without anybody take advantage. The Spiritist Doctrine, making light

on this subject, teaches us that the only sacrifice blessed by God is one that is done by love and for the benefit of others, and that "the best way to honor Him is to alleviate the sufferings of the poor and of the afflicted".'

CHAPTER IX

LAW OF REPRODUCTION

I - POPULATION OF THE GLOBE (The Spirits' Book, items 686 and 687)

Overpopulation

Article 140 - The reproduction of living beings is a natural law; without the reproduction the corporeal world would perish. The population always follows a constant progression, but will never come a moment in which it will become excessive on the Earth, because God provides this by maintaining always a balance. He nothing makes useless. The man, who only sees one angle of the frame of Nature, can not judge of the harmony of the conjunct.

140.1 - "Erotic Charge" - Explanation of the Spirit Emmanuel in the book "Life and Sex", FEB Publisher, RJ, 17th edition, 1998, psychography of Francisco Cândido Xavier, pp. 102-104:

Sexual instinct - education and sublimation - The sexual instinct, expressing love in incessant expansion, born in the depths of life, guiding the processes of evolution. Every conscious creature brings in herself, properly stratified, the incommensurable inheritance of the sexual experiences, lived in the lower kingdoms of the Nature. Of existence to existence, of lesson to lesson and of step in step, by centuries of centuries, in the animal sphere, the individuality, erected to the reason, surprise in herself a whole world of genestic impulses in order to educate and to adjust to the superior laws that govern the life. At first, exposed to the adverse situations of the polygamous adventures, the man advances, from teaching to teaching, to his own installation in the monogamy, recognizing the need for security and equilibrium in matters of love; however, still here, is naturally impelled to carry the burden of the sexual stimulus, much times dilapidated, which overload his sentiment, demanding education and sublimation.

It follows from this that every creature on Earth carries within itself certain level of erotic charge, of what, in fact, will not liberate herself solely to the price of words and brilliant votes, but at the cost of experience and work, because instincts and passions are energies and states inherent to the soul of each one, that the laws of Creation do not destroy, but help each person to transform and elevate, in the direction of the perfection. Easy to understand, therefore, that of the eroticism, as a factor of human sexual magnetism, in the terrestrial existence, be in the case of incarnated or disincarnated Spirits in the Community Planetary, not only participate the angelic intelligences, in absolute minority in the Physical Plane, but, also, those brothers of Humanity provisionally hospitalized in the cells of idiotism, by virtue of expiatory labors embraced or requested by themselves, before the terrain birth. The sublimated Spirits are attracted to each other by bonds of love considered divine, by while inaccessible to us others, beings in laborious evolutive escalade, and who share the tendencies and aspirations, difficulties and proofs of the human gender. And the companions temporarily blocked by deficient and obtuse brains, traverse periods more or less long of 'emotional silence', destined to reparations and readjustments, almost always requested by themselves - we repeat -, once that they sentencing themselves to obstacles and inhibitions in the field of exteriorization of the mind, through which they remade attitudes and correct affective impulses in precious taken and retaken of conscience.

Conquest of the celestial happiness and of the Universal Love - In view of the exposed, it is easy to recognize that every human creature, always born or reborn under the patronage of the sex, carries with her certain load of erotic impulses, that the very creature learns, gradually, to guide for the well and to value to the life. Front of the sex, we do not find ourselves in any way, in front of a precipice to the darkness, but before the live fount of the energies, in which the Wisdom of the Universe placed the laboratory of the physical forms, and the factory of the more intense spiritual stimulus for the execution of the tasks that we assumed, in a regime of mutual collaboration, seeking the increasing of the progress and of the improvement among the men.

Each man and each woman who has not yet become angel, or who are not in blocking process of the creative possibilities, in the body or in the soul, brings, evidently, greater or lesser percentage of sexual wishes, to express itself by thirst of affective support, and is clearly, in the labors of the experience, making mistakes and acting rightly, and again making mistakes in order to act rightly with more safely, that each one of us - the sons of God in evolution on Earth - will be able to sublimate the feelings that are of ourselves, in order to rise us definitively to the conquest of the heavenly happiness and of the Universal Love.

140.2 - "Take care of the Body and of the Spirit" – The Gospel According to the Spiritism, XVII, item 11:

"Two systems are confronted: that of ascetics, which is based on the annihilation of the body, and that of the materialists, which is based on the abasement of the soul. Two violence almost as senseless as the other one. Alongside these two great parties, moves the numerous tribe of the indifferent, without conviction and without passion, are warm in love and economic in enjoy. Where, then, the wisdom? Where, then, the science of living? Anywhere in; and the big problem would be unsolvable, if the Spiritism had not come to help the researchers, by demonstrating them the relationships between the body and the soul and telling them that, by be necessary one to the other, it is indispensable to take care of both. Love, therefore, your soul, but also take care of your body, the instrument of that. Neglecting the needs that the very Nature indicates, is neglecting the law of God. Do not punish your body for the faults that your free will induced it to commit and for which it is as responsible as the horse, badly directed, by the accidents that causes. You shall be, perhaps, more perfect, if, torturing the body, you do not become less selfish, nor less proud and more charitable toward your neighbor? No, it is not the perfection, it is in all in the reforms that you do to pass your Spirit. Bend it, subdue it, humble it, mortify it: this is the means to make it docile to God's will and the unique one of you reach the perfection."

140.3 - "Origin of the Sexual Instinct" - Explanation of the Spirit Andre Luiz in the book already cited "Evolution in Two Worlds", pp. 141-2:

(...) All our references to such parts of the biological work in the realms of Nature, aimed simply to show that, besides the sum of somatic resources, the soul keeps its individuality sexual intrinsic, to define itself in the femininity or in the masculinity, according to the characters markedly passive or clearly active that are of herself. The central location of the sex is not, this way, in the physical vehicle, but in the spiritual entity, in its complex structure. And the sexual instinct, therefore, translating love in expansion in the time, comes from the profundities, yet unapproachable to us, of the life, when groups of celestial monads gathered to-

gether magnetically to the work multi-millenary of the evolution, to the mode of nucleus and electrons in the constitution of the atoms, or of the suns and of the worlds in the macrocosmic system of Immensity.

For it, the creatures move from path to path, in the domains of multifarious experimentation, acquiring the qualities of which they need; with it, dress themselves in the physical form, in anomalous conditions, complying to the regenerative sentences in the law of cause and effect, or complying special instructions with purposes of just job. The sex is, therefore, mental in its impulses and manifestations, transcending any impositions of the form in which expresses, although we recognize that the majority of the incarnated consciences remain securely adjusted to the synergy mind-body, marching toward wider complexity of knowledge and emotion.

Evolution of Love - However, is important to recognize that the more we move away from the animality almost absolute, for the integration with the Humanity, the love takes higher dimensions, both for those who develop vertically in virtue as for those who develop horizontally in intelligence. In the first, whose feelings are elevated to the Superior Spheres, the love illuminates itself and purifies, but is still sexual instinct in the most noble aspects, connecting with the forces with which has affinity in radiant ascension to God. In the seconds, whose emotions become complicated, the love exceeds itself, transubstantiating the sexual instinct in constant requirement of immoderate satisfaction of the "I". In conformity with the Psychoanalysis, which sees in the sexual activity the demand incessant of pleasure, we agree that some, in their own sublimation, demand the pleasure of the Creation, identifying themselves with the Divine Origin of the Universe, while others fix themselves in the search of the pleasure uncontrolled and egoistic of self-adoration. The first learn to love with God. The seconds aspire to be loved at any price.

The natural energy of sex, inherent to life itself, generates magnetic charges in all beings, by the creative function of which constitutes itself, charges that are characterized with clear potentials of attraction in the psychic system of each one and that, in accumulating, invade all the sensible fields of the soul, as that to obliterate to it the other mechanisms of action, as we were in front of a plant demanding adequate control. At the level of the brutes or of those who are close to their conditions, the discharge of such energy is effected, indiscriminately, through contacts, almost always disorderly and unhappy, which provokes to them, in consequence, the exhaustion and the suffering as educative processes.

II - SUCCESSION AND IMPROVEMENT OF RACES (Items 688 to 692-a)

Article 141 - There are human races that diminish and there will come a moment when they will have disappeared of the Earth. Occurs that others took them the place, as others will take the place of the current races.

The civilization of today: the same spirits that come back in new bodies

Article 142 – The men of today are the same spirits who returned in order to improve themselves in new bodies, but who are far from the perfection. Thus the actual human race, which by her growth tends to invade the whole Earth and substitute the races that were extinguished, will also have its period of decreasing

and extinction. Other races more perfect will substitute it, descending from the current race, as the civilized men of today descend from the brutes and savages beings of the primitive times.

Origin of the bodies of the current race

Article 143 - From the point of view purely physical, the bodies of the current race come from the primitive bodies by way of reproduction: the origin of the races is lost in the night of the times, but, as all belong to the great human family, whatever the primitive trunk of each one, they could mixed up and produce new types.

Distinctive character of the primitive races

Article 144 - The character distinctive and dominant of the primitive races is the development of the brute force, to the detriment of the intellectual. Currently occurs the opposite: the man does more by intelligence than by physical force, and, however, does one hundred times more, because he put in his service the forces of Nature, which does not make the animals.

Improvement of animal and vegetal races by Science and Natural Law

Article 145 - The improvement of animal and vegetal races by Science is not contrary to natural law. Everything should be done to reach the perfection. The man himself is an instrument that God uses to achieve Their ends. Being the perfection the objective to which tends the Nature, to facilitate its conquest is to correspond to those purposes.

Personal interest and improvement of the races

Sole Paragraph - But the man is usually moved, in their efforts to the improvement of the races, just for a personal interest, which has no other objective than the increase of his well being; this diminishes his merit. However, no matter that his merit be null, since the progress be made. Competes to him to make meritorious his work, through the intention. Further, through this work he exercises and develops his intelligence and it is under this aspect that takes greater benefit.

145.1 - "Assisted Reproduction in the Light of Spiritism" - Book Durval Ciamponi, Editions FEESP/SP, first edition, March 2001:

INTRODUCTION - (Pages 17-20) – The Spiritism as a social doctrine, supported in their triple aspect - science, philosophy and religion - studies: 1 - the life and the evolution of the man formed of body and soul, while man; 2 – the life of the spirit, while Spirit, formed of spirit and perispirit, starting from the inferior kingdoms, evolving over the millenniums until to enter in the group of the men, inside which maintains his freedom of being, acting and thinking, assuming the responsibilities for their acts, by his free will, and 3 - the degree of dependence of World of the Men to the World of the Spirits and their interrelations.

For those who like a biblical citation (NG, 2:17 and 3:23) can be said that the confrontation between freedom and responsibility appears in the prohibition of eating the fruit of the tree of the knowledge, under penalty of expulsion from the garden of Eden: Adam and Eve decided to eat (free will), therefore, assumed the responsibility for the acts (divine determinism). Without any doubt, it is the law of talion. Of this trunk, cause and effect, as corollaries sprout many other natural laws fundamental for the evolution of the human soul: the law of progress and all

those others that hold the human soul in this transcendent thread - adoration, work, reproduction, conservation, destruction, society, equality, law of justice and of love - that preside her evolution in these two worlds.

Many are the principles of the Spiritism that show this evolution of the souls, since its creation simple and ignorant until the arrival to the highest levels of the Spirituality. The law of reproduction, for example, is essential to the viabilization of this evolution through the multiple reincarnations, through which the souls are going to improving and in the succession and perfecting of the races. Without it the corporeal world would perish. Studying it, Allan Kardec asked to the spiritual friends in "The Spirits' Book", question 692, if 'the improvement of the animal and vegetal breeds for the Science is contrary to natural law? It would be more in conformity with that law letting the things take its normal course'? In response he heard: "Everything should be done in order to arrive at the perfection. The man himself is an instrument of what God makes use to achieve Their ends. Being the perfection the target to which tends the Nature, to favor its conquest is to correspond to those ends'.

The response of the Spirits - "everything must be done to arrive at perfection. The man himself is an instrument of what God makes use to achieve Their ends' - given for more than 100 years before the discovery of DNA (life principle), of producing of the first *test tube baby*, of the current mechanisms of assisted reproduction (fruit of medical researches), reveals that the Spiritism, with its rational faith, walks alongside Science, like Science that also is.

In the sequence of the questions, returned Kardec: But the man is usually moved only by personal interest and has no other objective than the increase of his welfare, does this diminish his merit? The answer says: 'What does it matter that the merit be null, since the progress is made? Competes to him to make meritorious his work, through the intention. Further, through this work he exercises and develops his intelligence and it is under this aspect that takes greater benefit."

As can be seen, there is perfect syntony of the spiritist principles with the scientific works of the researches in the field of genetics or of the biology in general, not only in the improvement of plants and animals, but also the man himself, when, acting over the natural law searches its processes more complex, acts as an instrument of God, having the perfection as target.

Another essential element is the calling to the Law of Cause and Effect, when they say that 'the man is responsible for making meritorious his work, through the intention', because it is that is worth in the balance of divine justice. In many items of their responses the Spirits sustain the thesis of that God does not judge the acts or facts, but the intention. The 'intention' with which the soul practices the act is the central fulcrum that presides the judgment of the human actions to the good or to the evil. Under this aspect, the Spirits say that the man should not create obstacles to the reproduction, obstructing the march of Nature. He, by his free will 'has over all the living beings a power which he must use for good, but not to abuse: can regulate the reproduction, but must not impede it unnecessarily. The intelligent action of the man is a counterweight placed by God between the forces of Nature to restore balance to them ... (LE 693-a)'. These spiritists principles are not opposed to the scientific researches, here including the study of the genes for improvement of the living beings or the assisted reproduction. What the man should not do is to impede the reproduction without need.

See the difference in the application of 'intention': a researcher applies their knowledge in researches of new medicines to save lives; other simply to earn money; one applies its to perfect the eugenics of one species, another, to fabricate products to obstruct it, without necessity. One doctor, specialist in assisted reproduction, selects genes in order to the embryos are healthy to the delight of the parents; another, 'imagining' an army of clones and obedient soldiers to war, 'mentally and only mentally' creates them as if they were machines, without free will. A man of good will know which of them is acting correctly, when he sees the effects, but God and the Superior Spirits, who know their thoughts, easily will judge their intentions.

145.1.1 - Assisted Reproduction - (Pages 27-30):

Reproduction means repeating the production, copy, remake. The 'human reproduction' involves the conjunct of acts by which a couple, male and female, acts through the sexual act, in order to obtain a child, that is, reproducing a being like them. The reproduction is not only the fecundation, but the conjunct of all those acts realized for the generation of the new individuals until their birth. So, 'lato-sense', rarely exists a human reproduction that is not accompanied by others. Since the times of the midwives, who acted empirically, until the modern clinics of the medical obstetricians, the birth and development of a human being is assisted by others, from the knowledge of the pregnancy.

This lack of assistance or accompaniment is dramatic even today. The journal 'O Estado de Sao Paulo', of 20.09.2000, speaking of the report of ONU (United Nations Organization), wrote: "The lack of prenatal care and of assistance at parturition is the main responsible for five hundred thousand (500.000) maternal deaths registered at each year in the countries in developing." The delivery itself makes part of the natural law; these deaths, generally, are connected to other pathologies. Reveals still the ONU report that in these countries 47% of births (52.4 million per year) do not receive professional assistance and that, at each year, women make 50 millions of abortions.

On the other hand, 'strict sense', the Assisted Reproduction, properly said, technically corresponds to a form of intervention of the doctors in order to improve the capacity of the couple of generating or be capable of bringing to light a child. Wrote Dr. Marlene R. S. Nobre that the 'assisted reproduction includes all the techniques which intend to obtain a pregnancy without the occurrence of sexual relation'.

The Resolution of the Federal Council of Medicine CFM, n.1.358/92, adopted the Ethical Norms for the Utilisation of the Techniques of Assisted Reproduction, establishing medical behaviors based on general principles for the donation of gametes, cryopreservation, diagnostic and treatment of embryos and about the donation temporary of the uterus (surrogate motherhood).

The medical intervention is done in different ways: First is processed the induction to ovulation. The woman through specific hormonal medicaments produces multiple oocytes and not just one, facilitating, thus, its union with one of the millions of spermatozoa to form the embryos. Apart the simple induction to ovulation, it is like a natural reproduction by means of a sexual act.

It can also occur in artificial insemination: are previously selected the spermatozoa that are artificially placed in the vagina for fertilization. The for-

mation of the embryo does not occur by the natural process, that is, with the sexual act.

Another form of medical intervention takes place with the 'in vitro fertilization', corresponding to what is called 'test-tube baby'. The first example was of Louise Brown, in 1978, in England. In this case, after the induction to the ovulation, the oocytes are removed from the mother and placed together to the spermatozoid selected, for that process, normally, the fertilization 'in vitro'. After the formation of the embryo, this is transferred to the uterus.

Today, there are more sophisticated processes. For example: the ICSI – injection of the spermatozoid into the cytoplasm of the oocytes. In this case, are selected the best oocytes and spermatozoids: only one spermatozoid or spermatid is placed, by means of an intracytoplasmic injection, in the interior of the oocytes that can, 'in vitro', be fertilized or not. After the formation of the embryos, the best are selected and transferred directly into the uterus for there to be the procreation of the human being. From the medical point of view, as we know, only the fertilization is not sufficient for the embryo develops, it becomes necessary to implant it in the uterus, i.e., that there is adherence or nidation, usually in its posterior wall for the formation of the placenta, where the fetus will have its 'habitat' until the birth.

As examples of fertilization 'in vitro', we can have cases of oocytes and spermatozoids of the couple husband and wife, in the called homologous artificial fertilization; gametes and embryos donated by others, in the heterologous artificial fertilization; or, still, the utilization only of the nucleus of the ovule of the mother that is implanted into another, of another woman, without the nucleus, maintained so the genetic characteristics of the family.

145.1.2 - Human Genome Project - (Págs.53 / 4):

Around 1860, the Austrian Mendel, making their experiences with peas, began to decipher the code of the law of heredity; but it was only 50 years ago that it was discovered all the load genetic of the living beings that was contained in the DNA (acid desoxirubonuclêico). The DNA is a complex filament of substances that carry the mark hereditary (genes) of the individuals. The research, in the field of genetics, has expanded rapidly and today we have two great groups associated to multinational companies producers of remedies and to governments interested in public health.

These groups are: the 'Human Genome Project', directed by Francis S. Collins and the 'Celera Genomics', commanded by J. Craje Venter, seeking to decipher the genetic code and the sequence of 3.1 billion of pairs of bases of DNA. These researches should bring in the future, many other novelties for human life. The scientists predict that around 2020, the medicals could elaborate recipes taking into account the individuals genetic variations, and some years later, as Collins affirmed, we may have "genetic therapies and medicines developed genetically for most of the diseases."

From the point of view philosophical, scientific and religious, many questions can be made: 1. If the man discovered all the genetic codes and corrected all the defects, could he "create" a perfect body, without diseases? 2. In this case, from the point of view reincarnationist, what about the expiations of the Law of Cause and Effect, or karma, as the Orientals say? 3. Still in this case, from the

perspective of the unicity of existence, how to justify the creation of souls and bodies more perfects, being God and His Justice, the same as before?

The answers to the spiritists are not complicated, when they consider the law of the progress scientific and moral to the souls, associated to the progression of the worlds. There is a time for everything. When all the men of Science, of the most different areas of the knowledge, without fear of public image, will have conscience of the existence of the World of the Spirits, as something real, where live more than 20 billions of souls, only in the terrestrial globe, certainly they will fix themselves over their informations, as in the past did Allan Kardec, to ask them many other things about this infinite Universe and of the importance of the soul in its co-creation. When they will dialogue with the Spirits, certainly will know and will understand why Jesus said 'you are gods' and the meaning of their responses (LE, issue 692): 'Everything should be done to arrive at perfection. The man himself is an instrument that God uses to achieve His ends. Being the perfection the purpose to what tends the Nature, to favor its conquest is to correspond to those purposes'.

It is not utopia or fantasy or mysticism. We are at the beginning of the 'New Era of the Spirit', of assuming the conscience of the 'I - self' that transcends to the known matter, and of the encounter of the Human Science with the new reality. The customs of the face of the Earth will be changed with the science of the Spirits associated to the science of the men, bringing joy and happiness of living, without the unpleasantness of the sadness and sufferings, apparently unjustified, of a time that has passed.

145.1.3 - "The Clone has Soul" - (Pages 81-84) – As the Spiritism sees the Assisted Reproduction through the cloning? - Response: As the Science working in favor of the man.

Says the remarkable medical of Assisted Reproduction, dr. Roger Abdelmassih, in his book All for One Baby, that 'the cloning is not the only new and controversial technology on the horizon of Assisted Reproduction - many others bombastic novelties are expected, including the possibility of using the ovaries of aborted fetuses as a font of ovules'.

The dr. Roger, one of the most prominent researchers of human procreation in the world, defines the cloning as: 'name that reunites the techniques used to duplicate genes, cells, tissues, organs and living beings'. He adds that "the objective is to develop, standardly, specimens of high quality starting from one single embryo, originating from an matrix of creation of proved excellence; that is: the true cloning would be configured if the embryos produced in series could receive the same genetic code of that matrix."

According to Spiritism, what should be very clear is that the man does not create the life of the Spirit, only makes use of the living elements in order to reorganize the life of the bodies. What keeps the organized life is not the work of the researcher or of the medic, not so only the law of hereditary, but rather the Spirit or soul that commands the body, like the horseman in the cavalcade. The scientists, more particularly the ones of the genetic and, in general, the others of the assisted reproduction, know very well that hereditary anomalies generate aberrations, disturbances or abnormalities, sometimes resolved with the most simple medical treatment, but in others, because of congenital deficiencies, give origin to irreversible syndromes. The Spirits also know about this, and use them to applica-

tion of the Law of Cause and Effect to those who carry the weight of their sequels of the past.

If there is no connection of the soul to the body of the cloned embryo this will not survive, for sure. It is important to take conscience that there are two concepts of life: organic life or vegetative and life of the spirit. If there is not a connection of an intelligent principle, spiritual being, to command the material basis of the law of hereditary, the embryo degenerates from a certain point of its evolution, causing the spontaneous abortion, or will be, certainly, a dead-born fetus, say the Spirits (LE, 356-b-question), because if survived a body without a soul, this would not be a human being.

Speaking of the connecting of the soul to the body, through its spiritual body, says André Luiz (Spirit), in the book 'Evolution in Two Worlds, Chapter VI', that 'the chromosomes, structured in granules infinitesimals of nature physiophysicosomatic share of the physical body by the nucleus of the cell in which remain itself, and of the spiritual body by the cytoplasm in which they implant themselves'. This information, still debated among the students of the Spiritism, shows that the soul navigates in its canoe chromosomal, in the waters of the cellular cytoplasm, holding its bonds in the physical body and in the spiritual body.

So we can answer the question (How the Spiritism sees the Assisted Reproduction by Cloning?) in other parts:

a) The 'standardization of human bodies, through the true cloning', could only be valid in future still very distant, when the differences of bodies no longer influencing the evolutive process of the man. It would be like if we all were twins with bodies almost perfect. In that future, probably, of the worlds happy, as say the Spirits, no longer would exist the social differences of class, nation, color, religion and even of the consanguineous family, but only those which would distinguish the men by the moral and intellectual values of each one.

b) The Spiritism that teaches the evolution of the souls, since its creation simple and ignorant until arriving to the higher levels of the Superior Spirituality, in principle, sees with naturally this research and its results, since the man does not want to obtain economical profits with these results or interests of authority or power, as fruits of his vanity and of his pride.

If the man wants to venture himself to the cloning of beings produced in series, starting from the same genetic code, with malefic objectives, they surely will be frustrated, because the command, in the last analysis, of the human reproduction is not in his hands. It is not why the man "creates" a zygote that, necessarily, the Spirits will connect in it one soul; in the same way, in the cloning, the connection of the soul does not depend on the will of the men, but of the will of the Spirits. So, in this game of life, are the Spirits who hold in their hands the wildcards in order to interfere in the play, changing unwanted results: first, because their life does not depend of the hands of the men and, yes, the life of the men depend of the Spirits; second, because the progression of the worlds and of the Spirits, described in the Codification of the Spiritist Doctrine, presupposes a peaceful coexistence more and more accentuated among men to the future and, third, it is not because the men have 'created' a more perfect body that the Spirits will connect in it a more evolved soul.

145.1.4 - The Belly of Rent - (Págs.85-88) – How the Spiritism sees the assisted reproduction, in the case of belly of rent?:

The Spiritism has no objections to the substitutive maternity, that is, when a woman allows the use of his uterus in order to receive the embryo of a couple different from her, aiming at the birth of a son, impossible for her, when the donor of the ovule does not have the uterine apparatus, or has no condition to the gestation of his own son.

Jesus was born in a manger, and for us spiritists, became the most important man in the world. It does not matter much to the unborn child nor the familial cradle or the maternal uterus, because the gift of life to the Spirit overlaps the material values, when he acquires higher levels of love and wisdom. Means a lot the objectives of the reincarnation and the consciousness that has, as Spirit, of his relationship with the spiritual family. He knows that at birth will be submitted to the problems of the life of the man, and of the influence of the matter over himself. For this reason, the Spiritist Doctrine says that it is worth more to the baby, to the mother of rent and to the 'owners' of the embryo, the full consciousness' that have of the obligations assumed.

In fact, in all and any renaissance the couple adopts as son the Spirit reincarnating for exchange of experiences, reciprocal commitments, friendship, love, rescues and natural proofs of the apprenticeship. In the condition of human spirits are all 'adults', with little more or little less knowledge and moral evolution, so that in past experiences we could have been brothers, fathers, mothers or even sons of whom we now receive us, or until, never having belonged to the consanguineous family. This form, for who loves, the baby born of a belly of rent, as human spirit that he is, is not different from the one originating of a normal adoption, neither of the one born of normal delivery, because, in the last analysis, all of us 'are all adoptive sons'.

The family clans and their empires practically no longer exist in today's world, be for reasons of economic order, face the appearance of the large multinational companies; be of political order, after the French Revolution and American, putting an end to the royal dynasties. The equalization of women's rights to of the man, and his work outside of the home to sum efforts in the fight for survival, and sustenance of the multiples durable goods consumed at home today, associated to the participation of the social mothers in the childcare and of the nannies in the home of the couple, substituting biological mothers, during many hours of the day, diminished the strong ties of the traditional ancient family. Also the large percentage of couples separated by divorce, transforming the children in little count of summing up for payment of pension, determine the revision of the concepts of the ancient family.

So there cannot be difference in the creation of a son generated in a belly of rent, which only provides food for the fetus, of that son adopted by the heart, as normally speak the parents who adopt children already born. The option is individual and the Spiritism has nothing to oppose, because what matters is the dedication of the parents and the effort that the new man will do in order to evolve in the practice of the good.

The evil is not in the rent of the belly, but in the action of the pregnant woman who, if not like the baby, may create obstacles to his natural development or, wanting to take possession of him, think that she has rights to the command of

his life. More than the consanguineous family, however, is worth the spiritual family, because of the affinity and harmony among the Spirits who truly love themselves. Nothing exists by chance, all the things are subordinated to the Law of Cause and Effect. For the Spirit reincarnating is worth the proposal of what he has to do, and for the reincarnated, the results of his action. In order to achieve these objectives, if to pray and to watch over, certainly will comply good part of what was proposed for his earthly mission.

Asks anyone: Who is the mother of the child? The pregnant mother or the biological mother? Affects nothing, for those who love, know whether a son, brother or grandson came to our arms on the condition of natural, adopted or of test tube.

145.1.5 – The Eugenics and the Animic Evolution - (Pages 93-96):

The certainty of the existence of the soul, with its imperishable life, acquiring knowledge from experience to experience, through the plurality of reincarnations, day will make with that the man of science, eliminating of his Academy the preconceptions against the spiritual reality, will bend himself, as already made a lot of men, individually, on the books of the Spiritist Doctrine and its fundamental principles, in order to review his behavior scientific materialist and also to talk with the Spirits, not only through the mediumnity of the men, today, but also through the instrumental transcommunication (TCI), tomorrow, aiming scientifically to discover this wonderful phase of the life of the man-spirit. After this discovery, the dialogue of the men with the Spirits will not cease more and the integration of the two worlds will be done, inaugurating a new phase of the human life on Earth, already in the dawn of the third millennium.

The eugenics, as an improvement of the human race, it will not be, therefore, fruit of chance, as one could say based on the natural selection of the species, but the fruit of the intimate improvement of each spirit, in himself, of their scientific conquests and of the technological evolution, making possible even through the reproductive cells and of the embryos, to predict and until correct the problems of the adult. So doing, act as co-creators and auxiliaries of God, in this physical world, so that the human life reaps the fruits of the Law of Progress. This way, as says the dr. Sergio Felipe de Oliveira (Spiritist Medical Bulletin, No. 9, Item: Molecular Genetics and New Ethical Issues, ed. AMESP, 1994): ‘very good can be done in terms of prevention, improve prognostic, establishment of bases and social resources for the affected, but also, in hands little accustomed to the valorization of the life, in discriminatory hands, such advance can walk to subjective eugenics criterion, ideological and racists’.

Who studies the book of Zan Mustacchi and Sergio Perez and others teachers at the University of Sao Paulo (Genetics -Based in Evidences - Syndromes and Inheritances. Mustacchi Zan and Sergio Perez. CID Editors Ltd., 2000, 1st. Edition), certainly will value immensely the progress conquered by Science, raising the arms to God, in thanksgiving, and to them, by their scientific activity in the field of genetics, by summarize in books their works and of the researchers of the worldwide.

Who knows the errors of "digitation" of the genes in the DNA, into the natural composition of the human beings, surely will agree with the studies aiming to eliminate the structural and numerical anomalies of the chromosomes causative of the genetic syndromes, such as Rubinstein-Taybi, of Down, of Double Y,

of Triple X and many others capable of producing terrible facial and corporal dis-morphologies, besides the intellectual commitment of the unborn, as inheritances of the ascendants. Does not speak here, of course, and neither is justified under any circumstance the eugenic abortion, known in the language of those who speak, politically, in purity of race.

Eugenics, from the Greek, meaning "good generation." Write dr. Izaias Claro (Bulletin Medical-Spiritist, No. 9, Item: Right to Life: Eugenic Abortion, dr. Izaias Claro. AMESP Ed, 1994) that it is defined as 'the study of factors that, under the social control, can improve or prejudice, physically and mentally, the racial qualities of the future generations'. It is this sense that one seeks to eliminate, under the social control, the errors contained in the genes of DNA.

The Spiritism, in its triple aspect - science, philosophy and religion - is not opposed to scientific researches and application of its results in the improvement of human living conditions, even in the field of Assisted Reproduction. As a science, integrates to the laboratories and university centers, when the research is aimed at improving the lives of everyone; as philosophy, encourages the pursuit of perfection and happiness of man on Earth and, as religion, admits his participation as co-creators of the good, in order to understand and correct the apparent lapses of the natural law, whether in relation to himself, or in relation to other fields of his activity on the environment in which he lives. 'The man himself is an instrument that God uses to achieve Their ends, and is the responsibility of him to make his work meritorious, through the intention', said the Spirits (The Spirits' Book, Chapter IV, Law of Reproduction).

When the scientist counts 3.1 billion of letters of the code of life, correcting its defects in order to improve the living conditions of the man, he is not playing of God, because he is not creating the life of the spirit. Truly God uses him to act on the organization of living things, to clean the genetic chain of evils accumulated throughout the evolution of the human species (that is, those causes that generate bodily malformations and intellectual compromise), aiming to improve the bodies that will be utilized, or not, by the Spirits in the future life, according to their interests and since the experiences have a useful purpose for Humanity.

145.1.6 - What Others Spirits Said - (Pages 115-120):

In 1940, when some aspects of the assisted reproduction were the dreams of some scientists, already the Spiritist Doctrine, by Emmanuel (Spirit), in the book "The Consoler", question 1, said that the scientific collaboration is always useful to clarify the Spiritism, when coming from the enlightened conscience and sincerity of heart; however, important to consider that was the science of the world that had absolute necessity of the Spiritism, 'which divine finality is the illumination of the feelings, in the sacred improvement of the moral characteristics of the man'. In the field of Biology, Emmanuel answered some questions that we transcribe for knowledge and analysis of the friend reader.

First: "Do the Spirits cooperate in the development of the embryo of the body in which they will go to reincarnate? And, if so, do they come to operate in the complexes cellular of the physical inheritance, so that the future bodies are endowed with certain elements able to satisfy the circumstances of the proof or mission that they have to comply? (Question 29, of the book)'. **Answer:** 'In the case of evolved Spirits, possessors of own realizations, inalienable, such cooperation almost always is verified, together to the efforts of the agents of Jesus, who

operate in that sense, with views to the future of their struggles in the material environment. We must consider, however, that the rebel Spirits, or indifferent, destitute of indispensable values proper, they have to accept the deliberation of the referred agents, who choose the substances that they merit, or that are indispensable to them in the process of rescue or of evolution'.

The response refers to the natural process of reproduction, evidently, since in that time there was not reproduction 'in vitro'. We note, however, the difference of treatment inside the reincarnation, among the Spirits most evolved, with the right of choice of proofs (See LE, questions 258 to 273) and of those who have to accept the choice made by their "tutors". Nobody is born by chance. There is always a team of Spirits promoting the choice or the refusal of the embryo for this or that reincarnating, with more or less merits. Are justified, so, not only the births in healthy bodies or in those which bring with them genetic deficiencies, according to the rights of each one, for mission directives, rectifiers proofs and necessities, or rescues expiatory, but also the large quantity of abortions 'spontaneous' of embryos, not yet considered a human being. These abortions happen because for such embryos were not destined Spirits, or because one or other receded before the proof chosen (LE 345).

To the Spiritism the abortion 'provoked' is a crime, whatever the time of conception. In response to question 358, said the spiritual friends that the 'mother, or any person, will commit a crime when cut off the life of a child before birth, because this is to impede the soul of passing by the proofs of which the body should be the instrument'. When, in a normal sexual relation, occurring the formation of the embryo and the woman having no certainty if had occurred or not the connection of the soul to the body, if she provokes its expulsion, in the light of the Spiritism, the case is characterized as provoked abortion. Will be different, however, in the case of assisted reproduction, being the fertilized embryo still in the tube. In this case, according to information from the Spirits, the soul not being connected to the body, there is no reason to speak in human conception, neither in provoked abortion. There is a simple elimination or destruction of embryos, frozen or not, without any restriction ethical, from the point of view spiritist, to the behavior of their owners or of the doctors who manipulate them. Is modified, however, this certainty, after the transference of the embryo by the doctors to the maternal camera, because reappears the doubt of the connection of the soul to the embryo or not, since the first moments of the service uterine promoted by the spiritual friends.

Second: 'When the embryo is being formed, is there an interpenetration of fluids between the pregnant woman (mother) and the Entity, then connected to the fetus? Does exist verifiable consequences? (Question 32, of the book). **Answer:** This interpenetration of fluids is natural and just, resulting, not infrequently, very subtle phenomena, like the "birthmarks" that, only in the future could be understood by the science of the world, enriching the set of values of biology, in depth study of the origins'.

This interpenetration begins with the connection of the spiritual body of the reincarnating to the spiritual body of the mother. This fact was described by André Luiz (Spirit), in 'Missionaries of the Light', chapter 13, when Rachel, the mother, liberated of the body in Spirit, during asleep, receives his son, Sigismund, who connects to her by indescribable 'process of magnetic union', even before the fecundation and of the definitive connection of the soul to the embryo: 'It was

then', describes the author, 'that I saw her to press the infantile form in direction to her heart, but so strongly, so lovingly, that seemed to me a priestess of the Power of the Supreme Divinity'. As can be seen, this first connection did not occur from soul to soul, but of a spiritual body to spiritual body.

The magnetic union of the spiritual body of the reincarnating to the spiritual body of the mother occurred, in this case, because of the maternal mental action who, in Spirit, after a normal sexual relation, revealed the desire of having the son. The description of the fact, by the author, shows that this process of magnetic union occurred some minutes before fecundation, that is, of the formation of the embryo. André Luiz says that the leader of the spiritual team, after having examined the ovule and observed the masculine sexual elements, "identified the more apt, fixing in it his magnetic potential, giving me the idea that helped it to disembarass of the companions in order to be the first to penetrate the little maternal bourse. And, then, adjusted the reduced form of Sigismund, who interpenetrated himself with the perispiritic organism of Rachel, over that microscopic globe of light, impregnated of life, and I observed that this latent life began to move itself." A few hours after copulation, was completed the initial operation of the connection of the soul to the body.

The friend reader can verify that the connection of the soul of the reincarnating to the zygote (embryo) occurred in two different times: first, the connection of the spiritual body of Sigismund to the spiritual body of Rachel, by the maternal action, and second, the connection of the spiritual body of the reincarnating to the physical body (embryo), by the action of the spiritual friend. From this union the maternal body will provide all food for the embryonic body, while the soul, that is, the spirit reincarnating, through his perispirit as a model, will act as a magnet between iron filings, giving form to the future fetus. In this case, if the mother-woman, on waking, by his free will, would take, for example, the 'day after pill' to prevent the birth of the son, would be provoking an abortion, renegeing, spontaneously, a bilateral agreement formalized during the sleep state. Who studies the Spiritist Doctrine has conditions to err less.

Third: "Is the Genetics submitted to laws purely material? (Question 35 of the book)". **Answer:** The laws of Genetics are presided by numerous agents psychics that the science of the Earth is far from to formulate, within its materialistic postulates. These psychic agents, many times, are moved by the messengers of the spiritual plane, responsible of this or that mission alongside the streams of the deep source of life".

The study of these psychic agents will be of high importance to the researchers' analysis of the future medicine. Among them are placed: a) The living cells of the body, although submitted to a dense determinism of the matter in the lower levels of Nature, where predominates the forces of attraction and the instinctive life, are, in the words of André Luiz, 'intelligent principles of rudimental aspect or infinitesimal animalcules, which reveal itself domesticated and orderly in the beehive organic', compelled to the discipline by the Spirit that associates and combines them. This same author in 'Missionaries of the Light', Chapter 13, writes that 'the man of the future will understand that their cells do not represent only segments of flesh, but companions of evolution, creditors of his recognition and effective assistance'; b) The action of the perispirit that models the physical body, under the supervision of the spirit. We have to admit: if there is a soul, if there is a spiritual body that binds her to the physical body, of some sort or in

some way, this connection must proceed. Said Andre Luiz (in *Missionaries of the Light*, chapter 13) 'that the spiritual body which gives form to the cellular elements, is strongly rooted in the blood'; c) The submission of the Spirit of the principles of the Law of Cause and Effect to which gave cause, marked on the spiritual body to the necessary readjustment; d) The action of the Spirit over the matter, by himself, or through superior spiritual agents etc ...

In summary, the geneticists could conduct their numerous experiences through the selection of genes, of assisted reproduction, the production of clones or seek the eugenics (good generation) of the human race, but, if not seek the divine finality of reproduction and the lighting of the feelings in their researches, for the improvement of the moral characteristics of the man, of course, will remain on the superficialities of the human knowledge and without dialogue with the Superior Spirits.

145.2 - "Cloning in the light of the Spiritism" - Book Wladimir Lisso (FEESP), Dra. Solange Soares de Camargo (USP), Profa. Síntia Íole Nogueira (UNIFESP/EPM) and Durval Ciamponi (FEESP) - FEESP Editions, 1st. edition, April 2002:

Science and Spiritism (W. Lisso - Pp. 31-36). We want to reveal, at first, that we consider of fundamental importance the Science to the Spiritism, and the necessity of the Spiritists take knowledge of the scientific advances of the world in which we live. We are in a phase of evolution on the planet in which the Science reached a considerable progress, revealing discoveries that, in the past, were considered pure scientific fiction. In the last centuries were considered scientific revolutions, under the material aspect, the Heliocentric System of Nicolaus Copernicus, the Theory of Evolution of the Species, of Charles Darwin, the Psychoanalysis, of Sigmund Freud, the Parapsychology, of Joseph Rhine, as the daughter of the Metapsychics, of Sir William Crookes, the Genetics with the discovery of the human genome, where includes the cloning. All these revolutions or revelations associated to the scientific advances of technology, among which the means of communication, like the Internet, are intimately associated to the Spiritism, of Allan Kardec, such as a Doctrine that shows, through the mediumnity, the interaction and its effects on behavior human of men and Spirits, resulting from the concept of pre-existence and survival of the soul, as fruit of successive lives.

Subjects such as artificial intrauterine insemination, "in vitro" fertilization, "belly for rent", sex change and cloning of animals already left the field of the impossible, manifesting themselves as facts in the scientific research and in its practical application. In parallel, it develops in the Science the studies in the area of Bioethics in order to create, in the utilization of the scientific discoveries, the conscience of responsibility in relation to their social consequences. The diverse spiritualists currents are called to participate of this movement of moralization of the Science, in this greater objective which is the welfare of the human being, and adaptation of the new scientific discoveries to the greater interest of development of the Spirit. Example of the active participation of the Religion in the definition of the use of the new scientific discoveries, it is observed in the various manifestations of the Catholic Church, of the Judaism and other religious currents in relation to human cloning.

It is admitted that the 'spiritualization' of the Science is a logical consequence of the law of progress, in the same way that the Science becomes funda-

mental to the greater comprehension of God and of the Spirit. However, even for a long time, the scientists will try, in vain, to explain God and the Spirit just by the laws that governing the matter, known by them, while others will try to explain God and the Spirit only by dogmatic postures, without the necessary consideration of the discoveries of the Sciences traditional and metaphysics, and without the fundamentals of the rationalized faith. Remember Allan Kardec in the introduction to the study of the Spiritist Doctrine, in *The Spirits' Book*, the method to be followed by scientists who approach the Spiritism for its knowledge:

"The Spiritism is the result of a personal conviction that the sages may have as individuals, independent of their status of sages. Wanting, however, defer the matter to the Science it would be like to deliver to an assembly of physicists or astronomers the solution of the problem of the existence of the soul. In effect, the Spiritism is entirely based on the existence of the soul and its state after death. Well, it is supinely illogical to think that a man must be a great psychologist by the simple fact of being a great mathematician or great anatomist. The anatomist, dissecting the human body, seeks the soul, and because does not meet she with his bistoury, as if were a nerve, or because he did not see she emanates as a gas, concludes that she does not exist. This by the reason of putting himself on an exclusively material point of view. Does it follow that he is with reason, against the universal opinion? No. It is clear, therefore, that the Spiritism is not of competency of the Science".

(...) The Spiritism, being founded on the tripod - Science, Philosophy and Religion - cannot and should not omits itself in relation to all the discoveries of the traditional Science, which must be interpreted in light of the Doctrine, because they refer to fundamental aspects discussed in the Codification and its essential bases, among them, and in the case of cloning, especially, the reincarnation. (...) Spirit and matter are integrant elements of Divine creation, according to the Spiritist Doctrine. In this sense, Kardec in *The Genesis* clarifies that 'the knowledge of one cannot be complete without the knowledge of other' and more, that 'the Spiritism and the Science are completed one by the other' and, finally, that 'the study of the material laws should precede the of spirituality, because it is the matter that firstly hurts the senses'. How to leave the Science at the margin of the Spiritism without brake the progress of the Doctrine? Continues the thought of Kardec in the book *The Genesis*: 'The Spiritism, marching with the progress will never be surpassed because, if new discoveries demonstrates to be in error on a certain point, it will be modified on this point; if a new truth be revealed, it will accept it.'

We see no other way to march with the progress without knowing the progress and the new discoveries in all the segments of the human knowledge. The analysis of the scientific advances, face to the Spiritism is essential, because teaches the philosopher Lewis Mumford that the technology taught a lesson to Humanity - nothing is impossible. However, says the sociologist Michael Harrington that when exists technological advance without social advance appears, almost automatically, an increase in the human misery. The Religion is taken to participate in the moralization of the science, because - as says us Compton - there can be no conflict between religion and science: this is only a competent method to prove the truth, and the search for truth is one of the objects of the Spiritism.

In short, we must conclude that, considering our individual characteristics that lead us to a greater dedication to one of the aspects of the Doctrine in relation

to education, which, according to Kardec, is the key of the moral progress, all the three aspects of Spiritism must be an object of studies and divulgation, including as a science, in its specific object, and its relationship with the other sciences.

145.2.1-The Law of Reproduction - (W. Lisso - Pp. 37/8)

The Law of Reproduction determines the transformation of matter as fundamental to the corporeal world to subsist and, consequently, establishes one of the basis for the evolution of the spirit (questions 132 and 686 of *The Spirits' Book*). The development of genetic engineering creating transgenic plants and animals - respected the need of in parallel to maintain the reproduction through genetic recombination - finds support in the Doctrine, already anticipated in "*The Spirits' Book*", in question 692 - **Question**: "Is the improvement of animal breeds and vegetables, by Science, contrary to natural law? It would be most according with that law let the things take its course? **Answer**: Everything must be done to reach the perfection. The man himself is an instrument that God uses to achieve Their purposes. Being the perfection the target to which tends the Nature, to favor its conquest is to correspond to those purposes".

Although it is controversial matter, because of the imperfections of current technology, the manipulation, in analysis, may bring benefits to humanity by increasing the sources of food and medicines, with the consequent improvement of human conditions, with respect to nutrition and the health, bringing a gradual reduction of the current problems. In relation to the animal reproduction by cloning, the process has been used in several countries and consists in the fusion of the oocyte, of which was removed the nucleus; with a cell that starting from a manipulation technique acquires reproductive functions.

With the exception of the experiments with human cloning, the cloning of animals and their experiences can benefit the human being, not only by the learning that result for future application to the constitution of man's body, but also by the lowest cost of transgenic animals, obtained through the DNA recombinant (which provide medicinal substances to humans beings through the milk and other secretions of the organism).

145.2.2 - Human Cloning - Question of Technology and Ethics (W. Lisso, Pp. 45/46):

It should be noted that, with respect to the reproduction by cloning, the techniques disposal at this stage of scientific progress, not recommend its utilization because, among other evils, leads to the manipulation of human genetic material for purposes of experiment unethical, because the human being should be the purpose for which is intended the scientific research and not the mean of what we use to new discoveries. In the U.S.A., an express prohibition of Congress North American makes impossible the experiences and attempts of the cloning of human beings. France and Germany asked to the ONU, universal convention for the prohibition of the human cloning. Among the religious segments that were manifested contrary to human cloning, the most relevant is the Catholicism, which, among other arguments, characterizes as abortion, when there is the death of the embryo or of the fetus after the conception; condemns the destruction of embryos by the initiative of the man or in scientific researches. Protestants, Jews and Muslims expressed themselves in the same orientation contrary to human cloning using similar reasons.

Recent Congress proposed by the Italian gynecologist Severino Antinori, favorable to human cloning for reproduction of sons to homosexuals, older people and singles, suffered boycotts by part of the scientists, around the world, contrary to the human cloning. (In the United Kingdom, in December 2000, it was authorized the cloning of human embryos for therapeutic purposes. In France, the excess of fertilization “in vitro” may have the same destination. There is no purpose of reproducing of human beings, but yes, cells for therapeutic purposes, although, in the case, also the subject involves controversy, because already there is the formation of embryos - p.43).

In response to statistics showing deformities in 90% of cloned animals, Antinori alleges that defective babies are part of the experiences, since that as well as in the life, in the science, nothing is perfect. The paranoid is manifested in the economic interest and personal promotion, ignoring the harmful effects of premature experiences to the human being. The current technology can implicate in the existence, for every three babies born healthy, of two hundred monstrous fetuses, as well as of death in the belly or after birth. Other implications, such as premature old age of the clones and the diseases resulting, are expected at this stage of the researches. Illustrates, in this field, the imperfection of the technology.

Obviously, considering the technological imperfection and the little knowledge of the man and their aspects of morality, doctrinally to the Spiritism, in the moment, it is unviable the practice of human cloning. Lot are the risks to the rights of the unborn child, to attend the narcissistic delirium of pride and vanity of some human beings, principally, in a world in which orphans exist in large number and the adoption is an alternative legal and morally valid.

145.2.3 – ‘Stillborn babies’ - (W. Lisso - Pp. 47-52). Question: “When examining the situation of ‘stillborn babies’, can we admit to the light of Spiritism, that in some cases there is not one spirit linked to the developing fetus”?

(...) Let us see the question in The Spirits’ Book (questions 136-a and 136-b): **136-a. Can the body exist without the soul?** – Yes; but however, since the body stops living, the soul leaves it. Before birth, there is no decisive union between soul and body, while, after the establishment of this union, the death of the body disrupts the bonds that unite the soul to the body, and the soul leaves it. The organic life can animate a body without a soul, but the soul cannot inhabit a body without organic life. **136-b. What would be our body, if it had not a soul?** - A mass of flesh without intelligence; anything you want, less a man.

Clear the conclusion of Kardec: can exist organic life without spirit. The studies developed in the process of physical death and disincarnation come corroborate the initial conclusion set out above. The Spirits’ Book clarifies (**question 156): Can the definitive separation between soul and body occur before the complete cessation of organic life?** - In agony, sometimes, the soul has already left the body, which has nothing more than organic life. The man has no more conscience of himself, and, in spite, he still retains a breath of life. The body is maintained while the heart makes circulate in it the blood through the veins, and to this does not need of the soul.

Similarly, in The Heaven and The Hell, Part II, Chapter I, Allan Kardec, in the 'The Transition', referring to the subject Physical Death/Disincarnation, says in Item 5: 'Let's put first, in principle, the following four cases, which we can face as

the extremes situations, among which exist an infinity of variations: 1.) If in the moment of the extinction of the organic life the detachment of the perispirit has already been completed, the soul will feel absolutely nothing."

Admitting the possibility of organic life in man without the Spirit, is eliminated an argument, that one would have, contrary to the existence of the fetus with no connection to the Spirit reincarnating. Let us analyze the following questions of *The Spirits' Book*: **Question 356: - Is there stillborn children who were not destined to the incarnation of a Spirit?** - Yes, there are those who never had a Spirit destined to their bodies; nothing was to be fulfilled in them. It is only by the parents that this child is born. **Question 356-a: - A being of this nature can get to the normal time of birth?** - Yes, sometimes, but then does not live.

Kardec clearly admits the existence of the fetal formation without the presence of the reincarnating Entity. In this case, how is realized the agglutination of the molecules to the organization of the matter, since there is no the agent director (the Spirit) and organizer of the physical body? André Luiz tells us that the 'phenomenon obeys the maternal molds mental'. He observes in *Evolution in Two Worlds*, Chapter XIII, when he speaks of pregnancy frustrated, that 'in all cases that there is the fetal formation, without the presence of reincarnating entity, the phenomenon obeys the maternal molds mental. Among the occurrences of this species there are, for example, those in which the woman, on probation of readjustment of the center genésic, habitually nourishes the ardent desire of being mother, impregnating the reproductive cells with a high percentage of magnetic attraction, by which can form, with the help of the spermatic cell, an embryo frustrated that develops itself, although uselessly, in the proportion of the intensity of maternal thinking, which operates, through successive impacts, conditioning the cells of the reproductive system, which responds to the appeals of the cells according to the principles of automatism and reflection. In contrary, there is, for example, cases in which the woman, by deliberate refusal to pregnancy of which finds herself possessed, expels the reincarnating entity in the first weeks of gestation, disarticulating the cellular processes of the fetal constitution and acquiring, by such attitude, constraining debt before the Destiny'.

It concludes by the possibility of organic life in the case of stillbirths with no connection to the Entity reincarnating. So, there may be organic life in the form hominal without the presence and connection of the Spirit. Are situated in this case: 1) The disincarnation before the cessation of organic life. 2) The situation of stillbirths in the circumstances studied. In both cases, the organic life is of short duration, transitory, and that: a) in the disincarnation before the physical death, the biological body has already fulfilled its function; b) in the situation of the stillbirths, the organic body is connected to probations or expiations of the parents, and does not have as function the incarnation of Spirit.

It should be noted that there may be stillbirths in the process of connection with the Spirit, with the purpose of accommodation and adaptation of the Entity, which serves as preparation for future reincarnation. In this sense is the answer to question 355 of *The Spirits' Book*: **Is there, as indicated by the Science, children from the womb of the mother who have no possibility to live? And to what end does this happen?** Answer: **This happens frequently, and God permits it as proof, be for the fathers, be for the Spirit destined to incarnate.**

As regards to the formation of embryos in the laboratory, or the Therapeutic Cloning, or even in Parthenogenesis, when the ovule stimulated starts the process of cellular division without being fecundated, we have to consider that the Technology does not seek the reproduction of living beings but, simply, the formation of organic life for the utilization of stem-cells for therapeutic purposes. In the process, does not manifest the phase pre-incarnational, when the Spirit reincarnating already connects himself before the conception, through the fluidic relation, to those in relation to which exist compromises of connections in the matter, according to the necessity of proofs and expiations.

On the other hand, there is no the impregnation of the cells based on the maternal mental molds, considering that the matter is organized in the laboratory and not in the uterus of the woman. In this case, it is understood that the cellular division follows the biological laws, from the point of view of the scientists incarnated, or are being submitted to eventual influences of the Spiritual Entities that are always present in the research laboratories, that seeks the discoveries to the creation of the wellbeing and happiness for the planet.

Should be noted an important fact, from the point of view spiritist, which works with the duality matter and spirit: are distinct the concepts of organic life and being alive. Not always the organic matter, that is, the living matter, is a living being, but the living being is always formed of living matter. Within this optic, exists the theory that admits the existence of a spiritual principle in evolution in the cells. According to it, this principle would be participating in the process of cell division in the laboratory. This theory is defended by Andre Luiz, Spirit, in his book *Evolution in Two Worlds*, Chapter V, where considers ‘... the cells as intelligent principles of rudimentary aspect, at the service of the intelligent principle in stage most noble in the superior animals and in the human creatures...’ It is observed, from this point of view, that continues existing the organizer principle of the matter, although rudimentary, but not of the Spirit reincarnating in the highest stage of human creatures.

145.2.4 - At the moment, the Human Cloning should not be practiced - Pp. 53/54:

It is very important to discuss this theme in the spiritist middle, so that the spiritists position themselves before the human cloning, the same way that have been doing the others spiritualists currents, since that the approximation - science and religion - is logical and inevitable consequence of our spiritual evolution. At the moment, although the Doctrine defends the principle of the infinite progression of the soul, under the ethical point of view of the human behavior and by the reasons exposed, the human cloning should not be practiced, following, including, the directives adopted by the great nations of the world and by all other religions.

However, the human cloning cannot be avoided forever. Its development, in addition of the scientific researches in the laboratory, will depend on the moral evolution of the man and of new scientific discoveries and technologies that eliminate the current problems presented. It is known that the Science is unethical, but the Ethics does not stop of being a brake on the behavior of the scientists. Registers the bulletin *Medicine and Spirituality*, informative of Spiritist Medical Association of Brazil, n.1, June 2001, that ‘large part of the scientific community has positioned itself against’ (the cloning of human beings), ‘since the technique is still incipient’. And that, in addition to Dolly, ‘other cloned animals, since 1997,

have been born with cardiac anomalies, problems of pulmonary immaturity, low immunity etc.. when are not monstrous fetuses that die in the various stages of gestation. The females who host them suffer and many die from unusual diseases. The medic, dr. Marlene Rossi Severino Nobre, in an article published about the subject, said: 'So let us pray to the divine goodness, that human cloning arrives when the responses will be sufficiently illuminated by the practice of the Gospel of the Christ also in the laboratories and fields of work of the Science'

145.3 - "Cloning" - "Transgenic" - the newspaper Folha de S. Paulo, Leaf-Science:

Creator of Dolly asks to clone embryo (Folha Science, 29 September 2004, pg. A12) - The creator of the sheep Dolly, the first clone of adult animal, asked yesterday a license to study how the nervous cells go crazy and cause the disease of the motor neuron - an incurable degenerative disease, whose patient more illustrious is the British physicist Stephen Hawking. Ian Wilmut, who led the group of scientists who created Dolly at Roslin Institute, Scotland, in 1996, said that he has planned to clone embryos using adult cells of patients with that disease, which causes degeneration of muscles. He wants to get trunk-cells, induce them to differentiate into neurons and, then, to compare its development with that of the cells derived from healthy embryos. This type of study, known as therapeutic cloning, faces opposition from anti-abortion groups, because it involves the creation of embryos for later destruction - it is necessary that the embryo be destroyed to obtain the stem (trunk) cells. "We believe it will produce entirely new opportunity for the study of motor neuron disease", Wilmut said yesterday, during an interview. If the request will be approved by the Authority of the Human Fertilization and Embryology, an agency that regulates this type of research in the United Kingdom, will be the second license of the genre granted in the country. The first was given last month, to the University of Newcastle, for the cloning of human embryos with the objective of developing therapies for diabetes and Parkinson's disease.

The embryos produced by means of the nuclear transference - a technique that the own Wilmut used in the case of Dolly - could develop until the sixth day, when they reach the state known as a blastocyst. It is in this phase that the embryonic stem-cells are extracted. The British law allows that this happens since 2001, but prohibits that cloned embryos are developed beyond this stage and are implanted for reproduction. Wilmut does not want to develop implants of stem-cells in order to recover patients. The purpose of this research is to understand the genetic and cellular mechanism behind the disease - which is difficult, because the nerves are inaccessible in the brain of the patients. "Today, all that we have is tissue of dead patients. We need ways of studying the motor neurons [those that carry information from the brain to the muscles] during the disease process", said Brian Dickie, of the British Association of Motor Neurone Disease. The disease is, in truth, a conjunct of diseases of gravity varied that lead to the loss of the muscle function. About 350.000 people are affected every year, and one hundred thousand die - the majority in the first five years after the beginning of the symptoms. Ten percent of them, like Hawking, survive for one decade or more.

Embrapa now announces the daughter of a clone (Folha Science, 5 October 2004, pg. A11) - Embrapa (Brazilian Agricultural Research Corporation) announced yesterday the birth of the heifer Gloria, daughter of the first clone bovine in Latin America "Victory of Embrapa". The little heifer was delivered natu-

rally on September 19, in Brasilia. According to Rodolfo Rumpf, coordinator of the researches of animal reproduction of Embrapa Genetic Resources and Biotechnology, the birth proves that the clone developed by the organ is perfect in terms of reproduction. "Victoria is fertile, sexually normal and has maternal instincts." Embrapa took two weeks to announce the birth, as a matter of "caution." The scientists wanted to evaluate the mother and daughter to see if the relationship of the two was the same of the traditional animals and if the development of the little heifer was normal, "said Rumpf. The entire process of conception was a "diary laboratory", according to Rumpf. Victoria, now with three years and seven months, presented period of fertility, passed through the mounts - in which the crossing process is made with a bull - but did not stay pregnant. The solution was to inseminate it artificially. Victoria, cloned from a cell of an embryo of five days, is the fruit of a project developed since 1984. Because to originate from an embryo, it is different from the famous sheep Dolly, which was cloned from a cell extracted from an adult organism – process generally much more complicated.

Besides Victoria, Embrapa has a second clone, Lenda, born last year. The Agency tried to create a clone of a clone, which came to be born, but did not have long life. In May this year, Victoriousa, clone of Victoria, died shortly before completing four months. To Embrapa, besides the scientific importance of the cloning, the method is a way to regenerate the genetic material in extinction and reproduction of individuals exponents, with high genetic value. Therefore the choice of the bovine race. The next step, according to José Manuel Dias Cabral, chief of the Embrapa Genetic Resources and Biotechnology, is to create herds of cloned bovines, for field testing. Besides the work with clones, Embrapa follows the researches with transgenic animals (in which stretches of DNA containing genes from one organism are inserted into another). In 2003, the Agency got that a transgenic calf survived until the eighth month of gestation. The next bovines genetically modified must be born in 2006.

Senate approves authorization for transgenics - (Folha de S. Paulo, 7 October/2004, pg. B1) - Soya transgenic – It is authorized the planting of genetically modified soya in the crop 2004/2005. The grains harvested in this crop may not be sold as seed. Competes to CTNBio (National Technical Commission on Biosafety), by simple majority, to decide on the research, production, cultivation, commercialization and transport of genetically modified organisms, requiring or not the study of environmental impact(...). It will be possible resource of the decision to the National Biosafety Council within 30 days. The Council has until 45 days to decide whether or not accepts the resource. After the time limit, the silence will mean approval to the decision of CTNBio. In order to have value, the rules must pass by new voting in the Chamber before going to presidential sanction. What is a genetically modified organism? A product whose genetic code is altered through manipulations to give it new characteristics ... In a plant, for example, it is possible to make changes so that it will be resistant to one type of insect or to a herbicide, as in the case of the soya planted in Brazil. **'In Favor'**: ... increases the productivity, reduces the costs of production by using less herbicides, makes the foods less subject to application of pesticides, which would make them more healthful. **'Against'** ... The transgenic researches are still relatively new for evaluating whether or not these products affect the health and the ambient; there is no definitive proof of the increase in productivity; there is the risk of

no more having the species "pure", without mixing with the genetically modified grains; there are markets that prefer non-genetically modified soya.

145.4 - Article about therapeutic cloning generates doubts - (Folha de S. Paulo, 7 October/2004, pg. B3)

For over an hour stayed the confusion in the air: had the senators liberated or not the cloning of embryos for therapeutic purposes? No - it was the conclusion to which arrived after the divergences among senators The more recent version of the biosafety law, which goes to the Chamber, authorizes the use of human embryos produced by 'in vitro fertilization' in research, since they have been discarded or are frozen for at least three years. It is also required the consent of the fathers. The embryos will be used in the production of 'stem-cells', which can be transformed in various types of human tissue. The authorization is limited to purposes of research and therapy of degenerative diseases, according to the agreement negotiated in the Senate. The rule ensures the use of about 30 thousands embryos at the disposal. The therapeutic cloning would allow the multiplication of embryos, but it finished being considered as a crime, subject to penalty of until to five years of reclusion, and mulct. "It's just the beginning," celebrated Andrea Bezerra de Albuquerque, president of Movitae (Movement in Favor of Life), certain that the project still will face considerable opposition in the Chamber, where the use of embryos came to be prohibited at the beginning of the year. "It's a problem between faith and science", said the government leader in the Senate, Mercadante (PT-SP), reaffirming the government's support to the proposal. Although the project of law clearly prohibits the human cloning for reproductive purposes, or any kind of genetic manipulation of embryos, it still will face opposition from sectors of the Catholic Church ...

145.5 - Frozen Embryo 'no more', says geneticist - (Folha Science, 8 October 2004, pg. A16)

... According to scientist from USP, the country does not dominate the therapeutic cloning and the Senate's veto does not prejudice the research ... Although does not authorize the use of techniques of cloning of embryo, in order to obtain stem cells, the project of the Biosafety Law approved, the day before yesterday, in the Senate, should not disturb the Brazilian scientists in a first moment. It is what says Mayana Zatz, a geneticist at USP, who participated in the process of elaboration of the final text, together to the legislators. "This technique, which involves transference of nucleus, is very complex. Today, there is no group in Brazil that can say, in case of having permission to go ahead, 'I'm ready' affirms. "In the case of lines obtained from frozen embryos, we can start now". Therefore, says Zatz that is satisfied with the text, which now depends on the approval of the Chamber and of the presidential sanction to become law. In the final redaction, is authorized the use in research of frozen embryos at fertility clinics that are there for at least three years, if the fathers will agree. There are about 30 thousands embryos in this situation in the country, which would be discarded in another way.

The researchers' idea is to extract from them stem-cells, which have the potential to become any type of cell, since neurons to cardiac muscle. The purpose is, in long-term, to create treatments to diseases today incurable, like Parkinson's disease and diabetes. With the frozen embryos, it will be possible to continue the research, but some scientists argue that to combine these studies with the techniques of cloning is fundamental, because it allows the creation of tissues with the

same genetic characteristics of a particular individual (which would avoid rejection in the case of a transplant) and also allows the study of certain genetic diseases in cultures of cells in laboratory. The scientists call this of therapeutic cloning, a procedure that involves the creation of an embryo especially for research and that the new Biosafety Law does not permit. It is important not to confuse it with reproductive cloning - the creation of a person from the DNA of another - which has opposition unisonous of scientists and religious. Not everyone in the scientific community are 100% satisfied with the solution to which arrived the legislators. "Of course, it's better to study the frozen embryos than not studying anything", says Lygia da Veiga Pereira, a geneticist colleague of Zatz at USP. "But if we can not do nuclear transference, we will only obtain lines of stem-cells such as those that already exist in the USA. Like the four that recently we imported from there to our laboratory". According to Pereira, the scientists will continue fighting for the future liberation of the researches with stem-cells from cloned embryos. And with that, Zatz agrees. "What was agreed with the Senate", she says, "is that the text would pass so, without the therapeutic cloning, and that, after, would be to discuss another law, in order to treat specifically about that theme".

III - OBSTACLES TO THE REPRODUCTION AND THE NATURAL LAW (Items 693 and 694):

Article 146 - All that impedes the march of the Nature is contrary to the general law; so, the laws and the human customs that seeks or have by effect to create barriers to the reproduction are contrary to the natural law.

Obstacles abusive to the reproduction of animals and plants

Article 147 - God gave to the man, over every living beings, a power that he should use for the good, but not to abuse. He may regulates the reproduction according to the needs (prejudice to the other species), but should not impede it unnecessarily. The intelligent action of the man is a counterweight put by God between the forces of the Nature in order to reestablish the equilibrium to them, and this also distinguishes him from the animals, because he does it with knowledge of cause. The animals contributing, in turn, for this equilibrium, because the instinct of conservation that was given to them makes that, in order to provide their self-conservation, they detain the excessive development and, perhaps, dangerous, of the species animal and vegetal of which they feed.

Obstacles to the human reproduction and the sensuality

Article 148 – The uses that have the men to detain their own reproduction with views of the satisfaction of the sensuality, prove the predominance of the body over the soul and how much the man is immersed in the matter.

148.1 - "The Law of Reproduction" - Explanation of Rodolfo Calligaris in the cited book "The Moral Laws", pp. 70-73:

The biblical ordination - "Increase and multiply" - has not been, until today, well understood by all. Those who adhere to the letter of the Scriptures, without penetrating its spirit, see in those words a divine law, establishing that the reproduction of the species, including the humans, should be free and unlimited, and that obstacle it would be a grave sin. Undoubtedly, the reproduction of living things is law of the Nature, and fills a necessity in the mechanism of the Evolution; that does not mean, however, be prohibited to the man to adopt certain measures to regulate the reproduction. Everything depends on the purpose that has

in view. Given, for example, that the excessive development of certain plants or animals proves to be harmful and dangerous, one may perfectly preventing them from reproduction, because “the intelligent action of the man is a counterweight that God has disposed to restore the equilibrium between the forces of the Nature”, such is the teaching that comes to us through Kardec.

148.2 - "Natality Control" - Explanation of Celso Martins and the Spirit Joanna de Angelis in the book "Sex & Love In Our Lives", Editora EME, Capivari-SP, 7th. edition, 1993, pp. 107-109:

The subject is polemical, however, cannot be imposed by government authorities to the society as a solution of economic problems. At his time, the English economist Malthus said that the overpopulation of the globe inevitably would take the Humanity to a generalized misery, by lack of food for everyone, because did not take into consideration the extraordinary technological advance of the coming centuries. Thus, the theme must be examined in the home, in a fraternal conversation between husband and wife. The human being is not just animal entirely dominated by the tyranny of the instinct. Above this biological impulse, the human being has a free will which is able to impose to the referred instinctive desires of the libido, the dictates of the reason and of the moral. To formulate the problem under the condition that the sexual appetite should ever be satisfied without control is to abdicate of the own human dignity.

On the other hand, many, in fact, care with the balance between the population growth and the offering of better conditions of life. Occurs, however, that the latent causes of the present social inequalities, lie in the selfishness of the nations and from the richest classes and less fecund, towards the poorest and most prolific. Are rooted in the anxiety to take advantage, of ever enjoying astronomical profits over the misery of many others. From another part, it must be recognized that there is much indifference, too much accommodation, too lazy. On both sides we perceive effortlessly total non-observance to the laws of God.

The goods of the Earth can and should even be shared with the guests at the banquet of life, as already said Pope Paul VI in his encyclical *Populorum Progressio*. Urges the moral education of the characters so that, as already advocated Kardec in *Posthumous Works*, an aristocracy intellect-moral conducts the peoples in a climate of harmony and legitimate scientific-technical cooperation, for the improvement of the living conditions of all peoples of the Earth.

By opportune, I transcribe "verbatim" a page of the Spirit Joanna de Angelis, by the mediumnity of Divaldo P. Franco, about the limitation of sons. Here it is:

"The problem of family planning, before major cogitations, requires of the spouses most profound analysis and reflections. By the simplistic form as some present it, the disordered utilization of contraceptives methods, interferes negatively in the moral economy of the family itself. In the present situation, the parents endowed with economic resources, less procreate, by considering the money that they possess, while the destitute of possession increase the offspring, making much more complex and difficult the factors of the social mechanism.

The sons are programmed in the extra-physical sphere of life, having in view the injunctions credit-debit, resulting of the past reincarnations. Normally, before the dive in the carnal body, the Spirit reincarnating establishes interchange

with the future genitors, from whose concourse needs to the program to undertake. The children arrived not in the normal way, however, will reach the house of the denied feelings, using the subtle resources of the Life, that approximate the similar by the Love or by the rebelliousness, when separated, for just reparations.

They will come to others homes, but from there will go out attracted by the propellants needs, to the encounter of the family to which they belong, not always involved in relevant objectives. Someone who comes to you, disturbing the peace ... Another person who steals your belongings and quiet ... The being who will overload you of troubles ... One who from outside disharmonize your family ... The vagabond who invades your home ... The vicious who corrupts whom is your dear ... The perversive who reaches from far and makes unhappy the son or the daughter to whom you love ... All of them are linked to you. It would have been better if they had reborn under your roof, and the circumstances would impede bigger tragedies.

Before to adhere to the reigning enthusiasm for the family limitation, shares with the spouse your preoccupations, discusses the problem in the light of the reincarnation. Avoid engaging in fashion, just because the general opinions are favorable to the measure. Being possible, welcomes them in the best way, because, as you receive them, will be generous friends or rude adversaries of whom you will not be free easily.

Do not do simply considering the economic factors, of the overpopulation... The Lord has resources unimaginable ... Trust to Him your difficulties and give yourself consciously, devotedly. Whatever option you choose - have more or fewer children - those who are on the agenda of your needs, will arrive to you, today or later."

148.3 - "Natality Control" - dictated by the Spirit Andre Luiz in the book "Action and Reaction", psychography of Francisco C. Xavier, pp. 210/211:

(...) "How to interpret the attitude of the couples who avoid the sons, couples dignified and respectable, from all points of view, who systematize the use of contraceptives?" - If they do not degenerate into delinquency of abortion, in most of the times are workers unprepared who prefer to save the transpiration, in the hunger for immediatist comfort. Unfortunately for them, however, only postpone sublime realizations, to which will inevitably come back, because there are tasks and struggles in family that represent the inevitable price of our regeneration. Enjoy the existence, seeking uselessly deceive themselves; however, the time waits for them, inexorable, giving them to know that redemption requests us maximum effort. Refusing the reception to new little children, almost always programmed for them before the reincarnation, involve themselves in futilities and preconceptions of the experiences of sublevel, in order to wake up, beyond the grave, feeling cold in the heart ...

148.4 - "The Pill" - Explanation of Marlene R. S. Noble, in his book "The Woman In Spiritist Dimension", Edit. Dicesp, Santos, 6th. edition, 1985, co-authored with Jaci Regis and Nancy P. Girolamo, pp. 70-72:

The contraceptive pills or anovulatory, have brought more effervescence in the social field, because the synthesis of female sex hormones in the laboratory, was one of the decisive elements for the emancipation of the modern woman. In

particular the synthesis of progesterone cheapening the product and enabling its world consumption, allowed, for the first time in history, the feminine liberation, from the sexual point of view. Before, it was the constant fear of getting pregnant and, for this, the impossibility of sharing with the companion, of the same pleasure in love relations; the constant care for offspring, generating imbalances in the couple relationship. Do not go a long time the era in which our grandmothers, our aunts and mothers were educated for supporting the sexual act as obligation. This repressive climate, typical of the patriarchate, found strong base in figures like Saint Thomas Aquinas, who considered the sex as sinful, even in the marriage.

André Luiz says that the sexual union "represents the sublime exchange of perispiritual energies, symbolizing divine food for the intelligence and the heart, creative force not only of carnal sons, but also of works and generous realizations of the soul to eternal life." If we compare with "The Spirits' Book", we conclude that these teachings exhort a permanent understanding between man and woman in their relationship, including the sexual. Without forgetting that "the sex in human existence, can be an instrument of love, without that the love be the sex."

Is there a Spiritist position about the use of the 'pill' as a means contraceptive?

The questions 693 and 693-a of "The Spirits' Book" raises the problem of the obstacles to the reproduction, emphasizing that the man himself "can regulate the reproduction, according to the needs", in referring to the problem of the proliferation of the species in the planet.

It is for each one to discern what fits him better, because the Spiritist Doctrine clarifies and liberates the individual, providing him options according to the degree of responsibility already achieved. During this period of transition, when the rights always denied to women are on the agenda for review; when the extreme sexual freedom emerges as a reaction to the long phase repressive in which was incarcerated, would not represent the pill a means of transitional accommodation? Taking or not taking the pill, that is the question! We understand that the planning or not of the family is of exclusive 'responsibility of the couple'. If they decide for the control of the offspring, the supervision of the contraceptive method should be of medical competence. One should not ignore that the 'pill' introduces in the organism a climate of pseudo-pregnancy. Evidently, there is an overload of hormones that have a physiology well defined in the organic economy and, therefore, there are cases of total contraindication to its use, for a determined number of women. The masculine 'pill' is still at an experimental stage, but without doubt, the man will, soon, also may share this responsibility with the woman.

Kardec says: "The disorder and the improvidence are two wounds that only one education well understood can cure. In this is the starting point, the real element of welfare, the guarantee of safety for all." Really, the couple mature for the spiritual realities will prevent the improvidence and the domestic disorder, offering, based on the renunciation and self-effort, the best conditions of safety for the sons - Spirits who God situated under their care, to receive affection and instruction, aimed at improving spiritual. We believe that the main obstacle to the planning be done, in molds genuinely Christians, is in the fact that it is very difficult to the human being to establish the limits between the necessary and the superfluous, between the selfishness and the charity.

How many children should we have? To how many spirits we should give the opportunity for the rebirth? In this case, the prayer and the sincere disposition in order to do the right thing, are very important elements for the fulfillment of the family responsibilities. If the couple decides to let the Nature establish the number of children that they should have, is because, certainly, is ready to face the struggles material and moral, to ensure, to the numerous sons, the indispensable security to their development.

148.5 - "Abortion" - Explanation of the Spirit Emmanuel in the book already cited "Life and Sex", pp. 73-76:

"Constitutes a crime the provocation of the abortion in any period of gestation? - Answer: There is a crime whenever transgress the law of God. A mother, or whoever, will commit a crime whenever taking the life of a child before his birth, because impedes a soul to pass by the proofs that would be an instrument the body that was forming". Item 358, of The Spirits' Book.

We speak, of course, about relations: international, social, public and commercial, clearing the obligations which they involve; however, too frequently we marginalize the sexual relations - those in which are based almost all the structures of community action. It is forgotten, habitually, that the man and woman, as a rule, experience instinctive horror of the solitude and that, for this reason, the sexual communion claims for safety and durability in order to show itself based on the necessary guarantees. Impracticable, undoubtedly, to impose the continuity of the connection between two creatures, at the price of violence; however, in the face of the contretemps and contingencies for which the car of the spousal union must pass through the roads of the world, the laws of life, very wisely, establish in the sons the links of communion between the spouses, attributing to them the function of fixators of the family organization; with their collaboration, the duties of the companion and of the partner, in the field of reciprocal assistance, are revealed more clearly visible, and the home rises up as school of improvement and evolution, advancing to the acquisition of broader values of the Spirit, in the Greater World.

Of all the social institutions on Earth, the family is the most important from the point of view of the moral foundations that govern the life. It is by the conjunction sexual between man and woman that the Humanity perpetuates on the planet; because of this, between parents and children reside the mechanisms of the human survival, about the physical form, in the face of the orb. Easy to understand that is just so that we, the eternal Spirits, taking into account the impositions of progress, we take turns in the arena of the world, sometimes assuming the position of parents, sometimes performing the function of children, learning, gradually, in the writing-desk of the carnal body, the profound lessons of love – of the love that will elevate us, one day, definitively, from the Earth to Heavens.

With similar notes, we want only to emphasize the calamitous expression of the criminal abortion, practiced exclusively by the escape to the duty. Habitually - not always - are ourselves who plan the family formation, before terrestrial rebirth, with the support and supervision of instructors benefactors, to the manner of the house that we raise in the world, with the support of distinct architects and technicians. We commonly call to us antique companions of unhappy adventures, programming to them the return to a life in common, promising them help and opportunity, in which they can to rebuild the hope of elevation and rescue, melio-

ration and improvement. We create projects, elaborate suggestions, articulate providences, manifest respectable votes, uniting ourselves with them in salutary compromises that, if observed, will result into substantial blessings for the entire group of hearts linked to our existence. If, however, when installed on Earth, anesthetize the conscience, expelling them from our company, under the pretext of protecting our own comfort, we cannot predict their negative reactions and, then, many of the associates of our mistakes of other times, yesterday converted, in the Spiritual Plane, in potential friends, at the expense of our promises of comprehension and of assistance, become today - and this occurs repeatedly, in all the communities of the Earth - repressed enemies who are linked in our intimate life with such an expression of disenchanted and bitterness that, rigorously, infuse us more suffering and affliction than if were with us in full physical experience, in the condition of sons-problems, imposing us work and disquietude.

We admit be sufficient brief meditation, around the criminal abortion, to recognize in it one of the major suppliers of diseases of obscure etiology, and of the obsessions cataloged in the pathology of the mind, occupying vast departments of hospitals and prisons.

148.6 - "Provoked Abortion" - dictated by the Spirit Andre Luiz in the book "Action and Reaction," psychography of Francisco C. Xavier, pp. 210/211

(...) - And the provoked abortion, Assistant? - Hilary asked, extremely interested. - Given the circumspection with which your words take the subject, it is presumed it is serious misconduct...

- Serious misconduct?! It will be better to say hurtful crime. Extracting a child to the maternal breast is infanticide confess. The woman who promotes it, or takes part in similar criminal act, is constrained, by irrevocable laws, to suffer depressing alterations in the genesic center of her soul, predisposing herself generally to painful diseases, namely metritis, vaginismus, the metralgia, the uterine infarct, the cancerous tumorations, these flagella with which, much times, disincarnates, coming in the Beyond to respond, before the Divine Justice, by the crime committed. It is, then, that she recognizes herself revived, but sick and unhappy, because, by the incessant mental recapitulation of the abominable act, through the remorse, will retain, for long time, the degenerescence of the genitals forces.

- And how she will recover from the lamentable accidents of this order?

The Assistant thought for quick moments and added:

- Just imagine you the matrix mutilated or deformed, on the table of the ceramics. Certainly the potter will not use it for modeling noble vase, but will utilize its concourse for experiments of the second and third class ... The woman who voluntarily corrupted her center genesic, will receive in the future souls who vitiated the form which is peculiar to themselves, and will be a mother of criminals and suicides in the field of reincarnation, regenerating the subtle energies of the perispirit, through the ennobling sacrifice with which she will devote herself to the children tortured and unhappy of her flesh, learning to pray, to serve nobly and to mentalize the pure and healthy maternity, that sure will reconquer to the price of suffering and just labor ...

IV - MARRIAGE AND CELIBATE AND NATURAL LAW - (Items 695 to 699)

Article 149 – The marriage, that is, the permanent union of two beings is not contrary to the law of Nature, is a progress in the march of the Humanity.

Abolition of Marriage

Article 150 - The effect of the abolition of the marriage over the human society would be the return to the life of the animals.

150.1 - "Abolition of the Marriage - return to the infancy of the Humanity" - Commentary by Kardec in section 696:

The free and fortuitous union of the sexes belongs to the state of nature. The marriage is one of the first acts of progress in human societies, because it establishes the fraternal solidarity and is located among all peoples, although in various conditions. The abolition of marriage would be, therefore, the return to the infancy of Humanity and would put the man down even from some animals, that give him the example of the unions constants.

150.2 - "Marriage" - Explanation about the question 695 of "The Spirits' Book," by Spirit Emmanuel in the book "Sex and Life", pp. 33/35:

The marriage or the permanent union of two beings, obviously, implies the regimen of living by which two creatures entrust one to the other, in the field of mutual assistance. This union reflects the Divine Laws that allow to be given a spouse to a wife, a companion to a companion, one heart to another heart or vice versa, in the creation and development of values for life. Imperious, however, that the connection is based on the reciprocal responsibility, since that in the communion sexual a human being gives himself to another human being and, therefore, there should be no disrespect among themselves.

When the mutual obligations are not respected in the adjustment, the sexual communion injured or perfidiously interrupted usually generates painful repercussions in the consciousness, establishing karmic problems of a solution, sometimes, very difficult, because nobody hurts someone without hurting himself. Unquestionably, in the Superiors Planes, the bond between two beings is spontaneous, composed in bonds of affinity ineluctable. In the Land of future the affective bonds will obey the same principle and, by anticipation, thousands of creatures are already enjoying, in their own stage of the incarnation, of these ideals unions, in which bind psychically one to another, without the necessity of sexual permutation, more profoundly considered, in order to support mutually, in the formation of precious works in the sphere of the spirit.

Happens, however, that millions of souls, detained in the primary evolution, remain on the Planet, deeply rooted to scabrous debts, before the law of cause and effect and, inclined that still are to the disequilibrium and abuse, require severe statutes of the men for the regulation of the sexual exchanges that concern to them, so that they do not make themselves robbers unpunished in the construction of the moral world. The debts acquired by legions of companions of the Humanity, holders of green understanding to the themes of love, determine the existence of millions of supposedly unhappy unions, in which the repairing of past faults confers numerous sexual adjustments, whether they are or not covered up by the benevolence of the human laws, the aspect of links frankly expiatory, based

on the purifying suffering. Anyway, it is clear to recognize that do not exist in the world affective conjugations, whatever they are, without roots in the karmic principles, on which our responsibilities are espoused in common.

Absolute indissolubility of marriage: natural law or human law?

Article 151 - The absolute indissolubility of marriage (until death separates) is a human law, very contrary to natural law. But the men can modify their laws, only the natural ones are immutable.

151.1 - "Divorce" - Explanation of the Spirit Emmanuel in his book "Sex and Life", pp. 37-39:

"Divorce is human law that has for object to separate legally what is, already, in fact, separated. It is not contrary to God's law, because only reform what the men had made and is applicable only in cases that did not take into account the divine law." (From item 5 of Chapter XXII of "The Gospel According to Spiritism.")

Starting from the principle that there are no conjugal unions fortuitous, the divorce, strictly speaking, should not be facilitated among the creatures. It's there, in the matrimonial ties defined in the laws of the world, that operate improvements and reconciliations addressed to the precise sublimation of the soul. The marriage will always be an institute benefactor, receiving, at the entrance, in flowers of joy and hope, those who the life awaits for the work of their own improvement and perpetuation. With it, the progress gains new horizons and the law of re-birth reaches the purposes for which it is directing.

Occurs, however, that the Divine Wisdom never establishes principles of violence, and the Spirit, though in many cases aggravate their own debts, has the faculty to interrupt, to refuse, to discuss, to modify, or postpone, transiently, the performance of the commitments that he embraces.

In many situations of the experience, is the own individuality, in the life of the Spirit, before the reincarnation, that chooses to himself the difficult marriage which will face in the physical life, calling to herself the partner of preterit existences to the adjustments that will pacify the conscience, at the sight of errors committed in other times. Reconducted, however, to the terrestrial life, and assumed the spousal union, which attracted to herself, becomes discouraged in the face of the problems that present in front. Sometimes the partner return to the exercise of cruelty from another time, be through the despise, disrespect, violence or disloyalty, and the prejudiced spouse does not always find resources, within himself, to overcome the processes of moral dilapidation of which is victim.

Compelled, much time, to the last frontiers of resistance, it is natural that the husband or the wife, relegated to unmerited suffering, makes use of the divorce for extreme measure against the suicide, the homicide or other calamities that would further complicate their fate. In these circumstances of the experience, comes the separation as a manner of blessing necessary, and the spouse prejudiced finds in the tribunal of his own conscience, the moral support of self-approval, in order to renew the way that concerns him, embracing or not new company for the human journey.

Obviously it is not licit to us to stimulate the divorce at any time, competing us only, in this sense, to comfort and reanimate the brothers in dispute, in the

weddings of probation, so that they overlap to their own susceptibilities and afflictions, winning the hard stages of regeneration or expiation which requested before the rebirth in the Physical Plane, in help to themselves; even so, is just to recognize that the slavery not come from God, and nobody has the right to torture anyone, in face of the eternal laws.

The divorce, then, based on just reasons, is human providence and clearly comprehensible in the process of peaceful evolution. Effectively, Jesus taught: “not separate what God has joined together”, and we must not interfere in the life of a any spouse, in order to remove him from the obligation to which is compromised. Occurs, however, that if we should not separate those who the Laws of God reunited for specific purposes, are themselves, the friends who joined by the bonds of marriage, who wish the separation between them, touching to us only the obligation to respect their free choice without hurting their decision.

The Celibacy and the egoism

Article 152 - The voluntary celibacy is not meritorious in the eyes of God and those who live like this, for selfish reasons, are displeasing to God and deceive everyone.

The Celibacy in the service to the Humanity

Article 153 – The Celibacy is meritorious when it is a sacrifice for some people who wish to devote themselves more fully to the service to the Humanity. All personal sacrifice is meritorious, when done for the well; the greater the sacrifice, the greater the merit.

153.1 - "Celibacy and renunciation to the joys of family life" - Commentary by Kardec in item 699:

God does not contradict Himself nor consider bad what He Himself made. Cannot, therefore, see merit in violation of His law. But if celibacy, by itself, is not a meritorious state, no longer occurs the same when constitutes, by renouncing to the joys of family life, a sacrifice made in favor of the Humanity. All personal sacrifice in order to the good and ‘without second intention egoistic’ elevates the man above his material condition.

153.2 - "Abstinence and Celibacy" - Explanation of the Spirit Emmanuel in his book "Sex and Life", pp. 97-100, with respect to the questions 698 and 699 of "The Spirits' Book":

Abstinence, in matters of sex, and celibacy in the life of relation, presupposes experiences of the creature in two essential situations – of those Spirits who choose voluntarily similar positions for improvement or service, in the course of determined reincarnation, and of those others who are forced to adopt them, by force of various inhibitions.

Undoubtedly, those who are able to abstain from affective communion, even possessing in order all the instrumental resources in order to bind to the comfort of an existence a 'two', in order to become themselves more useful to others, surely that they trace to themselves escalades fastest to the tops of the improvement. Acting like this, for love, giving the body at the service of others, and for this mode, attending the brothers of Humanity, through varied manners, convert the existence, without sexual relations, in way of access to sublimation, adapting themselves in different climates of creativity, because the sexual energy in them

did not stop the own flux; this energy simply goes towards others purposes – to those of spiritual nature. And, in concomitancy with those who, consciously, elect this kind of experience, imposing to themselves hard regimes of personal experience, we find those others, who have been reborn in the physical body induced or forced to sexual abstinence, attending to irreversible inhibitions or processes of inversion, by which correct errors of the past or adapt themselves to heavy disciplines, that facilitate to them the fulfillment of determined commitments, in matters of the spirit.

In the two cases, we identify those who call themselves, according to the teachings evangelicals, as "eunuchs by love of the kingdom of God". These eunuchs, however, very contrary to what usually is said, are not psychologically asexual creatures, breathing in climates of negation of life. While abstemious from sexual emotivity, voluntarily or involuntarily, are vibrant souls, inflamed of dreams and desires, who omit themselves as much as they can, in the field of affective communions, in order to comply the obligations of spiritual order, to which they impose to themselves. We conclude, from this, the impossibility of donating themselves to any tasks of elevation or reparation without temptations, sufferings, anguish and tears and, sometimes, even slips and falls, in the domains of feeling, since the impulses of love in them remain with immense acuteness, predisposing them to incessant thirst of comprehension and affection.

Understanding the values of the soul by food of the Spirit, impossible to forget that the production of the good and of the improvement is realized in the basis of attrition and detrition. The seed is secreted into the soil in order to detach itself from the obstacles that constrict it, to form the bread and the bread, strictly speaking, does not complete itself in a cold oven. The force in the car does not come without the burning of the combustible, and the motor does not guarantee movement to it without warming up at an adequate level.

Abstinence and celibacy, either by sudden decision of the man or of the woman, interested in education of their own impulses, in the course of reincarnation, or be by deliberation assumed before the rebirth in the physical sphere, in obedience to specific purposes, do not count indifference and nor anesthesia of the feeling.

Celibacy and abstinence, in any form of expression, constitute laudable attempts of the being – experiences of transitory character - in which the hunger for affective food transforms in the deep of his heart in purifier fire; purifying their tendencies or transforming these same tendencies in climate of production of the common good, through which, by the donation of one life, one performs the spiritual support or the illumination of innumerable others.

Such considerations compel us to conclude that the sexual life of every creature is sacred terrain for herself and that, for this reason: abstention, affective connection, family constitution, celibate life, divorce and other occurrences, in the field of love, are problems pertinent to the responsibility of each one, constituting itself, for this reason, on subjects, not from body to body, but of heart to heart.

153.3 - "The Problem of Celibacy ... 'Religious' "- Explanation of José Herculano Pires in his book 'Dynamic Course of Spiritism', Paideia Publishing, SP, 1st. edition, 1979, pp. 184-187:

(...) With regard to celibacy the spiritist position is decidedly contrary, considering it as an escape to the human duty of reproduction of the species, determined by selfishness. The religious celibacy, imposed by the churches, goes beyond that, because it represents a conscious violation of the Divine laws, under the pretext of exclusive dedication to God. Is only justifiable the obligatory celibacy, motivated by organic questions and impediments resulted of diseases or mutilations. It is admitted the celibacy for integral devoting to a social cause absorbent. In such cases the egoism is naturally excluded. In the case of the priesthood and vows of chastity the egoism is manifested by the pretension to please God infringing Their laws. There is even, of part of the priesthood, as demonstrated by the religions in general, convenience in the marriage of the priests, who do not are forced to the hypocrisy before the vital exigencies of the man and of the woman. A great cause can lead a creature with spirit of abnegation not to marry, in order not to cause sacrifices to the family which would go to constitute. This is a matter of conscience by which each one individually responds. But the Spiritism does not determine it, because it is neither a church nor a secret institution. The Spiritist attitude refers only to the consciential duties of the creature before the exigencies of human evolution.

There is also the problem of polygamy, which the Spiritism faces historically, remembering that the marriage, with defined social responsibilities, surpassed the polygamous experiences of the past. All that spiritist position is perfectly in accordance with the laws invigorating in the world today. The current movements of the own catholic clergy, by the abolition of the clerical celibacy and the concessions made by the Church in numerous cases, confirm the growing need for a revision, by the Church, of that contradictory institution in which placed itself, by dividing its position in two antagonic measures: marriages of clerics in the Church of the Orient and obligatory celibacy in the Occident. The celibacy of the nuns is an inheritance of the chastity obligatory of the Roman vestals, subject to being buried alive if they violated the vote. It is interesting to remember that the Vestals who kept the fire of the goddess Vesta in the temples, could marry without danger at complete 30 years of age. The measures contrary to natural laws, which are the God's laws, tend to disappear with the evolution cultural, moral and spiritual of the Humanity.

The Apostle Paul used to say that there are eunuchs made by men and those who make themselves eunuchs for love to the Kingdom of God. There are also those who are born eunuchs. Applying this to our days we can say that there are celibacy forced by dysfunctions organic congenital, by mutilators accidents and by the desire to serve God. But the Spiritism, putting the ancient mystics problems and the old superstitions religious under the light of the reason, shows us the contradiction of the supposed dedication to God through egoists violations of the natural laws. If there is, so to speak, all an apparatus natural of the development of the human potentialities through slow and complex evolutionary process, how can man, subject to this process, closed in their exigencies conditioners, want to modify it, correcting God? To whom benefits the sacrifice of a healthy young woman in the cell of a convent, or the negation by a young man of his own virility? The motive of these attitudes is revealed in the selfish ambition of conquering the heaven to own enjoyment, anticipating to the others and escaping to the laws of the natural evolutionary process. All forms of self-flagellation, siliaceous, abstention exaggerated, isolation and quietism are fugues of the reality that

everyone must face, in the fulfillment of the inalienable duties of human solidarity and love of neighbor. And every fugue is an act of disobedience to the divine will.

The myth of Adam and Eve has the poetic beauty of the creative act, but the presence of the serpent in Eden is a warning to the human pretensions. If it was not for the astuteness of this creeping animal, the Work of God would stay reduced by the timidity of the first couple, to a frustrated attempt in the desert.

Since the man reached, in the process of 'creator evolution', according to Bergson, the capacity to think and judge, his first judgment was favorable to himself, because he judged himself capable of correcting the mistakes of God. The awakening of intelligence makes the wine go to the head, but it is good we not forget that the drunkenness of Noah, after the flood, threw him in the background of the tend, scandalizing their own children.

For this reason, the Spiritism took of Paul's teaching, about the greatest virtue, his slogan of redemption rational: "Outside Charity there is no salvation." The Christian churches claim until today that the salvation by charity excites the human vanity. If helping those who suffer and to love the neighbor is an act of pride, then the humility should be with those who surrender to the ambition of personal fortune and of the power, taking their belts of the loin of the next.

V - POLIGAMY - (Items 700 and 701)

Article 154 - The approximate numerical equality between the sexes is an indication of the proportion in which they should unite themselves; because everything has a purpose in Nature.

154.1 - "Evolution to the Infinite and the Perfection" - Commentary by José Herculano Pires (translator) in item 700 of "The Spirits' Book":

The Spiritism is teleological, both from the point of view physical and ethical; the material things and the moral facts, the world and the man, everything has a purpose, but not from anthropological order. Many times it contradicts or escapes of the man's thinking. This gave cause to the anti-teleological reaction of the Modern Philosophy. The Science, in turn, treating only of the objective plane, did not see more than "an angle of the frame of Nature" and was restricted to the "determinant conditions". Its analytical nature does not allow it to cover the meaning of the things and of the facts. Henri Bergson, however, in *L'Evolution Creatice* developed the theory of *élan vital*, according to which the entire course of evolution, starting from the densest matter, addresses to the liberation of consciousness in man, this appearing as the ultimate purpose of life on Earth. That is the spiritist thesis of evolution, up to the limits of earthly life. But the Spiritism goes further, admitting the "scale of the worlds", by which the evolution takes place in the infinite, always with the purpose of the perfection.

Polygamy and human law, natural law and monogamy

Article 155 – The Polygamy is a human law, which abolition marks a social progress. The marriage, according to the views of God, must be based on the affection of the beings who unite. In polygamy there is no true affection: there is no more than sensuality.

155.1 - "Monogamy is natural law" - Commentary by Kardec in item 701:

If the polygamy were in accordance with the natural law should be universal; which, however, would be materially impossible, by virtue of the numeric equality of the sexes. The polygamy must be considered as a use or a particular legislation, appropriate to certain customs and that the social improvement will do, little by little, disappear.

155.2 - "Monogamy and love conjugal and familial" - Commentary by José Herculano Pires (translator) in a footnote in item 701:

The impulse polygamous of the man is not a biological instinct, but a simple vestige of the previous phases of his evolution. Not being irrational or controlled by the natural laws of the animal species, he has the moral duty to restrain this impulse and sublimate his affectivity through the conjugal love and familiar. It is by the reason and the free will that he controls himself, consciously rising above the biological exigencies and of the sensory illusions. If this control seems him difficult to control, greater is his duty to realize it, because greater is his need for evolution in this field and also because "the merit of the good is in the difficulty", as can be seen in the item 646 of The Spirits' Book.

155.3 - Polygamy and Monogamy - Explanation of Spirit Andre Luiz in the cited book "Evolution in Two Worlds", pp. 143-145:

The sexual instinct, then, to hallucinate on the polygamy, traces to himself – the Spirit - large route of learning, to which will not escape by the mathematics of the destiny that we ourselves created. However, as more the soul is integrated in the plane of moral responsibility towards life, more apprehends the impositive of the own discipline, in order to establish, with the gift of loving, that is intrinsic to her, new programs of work which will provide to her access to the superior planes. The sexual instinct, in this phase of evolution, only finds complete joy in contact with another being which demonstrates complete affinity; because the liberation of the energy, which is peculiar to her, from the point of view of the emotive government, calls for compensation of equal force, in the scale of the magnetic vibrations.

In such eminence, the monogamy is the spontaneous climate of the human being, since inside it performs, naturally, with the soul elected of their aspirations, the ideal union of the reasoning and of the feeling, with the perfect association of the resources actives and passives, in the constitution of the binary of forces, capable of creating not only physical forms, for the incarnation of other souls on Earth, but also the great works of the heart and intelligence, evoking the extension of the beauty and of the love, of the wisdom and of the spiritual glory, which flow, constantly of the Divine Creation.

155.3.1 - Spiritual Food:

There are, therefore, consortiums of infinite gradation in the Earth Plane and in the Spiritual Plane, in which the subtle elements of communion prevail above the morphological lines of the physical vase, by to adjust to the psychic system, before to the mechanisms of the flesh, in substantial circuits of energy. However, until the Spirit can purify their own impressions, beyond the sensory gangue, in which habitually degenerates in obsessive narcissism, making use of other beings in order to satisfy the voluptuousness of hypertrophy psychically in

the pleasure of himself, numerous reincarnations instructive and reparative are debited in the book of life, because not cogitates exclusively of the own pleasure without prejudicing the others; and every time that injures someone opens a new account redeemable at the right time.

This occurs because the sexual instinct is not only agent of reproduction among the superior forms, but, above all, is the reconstituent of the spiritual forces, by which the creatures incarnated or disincarnated feed themselves mutually, in the permutation of psychic-magnetic rays which are necessary to their progress. The sanctified Spirits, in whose nature super-evolved the sexual instinct divinizes itself, are relatively united to the Glorified Spirits, in whom they discover the representations of God which they look for, collecting from those entities the sublimated magnetic charges, liberated by themselves in the spiritual ecstasy. On the other hand, the primitive souls commonly spend their forces in excesses which impose to themselves hard lessons.

Among the sanctified Spirits and the primitive souls, millions of conscious creatures, traveling from the rude animality to the ennobled Humanity, on many occasions launch themselves to experiences less dignified, depriving the partner (man) or the partner (woman) of the psychic food that we reported, interrupting the sexual communion which sustained in them the euphoria, and, if the sexual forces are not sufficiently controlled by moral values on the victims, emerge, frequently, long processes of desperation or delinquency.

155.4 - "Free Love" - Explanation of the Spirit Emmanuel in the cited book "Life and Sex", about the question 701 of "The Spirits' Book", pp. 81-84:

It is commented the possibility of the legalization of the free sexual relations, as if it were just to choose companies to the satisfaction of the genesic impulses, in the same manner that is indicated the more desirable dishes or vitamins in a hostel.

Sexual relations, however, involve responsibility. Man or woman, acquiring partner (woman) or partner (man) for the affective conjugation, will cause damage to himself or herself, if only think about the own pleasure.

Regarding to the subject, it is not exclusively about the connection based on the marriage legally constituted. If the partners of the sexual union have duties to observe with each other, in the face of human precepts, voluntarily accepted, in the plane of the calls extralegal connections they are, equally, submitted to the principles of the Divine Laws that govern the Nature. Each Spirit brings with him his intimate sanctuary, raise to the love, and no one Spirit will disrespect the "sacred place" of another Spirit, without injuring himself.

Confer supposed legitimacy to the irresponsible sexual relations would be to treat "consciences" as they were "things", and if the own things, on the condition of objects, demand respect, what to say of the deference due to the conscience of each one? Obviously nobody will think in sane mind, of recommending slavery to the creatures clearly abandoned or humiliated by the own companions (man) or companions (woman) to whom have surrendered themselves, confident; that, however, does not authorize anyone to establish freedom indiscriminate to the sexual relations which would result, uniquely, on license or depravation.

Established the adjustment affective between two people, arises, concomitantly, among them, the impositive of respect to the natural fidelity, before the compromises embraced, both for the formation of the home and of the family or for the constitution of works or values of the Spirit. Disrupted the votes articulated in dual, clear that the rupture runs to the account of he or she who provoked it, with the compulsory accept of the consequences that arise from such resolution. Every planting is accompanied by harvest, according to the species. It is reasonable we remember that, because the author (man) or author (woman) of the defecation occurred, face the principles of cause and effect, is considered violator of the souls, assuming with the victims the obligation of restoring them, until the point that injured or prejudiced them, yet even when in the incomplete conceptualization of the world these creatures have been found already supposedly harmed or injured by someone. The diamond in the mud does not stop being diamond without losing the value of its own, face the life. The creature in suffering does not stop being God's creation, without losing the immortality that is its own, ahead of the Universe.

That the temptation to return to polygamous systems may occur habitually with anyone, on Earth, that is more than natural - is just. In numerous circumstances, the preterit can be alive in the mechanisms deepest of our inclinations and tendencies. However, the duties undertaken, in the field of love, before the light of the present, must prevail, above any inopportune desires, since the commitment creates laws in the heart, and do not damage other people's feelings without corresponding results in the own life.

Observe in the chapters of sex, the superior designs of the Infinite Wisdom that guides us the destinies and, in that sense, urges to consider that the 'Will of God', in essence, is the duty in its highest expression traced for each of us, in the time called "today". And if the "today" presents itself loaded of complications and problems, in reappearing of the "yesterday", depend on us the harmony or imbalance of the "tomorrow".

155.5 - "Adultery and Prostitution" - Explanation of the Spirit Emmanuel in the cited book "Sex and Life", pp. 93-96:

"Throw him the first stone the one who is free of sin", said Jesus. This sentence makes of the indulgence a duty for us others, because there is no one who does not need of indulgence for himself. It teaches us that we should not judge the others more severely than we judge ourselves, nor to condemn in others that of what we absolve in ourselves. Before we attribute to someone a failure, let's see if the same censure cannot be done to ourselves". (From item 13 of Chapter X, of "The Gospel According to Spiritism").

It is curious to note that Jesus, in dealing with faults and falls, in the dominions of the spirit, chose that woman, in failures of sex, in order to pronounce His unforgettable sentence: "He who is without sin throw the first stone". It could be said that on the roll of the defections, desertions, weaknesses and crimes of the world, the affective problems are shown themselves so firmly ingrown in the human being, that no person on Earth had escaped, in the sum of the consecutive existences, to the so-called "errors of the love".

Penetrate each of us the recesses of the own soul, and if can present irreproachable behavior in the immediatism of practical life, face the days that run, asks himself, with sincerity, about the own tendencies.

Who had not passed trances difficult, in the areas of the heart, in the period of reincarnation in which is located, investigate their own inclinations and desires in the intimate sphere, and, in sane conscience, will verify that is not away from the multiplicity of conflicts, that remain from the collection of sexual fights of the Humanity. From these multi-millennial struggles, remain, yet, by bloody wounds in the organism of the community, the adultery that, in the future, will be classified in the pathology of the diseases of the soul, extinguishing itself, finally, with adequate remedy; and the prostitution that reunites in itself men and women who devote themselves to sexual relations, by means of payment, establishing affective markets.

Which occurs to the flagellum of war, of piracy, of homicidal violence and of the slavery that accompany the terrestrial community for millennia, diluting itself, very little by little, the adultery and the prostitution remain still on Earth, as instruments of proof and expiation, destined naturally to disappear, in the equation of the rights of the man and of the woman, which will harmonize themselves by the same weight, in the balance of the progress and of the life.

Note that the pandering today, although situated outside of the law, is the inheritor of the bordellos authorized by official regulations in many regions, as occurred most notably in the ancient Greece and Rome, where the establishments of this nature were constantly nourished by groups of young Oriental women, directly or indirectly acquired, in the manner of beasts, for rental purposes. So many were the sexual abuses of the Spirits in evolution on the Planet - Spirits among which very rare of us, the companions of the Earth, do not find ourselves included – that, certainly, Jesus, personalizing in the suffering woman the human family, pronounced the unforgettable sentence, calling the men supposedly pure in matters of sexuality, to launch on the unhappy woman the first stone.

Evidently, the world advances to higher conditions of existence. Phenomena of transition explode here and there, communicating the renewal. And, with similar occurrences, appear to the nations the problem of the spiritual education, so that the sex education does not make mockery with brilliant words masking the licentiousness. When each creature will be respected in his intimate forum, in order that the love be consecrated by divine bond, much more from soul to soul than from body to body, with the dignity of the work and of the personal improvement shining in the presence of each one, then the concepts of adultery and prostitution will be distanced from everyday life, because the comprehension will pacify the human heart and the called affective misadventure will not have reason to be.

155.6 - "The Souls or Spirits do not have sex ... Possible effects on homosexuality!" - Explanation of Allan Kardec constant of Revue Spirite, January 1866, Edicel, SP, translated by Julio Abreu Filho (Women Have Soul?), Pp. 2-5:

(...) The Souls or Spirits do not have sex. The affections that unite them have nothing of carnal and, therefore, are more durable, because based on a real sympathy and are not subordinated to the vicissitudes of the matter.

(...) It is with the same objective that the Spirits are incarnated in the different sexes; the one who was man could be reborn woman, and the one who was woman could be born a man, in order to perform the duties of each one of those positions and suffer them the proofs.

The Nature made the feminine sex weaker than the other, because the duties conferred to the women do not require an equal muscular force, and until would be incompatible with the masculine rudeness; in it (female sex) the delicacy of the forms and the finesse of the sensations are admirably appropriate to the maternity care. To the men and to the women are, thus, marked special duties, equally important in the order of the things; are two elements who complete one by the other.

Suffering the Spirit incarnated the influence of the organism, his character is modified according to the circumstances and submits himself to the needs and requirements imposed by the same organism. This influence is not extinguished immediately after the destruction of the involucre material, as well as not loose instantly the tastes and habits terrain. Then, it may happen that the Spirit repeats a series of existences in the same sex, what makes that, for a long time, can retain, in the state of Spirit, the character of man or of woman, which mark stayed imprinted in him. Only when reached to a certain degree of advance and dematerialization is that the influence of the matter is extinguished completely, and, with it, the character of the sexes. Those who appear to us as men or as women (manifestation of the Spirits), is to remind us of the existence in which we had known them.

‘If this influence has repercussions of the corporeal life to the spiritual life, the same happens when the Spirit passes from the spiritual life to the corporeal life. In a new incarnation will bring the character and the inclinations that had as Spirit. If he was advanced, will be an advanced man, if was little evolved, will be a little evolved man. Changing of sex, could then, under this impression and in his new incarnation, conserve the tastes, the inclinations and the character inherent to the sex that has just left. This explains certain apparent anomalies, noted in the character of certain men and of certain women’.

Thus, there is no difference between the man and the woman, except in the material organism, which is annihilated with the death of the body. But about the Spirit, the soul, the essential being, imperishable, it does not exist, because there are no two species of souls. So wanted God, in His justice, for all the creatures. Giving to all the same principle, He founded the true equality. The inequality exists only temporarily in the degree of advancement; but everyone has the right to the same destination, to which each one reaches for his work, because God has not favored nobody at the cost of the others.

155.7 - Homosexuality - Explanation of the Spirit Emmanuel in the cited book "Sex and Life", pp. 89-92:

"Question - When errant, what prefers the Spirit: to incarnate in the body of a man or of a woman?" **"Answer** – This little matters to him. What guides him in the choice are the proofs through which he has to pass." (Item no. 202 of “The Spirits’ Book ”).

The homosexuality, also today called transsexuality, in some circles of the Science, defining itself, in the conjunct of its characteristics, by the tendency of the creature to the affective communion with one another creature of the same sex, does not find fundamental explanation in the psychological studies that treat of the matter in materialistic bases, but it is perfectly understandable in the light of the reincarnation.

Observed the occurrence, more with the preconceptions of the society, constituted on Earth by the heterosexual majority, than with the simple truths of life, this same occurrence is growing in intensity and extension, with the own development of the Humanity, and the world sees, at the present time, in all countries, extensive communities of brothers in experience of this species, adding millions of men and women, soliciting attention and respect, on equal respect and attention due to the heterosexual creatures.

The human collectivity will learn, gradually, to comprehend that the concepts of normality and abnormality do not convince when dealing of simply morphological signs, in order to emerge as agents more elevated of definition of the human dignity, since that the individuality, in itself, exalts the communitarian life by the own behavior in the sustaining of the good of all, or depress it for the evil that causes with the part that assumes in the game of delinquency.

The spiritual life pure and simple is governed by essential elective affinities; however, through of millennia and millennia, the Spirit passes by immense row of reincarnations, sometimes in position of femininity, sometimes in conditions of masculinity, what sediment the phenomenon of bisexuality, more or less pronounced in almost all creatures. The man and the woman will be, in this way, respectively, prominently masculine or prominently feminine, without absolute psychological specification. At the face of it, the individuality in transit, from the feminine experience to the masculine, or vice versa, when wear the physical body, will demonstrate, fatally, the traces of femininity in which have staged for several centuries, in spite of the body of masculine formation that segregates him; being observed analogous process with reference to the woman in similar circumstances.

Obviously comprehensible, in view of what was exposed, that the Spirit in the renascence, among the men, can take a feminine or masculine body, not only attending to the imperative of particular compromises in determined sector of action, but also in what concerns to regenerative obligations.

The man who abused of the genestic faculties, ruining the existence of other persons with the destruction of constructive unions and various homes, in many cases is induced to seek new position, in the physical rebirth, in body morphologically female, learning, in regime of prison, to readjust their own feelings; and the woman who acted similarly is conducted to the reincarnation in body morphologically masculine, with identical purposes. And, yet, in many other cases, cultured and sensible Spirits, aspirating to perform specific tasks in the elevation of themselves, beg to the Instructors of Greater Life, who assist them, their own internment in the physical field, in carnal vestment opposed to the psychological structure by which transiently define themselves. Choose with it to live temporarily occult in the armature carnal, with what guarantee themselves against irreversible invitations in the affective world, in order to persevere, without major difficulties, in the objectives that embrace.

Observed the homosexual tendencies of the companions reincarnated in this segment of proof or experience, it is necessary to give them the adequate educational support, as much as is administered instruction to the heterosexual majority. And for that to be verified on lines of justice and comprehension, walks the world of today to highest understanding of the problems of love and sex, because, face of the eternal life, the rights and wrongs of the brothers from any origin, in the areas of the sex and of the love, are analyzed by the same high criterion of Jus-

tice and Mercy. That's because all the subjects in this area of the evolution and of the life are specified in the intimacy of the conscience of each one.

155.8 - "Dualistic Vision of the Problem of Sexuality" - Explanation of responsibility of Herminio C. Miranda in the book "The Spiritism and the Human Problems", co-authored with Deolindo Amorim, Ed USE, SP, 1st. edition, 1985, pp. 178-183:

(...) We see, in LIFE AND SEX, Chapter 21 - HOMOSEXUALITY, that the Spirit manifestor (Emmanuel) requests for homosexuals 'attention and respect in equality of respect and attention due to the heterosexual creatures', with which we all agree.

It follows, however, a phrase that seems to be giving margin to deformed interpretations, dubious or frankly equivocals of the part of some, in the spiritist ambience. We transcribe it, in order, then, to analyze it more slowly: - "The human collectivity will learn gradually - writes Emmanuel - to comprehend that the concepts of normality and abnormality do not satisfy when dealing simply of morphological signs, in order to emerge as agents of highest definition of human dignity, because the individuality, itself, exalts the community life by his own behavior on the support of the good of all, or depresses it by the evil that causes, with the part that assumes in the game of the delinquency". Means this that the eminent spiritual instructor authorizes, tolerates or admits such practices simply because we owe the highest respect and attention to the homosexuals as human beings? Or that admits such practices because it is difficult to define concepts of normality and abnormality? NO and NO!

To a reading careful and analytical, the text informs us that the concepts of normality and abnormality are inadequate 'when applied to the organic characteristics, to the material body, to the physical form'. The intention is to evaluate the ethical behavior of the persons, since that it is by their choices, "freely made", that the incarnated being contributes with his parcel of good to the society in which he lives, or "depressed it by the evil that (to it) cause", at surrender himself to the "domination of the delinquency".

It is evident, therefore, that, as much disseminated are the homosexual practices, and for greater be the respect that is dedicated to those who are involved in them, the homosexuality is a delinquent behavior, of the spiritual point of view, still that be not understood of this manner by the human legislation'. In this are in accordance the Spirits and the incarnated scientists who, as we saw lines back, consider the practice as "anomalous sexual act", in conflict with "the magna law" (preservation of the species), by people of "fragile psychological structure" in "precarious emotional equilibrium". Which comes to characterize the homosexuality as a psychosomatic problem, or better, affecting, jointly, the dualism body/spirit. It is, therefore, an emotional dysfunction that needs to be conveniently treated, aiming at the eventual return to equilibrium, to the consolidation of the psychological structures, to the respect to the magna law (preservation of the species), to the 'regular' behavior, if we wish to avoid the term 'normal', by the implications and difficulties already examined.

The text is not, therefore, inducing or admitting conformist or accommodative attitudes like of those of many who resolve, by their own account or "counseled" by people who are spiritually unprepared, "to assume" the condition and to follow by the deviations as if they were walking the main road. So it is, that, little

ahead, Emmanuel presents the phenomenon of change of sexual polarity as a resource of the law, in order that the Spirit reincarnating can learn, 'in regime of prison', to 'readjust' their own feelings. Adds, then, that some choose such situations with the purpose of "living" temporarily occult in the carnal armature, with which guarantee themselves against the "irreversible attractions" in the field of emotions. If the regime is of the limitation of the freedom, exactly because of it had abused in the past as a man or a woman, if the providence is taken - often at the request of the proper interested - in order to readjust himself, or if there is in that condition, which is unusual to him, to hide himself temporarily and get rid of negative emotional involvements, will be putting whole a planning to lose if to decide to aggravate maladjustments of personality that came programmed to correct.

In short: equivocates himself completely who guesses to possess coverage doctrinal and spiritual in order to "assume" homosexual practices.

(...) These true crossings of frontiers, however, does not occur by mere chance or by careless of the laws; on the contrary, result of karmic situations well defined and are intended to correct previous deviations, what will never be achieved if the person walks through new deviations, seeking satisfactions to which his physical organism did not come prepared, precisely because needs to exercise an effort inhibitor over their passions. In such situations the incarnated person feels herself, for example, with the psychology and the desires of a woman, but his physical body is that of a man. Some reason exists to be so. If not with objectives clearly corrective, at least how diversification of experience, seeking a final and definitive level of equilibrium of the polarizations.

(...) The homosexuality is, therefore, the result of an unbalanced game of creative energies of the soul. Attentive to the dualism spirit/matter, we cannot ignore that this disharmony comes to affect the physical component of the incarnated being. If the change of polarization is programmed precisely to avoid temptations or correct previous situations in which such temptations were catastrophic for the evolutionary process of the being, new involvements may only contribute to worsen the situation of emotional maladjustment of the being and not to contribute to 'liberate him' or re-equilibrate him.

The spiritist vision of the problematic sexual, as a whole, and of the homosexuality in particular, is, therefore, infinitely more ample, responsible and intelligent than the unilateral vision that one might have from a posture merely organicist, biological, material. 'We are' spirits and 'are placed' in a physical body. The Spirit has no sex, as we understand, but has a powerful creative energy susceptible, like any natural force, to the use and to the abuse. To each deviation in some direction there is an infallible retrogression in another. The evolutionary process reminds the pendular movement. How much more moves in one direction, more will have to go back in the opposite direction. How much more violent the action going, broadest will be the reaction back, until, eventually, with the gradual reduction of the periodicity, the oscillation extinguishes itself and the movement quiets down in the rest. It's the equilibrium, is the peace. No more will be necessary to consume energy to move the rude mechanism, and, for that, will remain energy to the transcendental conquests of the spirit immortal.

155.9 - "Sexual Inversion" - Dictated by the Spirit Andre Luiz in the book "Action and Reaction", Edit. FEB, RJ, 6th. edition, 1978, psychography of Francisco Cândido Xavier, pp. 209/210:

(...) Considering that the sex, in essence, is the sum of the qualities passive or positive of the mental field of the being, it is natural that the Spirit markedly feminine remains centuries and centuries in evolutionary lines of the woman, and that the Spirit markedly masculine remains for a long time in the experiences of the man. However, on several occasions, when the man tyrannizes the woman, stealing her rights and committing abuses in the name of his pretense superiority, disorganizes himself up to the point that, unconscious and disturbed, is conducted by agents of the Divine Law to painful rebirth in feminine body, so that, in the extreme discomfort intimate, learn to venerate in the woman her sister and companion, daughter and mother, before God, occurring identical situation to the woman criminal who, after conduct the man to dissoluteness and delinquency, creates for itself terrible mental alienation to after the sepulcher, requiring, almost always, internment in masculine body, so that, in the webs of the misfortune of her emotivity, know to edify intimately the respect due to the man, before the Lord. In this definition, however, we do not include the great hearts and the beautiful characters that, in many circumstances, reincarnate in bodies that do not correspond to them to the most recondite feelings, position requested for themselves, in order to operate with more securely and value, not only the moral purification of themselves, as also the performing of specialized tasks, through dangerous stages of solitude, in favor of the social field terrestrial, which utilizes of their constructive renunciation in order to accelerate the pace in the understanding of the life and in the spiritual progress.

155.10 - "Diseases of the Sexual Instinct" - Explanation of the Spirit Andre Luiz in the book "Evolution in Two Worlds", pp. 145 / 6:

Among the sanctified Spirits and the primitive souls, millions of conscious creatures, traveling from the rude animality to the Humanity ennobled, on several occasions devote themselves to experiences less worthy, depriving the companion (woman) or the companion (man) of the psychic food to which we reported, interrupting the sexual communion that stimulated them the euphoria, and, if the sexual forces are not sufficiently controlled by moral values on the victims, appears, frequently, long processes of desperation or of delinquency.

The magnetic charges of the instinct, accumulated and overflowing in the personality, at the lack of solid intimate help, in order be channeled towards the good, obliterate the faculties, still vacillating, of the discernment, and at the manner of the starved, alien to the good-sense, the creature injured in his sexual equilibrium tends to surrender to rebellion and to the madness in spiritual syndromes of jealousy or despite. In the face of the genesic torture to which sees relegated, generates afflictive karmic accounts to oppress her soul in the space and retarding his progress in the time.

From this born the psychoneuroses, the nervous collapses resulting from the trauma in the synergies of the spiritual body, the numerous phobias, the "hysteria of conversion", the "hysteria of anxiety", the "deviations of the libido", the obsessive neurosis, the psychoses and the several mental fixations that originate in the science of today the questions and the concepts of the 'psychology of profundity', in the sphere of the Psychoanalysis, which identifies the diseases or disor-

ders of the sexual instinct without offering them adequate medication, because only the superior knowledge, recorded in the own soul, may oppose barriers to the extension of the existing conflict, tracing new ways to the creative energy of the sex, when in dangerous disequilibrium.

Thus, by similar ruptures of the psychosomatic systems, harmonized in permutations of similar magnetic charges, on the terrain of the sexuality physical or exclusively psychical, is that multiple sufferings are contracted by us all, in the course of the centuries, because if we forged inquietude and problems in others, with the sexual instinct, is just, we will come to resolve them in appropriate occasion, receiving by sons and associated of destiny, among the domestic frontiers, all those who we constitute creditors of our love and our renunciations, crossing, many times, unspeakable sufferings in order to assure them the appropriate recuperation.

We must, therefore, to understand that the sex resides in the mind to express itself in the spiritual body, and consequently in the physical body, for creative sanctuary of our love towards the life, and for this reason, no one will mock of it, disharmonizing its forces, without mock and disharmonize to himself.

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CHAPTER X

LAW OF CONSERVATION

I – INSTINCT OF CONSERVATION. FINALITY - (The Spirits' Book, items 702 and 703)

Article 156 - The instinct of conservation is a law of Nature. All living beings possess it, whatever their degree of intelligence; in some it is purely mechanical and in others is rational. God gave to all the living creatures the instinct of conservation because all must cooperate in the designs of Providence. That's why gave them the need to live. Also because, the life is necessary to the improvement of the beings; they feel it, without perceive.

156.1 – “Instinct of Conservation: the passions and the vices” - Explanation of Allan Kardec in the book “Genesis”, Publisher LAKE, SP, 17th. edition, 1994, translated by Victor Tollendal Pacheco, pp. 61 and the following:

If we study all the passions, and so, all the vices, we will see that both have its principle in the instinct of conservation. Such instinct exists with all its strength in the animals and in the primitive beings which are closer to the animality; and here it dominates alone, because in such beings, there is no the counter-weight of the moral sense; the being was not yet born in the intellectual life. In the contrary, the instinct is weakened while the intelligence develops itself, because the intelligence dominates the matter.

The fate of the Spirit is the spiritual life; however, in the first phases of his corporeal existence, has only material needs to satisfy, and with a view to this purpose the exercise of the passions is a need for conservation of the species and of the individuals, ‘materially speaking’. However, coming out that period, have other needs; in principle needs semi-morals and semi-materials, and, after, exclusively morals. It is then that the Spirit dominates the matter; if he suppresses the yoke of the matter, advances in his providential road, approaches of his final destination. If, on the contrary, is dominated by it, the Spirit retards himself, becoming similar to the brute. In this situation, ‘what was in the past a good, because it was a necessity of Nature, becomes an evil, not only because it is no longer a necessity, but because it becomes harmful to the spiritualization of the being’. Similarly, what is quality in the child becomes a defect in the adult. So, the evil is relative, and the responsibility is proportional to the degree of progress.

Instinct and Intelligence - What is the difference between instinct and intelligence? Where one ends and the other begins? Will be the instinct an intelligence rudimental, or a distinct faculty, an exclusive attribute of the matter?

The instinct is the occult force that requests the organic beings to the realizations of spontaneous and involuntary acts, in order to their conservation. In the instinctive acts, there is no reflection, nor combination, nor premeditation. This is how the plant demands the air, turns toward the light, directs its roots to the water and to nutritive land; the flower opens and closes itself alternatively, according to its needs; that the climbing plants roll itself around their support, or curl up with its tendrils. It is by the instinct that the animals are warned of what are useful or harmful; that, in propitious seasons, move themselves toward propitious climates; that, without preliminary lessons, build, with more or less art, according to the species, soft accommodations and shelters for their descendants, or traps to

hold the prey of which they feed; that manage with the ability the offensive and defensive arms of which are provided; that the sexes approach; that the mother incubates their puppies and that these seek the maternal breast. Concerning to the man, the instinct dominates exclusively at the beginning of the life; is by the instinct that the infant makes their first movements, that takes his sustenance, that cries to express their needs, that imitates the sound of the voice, that essays the talking and the walk. Even in the adult, certain acts are instinctive: the spontaneous movements to avoid a danger, to get rid of a disaster, to maintain the equilibrium; such are still the blink of the eyelids to reduce the brightness of the light, the mechanical opening of the mouth in order to breathe, etc...

“The intelligence is revealed through voluntary acts, reflected, premeditated, combined, according to the opportunity of the circumstances”. Incontestably, this is an attribute exclusive of the soul. 'Every act machinelike is instinctive; the one that denotes reflection, combination, a deliberation, is intellective; one is free and the other is not'. The instinct is a safe guide, that never deceives itself; intelligence, because it's free, it is sometimes prone to error. If the instinctive act has not the character of an intelligent act, however reveals an "intelligent cause", essentially predictor. Admitting that the instinct has its source in the matter, will be necessary to admit that the matter is intelligent, and, even, more surely intelligent and provident than the soul, because the instinct is not mistaken never, while the intelligence can wrong. If we consider the instinct as a rudimentary intelligence, how it may be, when, in certain cases, it demonstrates itself superior to the rational intelligence? How is that offers the possibility to execute something that the reason cannot produce? If it is the attribute of a special spiritual principle, what is done of this principle after the instinct goes off? Would, therefore, this principle be annulled? If the animals are only endowed with instinct, its future has no way out; their sufferings would have no compensation. This would not be in accordance with the justice and with the goodness of God.

According to another system, the instinct and the intelligence would have one unique and same principle; reached to a certain degree of development this principle, that would begin only with the qualities of the instinct, would pass by a transformation that would confer to it the qualities of the free intelligence. So, in the intelligent man who loses the reason, and is guided only by the instinct, the intelligence would return to its primitive state; and, since that recovers the reason, the instinct would return to be intelligence, and so alternately in each access, which is not admissible. Moreover, the intelligence and the instinct are frequently present at the same time in the same act. With the walking, for example, the legs move themselves of instinctive mode; the man puts one foot in front of the other, mechanically, with nothing to consider; however, when want to decrease or accelerate his march, raise the foot or to deviate of an obstacle, then, there is calculation, combination, he acts deliberately. 'The involuntary boosting of the movement is the instinctive act; the calculated direction of the movement is the intelligent act'. The butcher animal is impelled by the instinct to nourish itself of meat; however, the precautions that it takes, which vary according to the circumstances, in order to capture its prey, its prevision with respect to the eventualities, are acts of intelligence.

(...) All these manners (and others) of considering the instinct are necessarily hypothetical, and none of them has a character of sufficient authenticity in order to be given as definitive solution. The question will certainly be resolved

someday, when will be reunited the elements of observation which now are still lacking; until then, we must limit ourselves to presenting the diverse opinions to the judgment of the reason and of the logic and wait that the light be done; the solution that most closely approximates of the truth will, necessarily, be the one that best corresponds to the attributes of God, that is, to His sovereign goodness and to His sovereign justice.

The instinct is a safe guide, always good; in a certain time, can become useless, but never harmful; weakens by the predominance of the intelligence. The passions, in the first ages of the soul, have this in common with the instinct, that the beings are required by them (the passions), by a force equally unconscious. They are born more particularly of the needs of the body, and more than the instinct, attach themselves to the organism. What distinguishes them of the instinct, especially, is that they are individuals and do not produce general and uniform effects, like this; on the contrary, we see that they vary in intensity and nature, according to the individuals. They are useful, as stimulants, until occurs the eclosion of the moral sense, which, from a passive entity, makes a being reasonable; at that moment they become not only useless, but also harmful to the progress of the Spirit of whom retard the dematerialization; they weaken themselves with the development of the reason.

The man who only acted by the instinct, of mode constant, could be good, but would leave sleep his intelligence; would be like the boy who would not abandon the 'baby walker' and would not know to serve himself of their members. The one who does not dominate their passions can be very intelligent, but, at the same time, could be very bad. 'The instinct annihilates itself; the passions are tamed only by the effort of the will'.

156.2 - "Egoism and Pride (Instinct of Conservation): Causes, Effects and Means of Destroying them" - Explanation of Allan Kardec in the book Posthumous Works, Ed Lake, SP., Translated by João Teixeira de Paula, introduction of José Herculano Pires, 11th. Edition, pp. 173-178:

Pride and Egoism have origin in a natural sentiment: the Instinct of Conservation - It is recognized that most of the miseries of the life has its origin in the selfishness of the men. Since each one thinks only about himself without thinking about the others, and still only wants the satisfaction of his own desires, it is natural that look for it at all costs, although sacrificing the interests of another, either in the small or in the largest things, both in the moral order, as in the material. Then, all the social antagonism, all the struggles, conflicts and miseries, since each one wants to put the foot ahead of the others.

The egoism has its origin in the pride. The exaltation of the personality drags the man to consider himself above the others. Judging himself with preferential rights, irritates himself for all that, in his opinion, prejudices him. The importance that, for pride, attributes to himself makes him naturally selfish.

The egoism and the pride have origin in a natural sentiment: the instinct of conservation. All the instincts are justifiable and have utility, because God does not make something useless. God did not create the evil; is the man who produces it by the abuse of the divine gifts, in virtue of the free will. This sentiment contained within just limits is good in itself; its exaggeration is what makes it bad and pernicious. The same happens to the passions that the man deviates from its providential purpose. God did not create the man selfish and proud, but

simple and ignorant; was the man who, by perverting the instinct that God gave to him to his own conservation, became proud and selfish.

The charity and the fraternity summarize all the social conditions and duties – The men cannot be happy while will not live in peace, that is, while they will not be animated by the feelings of reciprocal: benevolence, indulgence and condescendence, and while will seek to crush each other. The charity and the fraternity summarize all the social conditions and duties, but they require abnegation. But, the abnegation is incompatible with the egoism and the pride; therefore, with these vices cannot be true fraternity, and, in consequence, equality and liberty; because the egoist and the proud want everything for themselves. They will always be the worms rodents of all progressive institutions, and, when they will reign, the most generous social systems, the most wisely combined, will fall at the knocks of them.

It is good to see proclaim the kingdom of the fraternity; but of what serves, if it goes parallel with a cause of destruction? It is constructing on sand; the same had been decreed the health in an unhealthy region. In such region, so that the men pass well, will not be enough to send doctors, because these will die like the others; it is necessary to send the means of studying the causes of the insalubrity. If you wish that the men live as brothers, on Earth, is not enough to give them moral lessons: it is necessary to destroy the cause of the antagonism existent and attack the origin of the evil: the pride and the egoism. Is that the wound that merits the full attention of those who want seriously the good of the Humanity. While subsists that obstacle will be paralyzed their efforts, not only by the resistance of the inertia, such as for an active force, which will work incessantly to destroy the work; because every great idea, generous and amancipatory, ruins the personal pretensions.

To destroy the selfishness and pride is impossible, you say, because these vices are inherent to the human species. If so it was, it would be impossible the moral progress, whereas, when we consider the man at various epochs, we recognize to evidence an incontestable progress; so, if we have always progressed, in progress we will continue. Further, there will not be, by chance, a man clean of pride and selfishness? There are no examples of a person endowed with a generous nature, in whom the sentiment of love for neighbor, humility, of the devoting and of the abnegation, it seems innate? The number is lower than that of the egoists, as we well know, and if so was not, these would not make the law; but it is not so reduced, as people think, and if it looks smaller is because the virtue, always modest, hides itself in the shadow, while the pride puts itself into evidence. If, therefore, the selfishness and the pride were conditions of life, such as nutrition, then, yes, there would be no exception.

Destroying the causes producing of the evil - The essential, therefore, is to make that the exception pass to be rule, and, for that, is necessary to destroy the causes producing of the evil. The main one is, evidently, the false idea that makes the man of his nature, of his past and of his future. Does not know from where he comes; judges himself more than what he is; not knowing to where goes, concentrates all the thoughts on terrestrial life. Wants to live the more pleasantly possible, seeking the realization of all the satisfactions, of all the pleasures. That's why invests against the neighbor, if this one opposes him obstacle; then, feels that must dominates, because the equality would give to the others the right that he wants only for himself; the fraternity would impose him sacrifices in detriment of his

own well-being; and the liberty, wants it only for himself; giving to others only what does not hurt their prerogatives. If all have those pretensions, perpetual conflicts will arise, that will make to buy very expensive the little pleasure that they can enjoy.

Identify the man himself with the future life and his perspective will change entirely, as happens to someone who knows that little time must remain in a bad residence, and that, of it going out, will reach an excellent to the rest of the life. The importance of this life, so sad, so short and ephemeral, disappears before the splendor of the infinite future life, which opens to the front. The natural and logical consequence of this certainty is the voluntary sacrifice of the present fugitive to a future without end, while, before, everything was sacrificed to the present. Since the future life becomes the end, what matters enjoy more or less in this life? The worldly interests are accessories, instead of principal. One works at present, in order to ensure a good position in the future, knowing which are the conditions to reach it.

In what concerns the earthly interests, can the humans create obstacles to them: he has to move them away and becomes selfish by the force same of the things. If, however, rise up the eyes to where the happiness cannot be disturbed by anyone, no interest of other needs to be extinguished and, consequently, there is no reason of being to the selfishness, although subsists the stimulant of pride.

The incredulous only believes in himself, being natural that has pride and selfishness - the cause of the pride is in the belief that the man has of his individual superiority; and, yet here, is felt the influence of the concentration of the thought on the things of the earthly life. The feeling of personality drags the man, who sees nothing in front of him, behind him or above him; so his pride does not know measures. The incredulity, besides not having the means to combat the pride, stimulates and gives reason to it, by the fact of denying the existence of a superior power of the Humanity. The incredulous believes only in himself; and, therefore, it is natural that has pride, seeing in the contretemps that are offered only casuality; while the believer sees the Lord's hand in those contretemps and bows submissive, while the other becomes revolted.

To belief in God, in the preexistence of the soul, in the reincarnation and in the future life are indispensable conditions to break the pride and the egoism – To believe in God and in the future life is, therefore, the main condition for breaking the pride; but it is not the only one. Together with the future one must keep in view the past, in order to make just idea of the present. For the proud ceases of believing in his superiority is needed to prove to him that he is no more than the others, and that all are equals to him, that the equality is a fact and not a philosophical theory. Are truths that derive from the preexistence of the soul and of the reincarnation.

Without the preexistence of the soul, the man who believes in God, is led to believe that God has conferred him exceptional advantages; and who does not believe, thanks to chance and to his own merit. Indoctrinating him in the previous life of the soul, the preexistence teaches him to distinguish, of the corporeal life, transitory, the spiritual life, infinite. He comes, then, to understand that the souls leave equals of the hands of the Creator, have the same start point and the same purpose, that everyone will reach in more or less time, according to the efforts made; that he himself has only reached to the point where is located, after having

long and painfully vegetated like the others on the lower planes; that there is among the more and the less advanced only question of time; that the advantages of birth are purely corporeal and do not affect the Spirit; that the proletarian can, in another existence, born on throne and the most powerful come as proletarian.

The principle of equality has the character of a principle of Justice and of Natural Law - If he considers only the corporeal life, sees the social inequalities, and cannot explain them; but if he launches the view to the prolongation of the spiritual life, to the past and the future, from the start point to the terminal, all those inequalities will disappear to him before their eyes, and will recognize that God has not given to none of His children advantages that denied to others; that made the sharing with the most rigorous equality, not preparing the way better for some than for others; the most ignorant, involuted, of today, dedicating himself to the work of his improvement, can be more advanced tomorrow; finally, recognizes that, not elevating anyone except by the personal efforts, the principle of 'equality' has the character of a principle of justice and natural law, front of which does not prevail the pride of the privileges.

The reincarnation and the veil placed over the past – The reincarnation, proving that the Spirits can be reborn in different social conditions, either as an expiation, or as proof, makes us know that often we treat disdainfully a person who was, in another existence, our superior or equal, friend or relative. If we knew it, we would treat him carefully, but in this case there would be no merit; and if we knew that the friend of today had been before an enemy, a servant, a slave, we will not repel him? God did not want that it were so, and so launched a veil over the past, in order we saw in everyone brothers and equals, as it is imperative to establish the 'fraternity'; knowing that we could be treated as we had treated the others, we will establish the principle of 'charity' as a duty and necessity, supported in the laws of the nature.

To the Spiritism was reserved the third manifestation of the will of God - Jesus established the principles of charity, equality and fraternity, of which made indispensable conditions for the salvation; but to the Spiritism was reserved the third manifestation of the will of God, by the knowledge of the spiritual life, by the new horizons that shows and by the laws that reveals, as a sanction of those principles, proving that is not only a moral doctrine, but a natural law which is in the interest of the men to cultivate and to practice. Well, they will practice it since they cease of seeing in the 'present' the beginning and the end, and since they understand the 'solidarity that exists among the present, the past and the future'.

In the infinite field that the Spiritism puts them in the eyes, their personal importance is annulled, because they understand that the men, alone, are worth nothing and nothing can, that everyone need each other, not being anyone more than the other; double knock inflicted against the pride and the egoism.

The Spiritism and the Reasoned Faith – For this, however, they must have faith, without which they will stay detained within the circle of the present; but not the blind faith, which runs away of the light, that weakens the ideas and, therefore, feeds the egoism; but, yes, the faith intelligent, rational, which asks the light, and not the darkness; that tears, bravely, the veil of the mysteries and extends the horizons. This faith, an essential element of all progress, is that the Spiritism proclaims: robust faith, because it is built on the experience and in the facts, gives the tangible proofs of the immortality of the soul and teaches us from

where she comes, to where she goes and why she is on the Earth and, finally, fixes our ideas about the future.

Once referred by this large way, we will not give more to pride and selfishness the pasture that feeds them, resulting, then, in their progressive destruction and modification of all social ties by the charity and by the brotherhood well understood. Could this occurs by the effect of brusque change? No, this is impossible, because nothing goes of a jump in Nature; the health does not return suddenly; and between the disease and the cure, there is always the convalescence. The man cannot instantly change of sentiments and elevate the eyes from the earth to the heaven; the Infinite fascinates and confuses him; needs time to assimilate the new ideas.

The Spiritism is, without contest, the most potent element of moralization, because it weakens by the base the fundamentals of the selfishness and of the pride, giving solid foundation to the moral. Has done miracles of conversion; are still, of course, only individual cures, and, almost always, not totals; but what it produces in the individuals is prelude of what will produce a day on the popular masses. It cannot, at one time, to extract all the plant weed; but gives the faith, which is good seed, that only need time to germinate and to fructify. This is why still are not all perfect. It found the man in the middle of the life, in the ardor of the passions, in the strength of the preconceptions, and if in such conditions has operated prodigies, how will not operate when takes him in the cradle, virgin of all the malefic impressions, when giving to him, with the milk, the charity, and to cherish him with the fraternity, when, finally, a whole generation comes nurtured by ideas that the reason will fortify instead of weakening? Under the empire of these ideas, which will be commandments of rational faith for all, the progress, cleaning the road of selfishness and pride, will penetrate in the institutions that will reform themselves, and the Humanity will walk quickly to the destinations that are promised to her on the Earth, while does not come the time to reach the Heaven.

II – MEANS OF CONSERVATION - (Itens704 to 710)

Article 157 – God, giving to the man the need to live, always gave him the means to do so, and if he does not find them, is for lack of comprehension. God could not give to the man the necessity of living without giving him, also, the means. This is why He makes the Earth to produce in order to provide the necessary to all its inhabitants, because only the necessary is useful, the superfluous never it is.

The necessary and the superfluous

Article 158 - If the Earth not always produces enough to provide the necessary to the man is that he neglects it, is ungrateful, and however, it is an excellent mother. Frequently he still accuses the Nature by the consequences of his incompetence or of his improvidence. The Earth always would produce the necessary, if the man knew content himself. If it does not supply all the needs, it is because the man employs in the superfluous what is destined to the necessary. See how the Arab in the desert finds always what he needs in order to live, because he does not create fictitious needs. But when half of the products is wasted on the satisfaction of fantasies, must the man admires himself of nothing to find in the day following, and has reason of to lament because feel unprepared, when comes

the time of scarcity? It is not the Nature the improvident, is the man who does not know to regulate himself.

Goods of the Earth

Article 159 – The soil is the primary source from which deriving all the other resources, because these resources, in the last instance, are only a transformation of the products of the soil. That's why we must understand by goods of the Earth all that the man can enjoy in this world.

Means of subsistence and egoism

Article 160 - The means of subsistence often lack to certain individuals, even in the midst of abundance that surrounds them, due to the selfishness of the men, who do not always make what they must; then, and more frequently, due to themselves. 'Seek and you will find'; these words do not mean that it is sufficient to look at the land in order to find what one wants, but it is necessary to look for with fervor and perseverance, and not with carelessly, without letting be discouraged by the obstacles that too often are merely means to test the constancy, the patience and the firmness.

160.1 - "Despite of the vices of social organization, the progress continues." Comment by Kardec in item 707 of The Spirits' Book:

If the Civilization multiplies the needs, also multiply the sources of work and means of subsistence; but one must admit that in this sense still much remains to it to do. When the Civilization would have done its work, nobody can say that lacks to him the necessary, unless it lacks by his own fault. The evil, for many, is to live a life that was not that which the Nature traced to them; it is then that lacks the intelligence to they win. There is for all a place under the sun, but with the condition that each one takes his place and not that of the others. The Nature could not be responsible by the vices of the social organization and by the consequences of the ambition and of the self-love.

One would have to be blind, however, in order not to recognize the progress which, in that sense, have realized the more advanced peoples.

Thanks to the laudable efforts that the Philanthropy and the Science, taken together, do not cease to do in order to the improvement of the material condition of the men, and despite the incessant growth of the populations, the insufficiency of production is attenuated, at least in large part, and the years more calamitous have nothing of comparable to of the short time ago. The public hygiene, this element so essential of the energy and of the health, unknown by our fathers, is object of a clarified solicitude; the misfortune and the suffering find places of refuge; everywhere the Science is put into action, contributing to the increase of the well-being. Can be say that we achieved the perfection? Oh, certainly not. But what already has been done gives us the measure of what can be done with perseverance, if the man will be wise enough to seek his happiness in the positive and serious things, and not in the utopias that make him go back instead of advancing.

Privation of the necessary and lack of blame of the man

Article 161 - There are situations in which the means of subsistence do not depend, absolutely, of the will of the man, and the privation of the necessary, even the most imperious, is a consequence of the circumstances. This is a proof frequently cruel that the man must suffer, and to which he knew that would be ex-

posed, his merit is in the submission to the God's will, if his intelligence does not provide him any way to get out of the difficulty. If the death should strike him, he should submit himself without murmuring, thinking that the hour of the true freedom came, and that *the desperation of the final moment can make him lose the fruit of his resignation.*

Anthropophagy and instinct of conservation

Article 162 - Those who, in critical situations, were obliged to sacrifice the similar in order to kill the hunger, committed with that a crime, that is not attenuated not even by the necessity of living that the instinct of conservation gives them. There is a homicide and crime against nature, which should be doubly punished. There is more merit in suffering all the proofs of life with abnegation and courage.

III - JOY OF THE GOODS OF THE LAND (Items 711 to 714-a)

Article 163 - The use of the goods of the land is a right of all the men. This law is the result of the need of living. God cannot impose a duty without giving the means to be fulfilled.

Joy of the goods of the land and temptation

Article 164 - God made attractive the joy of the material goods in order to instigate the man to accomplish his mission and, also, to prove him in the temptation which, in turn, develops the reason that should preserve him from the excesses.

164.1 - "Attractive of the pleasure" - Commentary by Kardec in the item 712-a, from The Spirits' Book:

If the man were instigated to the use of the goods of the land only in view of its utility, his indifference could have compromised the harmony of the Universe. God gave him the attraction of the pleasure that invites him to the realization of the designs of the Providence. But, by means of that same attractive, God also wanted to prove him by the temptation that drags him to the abuse, from which his reason must free him.

164.2 - "Temptation and Remedy" - Explanation of the Spirit Emmanuel in his book "Religion of the Spirits", FEB Publisher, RJ, fourth. edition, 1978, about the question 712 of "The Spirits' Book", pp. 19/20, psychography of Francisco C. Xavier:

As happens to the tree, equilibrating over its own roots, we keep the heart in the screen of the present, breathing the influx of the past. That is how the problem of the temptation, before that been born of exterior objects or landscapes, appears fundamentally from us - in the net of shadow in which are involved our thoughts ... Even more, those same waves of force experience the action of the friends liberated of the flesh, who we left distant from the physical sphere, reason why, many times, the mental reflexes that bother us lightly at first, in the field of this or that unhappy idea, gradually becomes immense frame and worrying in which imprisoning our feelings, that pass, a lot of time, to the domain of manifested obsession. However, we must remember that the life is permanent renovation, propelling us to understand that the cultivation of goodness incessant, is the effective resource against the insistence of all pernicious influence. It is the work, by this form, the adequate antidote, able to annul all cysts toxic of the intimate

world, impelling us the spirit to new types of suggestion, in which we will assimilate the help of the Emissaries of the Light, whose arms of love take us away of the fog of our own mistakes. Thus, if you aspire to victory over the trap of the darkness that draws us to the precipices of madness or of the crime, rises in the service to the happiness of the similar the altar of your interests of each day, because, even the delinquent declared, in deciding to be the support of the good on Earth, becomes, little by little, into a messenger of the Heaven.

The joys and its limits

Article 165 - The joys have limits established by Nature, to show to the the men the term of the necessary; but by the excesses the men come until the botheration and with it end up punishing themselves. The man who seeks in the excesses of all kinds, a refinement of their joys is poor creature, which we should lament and not envy, because she is very close of the physical death and of the moral death.

165.1 - "The excesses of the joys and the punishment" - Commentary by Kardec in the item 714-a, of The Spirits' Book:

The man who seeks, in the excesses of every sort, a refinement of the joys, places himself below the animals, because these know to limit themselves at the satisfaction of its needs. He abdicates of the reason that God gave to him as a guide and, the greater were their excesses, the greater is the empire that gives to his animal nature over the spiritual. The diseases, the decadence, even the death, which are the consequence of the abuse, are also the punishment of the transgression of God's law.

165.2 - "Tobacco, Alcohol and Drugs" - Responses from Francisco Cândido Xavier in the book "Lessons of Wisdom - Chico Xavier 23 years of the Spiritist Folha", author RS Marlene Noble, newspaper Ed. Jornalística FAITH, 2nd. Edition, revised and enlarged, 1997, pages 127 and following:

HARMFUL HABITS IN THE BEYOND-GRAVE - At the time when lived Kardec, smoking was elitist, almost not had been disseminated in terms of population. However, in general, the theme was included in the chapter 'Of the Passions' of this classic work, according to the questions 907 to 912. From there we extracted the following propositions which were responded by the Spirits: **Question** - "Since the beginning of the passions is in the Nature, is it bad in itself? - **Answer** - No, the passion is in the excess added at the will, because the principle was given to the man for the good, and the passions can lead him to great things, being the abuse of the passions that causes the evil. **Question** – Could the man always win their bad tendencies through their own efforts? - **Answer** - Yes, and, sometimes, by weak efforts. It is the will that lacks to him. Ah! How few among you make efforts! **Question** – Are not there passions so vivid and irresistible that the will has no power to overcome them? - **Answer** – There are many people who say: 'I want', but the will is only in their lips; they want, but are quite content that be not so. When one believes cannot overcome their passions, is that the Spirit delights in them as a consequence of his inferiority. One who seeks to repress them, understands his spiritual nature, the victories are for him a triumph of the Spirit over the matter. **Question** - What is the most effective means to combat the predominance of the corporeal nature? - **Answer** – Practice the self-abnegation."

On the other hand, we know that the perispirit is the intermediary agent of the external sensations. Everything we do, in it is indelibly engraved, as if it were in a film virgin. After the death of the physical body, the sensations become generalized in the Spirit, that is, the pains do not stay localized. In a patient who has disincarnated, for example, of pulmonary cancer derived from the constant and prolonged use of cigarettes, the perispirit does not stay properly suffering from a disease located, but of a disease correspondent which covers the whole Spirit. On this subject, I did the following inquiries to Chico Xavier, receiving the responses from Emmanuel:

Question. - The negative influence of the cigarette on the perispirit of the smoker continues after the death of the physical body? Until when? **Answer.** - The problem of dependency continues until that the impregnation of toxic agents in the subtle tissues of the spiritual body gives way to the normality of the mantle perispirit, which, in most cases, has the duration of the time corresponding to the time in which the habit persisted in the physical existence of the smoker. When the will of the interested is not sufficiently developed to move away from himself the inconvenient custom, his treatment in the Spiritual World, still requires daily quota of substitutes of the common cigarettes, with analogous ingredients to the terrestrial cigarettes, whose administration to the patient gradually decreases until he can live without any dependence on tobacco.

Question - How would you describe the action of the components of the cigarette in the perispirit of who smokes? **Answer** - The sensations of the inveterate smoker, in the Beyond, are naturally of the anguishing thirst for the toxic resources to which become accustomed in the Physical Plane, in such a manner obsessing that the best lessons and surprises of the Greater Life, pass almost entirely unobserved to him, until that are normalized their perceptions. The subject, however, in the chapter of corporeal health, should be studied more carefully in the Earth, since that the organic resistance decreases considerably with the habit of smoking, favoring the installation of diseases that could be clearly preventable. The necropsy of the cadaveric body of a smoker, in confrontation with that of a person without that habit, establishes clear difference.

Question – Being the perispirit the organic substrate resulting from our past lives, it would be certain to ratiocinate that a child born of smoking parents, already would have in this circumstance an initial proof in order to win, as a consequence of certain negative tendencies of past lives? **Answer.** - Often, the children or grandchildren of inveterate smokers and alcoholics, are those same Spirits similar who already smoked or used alcoholics agents in the company of themselves, before the returning to reincarnation. Comprehensible, therefore, that many children (spirits extremely attached to the habits and idiosyncrasies of the parents and of the grandparents) show, since very early, compulsive tendencies for tobacco or alcohol, demanding persistent and loving work of reeducation.

Question - In the Spirit World Biggest is there treatment for inveterate smokers, that is, like it is done on Earth, through smaller and smaller daily quotas etc.; the questions resulting are: if the smoker does not give up cigarettes during the course of the physics life will have to do it, compulsorily, in the spiritual sphere? And how long will require such treatments anti-smoking for disincarnated smokers? Also occur in the extra physical life recidivism or relapse of the dependents of tobacco? **Answer.** - Just to clarify that not only about tobacco but also about other harmful habits, we are compelled in the Spirituality to forget them, if

we intend to follow toward, in the chapter of the own sublimation. The treatment in the Greater Life to us get rid of the harmful customs, lasts for the time that our desire not shows so active, and resolute, as necessary, for the precise liberation, because in the extra physical planes, in the neighborhood of the Earth properly said, the relapses occur with numerous brothers who still accommodate themselves with the indecision and the insecurity.

Question - Medical researches showed that the physical dependence of the smokers, their "hunger" for nicotine and its derivatives, tends to be more compulsive than the organic dependence of the addicts in narcotics. Is this true if the focus is of the Spiritual Plane to the Physical Plane? **Answer** - We believe that both types of dependence are equivalent in the compulsive aspect with which present themselves, competing us an observation: tobacco harms, of special form, only his consumer; about the narcotics of varied nature are susceptible to induce its users to dangerous hallucinations that, sometimes, put their mind in grave crimes, compromising the community life.

Question - At our disposal, which is the effective remedy for the liberation of the human passions, which present to us invincible? Why continues so difficult to the creatures win the inferior impulses that originate in the profundity of the being? **Answer** - All of us, the disincarnated spirits in evolution, alongside yourselves, companions still fixed in the physical field, we know that it is very difficult but never impossible the prompt eradication of certain habits, in which we intensely prejudiced ourselves. The inheritance of the animal life is still a heavy onus to fall over us. Hence the necessity of never forgetting a lot of love and patience, kindness and comprehension from one towards the others, in the repression of this or that attitude that depreciates or enslaves us.

Question - In five North American states was legally liberalized the use of marijuana. What can we expect of this liberalizing tendency? **Answer** - We are facing resolutions taken by the free will of respectable persons, both of the part of those who lead as of the part of the directed. Accepting the criterion occurred in similar choices, we are certain that the Laws of God always will teach us the best, be warning us against certain practices noxious to ourselves, be delivering us to the permissivity, until the consequences of this or that habit lead us to more ample knowledge about what is really profitable to our conquest of peace and happiness.

Question - Nair Belo, in the program of Hebe lamented the existence of large numbers of young people who are using drugs, and asked to the medium the reason of this disaster? **Answer** - The toxic, according to Chico, is the brother more sophisticated of the alcoholic drink (cachaça), through this we have also lost too many people. The fascination for the toxic is the need of love that the young man has. Money in abundance that are not accompanied by affection and human warmth paternal and maternal, generate conflicts very large. Often times the privation of the money, the decent work and affection will build a happy life.

Against the Decriminalization of the Drugs - There is a recent movement in the country trying to decriminalize the drugs; I want to know what thinks Chico Xavier of this intention of the Government. With a question he finished the question - "If they were always harmful until now, it will be with words that we will make them useful"?

165.3 – “Hallucinogenic Drugs, Madness and Obsession” - Answers of Chico Xavier and Spirits in the book “Interviews”, Institute for Diffusion Spiritist, third edition, 1981:

Question - Therefore, we ask: drugs that produce temporary imbalances may be responsible for madness or obsession? **Answer** - In this respect our André Luiz has spoken many times to me, naturally, trying to win my ignorance of creature without academic resources, in order to give to his word the required interpretation. The Spirits friends, represented in his person, tell us that not only the vitiation by lysergic acid, or by any other alkaloid, operates the vitiation of our mental life. When we enter by the delinquency, when we walk by the ways of the criminality, we acquire disturbances very serious to our spiritual life. Every time that we offend someone we are dilapidating to ourselves, because we are disturbing the harmonious world in which processes itself our life; this is why many spirits, many friendly people disincarnated who I have seen in suffering in the spiritual world, when reincarnate, they do it in precarious mental conditions; are in many degrees of mental alienation, in many degrees of infirmity. André Luiz tells me that our mind, in the natural life, liberates chemicals substances necessary for the preservation of our peace, in the fulfillment of our duties on Earth. However, when we disrupt the binomial soul-body, we fall into spiritual problems very difficult. So it is that many phenomena of madness and obsession, says Andre Luiz, are attributable to abnormal liberation of catecholamines, from the medullar of the suprarenal, as much as of its others deposits in the organism and, so consequently, of its products of metabolization, such as: the adrenolutina and adrenochrome, which specific action, interfering in the distribution of glucose in the brain, determines very large sensory alterations; alterations these that will be studied, safely, by the psychosomatic medicine of the future.

The Science and the Religion - Emmanuel, who comes as a great evangelizer, says that, for this reason, Jesus said: "The kingdom of God is within you". But just like the kingdom of God is within us, the temporary kingdom of the evil, or darkness, is also within us when we become attached to the darkness. And, he adds, to the relations of Andre Luiz, that "the Science and the Religion are the two propulsive and maintainer forces of the equilibrium on Earth. Without Science the world would become a jungle primitivist, under the domination of animality; but without Religion, we would convert the Earth into a Hospice of large dimensions in which the irresponsibility would move in all the directions."

So we - the religious - and the scientists are walking side by side, because on the basis of Science itself and according to the religious teachings of all races, is of the equilibrium of our emotions, that results the perfect health, the healthy body. A person, for example, in the spiritual world is in a precarious position regarding to her mental life, and reincarnates in difficult conditions. Soon at the first childhood appears the schizophrenia. We have here a case that can be cured, according to the spiritual merit of the creature. Curable because the problem of the emotion disturbed, already originated some mental disorders that deregulate the sources of distribution of chemical substances of our organism. We have a lot to study in the future. However we can assert that evil will always be a provocative factor of the disease, whatever it is. Will study a lot about it, in matters of psychology and psychiatry in order to cure, because these diseases are all curable, are suspended, may be paralyzed.

165.4 - "Alcoholic Vitiatio" - Book "After the Storm", second edition, Joanna de Angelis (Spirit), medium Divaldo P. Franco, 'Spiritist Bookshop Dawn Publisher', chapter 9, pg. 54:

In any aspect considered the vice - this pernicious conditioning that imposes itself as a "second nature" constrictor and voracious - must be combated incessantly since when and where locates itself. Classified by the levity of many of their bards (poets defenders) such as of small and large size, comes with aspects of a "social habit" and settles itself in curriculum of long time, which ends by deteriorating the moral reserves, anesthetizing the reason and resurrecting with vigor the primeval instincts of which the man should be free. Of form insinuated, in principle disturbs the beginners and arouses in the weakest, curious need for repetition, in the search deceptive of pleasures or unusual emotions, as emphasizes the aficionados who suffer its irreversible dependence. Accepted under the cover-up of the impure tolerance, its contagion destructive surpasses the most virulent epidemics, destroying greater number of lives than the cancer, the tuberculosis, the cardiovascular diseases added ... Including, even in the mortuary statistics of these calamities of the health, can be found as preponderant causes or predisponent, the matrices of many vices that have become accepted and adopted as if they were cause of prominence and distinction ... The systematic victims of the vitiatio excuse themselves to abandon it, justifying that his vitiatio is always a simple compromise of easy liberation, in considering others of great seriousness, which, examined, in turn, by their followers, are characterized, equally, as insignificant. There are those who relate the vitiatio as of secondary consequence and of immediate potency annihilating. Obviously situate their compressions, as irrelevant in the face of "so may thing worst" ... And they argue: "this is preferable", as if an evil could have put in balance, evaluated and discussed the advantages derived of their actions ... Unquestionably, the absence of impulsio vicious in the man gives him value and resources to achieve and enjoy the high objectives of the life, which cannot be devoured by the derision (mockery) of the vacuities (presumption).

The alcohol vitiatio, for example, enslaves the mind, affecting its harmony and poisons the body, deteriorating it. It begins through the innocent aperitif, how dispensable, which is repeated between smiles and imposes itself as necessity, realizing the disastrous incursion, which soon becomes into absolute domination, since increases its volume in the direct proportion that the alcohol is consumed. The pretexts arise and multiply into the libations: joy, frustration, sadness, hope, revolt, bitterness, revenge, forgetfulness ... For some is converted into courage, in enthusiasm for others, invariably imposing itself dominator incoercible. Competition for practices that the reason repulses, the alcoholism makes suppose that sustains the weak, who fall into such machinations, when, in truth, most debilitates and ruins them. Were not so grave, by itself, the social damages that result from it, transforming citizens into pariahs, young people in precocious bended ancients, professionals of value in rags moral, young ladies and matrons in torpid humans simulacrum, accepted and hated, respected and feared in the sites which are perverted, in the way of the total subjection, which conducts, when there is money, to distinct Sanatoriums and, to the contrary, to the hideous gutters, in both cases enslaved by dantesque alienations, culminates in impose the tragic self death, through whose doors seeking, such sick, solutions insolvent to the problems that created, spontaneously, for themselves ...

Alcoholism, obsession and suicide - ... Not happening the spectacular fall in suicide, this occurs by indirect process, thanks to the overload destructive that the alcoholic, or simple cultivator of alcoholism, discharge over the weaving of divine elaboration, which is the body. And when comes the disincarnation, which is also painful, does not cease the compulsion vicious, born unexpected tragedies on the other side of the grave, where the spirit irresponsible notes that the death did not resolve the problems nor annihilated the life .. In this chapter should we consider that the desperate search for alcohol - or other substances that lacerate the will, disaggregate the personality, disturb the mind - can be, at times, inspired by obsessive processes, culminating always, however, by obsessions unhappy, of unpredictable consequences.

Do not compromise with the vice – With the pretext of celebrations, parties, decisions, do not compromise with the vice. The ocean is made of droplets and the immeasurable beaches, of grains. Free yourself of the concept: "today only", when compelled to compromise pernicious, and do not allow yourself: "just a little bit", because, a sting that injects a lethal poison, although in small dose, produces immediate death. If you are favored by the happiness, sip it with lucidity. If you find yourself visited by the pain, face it, abstemious and strong. For any commitment that requires decision, courage, equilibrium, definition, value, humility, stoicism, resignation, makes use of the prayer, immersing in the reflection the thought, and you will obtain precious resources for the victory in any situation, under which be the impossible. Never allow yourself the assimilation of vice, on the supposition that of it you will liberate yourself whenever you want, because if the addicts could want, they would not be under such violent domination.

165.5 – ‘The Suicide. The Cancer. The AIDS’- Responses of Chico Xavier in the already cited book "Lessons of Wisdom", pg. 48 and followings, and in the book "INTERVIEWS", pp. 18 and 19:

Question – The suicide always brings tragic consequences for the Spirit who practices it, because the life is a fatality and no one can die. How have you analyzed this matter with the spiritual mentors along these 55 years, in the continuous exercise of the mediunity? **Answer** - Every suicide always brings very grave consequences on the structures of the spiritual body. The future study of the origin of the exceptional child, for example, will open an immense field of researches highly profitable about these repercussions. We have often seen the childhood cancer as a result of the suicide, in anterior life. Our benefactor Emmanuel had the opportunity to analyze the subject, in several books, including "Religion of the Spirits", under the theme "Chosen Diseases".

Exceptional Children – In the program of Hebe Camargo, a special of Christmas of December/1985, Nair Belo wanted to know the reason of the exceptional children and if they feel the persons and the ambient around them. Chico Xavier pointed out that the exceptional are, generally, reincarnations of spirits suicides. He explained that the form by which they killed themselves in the previous life, has a lot to do with the current disease. If the projectile, in the event of death by firearm, stayed in the center of speech, the child is reborn mute, if reached the vision centers she will be blind, and so on. In case of death by hanging, appear the hemiplegias and by drowning the emphysemas. There is also the tragedy of the homicides who commit suicides soon after, returning suffering from schizophrenia. The medium affirms that the spirit of the exceptional registers, in the intimacy of his being, all the affective nuances of the ambient that surrounds him. The

woman elevates herself with the maternity, but the mother of the exceptional child is someone who has so much love to give, because has asked to the Creator a task doubly sacrificial.

Nanism - We asked Chico Xavier in Uberaba, what would be the spiritist explanation for the problem of nanism. He affirmed that the person incarnates under this condition, basically for two reasons: first of them, the most frequent, because he practiced suicide in another existence and the second for having abused of the physical beauty, causing the unhappiness of others persons. The nanism is particularly linked to suicide by jumping from high altitudes. The dwarf revolted, as explained us Chico, in general is the suicidal of another existence who does not conform himself of not having died, because he has found that the life is a fatality and, even wishing, could not extinguish it. Chico said that the spiritual body suffers, with this type of death, lesions that will go interfere in the next body, damaging particularly the production of hormones, hence the formation of the body dwarf, and the varied forms of nanism (dwarfism), more or less grave, according to the compromise of the spirit. He said also that he knows wonderful mothers and fathers who have accepted the proof with courage, and supported the children dwarfs with much care and dedication. Recognizes that the explanation spiritist, through the law of cause and effect, and of the successive incarnations, contributes considerably for the resignation before the proof. Their words are of stimulus and encouragement to the parents and to the persons with nanism, in order not to rebel and that they accept this stage on Earth as a valuable apprenticeship to the immortal spirit.

The Suicides - (Book "Interviews" 1981, pp. 18/9) – **Question** - In his mediunic life, Chico Xavier, knew friends suicides reincarnated? **Answer** - Some. Having begun the task mediunic in 1927, for nearly 41 years, I had enough time to observe some cases and I can say that all those who I saw reincarnated, after the attempt against themselves, brought with them the signs, the reflexes of the levity that had perpetrated. However, we must respect the suicides as creatures extremely sufferers who, many times, lost the control of the own emotions, falling in the disrespect to themselves. The results of the suicide always end up printed on those who perpetrate it; this way, to two companions who committed suicide with a bullet in the ear – and that I reviewed, in the space, after 10 years - I saw them reincarnated on condition of retarded children in a state of extreme idiotism. Another companion who committed suicide with poison, reborn as a child who had already brought the throat cancer, having disincarnated short time later. The spirits explained to me that many times, the suicide, in reincarnating, as that destroys the tissues of the new body; the disincarnation, or the death properly considered, occurs soon after the birth, or sometime later. Then, the spirit will be in conditions to learn how valuable the life; want to live, but cannot, getting, finally, after great effort.

Question - Taking the opportunity of his deep knowledge of the matter, we ask: the spirits think that the sufferings of the suicides result from a punishment from God? **Answer** - No. Do not derive of a punishment from God, because God is the Infinite Misericord, the Perfect Justice. Emmanuel always explains me and other spiritual friends, lecturing on the subject also explain that, when we commit violence against our body, on Earth, we hurt the structures of our spiritual body. Inflict to ourselves these punishments. If we squandering the cranium with a bullet, we are destroying certain resources of our spiritual brain; if we poison us,

we disturb some centers of our soul; if we projected ourselves from a great height, we are also disturbing the ligaments, the structures, the connections of our spiritual body and remain, in the beyond, with the results of the suicide, for later, when reincarnate on Earth, bring the consequences in our own body.

Cancer and AIDS - (Book "Lessons of Wisdom", pg. 107 and following)

– **Question** – Will be able the research medical scientific to achieve the cure of the cancer without, before, to deepen itself into the spiritual mechanics that generates the diseases? **Answer** - We believe that the definitive cure of cancer and of other diseases, that make itself the flagella of the Community, will require this penetration of the Science in the spiritual processes of life. We also add that, without this penetration, if the fight against cancer to win victories relatively easy, other diseases will come replace it by agents of reeducation and improvement of us others, the human beings. **Question** - This important acquisition in the field of medical science, would come through mediums or doctors? **Answer** - We believe that the cure of cancer to be valid should come to us through humanitarian doctors, because such a realization, in the positive expression with which must be present, belongs to the dominion of medical science, that so long time is trying to bring to the world this conquest. Here, it is worth thinking about: "doctors are understood by doctors", because we are certain that the disincarnated scientists are helping to earth scientists who are devoted to the good. **Question** – Means it that in every case of cancer the mind is deeply associated to the process? **Answer** - Yes, in every case of cancer the mental world performs a very important function, because the own mind of the patient can cooperate in the interruption and, perhaps, in the regression or expansion, of violent character, in any cancerous process.

Hebe Camargo, on her program on TV Bandeirantes (12/1985), wanted to know if it is the man himself who caves for himself the cancer, the AIDS and the wars? The medium reminded that God helps the creature through the creatures themselves. The distance between them was resolved through the airplane, the automobile, etc... The man won the variola, bubonic plague, yellow fever and many other diseases through scientific progress. He felt the need for closer approximation with the others and appeared the radio, the television, and the world of communications. To overcome the flagellum of hunger, provoked several forms of production, rapid transport etc... But the human intelligence was not able to eliminate the hate by itself, although the man be the cooperator intelligent of the own God in the creation. "The hate was not won. The war is the hate among the peoples. The Father of love left up to the children the confraternization and the understanding. While there is resentment in someone's heart this climate of hate will not disappear." Chico still affirmed that we must trust in God and in the human intelligence, because we have already won others grave diseases such as tuberculosis, and that we will also win the cancer and the AIDS.

Dr. Rossi (Spiritist Centre Union) – **Question** – Is the AIDS a punishment that the spiritual plane is sending to this generation? **Answer** - First of all, I excuse myself to say that I do not know to answer about the great problems of the present time, but for the love of the Spiritist Doctrine, is with great emotion that I remember the day of the anniversary of our Codifier, and I face with courage the microphone for the answers. I believe that the AIDS, the new disease, is not a punishment from God, but a question created by ourselves, the creatures of the Earth, and that will reach, by God's Misericord, the vaccine required to get rid

ourselves of such a flagellum. We should comprehend it as a suggestion to improve our customs. We cannot say that it is a punishment from God a disease that has appeared in the very newborns. The cares, the hygiene and the possible sexual abstention, and the respect of some in front of the others, are the remedies that we have, while we wait for an antidote, a vaccine that is being developed by our scientists.

165.6 - "AIDS and STDs" (sexually transmitted diseases) - Explanation of Celso Martins in his book 'Sex, Love & Education' - Publisher EME, RJ., 7th. edition, 1995, pp. 94-106:

During years the Medicine, both Curative and Preventive, considered the terrible syphilis, the blenorrea or gonorrhea, the disease of Nicolas Fabre - linfoangiomatose or inguinal, cancruids, etc., - as being "venereal diseases", adjective this derived from the word Venus, name with which the Romans in their mythology, worshiped the Goddess of Love. Nowadays, especially, with the explosive presence of AIDS, would prefer the doctors and paramedics to use the expression "sexually transmitted diseases", from this the abbreviation STD, getting it very clear that AIDS is also one of the several STDs, besides those that I mentioned above in the first lines.

Usually are the D.S.T. caused by bacteria such as spirochetes, the diplococci, bacilli, which can pass from one person to another by direct contagion (corporal contact by the kiss, by the sexual act), by medical accident, of midwives and even dentists; and also by indirect contagion through the use of cutlery, glasses, cups, clothes, towels contaminated. In the specific case of AIDS, the transmission involves organic liquids (blood, sperm, vaginal secretions, as we will study ahead in this chapter). Such microbes determine lesions not only in the genitourinary system but similarly in the heart, in the lungs, in the blood vessels, in the liver, in the central nervous system, and may cause the death (disincarnation) or determine deformations in the fetus (as is the case of congenital syphilis, which has its causative agent, the spirochete *Treponema pallidum* crossing the placenta in the fourth month of pregnancy). Of course all these diseases (I will talk about AIDS further down in this chapter) have medical treatment making use of antibiotics such as penicillins, the streptomycins, the sulfonamides, the tetracycline, etc... It is worth to declare that, after the discovery of these medications (after World War II, from 1938 to 1945), it was expected that the incidence of these "venereal disease" diminished. However, it appeared at the years 60 (1960) the famous contraceptive pill, altering the sexual behavior of the man incarnated on Earth. Result: increased alarmingly this incidence because of the sexual promiscuity, due to self-medication, to the lack of basic knowledge of hygiene corporeal and mental, and lack of honest dialogue, fraternal and clarifying, around the real purposes of human life, of the signification of the sex in the context of human living, and of the respectful relationship between a man and a woman.

The best preventive against D.S.T. still calls use of sex with dignity, with respect, with love. Equivalent to say: 'chastity', in the case of singles (both of the boy and of the girl and not just only of her part, as was required until recently), and 'fidelity', in the case of the couples one respecting the other. Chastity ... Abstention from sex ... Suggest such conduct, for many people comes to seem to ask the impracticable, that is, a true mission impossible. But I dare to repeat what I wrote. Chastity imposes itself as the best means of someone prevents himself of the sexually transmitted diseases. I understand that the vast majority of the crea-

tures is not yet matured for this, and would have a lot of psychosomatic disturbances, if the chastity were imposed to them from outside to inside. Especially at a time when the songs that one hears on the programs of radio, the programs and the novels of television, many magazines that are bought easily on newspaper stands, the romances that become too sold (bestsellers), the pornographic films, audacious clothes, finally, in this way of living much more focused on the sensations of the flesh, many people would not have conditions, if was not initially clarified to the major objectives of the reincarnation, and had not alerted her conscience about our moral responsibilities of everything that we do, think, speak in our day to day, of being chaste the boys and the girls until the marriage.

Many would appeal desperately to the anomalous masturbation. And this abusive act for feeling solitary pleasure, besides producing, perhaps in some minds, later, the guilt complex, in others would lead to a situation of not having complete satisfaction during the realization of the act genésic with a partner of the opposite sex! Even the married couples will agree that not always could relate more intimately; and this should not be a reason for the practice of adultery! For this reason that I added, paragraphs above, the importance of fidelity to the commitments made within the seriousness and dignity with which we must deal with matters of affective order.

Face all this, it is urgent to make the creature put her mind, their thoughts, their days and nights, respected the physical and mental rest, in some honest work, because the sensation of the labor well performed gives us the peace of conscience that we fulfilled our duties honorably. Put her mind, their thoughts, their hands, her intelligence, her imagination, in some study edifying, cultivating, if appropriate, an art (music, painting), some idiom (I'd give the example of Esperanto), a manual habilitation. Turn to the practice of physical education or sports adequate. Dedicate to a meritorious cause of support to those who suffer.

(...) Given all this, let us now pass to the disease of this end of century. Let us analyze, without any preconception, the matter AIDS... The transmission of the virus occurs through the maternal milk, by the blood (hence why the hemophiliacs are of the group painfully of risk, because they receive, frequently, with blood or blood products in order to control their genetic problem of difficulty of the blood coagulation), and, above all, by the seminal liquid. The sex is one of the means of AIDS transmission, by the sperm and the vaginal secretions. Until the moment was not verified if the disease passes through handshakes, embraces, kisses social (cheek to cheek simply), cough, sneeze, use of pool or common use of clothes, towels, cups, cutlery or other objects, as also the mosquitoes does not transmit AIDS...(...) All indicates that the disease appeared in Africa, where would have monkeys in which organism the virus would not produce any problem. Was the beginning. From there the disease reached the United States and the rest of the world (Europe initially). Summarizing, I would say that the groups of risk are: 1.) The homosexuals and masculine bisexuals (75% in the U.S.); 2.) Injectables drug consumers (20% also in U.S. also); 3.) Persons who need to take blood, and the blood that they receive is not always properly tested; 4.) The heterosexuals who maintain intimate relationships with the others individuals already cited; 5.) The children born of parents who belong to these groups.

Without wishing to condemn anyone, since Jesus, in front of an adulterous woman caught in complete delict, and that many men wanted to stone her, as commanded the law of Moses, He lovingly suggested that throw the first stone

who was without sin; without wanting, therefore, to condemn A, B or C, the Spiritist Doctrine clarifies that the children who are born with the virus or the hemophiliacs who eventually are facing this problem, are redeeming debts of other lives, as much as we also reimburse our previous debts another way on the agenda of the Law of Cause and Effect. God does not punish anyone. It is the Divine Law that makes us pay the debts. We violated the Divine Code and, in order there is a reparation, we suffer the consequences of our equivocal actions. Having this knowledge, we must take good care of our present actions, so that, as also said the Master, does not succeed worst thing in the future!

Unfortunately increase the chances of contagion because spreads everywhere the promiscuity, with the increase of numbers of partners in the sexual act, in which only is worth the momentary pleasure. Does not take into account the responsibility. We find the brothers drugged using implements in common - as already I related paragraphs above, spreading AIDS. Before to preach simply the need to use the 'shirt oh Venus' (preservative), it is necessary to moralize the customs; to increase the moral level of the youth and, also, of the adults; to educate the people so that it uses the sex with rationality and feeling, at the right time, with the person to whom loves and respects, without wanting to take, as it is said modernly, advantages, without thinking only to satisfy themselves as if were an irrational, because even the animals, our inferior little brothers in the zoological scale (one day already we have passed by that stage; and they, one day, will be in the condition of Spirits incarnated in the kingdom hominal), even them know how to control the sexual practice. They do not seek to refine this practice as does the man and the woman, both endowed with more refined intelligence, have free will, being, for all this, much more responsible for all their actions.

165.7 - "Diseases Chosen" - Message of the Spirit Emmanuel over the question 259 of "The Spirits' Book", contained in the book "Religion of the Spirits", psychography of Francisco Cândido Xavier, Publisher FEB, RJ., 4th. edition, 1978, pp. 165/6:

Convinced that the Spirit chooses the probations that will experience on Earth, when shows himself in the moral position of resolving about his own destiny, it's just to remember that the creature, during the reincarnation, elects automatically, to herself, large part of the diseases that incorporate themselves to their preoccupations. We do not need to remember, in this chapter, the large particular calamities, which they are the homicide, of what the author draws the consequences in the form of extreme spiritual perturbation, or the frustrated suicide, which marks the body of the one who perpetrates it with painful and afflictive reminiscent. We will detain, superficially, in the examination of the lamentable decisions that we assume when we are connected to the physical car, without knowing that we aggress itself or disaggregate its pieces.

Whenever we have already left the constrictions of primitivism, we all know that the practice of good is simple duty and that the practice of good is the only antidote against the empire of the evil in ourselves. However, we surrender ourselves, habitually, to the suggestions of evil, creating in us not only favorable conditions for the installation of certain diseases in the organic cosmos, but also fluidic connections apt to function as support points for the pernicious influences interested in vampirizing our life. Be in the ingestion of inadequate food, for extravagances at the table, be in the use of drugs, even in soft alcoholism, in the criminal abortion and on sexual abuses, we establish in our prejudice the ab-

dominal syndromes of character urgent, the gastrointestinal ulcers, the hepatic affections, the chronic dyspepsia, the pancreatitis, the renal disorders, the irritations of the colon, the circulatory disasters, the neoplastic diseases, the neurasthenia, the brain trauma, the degenerative infirmities of the nervous system, besides a whole cortege of other symptoms, while in the critical inveterate, in the nonconformist, envy, jealousy, in despite, in the desperation and avarice, we engender different types of silent cruelty with which, vitiating the own thought, we attract the thought addicted of the Intelligences less happy, incarnated or disincarnated, who surround us.

Externalizing ideas disturbed, we assimilate disturbed ideas that agitate themselves around our step; elements such that adjust to our emotional disequilibrium, aggravating us the allergic potentialities or weighting in the nervous structures that conduct the pain. Maintained such connections, appear frequently the obsessive processes that, many times, without affecting the reason, keep us in the field of 'ghost-sickness' that sterilize our forces and, little by little, corrode us the existence. Let us be free, so, against the perturbation, seeking the equilibrium and understanding in the good - expressing kindness and education - the highest formula for the solution of our problems. And still even in feeling us sick, even in dragging us, perfecting ourselves serving to the others, in the certainty that serving to the others, we will serve ourselves; forgetting, finally, the market of the in vigilance, where each one acquires the diseases that wants for the own torment.

IV – NECESSARY AND SUPERFLUOUS (items 715 to 717)

The Necessary and the Nature. The Superfluous and the vices.

Article 166 - The prudent man knows the limit of the necessary by intuition, and many know it at the cost of their own experiences. The Nature traced the limit of the necessary in the own organization of the man, but he is insatiable. It traced the limit of their needs in his organization, but the vices altered his constitution and created artificial needs for him.

Those who live at the expense of the privations of the others

Article 167 - Those who take possession of the goods of the Earth in order to provide to themselves the superfluous, in prejudice of those who have not even the necessary, not know about the law of God and will have to answer for the privations that occasioning.

167.1 - "The relativity of the limit between the necessary and the superfluous" - Commentary by Kardec in the item 717 of The Spirits' Book:

The limit between the necessary and the superfluous has nothing of absolute. The civilization created needs that do not exist in a state of savagery, and the Spirits who dictated these precepts do not want that the civilized man live like the savage. Everything is relative and incumbent to the reason to put each thing in its place. The Civilization develops the moral sense and, at the same time, the sentiment of charity, that makes the men support themselves mutually. Those who live at the expense of the privations of the others, exploring the benefits of the Civilization to their own advantage; they have not of civilized more than the varnish, as there are people who do not have of the religion more than the appearance.

167.2 - "Excess" - Explanation of the Spirit Emmanuel in the already mentioned book "Religion of the Spirits", about the question 715 of "The Spirits' Book":

The excess in all situations is the agent evaluator of our adjustment to the Eternal Law, which establishes are the resources of the Creator justifiably divided for all the creatures, starting with the vivifying blessing of the Sun. So it is that the milk wasted over the table is a fraction of food that denies to the infant orphan of bread, as much as the clothes guarded, unnecessary, in the wardrobe domestic, is the blanket which you owe to the nudity that the cold night hurts. For this very reason, it is by the superfluous accumulated in vain that start all our mistakes before the Divine Blessing. Formations miasmatic invade your home by the rotten fruits that denials to the hunger of the similar; proliferates the moth in the home, by clothing which segregates at a distance of anyone who suffers in the bad weather; multiply snakes and thorns on the glebe that guards, useless; the envy prepares against you atrocious traps at the foot of material patrimonies which detents, without any benefit to the needs of others, and, especially, the exponents of the criminality and of the vice surround your life, in the vacant hours when disintegrate yourself in the arms of illusion, exalting the frivolity and laziness. Do not forget, so, that all leftover unimproved of the goods that you enjoy, by the effect of the lending of the Major Providence, is converted in a chain of rearguard, situating your thoughts and aspirations in the citadel of shadow. And, sharing with the neighbor the advantages that enriching your days, will follow, since the Earth, by the investments of the love pure and unceasing, in the directness of Celestial Plenitude.

167.3 - "More" - Explanation of the Spirit Emmanuel in the already mentioned book "Religion of the Spirits", about the question 716 of "The Spirits' Book":

The "more" is always the equation in the accounts of the Divine Law. By creating the creature, determined the Creator that everything creates itself in the Creation. Therefore, the ancient legend "increase and multiply" appears, active, in all planes of the Nature. We deliver the nutritive fruit to factors of disaggregation and, in a few hours, it will transmute into cake pestiferous. Let us help the precious seed, supporting its culture, and in the course of some time, we will be responsible for the abundance of the barn, transfiguring marshes and moors in fields of flowers and bread. This is how the same principle reveals itself, unmistakable, in whole human journey. Cedes the lens of your eyes to the edges of evil and, at brief space, will apprehend only shadows. Numbs the antenna of the ears in the torrent of maleficence converted into sonorous mud, and you will wake up in the mud of the calumny, degrading yourself. Makes of the tongue instrument of incessant criticism and you will end up guarding in the mouth a placenta poisoned, serving to the parturition of the cruelty and of the crime. Conserves the arms in the greenhouse of laziness, and you will end the existence transpiring mold and inutility. However, if you dedicate yourself to the pure love, seeking to extend its sublime clarity, through the service to the others, will attract on your own favor, the beneficial influence of how many observe your attitudes, between the sympathy and cooperation, adding to you possibilities and forces in order you transform the life in a canticle of beauty, to the way of the higher sphere. Of what choice each day in order to feel and think, you will find help in order to talk to do. Thus, guards the heart and monitors your acts with the lamp alive of the lesson of Jesus,

because you'll always have more than you do, in harvest of darkness or light, according to your planting of evil or good.

V – VOLUNTARY PRIVATIONS. MORTIFICATIONS - (Items 718 to 727)

The Law of Conservation and the body

Article 168 - The Law of Conservation obliges us to provide the body's need, because without energy and health the work is impossible.

The well-being is natural desire

Article 169 - A man is not censurable by seeking the well-being. God only forbids the abuse because, it is contrary to the conservation, and does not consider a crime the searching for well-being, if this is not conquered at the expenses of someone and if not to weaken their moral forces nor their physical forces.

169.1 - "The Search of the Well-being" - Explanation of Rodolfo Calligaris in his already mentioned book "The Moral Laws", pp. 86-88:

Question number 719 of "The Spirits' Book", of Kardec": "Does merit censure the man by seeking the well-being?" Response of the voices of the High: "It's natural the desire of the well-being. God only forbids the abuse, because it is contrary to conservation. He does not consider a crime the search of the well-being, since it is not conquered at the expense of someone and if not to weaken their physical forces, nor the moral forces".

There is a teaching that contests fundamentally the conception absurd and until certain point blasphemous; current in certain religious means, of that "the man is born into this world to suffer, in order to make himself worthy of soft rewards in heaven". Without doubt, being the earthly Humanity one of the most imperfect in the universal concert, it is understandable why more suffers than enjoys. Is the price of its primarity. Each one of us, however, can and should work to promote oneself socially, conquering to self and their family members, whatever is pleasant, useful and contributes to increase the joy of living. It is not true, therefore, that the man should accept, passively, everything that excruciates him; conform himself, submissive, with the bad organization of the society, responsible for the misery of so many; or even impose himself voluntary penitences, for being these things conform to the divine plans about us. If so had been, God would be a sadist. What He wants, such the teaching of the Spiritist Doctrine, is the happiness of everyone, not just "post-mortem", in a supposed paradise of delights, where nobody has things to do, but since now and right here, on condition that we understand of Him the loving and wise designs, and we know guide our actions by a faithful observance of His laws.

No, it is not a crime the search for well-being. Criminal, this yes, is the ignorance in which the men are being kept about their natural rights, rights these inherent to their condition of children of God, without acceptance of race, color or nationality. Criminals are the maneuvers of the egoism employed by a minority dominant, in the sense of impeding the advent of social justice and the consequent improvement of living standard of the peoples. Criminals are the enormous spending that are made everywhere in armaments programs, to the detriment of the production of consumer goods which are scarce or missing completely in millions of homes. Criminal is the deviation of sizable parcels of the Humanity (exactly the

elements most valid) of the fecund works that activate the civilization, to the improductivity of the barracks (military quarters), or, what is worse, to the war operations that destroy in minutes, what took centuries to build.

To the influx of the law of evolution, by which everything expands and prospers, tells us even the Doctrine that the worlds also progress, because are intended to offer to their inhabitants conditions of habitation more and more pleasant. It is not possible, then, that the Earth remains, eternally, as a world of expiations and proofs. The improvement of the social-economic structure of the earthly nations is, therefore, a categorical imperative, and it would be good that, instead of resisting to the measures that favoring it, the privileged classes, in whose hands are the reins of power, renounce spontaneously to something of their abundance in favor of the collective welfare. This would avoid the violent and painful processes that have signaled, up to the present, the march of progress in this minuscule planet, inaugurating a new era of comprehension and good will, that the reactionaries will baptize with other names, but which will represent the triumph of the Christianity in its expression most authentic, most noble and most beautiful.

Voluntary Privation and its merit

Article 170 - There is greater merit at the eyes of God in doing the good to others than the voluntary privations, in order to an expiation equally voluntary. The voluntary privations which are really meritorious are the privations of the useless pleasures, because frees the man from the matter and elevates his soul. The meritorious is to resist to the temptation that invites the men to the excesses and to the enjoyment of the useless things; is to remove of the necessary in order to give to those who do not have anything. If the privation is nothing more than a simulation, will only be a mockery.

170.1 – “Each Hour” - Explanation of the Spirit Emmanuel in the already mentioned book "Religion of the Spirits" about the question 721 of "The Spirits' Book":

Make of each hour - a love poem. Renunciation empty - dry land. Prayer without service - lamp off. Happiness without work - flower unprofitable. Culture without charity - unfruitful tree. Sermon without example - thunderstorm without rain. Tribune without transpiration - skiff sonorous. Intelligence locked - light in the desert. Life without action – funeral slow. Philosophy without kindness - vain talk. Hidden Talent - hidden fountain. Faith Stopped - vase useless. Virtue without moving - dead nest. Lesson without works - museum of ideas. Observes the resources which possess: Noble thought. Superior knowledge. Reasoning prompt. Clear directives. Ear insightful. Illuminated eyes. Verb easy. Free movements. Secure hands. Skillful feet. Do not link to unproductive mortifications. Each creature, wherever passes leaves the own reflection. Only the inertia wanders in the world as a shadow in a shadow. But you, however, must walk, similar to the solar ray, dissipating the darkness. **EACH HOUR**, you can make the fight more constructive. Immense are the evils of the world - not aggravate them with the desperation. Enormous are the sorrows of others - do not multiply them with the bitterness of disapproval. Where you are, restores, repairs, alleviates, helps and sorry ... In any circumstance, remembers the Christ who passed among the men understanding and helping ... And yet even when he was condemned without guilt, by the same men to whom he served, followed to the death, forgiving and loving ... Tortured on the cross, but with open arms.

The true mortification

Article 171 - The life of mortification of asceticism has been practiced since all the Antiquity and in the different peoples. If only serves to whom practice it and impedes him of doing the good, is egoist, whatever the pretext under which it disguises. To submit to privations in working for others is the true mortification, in accordance with Christian charity.

Abstention from certain foods

Article 172 - Everything that the man can eat, without prejudice to his health, is permitted. But the legislators could interdict some foods with a useful purpose. And to give greater credit to their laws, presented them as coming from God.

The animal alimentation to the man

Article 173 - The animal alimentation to the man is not contrary to the natural law. By his physical constitution, the meat nourishes the meat, because otherwise the man perishes. The law of conservation imposes the duty to the man to conserve their energies and his health in order to comply with the law of work. He must feed himself, so, according to what his organization requires.

173.1 - "About the alimentation of the man" - Explanation of the Spirit Lamennais in the Revue Spirite, Dez.1863, EDICEL, trans. of Julio Abreu Filho, pp. 387/8:

The sacrifice of the meat was severely condemned by the great philosophers of Antiquity. The elevated Spirit revolts himself at the idea of blood and, especially, to the idea that the blood is pleasing to the Divinity. And, mark you well, that here is not about the human sacrifices, but only of animals offered in holocaust. When Christ came to announce the Good-News, not ordered blood sacrifices: occupied solely of the Spirit. The great sages of Antiquity equally had a horror of these kinds of sacrifices and they themselves only feed of fruits and roots. On Earth the incarnates have a mission to accomplish: they have the Spirit which must be nourished by the Spirit, the body with the matter; but the nature of the matter influences - it is understood easily - over the density of the body and, consequently, on the manifestations of the Spirit. The temperaments naturally very strong in order to live as the anchorites do well; because the forgetting of the meat more easily leads to the meditation and to the prayer. But to live thus, generally would be necessary of a more spiritualized nature than yours, which is impossible with the terrestrial conditions. And how, above all, the Nature never acts against the good sense, it is impossible for the man to submit himself impunity to such privations. One can be a good Christian and a good Spiritist and eat at his taste, since that be reasonable. It is a question something frivolous for our studies, but no less useful and profitable.

173.2 - "Alimentation" - Explanation dictated by the Spirit Andre Luiz in the book "The Messengers", Ed FEB/RJ, 11th edition, 1978, psychography of Francisco C. Xavier, pp. 222/3:

(...) Let's cooperate, by our turn, in the wake of the men, our brothers, relatively to our debt to the maternal Nature. Always, when we return to the crust, involving us in the fluids of the carnal circle, we exaggerate in the acquisition of nitrogen. We have converted in mondial tragedy what could constitute the demand

serene and edifying. As we know, none organism can live on Earth without this substance, and although moves himself, in the ocean of nitrogen, breathing it in the medium of a thousand liters per day, cannot the man, such as any living being on the planet, to appropriate himself of the nitrogen from the air. For now, the Lord does not allow the creation of cells in living organisms of our world, that operate the spontaneous absorption of this element of fundamental importance in the maintenance of the life, as happens to the common oxygen. Only the plants, indefatigable workers of the orb, can remove it from the soil, fixing it for the entertainment of the life in other beings. Each grain of wheat is a blessing nitrogenated for food to the creatures, each fruit of the land is a bag of sugar and albumin, replete of nitrogen indispensable to the organic equilibrium of the living beings. All the agro-livestock industries do not represent, in essence, more than the search organized and methodical of the precious element of life. If the man could fix ten grams, approximately, from the one thousand liters of nitrogen that breathes daily, the crust would be transformed into the paradise truly spiritual. But if the Lord gives us a lot, it is reasonable that requires the collaboration of our effort in the construction of our own happiness. Even in "Our Home", we are still far from the great conquest of the spontaneous food by the atmospheric forces, in absolute character. And the man, my friends, transforms the demand for nitrogen in movement of hallucinated passions, hurting and being hurt, offending and being offended, enslaving and becoming captive, segregated into dense darkness! Let us help him to comprehend, in order to organize a new era. Auxiliary him to love the land, before exploring it in the inferior sense, to use the cooperation of the animals without the resources of extermination! At that time, the abattoir of animals will be converted into local of cooperation, where the man will attend the inferior beings and where these will attend the needs of the man, and the useful trees will live in the means of the respect due to them. At that sublime time, the industry will glorify the good and, feeling in us the understanding, the goodwill and the veneration to the divine laws, will permit to us the Lord, at least in part, the solution of the technical problem of the fixation of the nitrogen from the atmosphere. Let us teach our brothers that the life is not an incessant robbery, in which the plant damages the soil, the animal exterminates the plant and the man assassin the animal, but a movement of divine exchange, of generous cooperation, to which we will never disturb without serious damage to our own condition of creatures responsible and evolutive! We do not condemn! Auxiliary forever!

173.3 - "Carnivore Alimentation" - Explanation of José Herculano Pires in his book "Mediumship", under the title "Zoological Mediumship". Ed. Edicel, SP, third ed., 1980, pp. 99-101:

(...) The tendency zoophile is very spread in the means spiritist. To the innate feeling of love for animals, the spiritists add the doctrinaire resources of its rationalization. They see in each animal a soul in development, a primary Spirit in the way of humanization. This vision is true and contributes a lot in order to improve our manner of seeing the animals as mere suppliers of meat to our table. But the lack of greater knowledge of the Doctrine leads the majority of the zoophiles people to ridiculing extremes, as in the case of the animal mediunity. Many Spiritists get surprised in knowing that "The Spirits' Book" does not condemn the carnivore alimentation and are fascinated with the books where it is condemned. The example of India would be enough to show them the reason for the doctrinaire position. The malnutrition of the Indian populations derives largely from the

zoolatria, the adoration of sacred animals. The Spiritism avoids sacrificing the man to the animal and, at the same time, to deviate those who accept it of a slippery plane of superstitions. Nothing is more contrary to the rationalism of the doctrine, and more prejudicial to the accurate understanding of its principles, than the extremist sentimentalism.

The brutal and brutalizing sacrifice of animals in our world is really repulsive. But we are in an inferior world in which its own natural conditions leading to it. A grave problem for the effective propagation of the vegetarianism on Earth: of the protein in sufficient quantity and in conditions of an easily assimilation by our organism. The lack of proteic alimentation adequate generates the insufficiencies organics, which lead to the weakening of the populations, the lack of resistance to diseases, the premature consumer of the vital energies. Where is scarce the proteic alimentation, increases the incidences of cerebral sclerosis, making useless millions of brains that much could still give to the collectivity. Competes to the animals the sacrificial function of being the proteic laboratories of the human alimentation.

Only now the men begin to perceive, thanks to the advancement of the Sciences of this sector, that a social organization more equilibrated and rational can change this dantesque picture, that led Kardec to consider the Earth as Purgatory and until even how infernal planet. But it will be necessary a profound transformation of the social and economic structures, in order that the renovating techniques modify the brutal conditions of our alimentary system, with the utilization of the vegetables that, such as the soy, can substitute the carnivorous alimentation. For this, it is necessary that the enormous resources employed by the most civilized nations, in the field of war, were deviated to the field of the peace, employed in the incentive of agricultural production and food manufacturing. This would deliver the man from the tragic situation of the moment, in which he is obliged to pay the price of the systematic human killing on the battlefield. When the man neglects their duties, their own living conditions are incumbent to submit him to the necessary rescues of his criminal levity. The gigantic arsenals, loaded with devastating arms, charge of the men the price of death of the slaughterhouses and terrible animal refrigerators. We kill millions of animals to eat and we ended up employing the proteic energies of this killing in the collective suicide of the wars of extermination.

Abstention from animal foods or others

Article 174 - The abstention from animal foods or others, as expiation, is meritorious if the man deprives himself in favor of the others, because God can not see mortification when there is not *serious and useful* privation. This is why those who only deprive themselves in appearance are hypocrites.

The voluntary sufferings and the natural

Article 175 - The only suffering that elevate us are the natural, because they come from God. The voluntary sufferings are worthless, when nothing worth for the good of others. Do you believe that who abbreviate the life through rigors superhuman, as do the bonzes, fakirs and some fanatics of many sects, advance in their path? Why not work, before, in favor of their fellows? That visit the indigent, consoling who cries, working by who is sick, suffering privations for the relief of the unhappy and then his life will be useful and pleasing to God. When, in the voluntary sufferings to which be subjected, the man has in mind only to himself, it

is selfishness; when someone suffers for others, practices charity: these are the precepts of Christ.

Preservation of the sufferings that we predict or of that threaten us

Article 176 - We should not create for us volunteers suffering which are not of any utility to others, but we must, however, preserve us from those that we predict or that threaten us, because the instinct of conservation was given to all the beings against the dangers and sufferings. Fustigate your Spirit and not your body, mortify your pride, suffocate your selfishness, which resembles a snake to devour your heart, and you will do more for your advance than through rigors that no more belong to this century .

176.1 - "Voluntary Proofs and True Cilice" - The Gospel According to Spiritism, Chap.V, item 26:

You ask if it is permitted to soften your proof. This question remembers these others: is it permitted to whom is drowning seek to save himself? And to whom was stabbed in a spine, remove it? To who is sick, call a doctor? The proofs have the purpose to exercise the intelligence, as well as the patience and the resignation. A man can be born into a painful and difficult position, precisely to force him to seek the means to win the difficulties. The merit consists of supporting without murmuring the consequences of the evils that cannot be avoided, in persevering in the struggle, not to desperate when things do not go well, and never let things happen, which would be before laziness than virtue.

This question leads us naturally to another. Since Jesus said, "Blessed the afflicted", is there merit in seeking the afflictions, aggravating the proofs through voluntary sufferings? To this I will answer very clearly: Yes, it is a great merit, when the suffering and the privations have by purpose the good of others, because it is the charity by the sacrifice; No, when they only have the purpose of his own good, because it is the egoism by the fanaticism. There is a great distinction to make. About you, personally, be satisfied with the proofs that God sends, do not increase the charge already sometimes very heavy; accept them without complaints and with faith, that is all that He asks of you. Do not weaken your body with useless privations and macerations without purpose, because you have need of all your strength, in order to fulfill your mission of work on Earth. To torture voluntarily, to martyrize your body, is to infringe the laws of God, Who gives you the means to sustain it and strengthen it. Weaken it without necessity is true suicide. Use, but do not abuse: such is the law. The abuse of the best things brings its punishments, by the inevitable consequences.

Well other is the question of the sufferings which a person imposes to herself in order to alleviate the next. If you suffer the cold and the hunger in order to dress warmly and feed the one who needs, and your body suffers with it, this is a sacrifice that is blessed by God. You, who let your room perfumed in order to lead comfort to the infect ranches; who dirty your delicate hands curing wounds; who dispense the sleep in order to attend at the bedside of a patient who is your brother in God; you, finally, that apply to your health in the practice of good works, you have in this your cilice, the true cilice of blessings, because the joys of the world not resected your heart. You did not fall asleep within the voluptuousness debilitating of fortune, but you transformed yourself into angels consolers of the poor disinherited.

But you who turn away from the world to avoid its seductions and live in isolation, which your utility on Earth? Where is your courage in the proofs, since run away from the fight and desert of the combat? If you wish a cilice, apply it to your soul and not to your body; mortify your Spirit and not your flesh; castigate your pride; receive the humiliations without complaining; hurt your self-esteem; desensitize yourself to the pain of the injuries and of the calumny, more pungent than the physical pain. Here is the true cilice, which wounds will be counted to yourself, because will attest your courage and your submission to the will of God.

176.2 - "The Organ Donation and the Transplants In the Light of Spiritism" - Interview recorded by TV Tupi, Channel 4, of São Paulo, conducted by the reporter Saulo Gomes with the medium Chico Xavier in the Communion Spiritist Christian, Uberaba (MG), on 5 August 1968. Transcribed from "Anuário Espírita", 1969, contained in the book "Interviews - Francisco Candido Xavier/Emmanuel", organization and Notes of Salvador Gentile and Hércio Marcos Cintra Arantes, Publisher Institute of Diffusion Spiritist, third. edition, 1981:

JOHN BOIADEIRO; CAUSE MORTIS - What opinion gave the spiritual friends about the death of our John Boiadeiro, the first patient who received a heart transplant in Brazil? - **Answer** - In this respect I heard particularly two friends, doctors disincarnated, Dr. Adolfo Bezerra de Menezes and our friend Andre Luiz, who was very distinguished doctor in Rio de Janeiro. Both guard the same general opinion, informing that the problem is of rejection. Therefore, a point coincident with that indicated by all the great masters, such as Zerbini, especially, our Brazilian doctor.

THE TRANSPLANTS AND ITS SAFETY - The same spiritual friends, in this case, present any idea to the safety and successful in the operation of this nature? - **Answer** - These two our friends, told us that, for now, it is impossible that the Science determines the cause of these difficulties - we will not say failures - because the cause of all this remount to the spiritual body, and we cannot demand that the Science embraces our affirmative, without positive experimentation. But the Science will win the problem. Dr. Bezerra de Menezes, who is a great doctor in the Major Spirituality, says that we need to consider the problem by a question of medical deontology, in double face: the problem of the donor and of the receptor. He says that the Medical Science will improve the processes of the so-called resuscitation cardio-pulmonary-external, through massages more perfected and safe electrical equipment for the defense of the donor. Done this defensive work, the electroencephalogram (EEG) will signal the cerebral silence, occurred with the disincarnation. We pass, then, to the problem of the victory for the receptor. He says that, we must not forget, the Medical Science will contour the problem with the immunological resources more perfect and, perhaps, with the assistance of the hypnosis with scientific orientation, which could contribute a lot in the benefit of the success of the receptor. He adds, however, that a very large segment of the Medicine, with very propriety and safety of attitude, strives for the manufacture of plastic organs, and that this is a problem to be urgently considered for the benefit of all, because the more we progress in industry, let's say, of plastic organs, we will be able to reduce the problem of the anguish in the field of the donors.

NATURALNESS OF TRANSPLANTATION - Would be this, therefore, master Chico Xavier, the opinion of the spiritual friends about the organ transplants? **Answer** - Precisely. They say this is a very legitimate problem of the

Science; so, as we use the motor of a car with other implements damaged, in another car that is with its implements perfect but with the motor unusable. We can not compare the man with the car, but we can adopt the simile in order to understand that the organ transplant is very natural and should be taken forward.

Do the Spirits believe that the organ transplant is contrary to the natural laws? **Answer** - No. They say that, as we take a piece of clothing that has no use to a certain friend, and that friend, considering our material penury, gives us this piece of clothing, is very natural, when we disengage of the physical body, we donate our organs, still usable, to the companions needed, who can use them with safety and benefit.

TRANSPLANTS AND SPIRITUAL BODY - There is a question that we want to read carefully. Master, the Spirits say that the physical body is a duplicate of the spiritual body; in the heart transplant will not be a shock between the existence of the heart that remained in the astral body of the receptor, to the side of the physical heart that he received? **Answer** – Is for this reason that our friend André Luiz considers the rejection as a problem clearly understandable, because the heart of the spiritual body is present in the receptor. The astral body, so to speak, provokes the elements of the defensive of the body, that the immunological resources in the near future, of course, will stop or avoid.

THE PHENOMENON OF THE DEATH AND THE SITUATION OF THE DONOR - What to think about the situation of the donor of organs at the moment of the death, since his physical instrument was destitute of an important part? **Answer** - It is the same that occurs to a creature that cedes their organic resources to an anatomic study, with no repercussion on the Spirit that moves away - let's say, of his material capsule. Our friend Andre Luiz considers that, excepting certain cases of deaths in accidents and other exceptional cases, in which the creature needs of that probation, that is, the intense suffering of that probation, that is, the intense suffering at the moment of the death, this generally does not bring any pain, because the excessive concentration of dioxide of carbon in the organism determines anesthesia of the central nervous system, he says. I am speaking as a medium who hears these spiritual friends; I have no medical competence to be here, pronouncing myself on difficult terms. They explain that the phenomenon of concentration of carbonic gas in the organism increases the level of anesthesia of the central nervous system, provoking a phenomenon which they call acidosis. With the acidosis, comes the insensibility, and the creature does not have these phenomena of suffering that we imagine. The donor, naturally, does not have, absolutely, any suffering.

THE MEDICAL WORK AND THE SPIRITS – The Spirits, by chance, Master Chico Xavier, assist to the donors and receptors of organs, as well as the surgical group that are dedicated to such hard tasks? **Answer** - They assist and a lot. The Spirits friends say that the mission of doctor is of such importance that, still even the doctor absolutely materialist is supported by the forces of the superior world, to the benefit of the human health. But we must not forget, also, that other doctors who disincarnate on Earth, pass to study medicine in other aspects, in aspects more evolved in the spiritual world, and reincarnate with certain tasks. Times ago I heard the Spirit of a doctor friend, who I knew a lot in Belo Horizonte, and who was devoted to cancerology. He informed me that, in space, is studying the cancerology outspread in other aspects and other phenomena, intending to

reincarnate in short time, in order to be with us, at the beginning of future century, improving the techniques and studies of cancerology on Earth.

THE DEATH OF THE DONOR - What is the situation of a donor of organs after the surgical intervention, Chico Xavier, once verified the disincarnation? **Answer** - It is a peaceful situation, because the phenomenon is equal to those of our friends, sometimes young people who will be, tomorrow, great doctors, great anonymous, benefactors of the Humanity, who cede their viscera to an anatomy room to benefits of the scientists.

176.3 - Transplants - Folha de São Paulo, 24/09/2004:

Stem-cell avoids cardiac transplant - Folha de S. Paulo, 24 September 2004, pg. A14 – With a new heart: Stem-cells recovered cardiac tissue of patients with up to seven saphenous bypass. The researchers removed from the osseous medulla of a patient a group of cells that includes the stem-cells, capable of transforming itself into various tissues of the human body. In the laboratory, the stem-cells were separated from the others and prepared to return to the patient's body. With the help of a catheter (a type of surgical sounder), the stem-cells were taken to the heart. Once there, they assumed the function of the tissue cardiac muscular and recovered the heart (in two of the patients, the organ increased by 20% its capacity to pump blood).

The injection of stem-cells in the heart of five cardiac patients who were awaiting transplant in Rio de Janeiro has made four of them dispense the operation. The therapy is the new result of a research developed in the Pro-Cardiac Hospital, in Rio, which opens perspectives for the treatment of people with cardiovascular diseases. The stem-cells (capable of transforming in several types of tissue) extracted from the osseous medulla and implanted in the heart of the patients, regenerated tissue of the myocardial (cardiac muscle) and created new sanguineous vessels. The possibility of recuperation without the need for transplant - a long and complex process - is a sign of hope emitted by the research, the first in these lines in the world. "The reality is still the cardiac transplant. But we believe that in two or three years, will be practicable to work on a large scale", said yesterday, during the announcement of results, the doctor Hans Fernando Dohmann, scientific director of the Pro-Cardiac and coordinator of the research, performed in partnership with the Federal University of Rio de Janeiro and the Texas Heart Institute, in USA.

The Ministry of Health yesterday launched the Brasilcord - a public network of blood banks of umbilical cord - Folha de S. Paulo, 25 September/2004, pg. C4 - Network should reduce waiting for transplant. Service will have ten banks of blood of umbilical cord; time to find donor must fall from 6 months to 40 days. The blood of the umbilical cord is the same that circulates in the baby and has a large number of stem-cells, which are fundamental in the transplant of osseous medulla. The amount of blood that remains in the umbilical cord and in the placenta - 70 ml to 100 ml - is drained and stored in bags similar to those used for blood transfusion. The bags are led to the bank of blood of the umbilical cord, where they will be frozen in liquid nitrogen at 140° C. Anyone can donate, since the serological tests are negative. The collection of the blood of the umbilical cord is performed only with the maternal consent. There is no harm to mother or the baby, because is used only the blood of the umbilical cord, which would be discarded after the birth. The procedure for collection and manipulation

of the blood costs, on average, R\$ 3.000,00 (three thousands real). After frozen, the annual maintenance of each bag consumes about R\$300,00 (three hundred real). The placental cells are recommended for transplants in people weighing as much 50 kilos. The material collected reduces considerably the possibility of rejection of the receptor. The transplant procedure is similar to that used for the osseous medulla. After a regimen of preparation with chemotherapy, the patient receives stem-cells through a transfusion.

This material is collected soon after the birth in order to obtain stem-cells, which, in principle, have the capacity to generate any type of tissue (such as skin, bones and ligaments). The measure will benefit individuals who have leukemia, for example, and currently depend of the transplant of osseous medulla, whose period of waiting is more than six months. According to data from the Ministry of Health, from the 2.500 new demands for osseous medulla registered per year, in 1.500 cases is not encountered a relative who can be a donor. According to the Minister Humberto Costa (Health), with the new network the period to find a compatible donor will be approximately of 40 days, and the chance of transplant will pass from 35% to 90%.

São Paulo registers record of transplants - Folha de S. Paulo, 25 September 2004, pg. C4 - A survey of the Secretary of State of Health shows that from January to August there were 935 organ transplants in São Paulo, 43% more than the same period of 2003 - 652 procedures. The first semester of this year is considered the best of the history and could be celebrated on Monday, National Day of Organs Donations. According to the Secretary, the State should end the year with about 1.400 transplants, almost four a day. "The transplants in the State are growing month by month", said the coordinator of the Central of Transplants, Luiz Augusto Pereira. According to Pereira, it is important that the family that agrees with the donation of the organs of the dead relative, communicates her decision. Comparing the first eight months of 2004 and 2003, grew more the rim transplants (520 against 347, an increase of 49.8%) and of pancreas (270 compared to 172, 41.9% more).

176.4 - "Organs Donation and Transplants: Ethical Aspects" - Explanation of Wladimir Lisso in his book of the same title, FEESP editions, first edition, 1998, pages 34-36:

It is verified that the basic questions of an ethical order result from the right to life, consecrated by the Natural Law, and recognized by the Constitutions of the civilized countries. In Brazil, result from the recognition of the personality, from the birth, which are the right to life and physical integrity. Relatively to the acting of the doctors, already recognizes the Code of Medical Ethics that is prohibited to the professional of the area "to effect any medical procedure without clarification and prior consent of the patient or of his legal tutor, except in imminent danger of life" (Code of Medical Ethics, Regional Council of Medicine of São Paulo, 1988, 1992 edition, pg. 5). Thus, the obligation to recognize, in bilateral relation, which is established in organ donations and transplants, the rights of the donor and of the receptor; of the first, of seeing respected the organ donations, expressed or presumed, effected in life, by their family, at death; of the second, of receiving all the necessary informations for the decision of submitting or not to the transplant surgery, still considered of risk.

The Code already establishes that to the doctor belonging to the transplant team, "is prohibited of participating of the diagnostic of death, or of the decision of prolonging of the life of the possible donor" (ibid, pg. 7). That device, already included in the Brazilian law, seeks to prevent the conflicts of interests that are established for the doctor, which can lead to abuses in the diagnostic of death, in order to benefit patient needed of organ. The Code still establishes device, which is already established as a principle in the Federal Constitution, of prohibition of direct or indirect participation in the commercialization of human organs or tissues. It is observed, so, in the medical ethics, the preoccupation of establishing restrictive norms of abusive practices, including as a consequence of human imperfection, which manifests itself in all sectors of human activity in general. It is known that the existence of laws and codes does not prevent, definitively, the practice of all sorts of excesses, considering that operate exclusively directing the conduct of the Spirit in his interaction with the environment, in which is led to live through the reincarnation. However, through sanctions that are established for the practice of the acts prohibited in the codes and laws, establishes itself relative behavioral control, although we know that the definitive solution will come with the renovation of the Spirit in the light of the Gospel of Jesus, which will be reflected in his behavior guided by the moral inserts in His teachings, manifested through acts and thoughts.

In matters of medical ethics, it is discussed the necessity or not of the family's consent in the case of the presumed donation. As discussed previously, the need for such consent will empty the purposes of the law, which aims to increase the number of donors. Are based some favorable manifestations to the family's consent in device of the same Code of Ethics, which establishes the possibility of the doctor "to refuse the realization of medical acts which, although allowed by law, are contrary to the dictates of his conscience." Personally, I do not see how to interpret this device as permission to refuse the removal of organs, when the potential donor has the documents of identity and of habilitation without the manifestation of the intention not to donate. We do not see also justification for refusal in the removal of organs when diagnosed the encephalic death, because the choice is being established between the susceptibility of family members who are attached to the cadaver, as if there were the Spirit and the life of the creature who waits the donation of organs, in order to have the survival by surgical intervention. It seems to us that the position mentioned could generate judicial actions, not of the family members of the dead because, maintained such a position, the organs will not be removed, but by persons who await the organs, and of family members who feel frustrated in their purpose of recuperation of the health through the operation of transplants.

Let's wait to better define the subject, in order that the laudable intentions of the legislator do not be involved in attitudes, sometimes hypocritical, of family members who call themselves "owners of the cadaver", when in life, most of the time, did not give to the creature all the love and attention which could give, and of the medical class, sometimes more preoccupied with avoiding processes than really saving lives.

176.5 - "Freezing and Cremation of Bodies" - Answers of Francisco Cândido Xavier in the book "Lessons of Wisdom – Chico Xavier in 23 years of Folha Espírita", written by Marlene R. S. Noble, Faith Editor Journalistic Ltda., S. Paul, 1997, pp. 45

Question. The freezing of bodies immediately after physical death, in order to wake up in the flesh after a few decades or centuries, that is, when the medicine will have discovered a remedy for the physical evils of the frozen, will bring major perturbation to the disincarnated spirit? **Answer** - Marlene, I transcribe here what I'm hearing from our Emmanuel, to whom I asked for accurate clarification: "Yes, the freezing of the body occupied by the spirit, in the process of disincarnation, may retain him, for some time, in the physical form, causing him difficulties and perturbations. That, in some way, already happened in the Ancient Egypt, when the embalmment retained us, for an indeterminate period, at the foot of the forms that we insisted to conserve: Similar retention, however, only occurs in the agenda of the law of cause and effect. And about the freezing, if any of the interested in it – by force of the probation of themselves - retaking the cold body in order to reheat it, the Science cannot ensuring them an equipment organic clearly ideal, as could be, especially concerning to the brain that the indeterminate freezing will leave in conditions, by now, unexpected."

Cremation – Question - The quest is frequent. Spiritualists, especially the occidentals, are afraid of the cremation. The Brazilians secularly accustomed to the enormous cemeteries of atmosphere heavy and lugubrious, where the expensive tombs exhibit flowers and precious objects, or even see the bodies of loved ones engulfed by the land, do not accept too easily the idea of cremation. Common practice among other peoples, like the Hindus, for example. Not long ago we saw, at the cinema, the ashes of Gandhi's body spread by the Ganges. The difficulty of its diffusion here is enormous. The Spiritism affirms that the body is just a vesture of the Spirit, it is not needed after the end of a cycle existential. But there is the perispirit or spiritual body. It allows to the Spirit its manifestation through the body of flesh. For this very reason the spiritists question: What is the repercussion of the cremation on the perispirit? Many of the participants of the Spiritist Meeting for Peace effected in Anhembi, in Sao Paulo, made questions about this matter and 'Folha Espírita' inquired of Chico Xavier:

Question - Does the Spirit feel the effects of the cremation of the physical body? How many hours should we expect to effect the cremation? **Answer** - Our selfless benefactor Emmanuel, on another occasion, asked about the matter, affirmed that the ideal time for the cremation of the body, unoccupied by the renter or the by the Spirit that inhabited it, is of 72 hours, since, besides the called clinical death, the Spirit liberated, in many cases, is still in the process of change, gradually removing the remaining of his own disincarnation. In this particular case, will be important that the body be kept in refrigerating chamber, avoiding to it any indication of decomposition.

Organ Donation – Question - Do you think that the spiritist should donate their corneas? In that case there would not be repercussions for the side of the perispirit, since they must be removed moments after the disincarnation of the individual? - **Answer** - Whenever a person cultivates absolute disinterestedness for all that she gives to anyone, without asking what the benefited did of the donation received, without wishing any remuneration, nor even such that the human person usually expects with the name of comprehension, without waiting for any gratitude, that is, if the person has reached a point of evolution in which the notion of possession no more worries her, this creature is able to donate, because it will not affect the perispirit in nothing. In the contrary case, if the person feels harmed by this or that in the course of life, or is afraid of losing utilities which judges belong

to her, this creature brings the mind linked to the attachment of certain advantages of the existence and certainly, after the death of the body, will tend to unreasonable reclamations, generating perturbations in his own intimate sphere. If the person has any attachment to the possession, including of the objects, of the properties, of the affections, she should not give, because will disturb herself.

Question - The public present at the Meeting of Peace inquires if the spontaneous donation of the corneas influences, in some manner, the spirit of the donor after the disincarnation, and if the removal of these, after only four hours of the physical death, affects the perispirit? - **Answer** - When the donor is a person habituated to detachment of the possession of any objects, and disinterested of this or of that dominion over persons and situations, the previous donation of organs belonging to him, at the time of physical death, does not affect the spiritual body of the donor to which we refer. However, if we are ahead of someone who has not reached the detachment that we mentioned, will be important to think that someone does not encounter himself with the precise qualification in order to donate resources beyond the disincarnation, that, probably, will complain.

CHAPTER XI

LAW OF DESTRUCTION

I - NECESSARY DESTRUCTION AND ABUSIVE (The Spirits' Book, items 728 to 736)

Article 177 – The destruction is a law of Nature. It is necessary that everything is destroyed, to be reborn and regenerate itself; because what we call destruction is no more than the transformation, whose objective is the renovation and the improvement of living beings.

Instinct of destruction

Article 178 - The instinct of destruction was given to the living beings with providential purposes. God's creatures are the instruments that He uses to achieve Their ends. To nurture, the living beings destroy each other, and this with the dual purpose of maintaining the equilibrium of the reproduction, which could become excessive, and use the remains of the exterior involucre. But is only the involucre that is destroyed, and this involucre is no more than an accessory, not the essential part of the thinking being, because this is the principle intelligent, indestructible, that is elaborated by the various metamorphoses through which passes.

Law of Destruction and Law of Conservation: compatibility

Article 179 – The destruction is necessary for the regeneration of the beings; however, the nature involves them with the means of preservation and conservation to avoid the destruction before the required time. All anticipated destruction paralyzes the development of the intelligent principle. That's why God gave to each being the necessity of living and reproduce.

179.1 - "Destruction or Renovation?" - Explanation of Richard Simonetti in his already mentioned book "The Divine Constitution", pp. 51-53, on the question 728 of "The Spirits' Book":

The axiom "Nothing is created, nothing is lost, everything is transformed" of Laviosier, helps us to understand the Law of Destruction, that does not mean, as suggested by the literal sense, an 'annihilation'. It imposes a 'renovation', attending the objectives of the Creator; an incessant transform in favor of the improvement of the living beings; a coming-to-be, in diligent and directed evolutive effort, where birth and death are just two faces of one same coin – the Life. The day dies when the night comes, in turn, only anticipates new dawn; the spring succeeds the winter, which will return in new cycle; the very world in which we live had its origins for nearly five billion of years and will disappear passed a few billion more. Meanwhile, uncountable planets are emerging in the Cosmos in order to accomplish identical trajectory ... The same happens to living beings, grow, reproduce and die, but are eternal in the spiritual essence, which improves incessantly, in the way of rationality that will promote them to be Spirits, with a new goal ahead: the angelitude. And in the proportion that the Spirit reincarnates and disincarnates, successively, and that the physical body of what he uses is decomposed by the death, and he qualifies himself to use a new, in the renaissance, in future near or remote (may remain in stage a few years or too many centuries in the Spirituality), will go developing their potentialities.

For the Spirits that compose the Humanity, this dualism marked by multiples dives in the flesh, becomes imperative, because represents, above all, an agitate of conscience, in renewed opportunities for awakening to the realities of the Universe. There are individuals so attached to physical existence, to the needs of the flesh, to the vices and ambitions of the Earth, who end up be situated in what we could define as 'evolutive impasse'. In popular language, "a jam in the mud." Was not the experience of death, projecting them in tenebrous spiritual regions, compatible with their deviations, to bitter reflections, and would remain indefinitely stationed in compromisers mistakes. On the other hand, there are disincarnated Spirits unhappy and tormented, persecuted by the ghosts of the crimes and abuses committed on Earth, for whom the reincarnation is the blessed opportunity to restarting. Few have known of this process. It is why many are afraid of the death, without understanding that it does not exist. What we think the end is just the starting of existence in another plane, the turn of the coin to the other face. Like the caterpillar that turns into a butterfly, the Spirit leaves the cocoon of flesh to take flight towards the spaciousness.

We constraining ourselves with the death of a family member, as if we had lost him, flame that went out, life that is extinguished, without perceive that he just went into a different dimension, where we will meet him again one day when, in our turn, we will make the great transition. Like the farmer who moves to new site, we transfer residence to the Spiritual Plane, where we will be rich or poor, happy or unhappy, in conformity with the fruits cultivated, preparing us for new plantings in the farming of the flesh, which will succeed themselves, uninterruptedly, in goings and comings, until we reach full spiritual maturation, enabling us to live in higher planes.

The impositions of the Law of Destruction tend to soften in the proportion that the Spirit evolves, integrating into the purposes of the Creator, which will provide him the opportunity of remaining more time in Spirituality. And one day, do not know when, within some millions of years perhaps, or less long time, depending on our effort, we will be angels. So we no longer need to reborn and re-dying in order learning to live as children of God.

179.2 - "Reciprocal Destruction of Living Beings" - Explanation of Allan Kardec in "Revue Spirite - April 1865", Edit. EDICEL, SP, translated by Julio Abreu Filho:

The reciprocal destruction of living things is a law of nature that, at first sight, it seems less reconciled with the goodness of God. Question arises: why God would have done a necessity to destroy each other in order to feed ones at the expense of others? For the one who only considers the matter, that limits his vision to the present life, this seems indeed an imperfection in the divine work; from this the conclusion that take the unbelievers that, God being not perfect, there is no God. It is that they judge the God's perfection from their point of view, their judgment is the measure of their wisdom and believe that God could not do better what they themselves would do. Not allowing their short vision to judge the conjunct, do not understand that a real good can derive from an apparent evil. The knowledge of the spiritual principle, considered in its true essence, and of the great law of unity, which constitutes the harmony of the creation, is the only that can give to the man the key of this mystery, and show him the providential wisdom, where he only could see an anomaly and a contradiction. Occurs with this

truth the same as with a lot of others; the man is only able to sound certain depths when his Spirit comes to a sufficient degree of maturity.

The true life is in the intelligent principle - The true life, either of the animal, or of the man, is not in the corporeal envelopment neither in the vestment; is in the intelligent principle which pre-exists and survives to the body. This principle needs of the body in order to develop itself by the work that it must perform over the brute matter; the body wears out itself in this work, but the Spirit does not; on the contrary, of it leaves each time stronger, more capable and more lucid. What matters that the Spirit changes more or less times of the envelopment, nor for that is less Spirit; is absolutely as if the man renewed a hundred times their clothes in a year; neither for that would cease to be the same man. By the incessant spectacle of the destruction, God teaches the men how little importance they must give to the material envelopment, and in them suggests the idea of the spiritual life, making them desire it as a compensation.

They will ask if God could not arrive at the same result by other means, and without submitting the living beings to destroy one to another? Well smart the one who wished to penetrate the designs of God! If everything is wisdom in His work, we must suppose that this wisdom is also not absent in others; if we do not understand Him, we must blame our little advance. However, we can try to find the reason for this, taking by compass this principle: "God must be infinitely just and wise". Let us seek, therefore, in all, His justice and His wisdom.

Utilities physical and moral of the destruction – One first utility of that destruction, utility purely physical, in the truth is this: the organic bodies are not maintained except at the expense of organic matters, the only ones that contain the nutritive elements necessary for its transformation. The bodies, instruments of action of the intelligent principle, have a need to be incessantly renewed; the Providence makes them serve to their mutual food; this is the reason why the beings are nourished each one of the others; then, is the body that nourishes of the body, but the Spirit is not annihilated, nor changed; just divested himself of his envelopment.

In addition, there are moral considerations of the highest order. The struggle is necessary for the development of the Spirit; it is in the fight that he exercises their faculties. Whoever attacks in order to get his food, and the one who defends himself to save his life, make use of the ability and intelligence, and therefore, increase their intellectual strengths. One of the two succumbs, but what is that, in reality, the strongest or the most able took of the weakest? His vesture of meat, nothing more; The Spirit, who does not die, will retake, later, another vestment.

In the inferior beings of the creation, those in which there is no moral sense, in which the intelligence has not yet substituted the instinct, the fight would not have by mobile except the satisfaction of material need; well, one of the most imperious needs is the nutrition; fighting, thus, uniquely in order to live, that is, to take or to defend a prey, because they would not be stimulated by a mobile higher. Is in this first period that the soul elaborates herself and essays herself in the life.

The free will and the moral sense - When reached the degree of maturity necessary to her transformation, receives of God new faculties: the free will and the moral sense, in a word, the divine spark, which give a new course to their ideas, provide her with new perceptions. But the new moral faculties which is en-

dowed only develop gradually, because nothing is abrupt in the nature; there is a transitional period in which the man merely differs from the brute; at the early ages, the animal instinct dominates and the fight has yet by objective the satisfaction of material needs; later, the animal instinct and the moral sentiment are counter-balanced, the man then fights, no more in order to nourish himself, but to satisfy his ambition, his pride, the need of dominating; for this, it is still necessary to destroy. However, in the proportion that the moral sense predominates, the sensibility develops itself, the need for destruction decreases; finishes even by extinguish itself and by to become odious; then, the man passes to have horror of blood.

The struggle continues ... However, the struggle is always necessary for the development of the Spirit because, even getting to this point, which seems us culminating, is far from to be perfect; only at the price of his activity is that acquires knowledge, experience, and divests himself of the last vestiges of animality. But then the struggle, of bloody and brutal, that it was, becomes purely intellectual: the man struggles against the difficulties and no more against their fellowmen.

Instinctive horror of death

Article 180 - The death should lead us to a better life, and deliver us of the evils of this world; being so, is more of wish it than be afraid of it. However, the man has for it an instinctive horror that makes it a motive of apprehension. It's that the man should seek to prolong his life in order to accomplish his task. That's why God gave him the instinct of conservation, and this instinct supports him in their proofs; without that, too frequently, he would surrender to the discouragement. The secret voice that makes him repels the death says that he still can do something for his advancement. When a danger threatens him, the voice advises that must enjoy the time that God gives him.

Necessity of destruction and intellectual and moral progress

Article 181 - The necessity of destruction decreases among men on Earth to the extent that the Spirit overcomes the matter; it is why that after the horror of the destruction follows the intellectual and moral development.

Right of destruction over the animals

Article 182 - The right of destruction of animals is regulated by the need to provide for his (of the man) alimentation and his safety; the abuse was never a right.

Destruction of animals for pleasure and useless

Paragraph 1° - The destruction that exceeds the limits of the needs and safety, of the hunt, for example, when has by objective only the pleasure of destroying, without utility, is the predominance of bestiality over the spiritual nature. All destruction that surpasses the limits of necessity is a violation of the law of God. The animals do not destroy more than they need, but the man, who has the free will, destroys without necessity. Will pay for the abuse of the freedom that was given to him, because, in these cases, he submits himself to the evil instincts.

Excess of scruple and destruction of animals

Paragraph 2° - The peoples who exceed in scruple with respect to the destruction of the animals do not have special merit. It is an excess in a feeling that

in itself is meritorious, but that becomes abusive and whose merit finishes neutralized by abuses of all kinds. They have more superstitious fear than true goodness.

II – FLAGELLA DESTROYERS - (Items 737 to 741)

Article 183 - God punishes the Humanity with flagella destroyers to make it advance faster. The destruction is necessary for the moral regeneration of the Spirits, that acquire in each new existence a new degree of perfection. It is necessary to see the end in order to understand the results. These disorders are frequently necessary to make the things reach more promptly to a better order, taking place in a few years what would require several centuries.

183.1 - "Qualitative Jump" - Commentary by José Herculano Pires (Translator) in a footnote in item 737 of The Spirits' Book:

That answer puts very clearly the problem of "jumps" of Nature. The "qualitative jump" to which refers the Marxist dialectic, and that for some contradicts the evolutive order of the spiritist doctrine, it is exactly this kind of "disorders" that speed the development. As seen, the Spiritism recognizes the existence and the need of "disorders", but integrated into the general process of evolution, not admitting them as break of this process.

183.2 - "Divine Command" - Explanation of Richard Simonetti in his aforementioned book "The Divine Constitution", about the question 737 of "The Spirits' Book" (Flagella Destroyers):

There is a divine ordination in the Universe. God to all predicts and provides, attending to the evolutive needs of their children. Nothing happens by chance. The Spirits themselves, the intelligent beings of the Creation, that populate the Universe outside the material world, according to the definition expresses in the issue n.76 of "The Spirits' Book", participate of this ordination, in a hierarchical system determined solely by the merit. As more evolved, more complex and important their tasks. Spirits pure and perfect are promoted agents of the Creator, with broad responsibilities which involve the progress of immense collectivities, guiding them into experiences compatible with their evolutive needs.

It is known that the solar spots detected by sophisticated scientific instruments, the product of atomic explosions that occur in the sun, are responsible for multiple terrestrial climatic phenomena and often promote destroyers flagella, such as typhoons, storms, blizzards, droughts, floods ... Would be casual such occurrences? To the materialist, certainly. But the religious, who conceives the omniscience and omnipotence of God, can not develop similar reasoning, which would be equivalent to the recognition that the Nature escapes of the divine command. Admitting, therefore, that the Creator controls the natural phenomena, with the participation of their representatives, we can conceive that the solar convulsions are programmed by sidereal engineers for the benefit of the planets which move in its orbit...

The Flagella and its moral and physical benefits (AIDS and BLACK PEST) - The resultant flagella benefiting physically the planet, mainly in the renovation of its atmosphere, but, above all, imposing an agitate of the human consciousness, both for those who disincarnate in painful and traumatic circumstances, and for those who are reaping the consequences of the devastation caused. Experiences like this represent an opportunity to rescue their debts from the past, at the same time that make their initiation in the areas of solidarity. The victims of

the great calamities become less involved with the illusions, more disposed to help the similar, after feeling in their own flesh the pain that afflicts their brothers. The Law of Destruction also functions to restrain the impulses maladjusted of the human creature. One need not much effort of reasoning to perceive that the AIDS, the syndrome of immunological insufficiency acquired, represents a response of the Nature to the abuses committed by the Man in the dominance of sex, from the decanted sexual freedom in the decade of sixty. AIDS is imposing to the Man disciplines to which he would not submit in normal circumstances, as a student who, even reluctantly, decides to face the undesirable school learning, because the violent storm prevents him of "to kill" the class. The terrible and scary evil will help him to understand that we need to respect sex, that we can exercise it with liberty, since we do not fall into the liberality and much less into the licentiousness. Sex without compromise, without responsibility, is mere seeding of frustrations and compromising with the vice, resulting in inevitable crop of maladjustments and suffering. Maybe AIDS is part of a list of measures renovating which prepare the civilization of the third millennium. Opportune to remember that some eclosion of progress for humanity are marked by terrible flagella which decimating immense populations. A typical example was the Black Pest in the fourteenth century, mortal disease caused by a bacillus that installed itself on the digestive and circulatory systems, eliminating its victims in a few days. Disseminated by the Orient and throughout Europe, exterminated nearly twenty-five million of persons in full Middle Ages, a period of obscurantism, in which the occidental civilization seemed immersed in darkness. However, after the Black Pest, flourished the Renaissance, a blessed blow of artistic and cultural renovation, as the dawn of radiant day preceded by devastating nocturnal storm.

Other means to improve the Humanity

Article 184 - Besides the destructive flagella, God employs, too, every day, other means to improve the Humanity, because gave to each one the means to progress by the knowledge of the good and of the evil. Is man who does not benefit; then, it is necessary to punish him in his pride and make him feel his weakness.

The flagella and the death of men of good!

Article 185 – In those flagella, however, the man of good succumbs like the perverse, seeming unjust that fact. Occurs that, during the life, the man relates everything to his body, but after the death thinks otherwise. As already we said, the body's life is an almost nothing; a century of your world *is a lightning in the eternity*. The sufferings that lasting some of your months, or days, are nothing: just a teaching that will serve you in the future. The Spirits, who preexist and survive to all, form the real world. They are the children of God and the object of His solicitude; the bodies are nothing more than disguises under which they appear in the world. In the big calamities, that decimate the men, they are like an army that, during the war, sees their uniforms damaged, ruptured or lost. The general has more careful with the soldiers than with their clothes.

Compensations in the future existences

Sole paragraph - If we considered the life in what it is, and how much is insignificant in relation to the infinite, less importance we would give to it. Those victims, the men of good, will have, in another existence, a large compensation for their sufferings, if they will be able to support it without murmuring.

185.1 - "Flagella and vision unique of the Humanity" - Comment of Kardec in the item 738-b of The Spirits' Book:

That the death is verified by a flagellum or an ordinary cause, one cannot escape from it when it sounds the hour of departure; the only difference is that in the first case part a large number simultaneously. If we could elevate ourselves by the thought in order to include all the Humanity in a unique vision, these terrible flagella would not seem to us more than passing storms in the destiny of the world.

Destroyers flagella and moral proofs for the man

Article 186 - The flagella are proofs that provide to the man the occasion to exercise the intelligence, to show his patience and his resignation before the will of God, at the same time allowing him to develop the feelings of abnegation, of own disinterest and of love for the neighbor, if he is not dominated by the selfishness.

To the man is given to conjure the flagella

Article 187 – It is given to the man to conjure, in part, the flagella that afflict him; but not as is generally thought. Many flagella are the consequence of his own improvidence. In the proportion that he acquires knowledge and experience can conjure them, that is, prevent them, if he knows to search their causes. But among the evils that afflict the Humanity, there are those which are of general nature and belong to the designs of Providence. Of these, each individual receives, in lesser or greater proportion, the part that competes to him, not being possible to him oppose nothing more than the resignation to the will of God. But even these evils are generally aggravated by the indolence of the man.

187.1 - "The intelligence allied to the feeling of charity and the safeguarding of the flagella." - Commentary of Kardec in the item 741 of The Spirits' Book:

Among the destroyers flagella, natural and independent of the man, should be placed on the first line the pest, the hunger, the floods, the fatal weatherproofs to the production of the land. But did not the man find in the Science, in the art works, in the improvement of agriculture, in the rotations and irrigations, in the study of hygienic conditions the means of neutralizing or at least mitigate so many disasters? Some regions anciently devastated by terrible flagella are not today safeguarded? What will not make the man, therefore, for his material well-being, when he will know to use all the resource of his intelligence and when, in the care of his personal preservation, will know to combine the feeling of a true charity toward their similar?

III - WARS (Items 742-745)

Cause

Article 188 - The cause which leads the man to war is the predominance of the animal nature over the spiritual and the satisfaction of the passions. In the state of barbarism the peoples only know the right of the strongest, and that is why the war, for them, is a normal state. In the proportion that the man progresses it becomes less frequent, because he avoids their causes, and when it becomes necessary he knows to add humanity to it.

Disappearance

Article 189 - The war will disappear a day from the face of the Earth when the men will understand the justice and will practice the law of God. Then, all the peoples will be brothers.

189.1 - "The Path to Peace" - Explanation of the Spirit Emmanuel, over the question 743 of "The Spirits' Book" (Wars), in the already mentioned book "Religion of the Spirits", pp. 101/2:

Of the great flagella of the ancient world, we highlight ten that debased the human life: the barbarism, which perpetuated the dissolutions of the instinct; the hunger that tormented the tribal group; the pest that decimated populations; the primitivism, which equated the capacity for invention of the man and the ability of the beaver; the ignorance, that encouraged the darkness of the spirit; the insulation, which favored the illusions of the feudalism; the otioseness, which categorized the work on account of humiliation and penitence; the captivity, that sold freemen in the markets of slavery; the dirtiness, which relegated the terrestrial residence to the level of the brutes; the war that suppresses the peace and justifies the cruelty and the crime among the creatures.

Came the Politics, and instituting various systems of government, annulled the barbarism. Appeared the Commerce and, multiplying the transport routes, dissipated the hunger. Emerged the Science, and exterminated the pest. Erupted the Industry, and unmade the primitivism. Shone the Press, and proscribed the ignorance. Created the Wireless Telegraph and the Air Traffic, and ended up the insulation. Progressed the Moral Principles, and the work shined as a star on the human dignity, discrediting the otioseness. Grew the Spiritual Education, and was abolished the dirtiness.

But neither Politics, nor Commerce, nor Science, nor Industry, nor the Press, nor the approximation between peoples, nor the exaltation of work, nor the evolution of the individual right and nor the hygiene can solve the problem of the peace, because the war - monster with a thousand faces that begins in the selfishness of each one, which is embodied in the discord of the home, and is prolonged in the intolerance of the faith, in the vanity of the intelligence and in the pride of the races, feeding itself of blood and tears, violence and despair, hate and rapine, so cruel among the super-civilized nations of the twentieth century, as already was in the obscurantist court of Ramses II – only will disappear when the Gospel of Jesus illuminate the human heart, making that the inhabitants of the Earth love themselves as brothers.

That is why the Spiritist Doctrine reveals the Gospel to us, today, under the light of the Truth, faithful to the very Christ who warned us, convincing: - "You will Know the Truth and the Truth will make you free."

189.2 - "The Problem of Violence" (Wars, etc..) - Explanation of Richard Simonetti in his book "Themes of Today, Problems of Always", Ed Fraternal Mail, SP, third. ed., 1982, pp. 110-112:

The "Decayed Soul" and the collective violence in war - The action of the book "Our Home", by Andre Luiz, psychography of Francisco Cândido Xavier, occurs in the period of aggression of Nazi Germany, which culminated in the Second World War. The author reports on several chapters to the preoccupations of the Spirits with the conflict, similar situation to that of persons who, residing in

Brazil, at the time, had family in Europe. And describes the mobilization of workers of the Beyond in order to help the victims of the battles and neutralize, at least in part, the influence of the Evil forces that take possession of the Man when he dives into the madness of war. One of those abnegated nurses, the minister Benvenuto, comments:

"Never, as in war, shows the Human Spirit the condition of 'Soul decayed', presenting characteristics essentially diabolical. I saw intelligent and instructed men locating, with meticulous attention, determined sectors of peaceful activity, for what they call "direct impacts". Bombs of high power explosive destroying buildings patiently constructed. To the poisonous fluids from the machine gun, join pestilential emanations of hate and make almost impossible any help."

The expression "Soul decayed" well defines the condition of rebelliousness that characterizes the human behavior, to manifest itself in waves of collective violence, as in a war, or individual, such as in an assault, offending or discussion. The aggressiveness, the tendency to solve their problems by appealing to the force, is still well proper of human nature, to show its profound moral delay. And today, more than ever, prevails the law of the strongest, transformed in favor of self-affirmation for governments and individuals, with total disrespect by the order and by the Right.

The loss of Religion - "What are the causes of the current wave of criminality, both in the field individual as in the collective?" The question is made by Arnold J. Toynbee, considered one of the greatest historians of the modern times. And he answers his own question: "Perhaps the fundamental reason is the loss of Religion. We stopped of believing in the conventional forms of religion and did not find new alternatives. We live in a religious vacuum. And, perhaps, in large part for this reason, the traditional standards and codes of ethics lost its strength. This spiritual collapse appeared in the two world wars, whose effects were cumulative. The wars opened the watergates of violence that now spreads over the World." The man lived for a long time attached to the religious formalism, to mere frequency to the churches, more as a accomplishment of an obligation inherited from the parents, submitting to the practices and customs, than by authentic convictions. Therefore, to the extent that matured intellectually, surpassing secular conditionings, disconnected from the Religion, simply because it no longer attends their wishes and needs. This phenomenon is observed with greater intensity in the large urban centers, where the individual, motivated by the desire to enjoy comfort and security, in basis of enrichment and prestige, multiplies himself in business and interests related with money and power.

This is very serious, because in the extent that the man starts to live exclusively in function of immediate interests, without any cogitation of order spiritualizing, loses control of the aggressive impulses that still characterize him, and the violence becomes the first consequence of that vacuum religious referred by Toynbee. The same definition is presented by Andre Luiz when, seeking to explain the phenomenon of violence, he says, by the same Benvenuto: "Lack of religious preparation. It is not sufficient to the Man refined intelligence. It is necessary to him to illuminate the reasonings for the Eternal Life."

The Religions of the future will assimilate the principles of Reincarnation, of the Law of Cause and Effect and of the interchange with the Spirits

already disincarnated - More than ever, in face of the current social disturbance, the Man has necessity of a Religion, not in its formal sense, mere presence at churches for the accomplishment of exterior cults, but as light that is projected over his mind, giving him an objective for the Life that extends beyond the ephemeral interests of the Earth, with a conscience of immortality, which is not only a matter of belief, inspired in the capacity of acceptance, but a certainly supported in the logic and in the reason. We will not say that such Religion is the Spiritism, because proclaim that the violence will only be eliminated of the face of the Earth when we all will be Spiritists, would be an affirmation as sectarian and foolish as that advocated by Catholic priests in the past, according to which "out of the Church there is no salvation". Will not be all spiritists or catholics, nor bud-dhists or protestants, in near or remote future, because, for many centuries we will have Spirits on Earth in different evolutive stages and with different cultural and social motivations. But we can affirm, with certainty, that the Spiritist Doctrine is in the vanguard of all the liberators movements of the human conscience. And principles such as Reincarnation and the Law of Cause and Effect, which define the performance of Divine Laws that discipline the evolution of the Spirit, forcefully will be assimilated by all the Religions, which will not take long in cultivating the interchange with the Beyond, the conversation with the "deads", offering, so, to the Man, a substance of knowledge and a certainty of continuity of life that motivate him, sufficiently, so that he decides himself to fight against their inferior tendencies, conscious that of his effort in order to improve himself depends his happiness. When the contention of the violence ceases to be a police problem and transform itself in a matter of discipline of the individual himself; when the peace will be not the product of the imposition of human laws, but of the collective observance of the Divine Laws, then we will live in a Better World.

Objective of the Providence

Article 190 - The objective of the Providence to make the war necessary is the freedom and the progress. However, if it results in slavery, this will be momentary to awake up the peoples, in order to make them move faster.

One who suggests the war for his own benefit

Article 191 – One who suggests the war for his own benefit, is the true guilty and will need of many existences to expiate all the murders of what was cause, because he will respond for every man whose death has caused to satisfy his ambition.

IV - MURDER - (Items 746 to 751)

Article 192 – The murder is a big crime in the eyes of God, because one who kills a similar interrupts a life of expiation or mission, and in this is the evil.

Degree of culpability

Sole Paragraph - God judges more the intention than the fact in order to determine the degree of culpability of the man who commits the assassination.

192.1 - "Lombroso and Kardec - Consideration of Fernando Ortiz, Professor at the University of Havana, in the introduction to his book "The Penal Philosophy of the Spiritists", Ed Lake, SP, translated by Carlos Imbassay, 2nd. edition, 1998, pp. 19-21:

There are four lustrums, in the lessons of my beloved University of Havana, I was realizing the studies of Penal Law, in the program of Professor González Lanuza, at that time the most scientific in the Spanish dominions; I was starting, then, in the ideas of the criminological positivism, and I intercalated, in these readings school, works very alien to the University, works such that the chance put at my reach or that my investigative curiosity was seeking with fervor.

Among these latter were the religious readings, which even now produce to me special delight and awaken me in the animus singular interest. It was, then, that I knew the fundamental books of Spiritism, written by Hippolite Leon Denizard Rivail, that is, Allan Kardec, as he pleased to call him up, reviving the name with which, as he said, was known in the world, in anterior incarnation of the druidic times.

The simultaneity of the university studies about Criminology with the rugged philosophical studies about the spiritist doctrine, made that the enthusiasm aroused in me by the theories of Lombroso and Ferri, led me to investigate especially the way by which thought, about the same penal problems, that interesting French, who dared to present himself as a redivivus druid. As soon as my mind took that direction, I realized, not without some surprise, that the materialism of Lombroso and the Spiritism of Allan Kardec coincided notably, in not a few places; that, starting from materialists premises, and conducted by the more frank positivism, or taken from spiritualists concepts and driven by the most subtle idealism, we could come to the same criminological theories. I, then, took some appointments, and not few marginal notes I left in the books that I have read in those distant days; my mental work, however, did not pass of it. Other studies and other needs, first academics, after professionals, distracted me of this curious theme, though not forgot it. Years later, in 1905, could, in Italy, speak incidentally to Lombroso of the curious coincidence of their main penal theories with of the spiritists. He promised me that he would redact about this subject, a work for his "Archivo di Psichiatria", but my absence from Italy, the ups and downs of life, and death of the Master of Criminology contemporary, made me suspend, neglect, almost forgetting that my commitment; finally, when a professor of the Faculty of Right at the University of Havana, I was designated in 1911, in order to pronounce the regular speech with which annually is inaugurated the academy theoretical-practical of the Faculty. I touched, then, the theme, giving to it the form of discourse, and I read it in that session, but the hurry with which it was prepared and my natural desire to retouch the work, impeded me its publication.

Finally, he now sees the light; documented through the pages of the original books of Allan Kardec, this theme, new and virgin, as I believe, of every public contact with the studios of the Philosophy of Right, appears here, evoker of my distant days of student, thanks to the generous insistence of Professor. J. A. González Lanuza, the neophyte decane of the Faculty Havanesa, and of the Prof. A. S. Bustamante, the wise professor of the same Faculty, director of "Magazine Juridical".

To these, the expression of my gratitude, and to the reader my request of indulgence, of serenity of judgement, and seriously in his intention, seeing that, in the days that we live, in these lands of recent colonial past, nothing more frequent than the pitiless critique, the aprioristic condemnation and the lack of attention, when it presents us any philosophical theme, which, directly or indirectly, traces

us the most transcendental problem of the life and of the philosophy of the death. (FERNANDO ORTIZ, Professor at the University of Havana).

192.2 - "Lombroso - From Delinquency To Mediumship" - Biographical-data of Cesare Lombroso, presented by A. Cesar Perri de Carvalho and Osvaldo Magro Filho in the book "Between Matter and Spirit", Publisher "The Clarim", first. ed., 1990, pp. 107-110:

Cesare Lombroso was born in Verona (Italy) on November 18, 1835 and died in Turin on October 19, 1909. With 15 years of age published a literary critique in the diary of Verona, about the work of Paulo Marzolo. After, this inspired him in the study of Anthropology. From 1852 to 1857, Lombroso studied Medicine at the Universities of Pavia, Padua, and Vienna, laureate himself in 1858 by the Royal University of Pavia. An article published in 1856 marks the passage of their preoccupations to the practical applications of the Medicine. In 1859 he published the monography "Ricerca sul Cretinismo in Lombardia" and passed to integrate the Military Health Corps, in the face of the wars of the time. In Calabria, made studies on the hygiene of the population. In 1862, started operating in the superior teaching, giving courses of psychiatry and acting at the Clinic of Mental Illness and Anthropology at the University of Pavia. Thus began a long career as a professor of psychiatry, of forensic medicine and criminal anthropology.

Besides the resonance that their studies had in the field of penal law, the theories of Lombroso contributed to diffuse the preoccupation with a more humane treatment toward the criminals. Since their earliest works, worries about the hereditary abnormalities, neurological or psychics that influence in the personality formation of the criminals, attenuating their culpability. According to their thesis, such anomalies, if not atavistic or degenerative, could be attributed to a reversion to the primitive stages of human evolution. The most important aspect of the theories of Lombroso is the hypothesis that determined stigmas or physical traces and conformation of the bones could identify the criminals. Although most of the contributions of Lombroso were later supplanted with the advent of Psychology, some of their theses became the starting point of a criminal anthropology. Lombroso published many books about psychiatry, incarceration discipline, penal justice, prophylaxis of the delict, pellagra and came to invent an apparatus, the "sitóforo", destined to the forced alimentation of the crazies. In 1905, he created the Museum of Criminal Anthropology at the University of Turin. In 1926, the Royal Academy of Medicine of Italy instituted the "Lombroso Premium", for those who highlighted in the study and application of the ideas of Criminal Anthropology.

The involvement of the renowned anthropologist criminalist with the mediunic phenomenology occurred from July 1888. Lombroso wrote the article "Influence of Civilization and the opportunity of genius", published in "Fanfulla della Domenica", which attracted the attention of Ercole Chiaia, of Naples. This, sent an open letter to prof. Lombroso, inviting him to meetings with Eusapia Paladino, medium of physical effects, who lived in Naples. In March 1891, Lombroso accepted the invitation and, together with other professors, participated in several meetings with the medium Eusapia Paladino. After to the meetings, Lombroso wrote to Professor Ciolfi: **"I am ashamed and worried about having so tenaciously opposed to the possibility of the so called spiritist facts; I say of the facts, because I still oppose myself to the theory. But the facts exist and I exult myself of being a slave of the facts"**. This recognition caused a great sen-

sation in Italy and attracted the attention of other intellectuals. Conan Doyle also refers to these registers and adds that the meetings with Eusapia Paladino, in 1892, were also followed by the Commission of Milan, which brought together several scientists for the same purpose, as the very Lombroso, the astronomer Schiaparelli and Charles Richet.

(...) So, in addition to the important works criminological, Lombroso began to dedicate himself to the researches of mediunic phenomena and wrote the books "After the Death?" and "Hypnotism and Spiritism". Of the latter, we emphasize the phrase: "If each one of these phenomena can be, or seems to us, uncertain, the conjoint of all forms a compact mosaic of proofs, resistant to the attacks of the more severe doubt". Became a 'slave of facts'.

192.3 - "Criminal Predispositions" - Explanation of Deolindo Amorim in his book "Spiritism and Criminology", Ed CELD, RJ, 3rd. edition, 1991, pp. 164-168, (Development of a Conference promoted by the Institute of Criminology at the University of the old Federal District):

Type lombrosiano...? Hereditary transmission...? - (...) According to the spiritist thesis, therefore, the predisposition to the crime is inherent to the moral inferiority of the Spirit and not to the cranial dispositions or to any somatic anomaly. There are individuals who have the appearance of Saints, are elegant gentlemen, because they were well educated in the best means, never frequented sordid ambiences, never left their social sphere, and however, in private life, through their confidences or their expansions more intimate, when they have been entirely out of observation or of the social censure, reveals monstrous ideas, are able to practice, coldly, the acts more undignified, most revolting. Where it comes from, then, the predisposition to certain moral baseness, if such individuals do not always present the characteristic traces of type lombrosiano and, until on the contrary, sometimes, in their anatomical organization, present the best and most balanced physical configuration? Do not bring external deformations, have not the slightest indication of monstrosity, but the truth is that dam, through appearance, all that a soul can hide from cynicism or of cruelty. 'Hereditary transmission'? The Spiritism rejects this explanation, based on the principle that 'the parents do not transmit to their children their moral qualities', although the parents have influence, by force of personal example. The qualities proper of the Spirit, however, are not transferable, so much so, that many good men, many men almost virtuous had children dishonest and licentious, despite the good education, the good social coexistence. Therefore, one can not explain the criminal predisposition as a product of social environment or hereditariness. This is the thought of Spiritism. Despite all the improvement of social standards, despite all the intellectual culture, when the individual brings the spiritual germ of perversity, this germ is denounced by itself, sooner or later, when there is no external censure.

192.3.1 - The Free Will and Punishment: Spiritist Explanation:

From where bring, finally, the inclination for the delictual acts, if that inclination was not transmitted by the social environment? ... Why, then, in societies relatively adjusted or highly civilized, in the most selected means, appear individuals entirely inclined to the crime and to dishonest adventures, if the environment in which they were born and where they live does not favor the extravasations of such aberrant manifestations? If, therefore, the criminal tendency is not hereditary, because the parents and the most remote ancestors are good men; if, also, does not

result from anatomical anomalies or glandular disturbances, because, sometimes, the physical type is normal; if, finally, was not acquired by conviviality, because the social environment is good, is well guided morally, we are led to accept the explanation spiritist. It is not a dogma, not a principle of faith, especially because the Spiritism does not impose its principles, but the logical reasoning, supported by the experience, in the induction of facts into which are proved the perverse manifestations in individuals whose moral and social formation escapes to all expectations of the 'Penal Schools', because they do not demonstrate the slightest vestige of abnormality or external influences.

How much more spiritualized is the individual, how much more conscious is his notion of responsibility, the greater is the interior struggle in order not to be dominated by the vicious or delictual tendencies. Opportune, here, the evangelical warning, remembered in almost all religions: 'lot will be asked of him to whom much is given', that is, the one who has learned much, who knows more and received better education and best clarifications has an obligation to proceed better in order that the spirit be not dominated by the matter. Evaluates the degree of spiritualization of an individual by the acts in which affirms the supremacy of the spirit, and not only by the mystical attitudes or by a systematic self-communion. The struggle against the environment is a necessary exercise to the spiritualization. Can already be inferred, from these considerations, that the Spiritism has a penal conception supported over the responsibility proper. The Spiritist Doctrine precepts that, 'without the free will, the man has not blame of the evil neither merit of the good' (The Spirits' Book – Law of Liberty). If, therefore, the Doctrine affirms the principle of individual responsibility, and even for that, the Spiritism is not unconditionally determinist, it is clear that also previsions for the sanction. Since there is responsibility, because the man is not an automaton, there must be corrective. Now, however, already we face, by logical consequence, another question to clarify: 'How, however, the Spiritist Doctrine faces the problem of the sanction, if it admits the free will and, consequently, the individual responsibility'?

We should elucidate this point, saying initially that the philosophical organization of the Spiritism is based on the following basic principles: 1. immortality of the soul after death; 2. individuality of the soul, because the 'I' individual does not fractionate and does not disappear; 3. unity of the soul, as a corollary of the second proposition, because the soul always remains the same, not be confused nor disintegrates; 4. continuation of individual responsibility, as a consequence of the previous principles; 5. reincarnation, through successive lives, as the only means of spiritual improvement.

192.3.2 - The Spiritist Doctrine is contrary to the Death Penalty:

Within this orientation, it is already easy to deduce, immediately, that the Spiritism is a doctrine fundamentally **CONTRARY TO THE DEATH PENALTY**, because it is a negative solution in the face of philosophy of the immortality. It is true that the death penalty can be examined from different aspects, without, even so, be modified our manner of seeing, at the light of the Spiritism:

as a **judicial solution**, for more balanced that be the sense of human justice, is of doubtful effect, because none Tribunal is exempt of committing a judicial error, as no judge is absolutely exempt of equivocal;

as a **social solution**, even if adopted in extreme cases to eliminate dangerous individuals to the general tranquility and to the good customs, does not de-

stroy the evil, as it seems, because: a) - with the death of the individual, the soul is not killed, does not extinguish the feeling of revenge for the future; b) - with the extinction summary of one life, does not make the sanitation of the society, so much so, that in countries where exist the death penalty, continues to have crime, despite the inflexibility of the justice;

as a **political solution**, invoked in the name of so-called public salvation or of the "defense of the State", the death penalty can be an instrument of violence against the enemies of the Governments that can not tolerate the criticism, neither the opposition, nor the freedom.

Besides the humanitarian aspect or sentimental, is the death penalty for the Spiritist Doctrine, a solution completely failed, under the philosophical point of view, because the firing squad or the electric chair, or any other form of legal elimination, does not destroy the spirit, does not delete the germ of the odium, of vengeance and perversity. There are spiritual vengeance arriving to take the form of tremendous obsessions, with all the appearances of craziness. If the spirit is immortal, if does not lose its individuality, if the responsibility does not disappear with the physical death, the death penalty is still a delayed resource, without practical result, because it does not impede the continuation of the evil. Eliminate an individual by the solution summary, although executed with all the characteristics of legality, is to deny him the opportunity for regeneration.

192.3.3 - Etiology of Crime: What means that employ the spiritists to remove the causes of criminality?

The Spiritism do not preoccupy only with the crime, which is an effect, not a cause, but especially with the etiology of crime, the factors predisposing of the criminality, the means of moral sanitation of society by the spiritual elevation. If, however, exists in certain individuals, the innate predisposition to crime, there are also, in social organization, some causes responsible for the criminality. There are problems of social origin, as there are problems of spiritual origin, since certain fixed ideas can take to the delict by the influence constant and dominator of spiritual factors. If this is so, and to conclude, we must formulate a final question: What are the means that employ the spiritists to remove the causes of crime? Means of moral prophylaxis, by the education, by the spiritual orientation, by the diffusion of principles contrary to suicide, to despair and to disorder. In the study, finally, of the etiology of the crime, imposes itself an examination of the immediate factors of criminality, which are, as is known, ways to degenerescence: the social misery, the emotional disequilibrium, the lack of moral education, the ignorance, the defects of the education of origin, the in-conformation with the reality, the lack of a point of support spiritual as basis of belief. All the action of the spiritist movement, in the spiritual as in the social terrain, has the sense of providence: avoid to be formed a criminal, move away the reasons of the criminality, correcting the deficiencies of the mean or of the own formation of the individual. It is, therefore, the Spiritism a doctrine that much is contributing to social moderation, mainly because its teachings are based on a conception of life in which there is no fatalism, there is no punishment, there is no solution of continuity in the progress of the Spirit. The criminal of today can be regenerated, because the life is not restricted within the limits of one unique earthly existence. This central notion, based on experimental proofs, through a scientific literature that runs the world in all directions, has been contributing efficiently to the regeneration of men deviated of the law and of the good norms of life: men who were taken to the

crime for lack of good spiritual orientation, for lack of careful assistance, and to-day, by the salutary influence of the Spiritism, are completely readapted. We do not want to do an apology nor wish to give a note of sentimentalism to this work, because we do not want, in any way, to leave the route indicated by the nature of this Institute, which is a scientific entity, and therefore cannot admit other language than the language serene and many times cold and cautious of the facts and of the impartial reasonings.

The criminal statistics demonstrates the moralizing influence of Spiritism, because in the register of crimes, is minimal and insignificant the percentage of delinquents originating from the spiritist environment. We have direct experiences in the penitentiary of the city of Rio de Janeiro, where the action of Spiritism, through lectures and doctrinal conferences, already made itself felt, and in a way well accentuated, in the transformation of prisoners, some of them already reintegrated into society as men profoundly regenerated. These are facts, then.

Cannot, finally, the Spiritism be struck by the deformations or by the incomprehension of certain notices of sensationalism, about religious practices and of exaggerated attitudes, attitudes that represent only cultural survivals still inherent to the Brazilian environment. Spiritism is, finally, a doctrine of moral and philosophical content, a doctrine that has elements to collaborate with the society in the reduction of the causes of the criminality.

192.4 - "You Shall Not Kill"; "You Shall Not Judge" - Answers of the Spirit Emanuel in the already mentioned book "The Consoler" (questions 62 and followings):

The "you shall not kill" reaches the hunter who kills for having fun and the executioner who exterminates by obligation? - As you will evolve in the evangelical sense, you shall understand that all killers are in opposition to the sacred text. In the degree of your current knowledge, you understand that only the assassins who kill for perversity are against the God's law. When you advance more in the way, improving the social apparatus, would not tolerate the executioner, and when you will be more spiritualized, seeing in the animals the inferior brothers of your life, the class of the hunters will not have reason to be. Reading our concepts, you will remember the harmful animals and, intimately, you will ponder the need for their extermination. It is possible, however, that you do not remember of the harmful and vicious men. The calumniator does not poison more than the touch of a serpent? The gun makers, or the ambitious politician, who produce with coldness the machinery of the incomprehensible war, are not they more pitiless than the wild lion? Ponder us these truths and we will recognize that the spiritual man of the future, with the light of the Gospel in the intelligence and in the heart, will have modified his environment of struggles, equally assisting the evolutive efforts of their companions of the inferior plane, in the terrestrial life.

Considering the positive determination of "Do Not Judge", how can we discern the good of the evil, without judgment? - Between judge and discern, there is always a great distance. The act of judging for the specification of definitive consequences belongs to the divine authority, however, the right of analysis is instituted for all the Spirits, such that, discerning the good and the evil, the error and the truth, can the creatures trace the directives of their best way to God.

Face the law of the men, when in the presence of the criminal process, should be given the condemnatory vote, in accordance with the crime-process, or to absolve the accused in the obedience to the "do not judge?" - In the sphere of our experiences, we consider that, in front of the human processes, even when their pieces are condemnatory, it should be remembered the figure of Christ next to the woman sinner stoned, because that Jesus was also in front of a jury. "He who is without sin throw the first stone" - is the sentence that should remember, always, our common situation of decayed Spirits, for non condemn this or that of our peers. "Go and sin no more" - should be the standard of conduct within the own heart, moving away the herb of the evil that thrives on it.

In public processes, the judicial authority, as an integrant piece of the machine of the State in the performance of their specialized functions, should know where is the convenient resource for the corrective or for the reeducation of the social organism, mobilizing, in this mister, the values of their experience and of their responsibilities.

Individually, however, seek to learn that if we can "judge" anything, judge ourselves, always, firstly, as the closest brother of the one to whom is attributed a crime or a fault, in order to be in agreement with the One Who is the light of our hearts. In the common hours of the existence, we seek the light of the Gospel to analyze the error and the truth, to discern the good and the evil; however, at the moment of definitive judgments, we should deliver the processes to God, Who, before us, will always know the best way of regeneration of Their sons bad oriented.

The man who guards responsibilities in public positions of the Earth responds, on the spiritual plane, by the orders which fulfills and makes fulfill? - The responsibility of public office, for its moral characteristics, is always more important than that given by God over a material patrimony. From this the truth that, in the spiritual life, the depositary of the public property will respond always by the orders established by his authority, in the tasks of Earth.

192.5 - "The Criminal, The Crime and the Education" - Explanation of Pedro de Camargo (Vinicius) in his book "The Master in the Education", Ed FEB, RJ, 3rd. ed., 1982, pp. 67/8:

Should be combat the crime and not the criminal – In the concept that is generally done of the evil, in its various aspects, is confused the evil, properly said, with the one who practices it. Of that lamentable confusion, has resulted not minor errors of appreciation, as the efficient way to combat the evil. In order to act well in favor of moral sanitation, we need to start of this principle: the crime is not the criminal, the vice is not the vicious, the sin is not the sinner, of the same way and by the same criterion that the patient not the disease. Just like are combated the infirmities and not the sick, so also must be combated the crime, the vice and the sin, and not the criminal, the vicious and the sinner. The evil is not intrinsic in the individual, is not part of the intimate nature of the Spirit; is, primarily, an anomaly, as are the infirmities. The well, such as the health, is the natural state, is the condition viscerally inherent to the Spirit. A sick body is a case of disequilibrium, precisely as a spirit misguided, rebellious, vicious, or criminal. There are so many varieties of psychic disturbances as many physical disturbances, to which the Medicine classifies with large varieties of denominations. The origin of evil, either in the body, or in the spirit, is the same: infraction of the laws of hygiene.

The man defrauds such law by ignorance, by weakness and, finally, by the impulse of certain passions that dominate him. We should not despise him for it, nor, much less, condemn as reprobate, because, in that case, would be justified to treat the sick in the same way. In fact, in epochs fortunately remotes, it was proceeded of this way with respect to the patients of infectious diseases. These unfortunates were considered as victims of divine cholera and, for that, mercilessly persecuted by the society. The ignorance makes the men capable of all the insanities. Because is this same ignorance, with reference to the misguided of the noble way of the life, that generates the repulse and even the hate against the delinquents. The old codes humans, as civil or religious, were elaborated in the molds of that confusion between the criminal act and his agent.

The Education of the Spirit - When Jesus recommended it - love your enemies; do good to those who do evil to you - not only proclaimed a highly humanitarian precept, pronounced a sentence profoundly pedagogical and wise. The benevolence, contrasting with the aggression, is the only educational process able to correct and regenerate the sinner. It should be noted, and declare with all emphasis, that this doctrine has nothing in common with the silly sentimentalism, sterile and sometimes harmful. This is to relocate the things in their proper places. In order to eliminate the evil of the face of the Earth, it is necessary to apply natural methods, conducive to that objective. The natural method is the education of the spirit. With the old system of punishing, or eliminating the victims of crime and vice, nothing will be reached of positive, according the facts eloquently attest. The medicine never thought about the elimination of the sick; all its preoccupation is to cure the diseases. The process must be the same, when dealing of disturbances that affect the moral of the individuals. Fortunately, the first prodromes of a radical reform in this sense already are observed in the most advanced means. The only punishment capable of producing effects on the regeneration of the guilty is that which reflects the natural painful consequence of the error or of the evil committed, consequence that fatally falls upon the guilty. It is necessary to make the delinquent recognize this fact, and this is obtained by means of the moral instruction.

All punishment imposed from outside, as social retaliation is counterproductive, as the facts, in its irrefutable expression, have proven thousand times. It is very easy to incarcerate or to electrocute a criminal. Educate him it is more difficult, more laborious, requires effort, time, knowledge and charity. Therefore, the State sends the criminals to be hanged and the Religions send the sinners, who are not of their faith, to the hell. But, if that is the only effective process, seek us to employ it, and not this, unscientific, immoral and cruel. The Education wins and prevents the evil. The educated man knows the sense of life, acts conscientiously with criterion, with discernment: he is a social value. It is through the Education that will be overcome the repugnant vices (there will be some that is not?), that will be tamed the tumultuous passions that obliterate the intelligence and the reason. And so, the society will be cured. Take away the delinquents from the social conviviality, as is done with the person contaminated that threatens the public salubrity; but as to this, give to him the assistance that is due: the education.

Education for all - And do not suppose, moreover, that only the criminals should be educated. The work of education is the work of salvation, is religious work in its high finality, is scientific and social work in its true expression. Educate to all, each one in his sphere, until the education becomes, in each individual

in a self-education continuous, uninterrupted. In the education of the Spirit is the sense of the life, is the solution of all their problems.

Legitimate defense

Article 193 – Only the necessity can excuse the assassination in legitimate-defense; but if we can preserve our life without attempt against the life of the aggressor, is what we should do.

Assassinations committed in the war

Article 194 - The man is not culpable for the assassinations that he commits in the war when is constrained by force; but is responsible for the cruelties that he commits. So also his sense of humanity will be taken into account.

Parricide and infanticide

Article 195 - The parricide and infanticide are equally culpable to the eyes of God, because every crime is a crime.

Legalized infanticide in nations advanced intellectually

Article 196 - Among certain peoples, already advanced in terms of intellectuality, the infanticide is a custom consecrated by the legislation, because the intellectual development does not require the necessity of the good; the Spirit of superior intelligence may be bad; is the one who lived a lot without improving himself: he knows it.

196.1 - "Concepts and Distinctions between Abortion, Infanticide and Homicide" - Explanation of Eliseu Florentino Mota Jr. in his book "Abortion In the Light of Spiritism", Publisher "O Clarim", SP, 1st. edition, 1995, pg. 36 and followings:

Concept is the idea or opinion that we have about a person or thing. In this chapter, by reason of the enormous confusion that the persons in general do about the concepts of abortion, infanticide and homicide, we will try to resolve the doubts that, eventually, may exist about the meaning of each one of these behaviors punishable, as well as to show the distinctions between them .

Concept of Abort or Abortion - Every time that happens, on the physical plane, the fecundation of a mature ovule by a spermatozoid, the natural flux of the law of reproduction will be the development of the product of the conception until the birth. From the point of view of the Spiritist Doctrine, Allan Kardec asked his guides "in which moment the soul is united to the body", receiving as a response that "the union begins at conception, but is only complete by occasion of the birth. From the moment of conception, the Spirit designated to inhabit certain body, to this is connected by a lace fluidic, which more and more will be tightening until the moment that the child sees the light. The cry that the newborn loose, announces that she belongs to the number of the alive and of the servants of God" (Allan Kardec, in The Spirits' Book, question 344).

Subsequently, the Codifier explains that "when a Spirit has to incarnate in a human body in process of formation, a fluid lace, which is nothing more than an expansion of his perispirit, connects him to the germ that attracts him by an irresistible force, since the moment of conception. In the proportion that the germ develops, the lace shortens. Under the influence of the 'principle vito-material of the germ', the perispirit, which has certain properties of the matter, is united,

'molecule by molecule', on the body in formation, from which we could say that the Spirit, through his perispirit, is 'rooted' of certain manner, in this germ, like a plant in the land. When the germ reaches its full development, is complete the union; then, is born the being for exterior life" (Allan Kardec, in Genesis, Chapter XI, item 18).

This way, every time that this wonderful process of creation of a new human being, through the coupling of an errant Spirit with a fertilized ovule, is interrupted, either spontaneously or through provocation, we will be facing a case of 'abort' or 'abortion'. In case of spontaneous abort, there may not be a crime, but surely there is a determinant cause, linked to the present or preterit existences of the parents. On the other hand, for the configuration of crime, it is not necessary that the product of the conception, killed by the abortionists, be expelled from the female genital apparatus. In effect, affirms Magalhães Noronha that "the destruction can be consummated, without that, although rarely, be expelled the fetus, as it occurs with the 'dissolution and reabsorption' of the embryo, in the beginning of the pregnancy, with its 'mummification', remaining it inside the uterus; and 'calcification' (lithopedion). In all these hypothesis, there is destruction, there is interruption of the pregnancy and, therefore, abort, without existing expulsion" (E. Magalhães Noronha, in Penal Law, 2:49).

In summary, 'abort or abortion is the death of the egg, embryo or fetus, with or without its expulsion from the body of the mother, should occur from the moment of conception, until the initiating of the parturition. Otherwise it, there will be infanticide or homicide, but never a case of abortion'.

Concept of Infanticide - As we already left consigned in another work (Eliseu F. Mota Júnior, in 'The Infanticide, this unknown', article published in the magazine Reformador, ed. September, 92, p. 10), many people, led naturally by the grammatical sense, tend to conceptualize infanticide as "death provoked to an infant", that is, to kill a child. However, the meaning of this term transcends its interpretation purely literal, as we will see.

In some cases, the crime is committed by the parturient due to her psychological state 'honoris causa' (a motive of honor, because her pregnancy resulted from sexual relation outside of marriage: single, widowed or married with husband absent or impotent), and, in other hypotheses, the infanticide results from the so-called 'physio-psychological condition', when a mother kills her son under the influence of the puerperal state, which is that psychic perturbation resulting from the parturition. When such circumstances occur, together or isolated, the penal laws of some peoples attenuate the penalty to be imposed to the criminal parturient, coming some to consecrate the infanticide. Just to clarify, the puerperal state, although present at all deliveries, only will be relevant to mitigate the penalty if there is a 'causal nexus' between the psychic uncontrolled of the parturient and the death of his son. Register, by the way, that this question is so complex that doctors and lawyers did not arrive, until today, to an agreement about what is and how manifests itself the puerperium, by becoming it another great unknown.

In summary, taking into account the legislation of several countries, the infanticide can be conceptualized as "the conduct of the mother who kills his own son, during the delivery or soon after, to hide own dishonor, or under the influence of the puerperal state".

Concept of Homicide - As I wrote elsewhere (Eliseu F. Mota Junior, in 'The Homicide, a vision juridical-spiritist', article published in RIE – Revista Internacional de Espiritismo, April/93, p. 77-80) although in prehistory (before the write) the man already used to kill his fellow, the truth is that many persons tend to fix the biblical episode of the fratricide committed by Cain against Abel as "the first homicide", a fact reported in Chapter 4, verses 8-16 of the book of Genesis, of the Holy Bible. Since then, the human legislation has always incriminated the fact of a man kill someone (a creature born of woman). The denomination varied and varies, prevailing the words 'homicide' (from Latin: "hominis excidium", kill a man) and 'assassin' (from Arabic: "haxaxi" or "hashish", prepared narcotic that the professional killers used; hence the name "haxaxin" or, in Portuguese, "assassin"). The Brazilian right uses the first form (homicide), while Allan Kardec refers to the second (assassination), certainly in attention to French law. The sanction applied to homicide over the years consisted, normally, on the death penalty, with some variations, but always very severe.

The three principal Rights of Antiquity – Roman, Germanic and Canonical, that furnished the basis for modern human legislation, had punished rigorously the homicide. Indeed, the Roman Right, since the time of Numa Pompílio, the successor of Romulus, to whom is attributed the foundation of Rome in the year 753 or 754 BC, punished the parricidium, a word that meant not only the death given to the father or other ancestor ("Patris occidium"), as well as the exercise of the 'liber homus' ("free man"), because the death of the slave, if it was an act of his lord, would be the exercise of a right, and, if of a stranger, configured a crime of damage, because the servant was considered as an object or thing ("res"). The penalties were the deportatio ("exile"), the confiscatio ("confiscation") or decapitatio ("decapitation") for the nobles, and 'ad bestias' ("condemnation to the ferocious animals") or the vivicrematio ("burned alive ") to the humble (alias the Christians have suffered greatly the last two forms of penalties, though unjustly). In the year 533 AD, with the advent of legislation justinian (of Justiniano), all homicides, without distinction, were condemned to death.

In Germanic Right, which considered the homicide a private crime, the author was subject to the vengeance of the family oh the victim, or to the composition, that is, the indemnification, which was divided between the State and the relatives of the dead. Later, reappearing the Roman Right under the decisive influence of the Canonic Right, the homicide returned to be included among the public crimes, and already was distinguished the intentional homicide of the casual, distinction, alias that, only with the evolution of the laws, has achieved the development that it has today.

(...) So, we can conceptualize the homicide as "the death of a human being caused by another human being, outside of the cases of abortion and of infanticide, through an action or omission".

Conclusion - Of all that has been exposed, seeking to conceptualize and demonstrate the difference between 'abortion, infanticide and homicide', we can affirm that a human life can be eliminated from the moment of conception, during the delivery or soon after, in infancy, in adolescence, at maturity and in the most advanced old age. However, if the extermination of the egg, embryo or fetus occurs before the beginning of delivery, the crime will be of 'abortion'. With the beginning of the pains of the dilatation and of the labors of the delivery, the elimination of the 'nascent' will constitute an 'infanticide' if it was caused by the "conduct

of the mother who kills his own son, in order to hide the dishonor own or under the influence of the puerperal state'. Outside these cases, every death of a human being by another human being will typify a 'homicide'.

In fact, these characteristics proper of each one of the conducts punishable examined here, mainly seeking to differentiate from each other, have not passed unperceived by Allan Kardec, who treated of them in different situations. Indeed, he took care of 'abortion' in the item 'union of the soul and of the body', between the questions 344 to 360 of *The Spirits' Book*, while the 'homicide and infanticide' were analyzed in the questions 746 to 751 of the same work. Hence the reason of we tried to fix as much as possible, the elements and the specific circumstances of these grave crimes.

196.2 - "Abortion Eugenic (or eugenicist)" - Explanation of Eliseu Florentino Mota Jr. in the book already cited, pg. 62 and followings:

Abortion Eugenic or Eugenicist – is that practiced to avoid the birth of a child suffering from physical or mental anomaly. Its etymological meaning is 'good birth' [from the Greek 'eu' (well, good, beautiful) + 'Genesis' (generation, production, creation)]. Magalhães Noronha asserted that this kind of abortion occurs "when there is serious risk and grave danger to the child, either because of hereditary predisposition, or by diseases of the mother, during the pregnancy, be still by effect of drugs consumed by her during this period, all of which can cause, to the child, psychic infirmities, corporal deformities, etc.. "(E. Magalhães Noronha, in *Penal Right*, vol. 2, p.62.). Among these drugs, he mentions the 'Thalidomide', which, when it was ingested by the pregnant mother, occasioned the birth of deformed children, usually without arms or legs.

In its edition of July 1994, the newspaper 'A Folha Espírita', transcribing news of 'Folha de São Paulo' and other sources, reports that "The incidence of malformed fetuses is 3-4% of world population. There are two groups of them: the 'structural' and the 'functional'. In the cases of anencephaly (lack of brain) we are facing a malformation 'structural' grave; there are others less compromising, such those of the lack of fingers, for example." Also says the news that in the 'functional malformations' occur several types of mental retardation, and that "In cases of Down syndrome (mongolism) there are structural and functional factors involved. In the syndrome of Edward exists multiple malformation and, as well as in those of anencephaly, the babies die soon after delivery. All these anomalies can be detected by genetic exams and ultrasonography. And its causes may be genetic, when the defects are in the genes; chromosomic, when there is alteration in the number of chromosomes and environmental, caused by drugs, injections, radiation, etc." (Our emphasis) (Folha Espírita, July 1994, page 3).

With the precocious diagnostic of these fetal malformations, comes to the pregnant woman and to her family the grave and difficult decision between letting born a child suffering from deficiency physics and/or psychic, or to practice the eugenic abortion that, say by the way, in Brazil is not legally permissible.

(...) Once again the old polemic about the existence of the human soul and the moment of its creation in relation to the body confuses the science, the religion and the philosophy traditional. In effect, the materialists believe that man is a conglomeration of cells, whose life flows from the cradle to the grave and nothing more; the dogmatic religion thinks that God creates the soul at the very moment of conception or months after this physiological phenomenon; and the philosophy

assumes the position corresponding to the idealism of its supporters. It seems that they insist on ignoring the truth revealed by the Spiritist Doctrine, showing that man is not a body of organic matter animated, but a 'spirit' eternal, occasionally using a psychosomatic apparatus for its evolution.

Thus, to the Spiritism the malformation of the fetus is related to previous debts of the reincarnating entity, with the previous knowledge of the parents in the period of erraticity, or even during sleep. If the eugenic abortion is consecrated, it will be impossible for such Spirits indebted the payment of their accounts with the divine law or natural.

Conclusion - (...) Thus, the eugenic abortion, or eugenicist, should not be practiced under any circumstance, and the human justice is correct in not to permit its realization, despite the pretension of some materialists to include it in the roll of abortions that are not criminals, in the reforms of the Penal Codes of Brazil and abroad.

196.3 - "The pregnant woman has the right to interrupt the pregnancy of Anencephalic Fetus? Answer: No!" - Article by Jose Renato Nalini (President of the Tribunal de Alçada Criminal of St. Paul - TACrim), published in the Journal of Advocate, August 2004, pg. 12:

The Constitution of Brazil of 1988 emphasized the life as the supreme good, presupposition exclusive for the fruition of any right. So much so that all the goods are called "goods of life". Without the life, there is no sense to speak in liberty, in equality, in property and in security, the four fundamental rights of which all others irradiate.

But what is the life? Many try to define it. Ellen Sturgis Hooper observed: "I slept, and dreamed that life was Beauty. I awoke and found that life was Duty". The first duty of those who have life is to protect his own life. And the juridical order, the foundation of civilized society, of this cared to perfection. Besides the founding pact, in order to guarantee the inviolability of the right to life, Brazil signed the Pact of San José da Costa Rica. For it, that integrates the current constitutional order, by virtue of Par. 2, Article 5, of the Federal Constitution (CF), the life begins at the exact moment of conception. Signed this international treaty, ceases in Brazilian positive right the discussion that separated natalists and conceptionists. The life does not begin with birth, but with fertilization. That is why to the unborn child are guaranteed rights and not mere expectations of rights. From this, it is clear that does not admit any interruption of life, a cycle that starts at the exact moment that the sperm fertilizes the ovule and that ends naturally, without the human intervention to abbreviate it.

The man is not the owner of life. Cannot eliminate it under any hypothesis. It remains clear in the positive order, which prohibits the death penalty, admitted exceptionally to the hypothesis of external war. Every attempt against the life is a crime, by hurting more deeply the rules of conviviality. Homicide, infanticide and abortion are the most abominable crimes in the history of Humanity. Before the clarity of the Brazilian legal system, is abnormal to preach the interruption of the life of the anencephalus. It is understood the feeling of compassion that must involve the mother of a being who may not have a long life. However, the mother's suffering does not justify the sacrifice of one life. As much as one argues with the impossibility of the life of the anencephalus, no one can argue that he is not provided of this miracle that is the life. At the end of the gestation this child, who

perhaps does not have brain, will have all the members, human features, conformation that identifies her to her species. There will be those who have the courage to refuse the tribute to her dignity? The human dignity is one of the principles inspirers of the current constitutional order. The deprived of brain does not belong to the species, is not titular of dignity?

The life is not an easy theme, is inherent to human condition to face the adversities, frustrations and miseries. Even so, the humanity cannot deny its species, nor to behave with irrationality and treat their exemplary malformed as if they were trash of hospital. Exactly because they carry weaknesses and insufficiencies, such beings merit love redoubled. And whom to them devote affection and respect will grow in humanism, will rise above the weaknesses and vileness of the deprived of conscience. (...)

196.4 - "Abortion: And now can??? - Anencephaly "- Article by Luiz Marcelo Prestes (journalist from São Paulo, Marketing Coordinator of ADE-SP and graduating in Philosophy from the Univers. S.Judas Tadeu) in the journal "O Clarim", August, 2004.

"What utility can have for a Spirit his incarnation in a body that dies a few days after birth? **Answer:** The being has not yet conscience well developed of his existence; the importance of death is almost zero; frequently, as we have said, this is a proof for the parents." (The Spirits' Book, question 347). The polemic around abortion returns in the headlines of the media. The Minister of STF - Supreme Tribunal Federal - Marco Aurelio de Mello, liberated for all Brazil, in the beginning of July, the called "interruption of pregnancy", when there is a medical certificate attesting anencephaly, that is, absence of brain in the fetus. The Minister's decision is temporary – will have to be judged by the others 11 members of the Supreme Court (STF) - but it's causing controversies in the juridical and religious means, by treating the abortion as a simple interruption of pregnancy.

The lawyer Luis Carlos Martins Alves, of CNBB - National Confederation of Bishops in Brazil - said that "A fetus, although anencephalus, does not lose the dignity or the right to be born." The OAB - Order of Lawyers of Brazil - announced in a note to the press that will compose a commission of bio-rights, in order to study the decision and publishes official position until the end of 2004.

And the Spiritist Doctrine, how would position itself about it? In The Spirits' Book, question 359, the spirituality says to be "...preferable to sacrifice the being that does not yet exist than to sacrifice the one that already exists", however, the question refers to a 'supposition that the mother's life is in danger by the proximity of the delivery'. This way, it is worth remembering that the context in which the Minister consented to the abortion is connected to a problem or defect with the fetus and not with the mother. For the scientific viewpoint the situation would be further compromised: in practically all cases of anencephaly, the fetus dies hours or days after delivery; this when does not occur spontaneous abortion during pregnancy. After evaluating these analyzes, remains the question: are we facing abortion consented or not?

It would be opportune the observation to the reader about the initial question of the text, where the Spirits indicate that, numerous times the proof of a stillborn would be directed to the parents; so, if the parents, in having no mortal risk, and proved, for the pregnant mother, opting for the interruption, will be falling in the crime of abortion.

(...) That said, within the concepts taught by the spirituality, how should we proceed in a situation like this? Before the precarious vision of the complex situations of the spiritual plane, we should follow the Gospel teachings of love for neighbor and to ourselves, praying and watching over in order that God, through Their spiritual emissaries, may act in the way that best offers opportunities of rescue and evolution for all, parents and prodigal sons, still deviated of the blessed Seara.

(...) To the relief of the most sensible to the suffering of others, the Medical Society of Obstetrics and Gynecology informs that, if the abortion is not done, and if the baby comes to be born will be unable to feel pain, will not hear and neither will see, being in a total state of unconsciousness. 'Coincidentally' this situation reminds us of the passages of the books of Manoel Philomeno de Miranda and Yvonne do Amaral Pereira, where it occurs the opportunity of some suicidal remake the structures of their spiritual bodies, reborn in deformed bodies or with few hours or days of life, only for reconstitution of the organic material. With all that was exposed, let us reflect on the goodness of God Who makes 'the sun rise over good and bad'.

To finalize, the statistic of anencephaly in Brazil says that there are only 2 (two) cases for one thousand births, and that these numbers have been falling even more with the addition of 'folic acid' - present in flours, oats and spinach - in the Brazilian diet. One more time the necessary charity presents itself in three opportunities: of the mother for his son who may not survive; of the parents conscious of the Christians duties towards the designs of Providence and the last, from all of us, with the legislators of the present world, literates before the law of the men, but still semi-illiterates before the law of God.

196.5 - "Abortion Sentimental or Moral" - Explanation of Eliseu Florentino da Mota Jr. in the same book, pp. 70-75:

Dispose the Brazilian penal law that does not punish the abortion, since that practiced by doctor, if the pregnancy results from rape and the abortion is preceded by the consent of the pregnant woman or, when incapable, of his legal representative (Penal Code, Article 128, II).

Really it is not a very easy position for the pregnant woman and her family decide, before a pregnancy resulting from rape, if they perform the abortion permitted by the Penal Code, or if leave born the son of a criminal, who very often, may even be a carrier of grave psychic anomaly, linked with the depraved sexuality. (...) These situations are extremely grave, that only the knowledge of the principles of the Divine Law, or Natural, revealed by the Spiritism, can explain. In effect, if a certain woman is raped, in order do not fail the Divine attribute of sovereign goodness and justice, she has previous debts connected to sexual violence. Besides, who will be the real victim of the abortion is the reincarnating entity, who does not have any relation with the crime from which resulted the pregnancy.

According to our understanding, the penal law could not consecrate the 'abortion sentimental' or 'moral', but since unfortunately did it, their applicators should stay strictly within the cases there stipulated, because otherwise will soon be being practiced abortion in the case of pregnancy resulting not only from violent attempt to pudency, but of the sexual possession by means of fraud or of seduction, and by the pregnant woman herself, or someone without medical formation, with all the disastrous consequences resulting of this.

Conclusion – The Spiritist Doctrine does not recommend the realization of 'abortion sentimental or moral', although we recognize that it is a very difficult decision for the victim of rape and her family. Occurring the concrete case, it must be remembered that God, sovereignly good and just, only permitted the crime, from which resulted the pregnancy, because the offended is carrying debts relating to that situation. Thus, before the decision on the realization or not of this type of abortion, the prudence recommends much reflection, in order that the situation of the victim, of the reincarnating entity and of their families does not aggravate still more.

Thus, our opinion is in the sense that the permission for the victim of rape, of which results the pregnancy, consents to the realization of the abortion, be not treated by the penal laws, for various reasons, but mainly because it will impede the reincarnation of a Spirit linked with those circumstances, and still cause serious problems for the pregnant woman, as, for the rest, every kind of abortion causes.

196.6 – “Abortion Necessary or Therapeutic” - Explanation of Eliseu Florentino Mota Jr. in the cited book, pp. 77-82:

Some people argue that the answer given by the Spirits to question 359 of "The Spirits' Book", consecrating the so-called 'abortion necessary or therapeutic', would be surpassed in the face of the current conquests of medicine, insinuating even with supposed spiritual surgeries, destined to the correction of the course of the extra-uterine pregnancy, and the treatment and the cure of possible anomalies carried by the pregnant woman, that would put at risk her life because of the pregnancy.

What is abortion necessary – In accordance with Leoncini, cited by Oswaldo Pataro (Apud Oswaldo Pataro, in forensic medicine and forensic practice, page 276), we can conceptualize the 'abortion necessary or therapeutic as the interruption of pregnancy before the normal time, with the death of the product of the conception, since that made by a medical, when there is no other way of saving the mother's life'.

The Brazilian legislation says that does not punish this type of abortion, when is performed by a medical, if there is no other way of saving the mother's life (Penal Code, Article 128, subsection I). Commenting on this legal order, asserted Magalhães Noronha, that is "necessary that there is risk of life and not just damage to health of the woman. Infirmities that she presents or that appear during pregnancy; defects or bad conformation of the pregnant woman, etc., may make impossible the gestation, without serious risk to life for the mother. In such conjecture, the law allows the “embryotomy or craniotomy”.

The Position of the Spiritist Doctrine - (...) The opinions for and against the practice of 'abortion necessary or therapeutic' are truly respectable, but we stay always with the Spiritist Doctrine, which analyzes the matter as follows: "Given the case that the birth of the child would endanger the life of her mother, will there be crime in sacrificing the first in order to save the second?" And the answer is clear and incisive: "Preferable is to sacrifice the being who does not yet exist, to sacrifice that what already exists".

Conclusion - (...) In the face of what was exposed, we conclude that the 'abortion necessary or therapeutic', thus understood the one that should be, at the

same time, impossible to be avoided by other means (from this one of the names = 'necessary'), and only intended to save the mother's life, with the sacrifice of the life of the nascent being, configuring, in reality, a therapy (reason of the other name = 'therapeutic'), realized only after the consent of the pregnant woman or of his legal representative, and of conference of a junta composed of at least two others medical, of everything prepared document detailed, in three copies, was in 1857, and continues to be today, consecrated entirely by the Spiritist Doctrine, in the exact terms of the answer to question number 359 of "The Spirits' Book".

196.7 - "Spiritual Consequences of Abortion" - Explanation of Eliseu Florentino Mota Jr. in the cited book, pp. 116-123:

We read in "The Spirits' Book": **Question 357.** What consequences have to the Spirit the abortion? **Answer.** "It is an existence nullified and that he will have to recommence." **Question 358.** Constitutes a crime, the provocation of abortion at any period of gestation? **Answer.** "There is crime always that you transgress the law of God. A mother, or whoever, will commit crime whenever taking the life of a child before his birth, because impedes a soul to pass through the proofs to which would serve as an instrument the body that was forming itself."

Should be noted that, here, when one talks about crime, is not of that violation of human laws that already we commented, but, yes, of the transgression of the 'law of God'. And what happens when we violate the law divine or natural? The answer is found in the articles 16 and 17 of the 'Penal Code of the future life', composed by Allan Kardec with the assistance of the Superior Spirits, which dispose as follows:

"16th. – The repentance, although be the first step for regeneration, is not sufficient by itself, are necessary the 'expiation and reparation'."

"Repentance, expiation and reparation constitute, therefore, the three conditions necessary to eliminate the traces of a fault and its consequences. The repentance alleviates the sufferings of the expiation, opening by the hope the way of the rehabilitation; only the reparation, however, can annul the effect destroying its cause. On the contrary, the pardon would be a grace, not an annulment."

"17th. – The repentance can occur everywhere and at any time; if it is later, however, the guilty suffer for a longer time."

"Until the last vestiges of the fault disappear, the expiation consists of physical and moral sufferings which are consequential of it, be in the present life, be in the spiritual life, after death, or still in new corporeal existence."

"The reparation consists in to do the good to those who had done the evil. Who does not repair their mistakes in one life, because of weakness or bad-will, will be, in an ulterior existence, in contact with the same persons who have from him complaints, in order to demonstrate them recognition and to do them as much good as the evil that they have done to them. Not all faults cause direct and effective loss; in such cases the reparation takes place, by making what should be done and has been neglected, fulfilling the duties despised, the missions not completed; doing the good in compensation to the evil done, that is, to become humble if has been proud, kind if has been austere, charitable if has been selfish, benign if has been perverse, laborious if has been otiose, useful if has been useless, frugal if has

been intemperate, exchanging, in short, for good, the bad examples perpetrated. And in this manner progresses the Spirit, taking advantage of his own past."

To these considerations Allan Kardec added the following footnote: "The necessity of reparation is a principle of rigorous justice, which can be considered true law of moral rehabilitation of the Spirits. However, this doctrine none Religion yet proclaimed. Some people repel it because feel more comfortable if they can redeem themselves of their bad actions by a simple repentance, that does not cost more than words, using some formulas; however, believing themselves, through this way, redeemed, they will see later if this was sufficient to them. We could ask if this principle is not consecrated by human law, and if the Divine justice may be inferior to that of the men? And more, if those laws would be respected since that the individual who transgressed them, for abuse of trust, was limited to say that respects them infinitely". "Why should such people to vacillate before an obligation that every honest man imposes to himself as a duty, according to the degree of their forces?" "When this perspective of reparation will be inculcated in the belief of the masses, will be another limitation on their excesses, and much more powerful than the Hell and its eternal penalties, because it interests to the life in its full actuality, allowing the man to understand the origin of the circumstances that make it painful, or its true situation." (Allan Kardec, in *Heaven and Hell or the divine justice according to Spiritism*, p. 93-95).

These implications refer to all the faults committed against the divine law or natural, in a generic way. In the specific case of abortion, we note that there is infraction to the 'law of reproduction', so that, applying the Penal Code of the future life, we see that the author of abortion should, firstly, achieve the 'repentance' sincere of the act practiced, in which a Spirit reincarnating had the 'existence nullified', seeing himself forced to restart it. Conscientized of this reality, the offender will then be submitted to the 'expiation', consisting of physical and moral sufferings in consonance with the fault abortive perpetrated: sufferings in this life, in the state of erraticity or in future existence. For ultimate, will be subject to 'reparation', that is, should to achieve rapprochement with the Spirit repudiated with the abortion, in order to make him all the good corresponding to the evil done. Only then will be regenerated before the law of God!

196.8 - "Suggestions juridical-spiritists for the legal treatment of the abortion" – Suggestion of Eliseu Florentino Mota Jr. in his book already cited, pp. 132-134:

The Spiritist Doctrine understands that there is crime in all cases of violation of the law of God, being that the provocation of abortion, at any period of gestation, by the mother or by whoever it is, will always constitute a crime, and this because, to take the life of a child before his birth, will be preventing that the entity reincarnating passes by the proofs to which the body in formation would serve as an instrument, nullifying her one entire existence beforehand prepared and that she will have to recommence. Makes an exception only for the "abortion necessary or therapeutic", because, given the hypothesis in which the birth of the child puts in danger the life of her mother, it is preferable the sacrifice of the being who does not yet exist, to sacrifice who already exists. (Questions 357 to 359 of "The Spirits' Book").

Faced with this reality, we suggest the revocation of item II, of Article 128, of the Brazilian Penal Code, abstaining the legislator of decriminalizing the

‘abortion sentiment or moral’, making it only about the ‘abortion necessary or therapeutic’. To remember, let transcribe in full, the said article:

"Art 128. Do not punish the abortion practiced by a medical:

'Abortion necessary'

I - if there is no other way of saving the mother's life;

'Abortion in the case of pregnancy resulting from rape'

II - if the pregnancy results from rape and the abortion is preceded by the consent of the mother or, when incapable, of his legal representative."

Motivates the present suggestion the fact that, in the case of ‘abortion sentimental or moral’ (when the pregnancy results from rape), is not only a material body in formation that is killing, but simultaneously preventing the reincarnation of a Spirit destined to use that body for a life of expiation or proofs. And if that woman was raped, surely his past is linked to the criminal act of which was victim, because, not to think so, God, sovereignly good and just, would have failed in this attribute, leaving that one of her creatures were offended in her sexual freedom unjustly. Why exactly that victim, if billions of other women spend an entire existence without suffering even a single sexual harassment? Because, sure, she has already practiced infractions of this nature and is now expiating the evil done and paying his debt.

If of this rape results pregnancy, although it is a difficult situation and very painful, the provocation of abortion will only bring more complications, besides to strike the more undefended personage of this drama, because, laced to the body in formation, the reincarnating entity will not be able to escape of the death certain, since the abortion will be performed by a medical, as determines the current Penal Code.

On the other hand, staying out, to the evidence, the "abortion legal and safe", we suggest that the State disciplines and regulates the others 'reproductive rights', that the feminists so claim, as the right to "sexual education, contraception, assistance to pregnancy, delivery and puerperium, license-maternity, division of housework, gratuitous childcare and of good quality and the end to discrimination of the fertile women in the labor market".

196.9 - "Delictual Abortion" - Explanation of the Spirit Emmanuel about the question 358 of "The Spirits' Book" in the already cited book "Religion of the Spirits", pp. 17/8:

We stay shocked, habitually, before the great tragedies that agitate the opinion. Homicides that convulse the press and mobilize large police teams... Spectacular thefts that inspire vast vigilance measures ... Assassinations, conflicts, fraud and assaults of all kinds create the war of nerves, everywhere; and, in order to impede similar fecundations of ignorance and delinquency, build up prisons and fuse handcuffs, is organized the forced labor, and in some nations the own lapping of unfortunates is practiced on the street, without any sign of compassion.

However, a crime exists more painful, by the voluptuous of cruelty with which is practiced, in the silence of the domestic sanctuary or under the protection of Nature ... Terrifying crime, because the victim has no voice to plead for piety and neither robust arms with which can trust on the movements of the reaction.

We refer to the criminal abortion, in which parents unconscious determine the death of their own children, asphyxiating their existence before they can smile to the blessing of light.

Men of Earth, and especially you, hearts maternal called to the exaltation of love and of life, abstain yourself from similar action that unbalances your soul and darkens your way! Run away from the satanic purpose of suffocating the fruits of the own breast, because the tender angels who you reject are messengers of Providence, appearing at home in your own help, and, if there is no human legislation that registers your turpitude of the infanticide, in the ambient of family or in the shadow of the night, the divine eyes of Our Father contemplate you from Heaven, calling you, in silence, to the proofs of readjustment, so that you expunge of the conscience the inexcusable fault that you perpetrated.

V – CRUELTY – (Items 752 to 756)

Cruelty and Instinct of Destruction

Article 197 - The sentiment of cruelty is the proper instinct of destruction in the worst that it has, because if the destruction is sometimes necessary, the cruelty never is. It is always the consequence of one nature evil.

Cruelty in the primitive peoples

Article 198 – The cruelty is the character dominant of the primitive peoples, because among them the matter superimposes the Spirit. They devote themselves to the animal instincts and, how they do not have other necessities beyond the corporeal, take care only of their personal conservation. That's what generally makes them cruel. Moreover, the peoples of imperfect development are under the dominion of Spirits equally imperfect, which are sympathetic to them, until that peoples more advanced come to destroy or mitigate that influence.

The cruelty and the moral sense not developed

199 - The cruelty derives from the moral sense not yet developed, but not of the lack of moral sense; because it exists, in principle, in all the men. Is this moral sense that transforms them, later, into beings goods and humans. It exists in the savage man as the principle of the aroma in the button of a flower which has not yet opened.

199.1 - "The moral sense in a latent state" - Commentary of Kardec in question 754 of The Spirits' Book:

All the faculties exist in the man in a rudimentary state or latent, and develop according to the circumstances more or less favorable. The excessive development of one impedes or neutralizes of the others. The over-excitation of the material instincts asphyxia, so to speak, the moral sense, as the development of this weakens little by little the faculties purely animals.

Cruel creatures in advanced civilizations

200 - In civilizations more advanced exist creatures sometimes as cruel as the savages, in the same way that in a tree loaded of good fruits there are those which come out of time. They are savages who only have of the civilization the appearance, wolves misguided in the midst of lambs. The Spirits of a inferior order, too delayed, can incarnate among advanced men with the hope of also advance themselves; but if the proof is very heavy, the primitive nature reacts.

The malefactors will disappear little by little

Article 201 – The Humanity progresses. The men dominated by the instincts of the evil, who are dislocated among the men of good, will disappear little by little as the bad grain is separated from the good when is made the selection. But will be reborn with another involucre. So, with more experience, will better understand the good and the evil. We have an example in the plants and in the animals that the man has learned how to improve, developing to them new qualities. It is only after several generations that the improvement becomes complete. This is the image of the various existences of the man.

VI - DEATH PENALTY - (Items 760 to 765)

Abolition of the death penalty and the progress

Article 202 - The death penalty will disappear a day of the human legislation and its removal will mark a progress of the Humanity. When the men will be more enlightened, the death penalty will be abolished completely in the Earth. The men will no longer have necessity to be judged by the men.

202.1 - "Future human legislation and the death penalty" - Commentary by Kardec in the question 760 of The Spirits' Book:

The social progress still leaves much to be desired, but we would be unjust with the modern society if we did not see a progress in the restrictions imposed on the death penalty among the most advanced peoples, and to the nature of the crimes to which limits its application. If we compare the guarantees, that the justice makes use to protect the accused today, the humanity with which treats him, even when recognized as guilty, with what was practiced in times that do not go too far, we cannot fail to recognize the progressive way by which the Humanity advances.

202.2 - "The Death Penalty" - Explanation of Fernando Ortiz (full-professor of the Faculty of Right, University of Havana - Cuba) in his book "The Penal Philosophy of the Spiritists," Publisher LAKE, SP, translated by Carlos Imbassahy, 2nd. edition, 1998, pp. 164-168:

If it is true that there are incorrigible delinquents and in this agree the spiritists, will accept them the death penalty imposed by the men? It is known that some, without doubt a few now, yet even among the radical positivists of the Criminology, intend to justify the death penalty, among other reasons, in the law of natural selection, that it would be reasonable against the incorrigible criminals, by to inspire in it the society. Others repel it through a multitude of reasonings, and among them, the extreme difficulty, when not the impossibility to diagnosticate if a delinquent is incorrigible, and by the remembrance of the ancient vindictive penalties, that the death penalty resurrects when kill an incorrigible delinquent, in name of the social defense. In effect, disappeared the classic imputability, to give place to the determinism, disappears, instead of be applied, the death penalty. Today - it was not so before - to nobody occurs, by the same principle of social defense, to kill an incurable leprous; and, unless be taken in account motives of revenge in the social reaction against the delict, there is no scientific reason to ratiocinate in a way against the delinquent, and of another against the diseased incurable and contagious. Can the death of both be excusable in barbarous ages, when it was ignored other means of defense and of human solidarity; today, however, are inexplicable. So understands the contemporary science and so

also understands the Spiritism, expressly denying the necessity and the justice of the death penalty. It is necessary that the man does not close the door to repentance in this life, said Allan Kardec, or what is the same, the man should not, with the homicide neither with the death penalty, to cut the proof of an human incarnation; must, at first, to cooperate with the Superior Spirits in the pedagogic work of making to progress the Spirit delayed. Even when the criminal does not take total advantage of the rest of his life, when the labor is efficient, will have facilitated his progress in erraticity or in other incarnation.

202.3 - "Heinous Criminals" - Explanation of Eliseu F. Mota Junior in his book "Death Penalty and Heinous Crimes In light of Spiritism," The Clarim Publisher, Matão/SP first edition, 1994, pp. 80 and followings:

Fernando Jorge (Death Penalty - yes or no?, P. 59 ff.), In exhaustive report sometimes with impressive details, describes the criminal conduct of numerous personages of the story of the heinous criminality, citing since great figures from the libertine Roman Empire, including Tiberius, Caligula, Vitellius, Domitian, Caracalla, Agrippina, Messalina and Nero, to contemporary criminals as the Japanese teacher Issei Sagawa, who in 1981 assassinated in Paris the Hollander student Renée Hartevelt, mutilated the cadaver, cooked and ate parts of the body of the victim; the Englishman Andrew Dennis Nielsen, an ex-cop alcoholic who in 1983 killed six young people; the North American Mark David Chapman, assassin of the 'Beatle' John Lennon; the Russian Andrei Tchikatilo, professor of philology who in 1990 was jailed after killing fourteen girls between nine and fifteen years, and many more who still today occupy the news.

But we need not even leave Brazil and travel through history to find the heinous criminal, because recent facts occupy the daily news, attesting that the violence criminality is a reality today with the murders of entire families, of children and young people with signs of cannibalism and satanic rituals, and a cortege of other crimes that would be fastidious to enumerate, involving criminals poor, rich, famous and obscure.

But, after all, who are the perpetrators of these heinous crimes, who causing such great popular indignation, until even lead serious persons to demand their immediate elimination through the death penalty? Will they be incorrigible criminals and without recuperation?

(... Page. ... 91) In this way, the Spiritism considers that the potential criminal is a Spirit using a body of flesh, owner of free will, because otherwise he would be a mere puppet of the circumstances, but that this freedom of acting finds limits in the Divine law or natural, starting from his own psychosomatic organism, that may interrupts his will, if will not be in the God's intention the realization of the punishable conduct that perhaps had cogitated.

Allan Kardec formulated the following question to the Superior Spirits who assisted him in the work of the Spiritist Codification: 'In choosing his existence, the Spirit of who commits a murder did knew that he would be an assassin'? And the answer was this: "No. Choosing a life of struggles, he knows that will have occasion to kill one of their fellows, but do not know whether will do it, because before to the crime almost always precedes of his part, the decision to practice it. Now, he who deliberates on something is always free to do it or not. If he had known previously that, as a man would have to commit a crime, the Spirit would be predestined to it. Stay ye, though, knowing that nobody is predestined to

the crime and that all crime, like any other act, always results of the will and of the free will.

"Moreover, ye always confound two things very different: the material successes of the life and the acts of the moral life. The fatality, that sometimes occurs, only exists in relation to those material events, which cause resides outside of yourself and are independent of your will. Regarding acts of moral life, they always emanate from the man himself who, therefore, always has the freedom to choose. Concerning, therefore, to these acts, "never" there is fatality" (Question 861 of The Spirits' Book).

This does not mean that the Spiritism ignore others 'criminogenous factors' (which impel the criminal to delinquency), and that Ferri distinguishes in 'anthropological' (derived from the own individual constitution of the delinquent, psychic and physiologic), the 'cosmic' (resulting from the nature of the physical environment in which he lives, as the intense heat or cold etc.), and the 'social' (linked to the social environment in which he agitates himself), as explained by Ortiz (Penal Philosophy of the Spiritists, p. 72). The Spiritist Doctrine only emphasizes that there is no fatality in the moral acts, because, despite the influence of the organism and of the social customs in the criminal impulses, the man will always have the freedom to act according to his own will, in order that he has the merit of the good and the responsibility of the bad actions that perform.

In effect, it is common example of the penal doctrine, in the study of voluntary desistance, the hypothesis of a thief, already inside the victim's house separating the product of the theft, abandon the criminal activity and leave the place empty-handed, in the face of violent pain caused by a strong infection. It is noted that when took the resolution of committing the delict was in full use of free will, however, the organic determinism, that is, the influence of the organism prevented him from consummating the criminal infraction which execution started, not ignoring also the fact that, surely, the owner of the house did not merit to be victim of the theft. This demonstrates the spiritist principle that the free will may be limited by the human organism, if so to determine the Divine will.

On the other hand, if a man in this existence (we cannot forget that he is a "Spirit" incarnated and that before birth made the choice of their proofs) has a tendency to crime because in previous lives had been delinquent and, suffering of organic disorders that cause him constant irritation, goes to live in a city where the heat is intense and exactly among marginals, suffering, therefore, the simultaneous influence of all 'factors criminogenous' (anthropomorphic, cosmic and social), soon one perceives that elected a very difficult proof. Moreover, he has always at his side disincarnate Spirits who make him constant suggestions for the good ("guardians") and for the evil ("obsessors"). Placed facing situations that impose a decision between the practice of crimes or abstinence, if fail and take the way of crime, he'll be making use of free will; however, if win the pressures and persevere in honesty, will have taken an enormous step on the path of his moral progress, rising himself in the spiritual hierarchy.

Note that this thesis does not remove the responsibility of those who, incarnated or disincarnated, may have influenced the person to an eventual choice for the criminality, and even much less of the governors and others who cause the social differences, that explain the existence of favelas and the whole cortege of misery too well known, especially in the developing countries. Each one will

respond with the own weight of that responsibility, in the exact measure of his guilt in the process, without that the criminal can refuge behind of any of the 'factors criminogenous consequential' (anthropomorphic, cosmic and social) in order to get rid of the sequels of their crimes. It is because the main factor is the 'spiritual', which is 'causal', and in it resides the free-will to the final decision, if chosen to practice crimes, should be responsible on both before the human legislation, as also under the Divine law.

Law of Conservation does not give the right to kill

Article 203 - The law of conservation gives to the man the right to preserve his own life, but he does not apply this law when eliminates of the society a dangerous member because there are other means to preserve from danger without killing. It is necessary to open and not to close to the criminal the door of repentance.

Sole Paragraph - Not even in times less advanced the death penalty was a necessity; the man always judges necessary a thing when does not find anything better. But, as he becomes clarified, goes understand better what is just or unjust and repudiates the excesses committed in times of ignorance, in the name of justice.

Restrictions to death penalty and progress

Article 204 – The restriction of the cases to which it applies the death penalty is an index of the progress of civilization. Of this we cannot doubt! Revolts us the Spirit to read the reports of human bloodshed that anciently were done in the name of justice and, frequently, in honor to the Divinity; of the tortures to which was submitted the condemned, and even the accused, to obtain of him, under the weight of suffering, the confession of a crime that he very often had not committed. If we had lived in those times we would find all natural, and perhaps, as a judge, we had done the same. This manner what seems just in a time seems barbarous in another. Only the Divine laws are eternal. The human laws change with the progress. And yet will change, until they are placed in harmony with the Divine laws.

204.1 - "Moral absolute and moral relative" - Commentary by José Herculano Pires (translator) in a footnote in item 763 of The Spirits' Book:

The Spirits present a perfect definition of the spiritist conception of moral. The true principles of moral are of a eternal nature, and the customs of the peoples are modified through the evolution, toward those principles. The materialist sociology, treating only with the customs, created the false concept of the relativity of the moral, already in decline, however, in the modern thought. The man intuits ever more clearly the divine laws of the moral, in proportion as he progresses. Their customs become purified and his moral harmonizes with these superior laws.

Penalty of talion: "Who kills by the sword, will perish by the sword"?

Article 205 - Jesus said: "*Who kills by the sword, will perish by the sword*". These words, literally (to the foot of the letter), in principle, represent the consecration of the penalty of talion and the death imposed on the assassin was the consecration of this penalty. However, there is a misjudgment about the interpretation of those words, such as many others: the penalty of talion is the justice

of God; is He who applies it. We all suffer at each instant this penalty, because we are punished in what we have sinned, in this life or in another. The one who made suffer his neighbor will be in a situation in which will suffer the same. This is the meaning of the words of Jesus. Because didn't He say also to us: "Forgive your enemies"? And didn't teach us to ask God to forgive us our offenses in the manner as we will forgive, that is, in the same proportion in which we have pardoned? Let us understand this well.

205.1 - "The Penalty of Talion and the Sentence Indeterminate" - Explanation of Fernando Ortiz in his referred book "The Penal Philosophy of the Spiritists", pp. 197-208:

By treating anteriorly of the death penalty, we copied a very important text of "The Spirits' Book", of Allan Kardec, no. 764, which declares that the justice of talion is the Divine justice. Of this paragraph, interpreted literally and without relating it with other writings of the Author can be deduced the following: that the spiritist justice is a throwback to the primitive justice of talion of times past. We cannot understand it so. Do not mean those texts that whoever poisoned his father in this or in another incarnation, have to be poisoned by his son. No, despite what could be deduced of the passage of the book "Posthumous Works, 'which says: "Who kill by the sword will die by the sword, said Christ, and these words can be translated as follows: Who spilled blood will see spilled his..." The Divine talional Justice is, to express it in phrases already accredited in Criminology, a 'talion by equivalents' like would say genially Ferrero, or a "reprisal", like would say Gunther. There are not, however, the men with their laws who may apply it; the talional justice is exclusive of God'... 'Is He who applies it". And the Divine penalty of talion consists in that the individual receives a damage equal to that which caused malevolently; or the one who made suffer pass through penalty of equal ethical value.

(Page 200) If the Spirit causes real suffering to another being, is because his moral retardment impedes him, to his conscience, to conceive a rule of conduct or a correlative duty. In order that the duty emerges as a psychological force, capable of determining the activity of the Spirit, is necessary that the pain gives origin to it; this pain should be the precisely necessary to the psychic reaction which must produce the corresponding duty; is the coercive force which will impede the Spirit of producing new evil and, consequently, will avoid new pain. Without the pain that, as sanction, is produced by the non-fulfillment of a moral necessity, and without the rigorous fatality of the painful consciousness, the necessity would not be satisfied, the duty as psychic movement would not be conceived, nor the progress of the Spirit in the absolute. The pain is the lever of the progress psychic mental or moral, both in the universe of the spiritists as in the psychological theories, rigorously Scientifics of a materialist as Sergi (*L'Origine dei fenomeni psichici*, Turin).

For these reasons, are to appreciate how exact, within a philosophical system as the spiritist, the appreciations of Allan Kardec about the three requisites that must concur in order to be satisfied the supreme justice, and are extinguished the consequences of a moral fault. Allan Kardec requires, as we have seen, the 'expiation, repentance and reparation'. The 'expiation' consists in the sufferings - in the penalties, we could say - physical and moral that, fatally, in this or another life, follow the fault committed. To this element is improperly called the talion of

the divine spiritist justice: who made suffer will have the same penalty. The expiation requires perfect correlation with the evil.

In fact, in these theories, as we have already given to understand, the Spiritism is with the contemporary science.

205.1.1 - "The Indeterminate Sentence" - Page 212 – The Spiritism is also a party of the indeterminate sentence, of American origin:

"Establish a treatment of duration determined for each delict, it's like a doctor prescribed a treatment to a patient and imposed him the day that he would leave the hospital, were or not cured". So says the contemporary science with the judge Villert, and says so the Spiritism. The absurdity of determining 'a priori' the duration of the penalty, as declared a Spanish disappeared these days, Francisco Giner de los Rios, is also an absurd to Allan Kardec.

205.2 - "About the death penalty" - Explanation of the Spirit "Brother X" in the book "Letters and Chronicles", FEB Publisher, RJ, fourth edition, 1979, psychography of Francisco Cândido Xavier, pp. 93-95:

Inquire you how analyze the disincarnates the institution of the death penalty, and add: - "will not be just to subtract the body of the Spirit who has made himself criminal? Will be licit to permit the communion of a maniac with normal people?" And of here we could argue - who of us will have used the body as should? Who will have reached the spiritual stature of the true humanity to consider himself in plenitude of equilibrium?

The execution of a death sentence, in the majority of the cases, is the premature liberation of the soul who threw herself to the shadow of the precipice. And we know that only the penalty of living in the flesh is susceptible to perform the recuperation of those who became culprit confessed before the human tribunals. Not worth chase away the flies without curing the wound. Eliminate the flesh is not to modify the Spirit. One assassinated, when do not have sufficient energy to excuse the offense and forget about it, habitually passes to gravitate around the one who eliminated his life, creating the common phenomena of obsession; and the victims of the gallows or of the firing squad, of the ax or of the electric chair, if they do not constitute standards of heroism and renunciation, immediately beyond the grave vampirize the social organism which imposed to him the expulsion of the physical vehicle, transforming themselves into cysts alive of fermentation of the discord and of the indiscipline.

The terrestrial tribunal will never decide, with security, about the extinction of the crime, without the active participation of the hospital and of the school. Without the teacher and without the doctor, the judge of conscience will live forever tormented by the obligation of arresting and to condemn, descending of the dignity of the toga to compare himself with those who are dedicated to the flagellation of other. The function of the penal justice, within the civilization considered Christian, is, above all, to reeducate. Without the fraternal understanding on the basis of our relations with each other, we will not move away ourselves from the labyrinth of talion, which intend to convert the world into eternal receptor of re-nascent evils.

Jesus, the divine liberator, came to break the handcuffs that imprisoned us to the principles of castigation equal blame. The education is the spring of the process of redeeming the mind crystallized in the darkness. To organize the peni-

tentiary renovator, where the service and the book find adequate application, is the solution to the dark problem of the criminality among the men, even because the best vengeance of the society against the delinquent, is to let him live, on the reparation of their own faults. Each spirit breathes in heaven or hell that formed for himself ...

Here, we have the "field the effects", and there, in the world, the "field of the causes". And while the soul remains in the "field of the causes", there is always opportunity to repair and to readjust, improving the consequences. It is not dying that we will find facility to reconciliation. It is learning with the rude lessons of the school of dense matter that we improve our moral qualities to the ascension of the Spirit. Nobody, therefore, need to disquiet himself, provoking this or that vindication by the violence. The law of universal harmony functions in all planes of life, and will be responsible of all to restore at the opportune moment.

As for the act of condemning, who of us will reveal in condition to exercise a similar right? How many of us were not unquestionable malefactors, simply because do not find the prey, in the precise moment of temptation? How many delict we have perpetrated in thought? Only the education, supported in the love, will redeem us the multi-millenary night of ignorance. If you demonstrate interest so great in the regeneration of the customs, defending with such enthusiasm the supposed legality of the death penalty, study your own heart and the own conscience and verify if you are exempted of faults. If you already overcame the obstacles of animality, acquiring the great comprehension at the price of sacrifice, I would estimate know if you will have really courage to curse the sinners of the world, throwing them "the first stone".

205.3 - "The Education and the Reform of the Men" - Explanation of Eliseu F. Mota Junior in his already cited book "Death Penalty and Heinous Crimes to the Light of the Spiritism", pp. 154-156:

The means before suggested to the combat and prevention of the criminality require, as an indispensable condition for its success, the consciousness of all people to the following warning of the Spirits: 'only the education can reform the men, who, then, will not need more of laws so rigorous' (Answer to question 796 of The Spirits' Book, last part).

And that 'education' is fundamental for those condemned by the repeated practice of heinous crimes, during the execution of the indeterminate sentence, and for children and adolescents in the effective implementation of the doctrine of integral protection, because without it, these two battlefronts will fail in the fight against the crime.

But, after all, what is 'education'? Is Allan Kardec who answers: "We do not refer, however, to the moral education by the books, but to that which consists in the 'art of forming the characters', to which 'inculcates habits', because 'education is the conjoint of acquired habits'. Considering the alluvial of individuals who every day are launched in the torrent of the population, without principles, without brake and delivered to their own instincts, will be surprising the disastrous consequences that result from it? When this art will be known, understood and practiced, the man will have in the world "habits of order and of security" for himself and to his family, of respect to everything that is respectable', habits that will allow him to cross less painfully the inevitable bad days. The disorder and the improvidence are two wounds that only an education well understood can cure.

This the starting point, the real element of welfare, the pledge of security for all” (Allan Kardec. In note to the question 685 of The Spirits’ Book).

It is to this education that we refer in the suggestions now formulated. But we ask if the responsible for the execution of the penalties, and the adults responsible for the education of children and adolescents, are they educated in the form recommended by Kardec? With exception of those who, perhaps, already have habits of order and security to themselves and with their similar, and who respect all that is respectable and being, in short, 'educated', it is imperative that all of us educate ourselves in the molds offered by the noble Codifier of the Spiritist Doctrine, and only then being able to educate, that is, to inculcate those habits and form the characters of the criminals, children and adolescents. When this happens, the society will be expurgated of the maleficent beings, the laws will be intended to dry the source of the evil, and, reformed by the education, the men will not need of death penalties, indeterminate sentences and of others rigorous laws and severe.

With this, we will be getting an enormous step in order that the Earth reaches its cosmic destiny, leaving of being a planet of expiation and proofs, to become soon an orb regenerator, where the souls, who still have what to rescue, will go to acquire new forces and to rest from the fatigues of the fight, continuing his way toward one of the blessed superior worlds in which the good surpasses the evil. Let’s hurry, then, its advent!

Death penalty imposed in the name of God

Article 206 - The death penalty imposed in the name of God is equivalent to take the place of God in the practice of justice. Those who act like this reveal how much they are far from understand God and how much they still have to expiate. It's a crime to apply the death penalty in the name of God, and those who do this are responsible for these murders.

206.1 - "Euthanasia" - Explanation of the Spirit Saint Louis, Paris, 1860, contained in the “Gospel According to Spiritism”, Chap.V, item 28:

'A man agonizes, prey to cruel sufferings. It is known that his state is without hope. Is it allowed to save him of a few moments of agony, abbreviating his end '?

- But who would give you the right to prejudge the designs of God? Cannot Him conduct a man to the margin of the grave, and then take him off, in order to make him examining to himself and modify his thoughts? To the extremes that have reached a moribund, nobody can say with certainty that sounded his final hour. The Science, by chance, was never wrong in its predictions? I well know that there are cases that can be considered, with reason, as desperate. But if there is no possible hope of a definitive return to life and to health, there are no also numerous examples of that, at the time of the last breath, the patient reanimates and recovers their faculties for a moment? Well: this time of grace that is given to him, may be of the greatest importance to him, because you ignore the reflections that his spirit could have done in the convulsions of agony, and how many torments can be avoided by a sudden flash of repentance.

The materialist, who only sees the body, not taking into account the existence of the soul, cannot understand these things. But the spiritist, who knows what happens on beyond the grave, knows the value of the last thought. Relieve the last

suffering the most as you can, but guard yourselves to abbreviate the life, even if it is in just a minute, because this minute can avoid a lot of tears in the future.

206.2 - "Suffering and Euthanasia" - Explanation of the Spirit Emmanuel in the already mentioned book "Religion of the Spirits", pp. 59/60:

When you find yourself in front of someone that the death seems to cover of shadow, remember that life goes on, beyond the major renovation ... Do not believe yourself authorized to provoke the death to those who the agony get mutes, under the pretext of consolation and of love, because, a lot of time, behind the eyes without light and the trembling hands, that seem to lay the last goodbye, only suggest alerts and warnings in order that the error be interrupted or that the pathway readjusts tomorrow. In the face of the bed of the disease more insidious and harder, shines the help of the Infinite Goodness facilitating, to whom is debtor, the conquest of the payment. For this very reason, in the own diseases admittedly obscures to the terrestrial diagnosis, emerge lessons whose term is necessary to wait, so that the man does not miss its divine essence. And this happens, because the fleshly body, yet even the most mutilated and deformed, in all circumstances, is the sublime instrument in which the soul is called to light the flame of evolution.

It is for this reason that we find in the world, at every step, physical dresses in different moral costumes: Bodies - sanctuaries ... Bodies - workshops ... Bodies blessings ... Bodies - hiding ... Bodies - flagella ... Bodies - ambulances ... Bodies - prisons ... Bodies – Expiations...

In all of them, however, palpitates the concession of the Lord, inducing us to the payment of old debts that the Eternal Justice has not yet deleted. Do not disrespect, so, who is immobilized in the horizontal cross of the difficult and prolonged illness, administering him the poison of the soft death, because, probably, also you will know, later, the fruitful decubitus indispensable to the great meditation. And using kindness to those who crossing similar experiences, so that do not miss to you the kindness of others on the day of your experience greater, remember that, by valorizing the existence on Earth, the own Christ retired Lazarus of the darkness of the tomb, so that the dear friend could have more time to complete the necessary time to own sublimation.

CODE OF SPIRITIST NATURAL LAW
SPECIAL PART
HOPES AND CONSOLATIONS
CHAPTER I
TERRESTRIAL SUFFERINGS AND JOYS
I – RELATIVE HAPPINESS AND UNHAPPINESS –
(The Spirits' Book, items 920 to 933)

Article 207 - The man cannot enjoy on Earth a complete happiness, because the life was given to him as proof or expiation, but of him depends on to mitigate their evils and be as happy as one can be on Earth.

Article 208 - The man will be happy on Earth when the Humanity will be transformed. But while this does not occur, each one can enjoy a relative happiness. The man is, in most of the times, the author of his own unhappiness. Practicing the laws of God he can avoid a lot of evils and enjoy a happiness as great as allows his existence in a rude environment.

208.1 - "Punishment by the own evils resulting from the violations of the laws of the corporeal existence" - Commentary by Kardec in item 921 of The Spirits' Book:

The man well conscious of his future destiny does not see in the corporeal existence more than a quick passage. It's like a momentary stop in a hostel precarious. He consoles himself easily from some passenger botherations, on a journey that should lead him to a much better situation the more carefully have made their preparations for it.

We are punished 'in this life' by the infractions that we commit to the laws of the corporeal existence, by the own evils resulting from these infractions and by our own excesses. If we go back little by little to the origin of what we call earthly unhappiness, we will see these, for the mostly, as a consequence of a first deviation from the right path. By virtue of that initial deviation, we enter into a bad way and, of consequence in consequence we fall, finally, in disgrace.

A common measure of happiness for all men

Article 209 - The earthly happiness is relative to the position of each one; what is sufficient for the happiness of one makes the disgrace of another. There is, however, a common measure of happiness for all men:

"To the material life, the possession of the necessary, to the moral life, the conscience pure and the faith in the future".

The necessary and the superfluous

Article 210 - What would be superfluous to one may be considered as necessary by another, according to our material ideas, our preconceptions, our ambition and all our caprices, for which the future will do justice when we will have the comprehension of the truth. One who had an income of fifty thousand pounds and saw it reduced to ten thousand, would consider himself very unhappy because he could not to continue doing good figure, keeping what he calls his

class, having good horses and servants, to satisfy all passions etc. Would judge to lack him the necessary. But, frankly, we can consider him worthy of pity, when at his side are those who die of hunger and cold, without a place in which to lay his head. The reasonable man, in order to be happy, looks down and never to those who are above him, except to elevate his soul to the infinite.

The limit of the necessary and of the superfluous

Article 211 - The reasonable knows by intuition the limit of the necessary, but lots know it at the cost of their own experiences. The Nature traced the limit of the necessary in the own constitution of the man, but he is insatiable: the vices altered his constitution and created to him artificial necessities (items 715 and 716 of The Spirits' Book).

The just man and the evils that afflict him

Article 212 - There are evils that do not depend on the manner of acting and that hurt the most just man. The attained should resign himself and suffer without complaints, if wish to progress. However, finds always a consolation in his own conscience, which gives him the hope of a better future, when he does what is necessary to obtain it.

The unjust man benefited with the goods of fortune

Article 213 - God benefits with the goods of fortune certain men who do not seem to merit them. But this is a favor to the eyes of those who do not see beyond the present; the fortune is generally a proof more dangerous than the misery. God gave to some persons the richness and the power and to others, the misery, in order to prove to each one in a different way. And, moreover, these proofs are chosen by the own Spirits, who very often succumb to realize them. The misery provokes the lamentation against the Providence, the richness conducts to all the excesses (items 814 and 815 of The Spirits' Book).

The afflictions and the artificial necessities

Article 214 – The Civilization creating new needs, may be the source of new afflictions. The evils of this world are in the reason of the artificial needs that the men create for themselves. The one who knows to limit their desires and to see without greed what is outside of their possibilities, becomes free of a lot of both-erations in this life. 'The richest is the one who has less necessities'. Should not be envy the pleasures of who seem to us the happy ones of the world, because we do not know what is reserved to them. If enjoy only to themselves, are selfish and must suffer the reverse. We must lament them, before envying them. God sometimes allows that the bad prosper, but this happiness is not to be envied, because he will pay with bitter tears. If the just is unhappy it is because he passes through a proof that will be taken into account to him, since support it with courage. Let us remember the words of Jesus: "Blessed are those who suffer because they will be consoled".

The disgrace of those who are deprived of the necessary

Article 215 - The man is not truly disgraced except when feels the lack of what he needs for the life and the health of the body. This privation is perhaps a consequence of his own culpability and, then, he should only complain of himself. If the fault was from another, the responsibility would fall to those who had caused it.

Deviation of the natural aptitudes (vocation) and the evils resulting

Article 216 - For the special nature of the natural aptitudes, God indicates evidently our vocation in this world. A lot of evils come from the fact of we do not follow this vocation. And, many times, are the fathers who, for pride or avarice, make the children deviate from the way traced by the Nature, complicating them, with this, the happiness. But will be responsible. Thus, for example, instead of a bad advocate, could perhaps be a good mechanic etc...

216.1 - "Deviation of aptitudes and the moral education" - Commentary by Kardec in the item 928 of The Spirits' Book:

The dislocating of the men from their own intellectual sphere is surely one of the most frequent causes of deception. The ineptitude for the career embraced is an inexhaustible source of reverses. Then, the self-love comes to join it, impeding the man to look for a more humble profession, and shows him the suicide as the supreme remedy to escape to what he judges a humiliation. "If a moral education had prepared him above the foolish preconceptions of pride, he never would be caught unprepared".

Die of hunger

Article 217 - There are persons who, deprived of all resources, even when reigns abundance around them, do not see other perspective of solution to their case except the death. But the man should never have the idea to leave himself to die of hunger, because he always would find means of feeding himself, if the pride will not be interposed between the necessity and the work. Frequently we say that there are no humiliating professions and that is not the office that dishonors; but we say it to others and not to us.

In a society organized according to the law of Christ, nobody should die of hunger

Article 218 - Among persons who have no preconceptions or that put them aside, there are those who are unable to provide their necessities as a result of disease or other causes independent of their will: in a society organized according to the law of Christ, nobody should die of hunger (see item 793 of The Spirits' Book).

The social classes sufferers are more numerous than those happy

Article 219 - The social classes called sufferers are more numerous because the Earth is a place of expiation. However, none of the classes - sufferers or happy - is perfectly happy, because what is considered the happiness, very often occults pungent afflictions. The suffering is everywhere. When the man will have transformed the Earth in habitation of the well and of the good Spirits, will no longer be unhappy in this world, which will be for him the *terrestrial paradise*.

Predominant influence of the bad men over the good ones

Article 220 - In this world, generally, the influence of the bad men predominates over of the good ones, by the weakness of the good ones. The bad ones are intriguing and audacious; the good ones are timid. These, when they want, will assume the preponderance.

Material sufferings and moral sufferings

Article 221 – The man is, in general, the artificer of their material sufferings and, even more, of their moral sufferings, because the material sufferings are, sometimes, independent of the will, while the pride injured, the ambition frustrated, the anxiety of the avarice, the envy, the jealousy, all the passions, finally, constitute torture of the soul.

Envy and jealousy: tortures volunteers

Sole Paragraph - Envy and jealousy! Happy are those who do not know these two voracious worms. With the envy and the jealousy there is no calm, there is no rest possible. For the one who suffers from these evils, the objects of his greed, of his hatred and of his despite rise up in front of him like ghosts that do not leave him in peace and persecute him until in the sleep. The envious and jealous live in a state of continuous fever. With those passions, the man creates for himself tortures volunteers in which the Earth transforms to him into a true hell.

221.1 - "Effects of some passions" - Commentary by Kardec in item 933 of The Spirits' Book:

Lot expressions emphasize vigorously the effects of some passions. It is said to be puffed up with pride, to die of envy, to dry of jealousy or despite, losing the appetite for jealousy, etc. This framework gives us the truth as well. Sometimes the jealousy neither has determinate object. There are persons who show themselves naturally jealous of all others persons who elevate themselves, of all who coming out of vulgarity, even when they have no direct interest in the case, but only because they cannot achieve the same plane. Everything that seems above the common horizon obscures them, and, if they had formed the majority of society, everything would want to lower to their own level. We have in these cases the jealousy allied to mediocrity.

Man only is unhappy, generally, by the importance that attributes to the things of this world. The vanity, ambition and cupidity failed make him unhappy. If he rises above the narrow circle of the material life, if elevates his thought to the infinite, which is his destiny, the vicissitudes of the Humanity will seem him petty and puerile, as the sorrows of the child to be afflicted by the loss of a toy that represented her supreme happiness.

The one who only finds happiness in the satisfaction of the pride and of the gross appetites, is unhappy when cannot satisfy them, while the one, who does not interest himself by the superfluous, feels happy with that which for others would constitute misfortune.

We refer to the civilized men, because the savage, having more limited needs, not have the same motives of greed and anguish; his manner of seeing the things is very different. In the state of civilization the man ponders his unhappiness, analyzes it, and by this is more affected by it, but may also ponder and to analyze their means of consolation. This consolation he finds in the Christian sentiment that gives him the hope of a better future, and in the Spiritism, which gives him the certainty of the future.

221.2 - "The spiritist reality and advanced civilizations" - Commentary by José Herculano Pires (translator) in a footnote in the item 933 of The Spirits' Book:

See "The Genesis", where Kardec analyzes the reasons for the appearance of the Spiritism in the middle of the nineteenth century, when the world reached an advanced state of civilization. The knowledge of the spiritist reality of the life is only possible, in its plenitude, in civilized worlds, in the same manner that in the state of civilization that knowledge is an imperative of the own progress and a means to accelerate it. (See "The Genesis", chap. I, items 16 to 18 and particularly the final period of this last).

II – LOSS OF LOVED ONES - (Items 934 to 936)

Cause of suffering, independent of our will

Article 222 – The loss of loved ones causes us suffering as much more legitimate, as is irreparable and independent of our will. This cause of suffering affects both the rich and the poor; is a proof or expiation, and law for all. But it is a consolation we can communicate with them by the means that we have, 'while we expect for the appearance of others more direct and more accessible to our senses'.

Communications from beyond the grave - profanation?

Sole paragraph - There are persons who consider the communications from beyond the grave as a profanation. There can be no profanation when there is circumspection and when the evocation is done with respect and decorum. What proves it is that the Spirits who are affectionate to us manifest themselves with pleasure, they feel happy with our remembrance and for talking with us. Profanation would be if the evocations were done without seriously.

222.1 – “Communication with the Spirits, sweet consolation” - Commentary of Kardec in item 935 of The Spirits’ Book:

The possibility of communicating with the Spirits is a very sweet consolation, which gives us the means of entertainment with family and friends who have left the Earth before us. By the evocation they approach us, remain at our side, hear us and answer us. Does not exist more, so to speak, separation between us and them, who help us with their councils, give us testimony of their affection and of the contentment that they experiment by us to remember them. It is a pleasure for us to know them happy, and learn through them the details of their new existence, acquiring the certainty of a day, by our turn, to join them.

III - DECEPTIONS. INGRATITUDE. BREAK OF AFFECTIONS (Items 937 to 938-a)

Article 223 - The deceptions provoked by the ingratitude and the fragility of the bonds of friendship are, also, for the man of heart, a source of bitternesses. However, must be pitied the ungrateful and unfaithful friends who, in turn, will be even more unhappy. The ingratitude is daughter of the egoism, and the egoist will find, later, insensible hearts as he was. How many did the highest good and, however, were paid with ingratitude; even Jesus was injured and despised, treated of rascal and impostor. That the good done be our reward in this world and we do not care with what say the benefited. The ingratitude is a proof for the persistence in doing the good. This will be taken into account and the ungrateful will be punished all the more as biggest had been the ingratitude.

The man of heart will always be happy by the good which practices, and the deceptions caused by the ingratitude cannot harden his heart and make him in-

sensible. He knows that, if the persons do not thanking in this life, in the other they will do, and the ungrateful will feel, then, remorse and shame.

Heart less sensible and egoistic happiness

Sole paragraph - The deceptions caused by the ingratitude hurt the heart; of this can be born the idea that the man would be happier if he were less sensible. However, it would be the happiness of the egoist, a very sad happiness. If he knows that the ingrates friends who abandon him are not worthy of his friendship and that was wrong about them, must not more lament their loss. Later will find those who best will understand him. Those who suffer from ingratitude, without merit it, must lament those who treat him that way, because they will have a sad reward. But do not worry for this is the means to rise above them.

223.1 - "Need to love and be loved" - Commentary of Kardec in item 938-a of The Spirits' Book:

The Nature gave to the man the need to love and be loved. One of the greatest joys that are granted to him on Earth is to find hearts that sympathize with his. It gives him, so, the firstfruits of the happiness which is reserved to him in the world of the perfect Spirits, where everything is love and benevolence; this is a venture refused to the egoist.

IV - UNIONS ANTIPATHETICS (Items 939 to 940-a)

Unions antipathetic: temporary punishments

Article 224 - Since the sympathetic Spirits are taken to join themselves, how it is explained that among the incarnated the affection frequently exists only on one side, and the most sincere love be received with indifference and even with repulse? How, moreover, the most lively affection between two human beings can transform into antipathy and, sometimes, into hate?

- Do not understand you, then, that it is a punishment, though temporary? In addition, how many persons there are who think to love desperately because they judge only the appearances and, 'when are forced to live in communion', not slow in recognizing that it was only a material passion. It is not enough to be in love with a person who pleases you and you suppose that she is endowed with beautiful qualities; 'is really living with her' that you can judge. How many unions, on the other hand, that at first seemed incompatible, with the passage of the time, when both knew themselves better, become a durable and tender love, because based on the reciprocal esteem! It is necessary not forget that is the Spirit who loves, and not the body, and that, dissipated the material illusion, the Spirit-sees the reality.

Affection of the body and affection of the soul

Sole paragraph - There are two species of affection: of the body and of the soul, and often is taken one by the other. The affection of the soul, when pure and sympathetic, is durable; that of the body is perishable; this is why those who believe themselves to love with an eternal love end up hating themselves, when the illusion passes.

Lack of sympathy among the couples: a source of sufferings

Article 225 - The lack of sympathy among the human beings 'destined to live together' is not, equally, a source of sufferings, so much bitter as poisons all the existence?

- Very bitter, in fact; but it is one of those unhappiness of what, in most cases, ye are the primary cause. Firstly, your laws are wrong, because you believe that God forces you to live with those who you dislike? Then, in these unions, you seek most often the satisfaction of your pride and of your ambition than the happiness of mutual affection. And you suffer, then, only the consequence of your preconceptions.

Innocent victim: hard expiation and faith in the future

Sole Paragraph - In this case there will be almost always an innocent victim; and that's a hard expiation for her, but the responsibility of her unhappiness will fall on those who caused it. If the light of the truth has penetrated into her soul, she will console with the faith in the future. Moreover, as the preconceptions are weakening, will disappear also the causes of these unhappiness intimate.

V – PREOCCUPATION WITH THE DEATH (items 941 and 942)

The Hell and the Paradise

Article 226 - The preoccupation with the death is for many people a cause of perplexity. Is it wrong that they have this preoccupation. However, seek to persuade them, early in life, that there is a hell and a paradise, being more certain that they will go to hell, since are taught to them that what belongs to the Nature is a mortal sin for the soul. So, when they become great, if they have a bit of reasoning, can not admit it and become atheists or materialists. This is the way that they are led to believe that nothing exists beyond the present life. About those who persisted in the belief of the times of childhood, fear the eternal fire which shall burn them without destroying them. The death does not inspire any fear to the just, because the faith gives him the certainty of the future, the hope invites him to a better life and the charity, which law he practiced, gives him the assurance that will not find, in the world that will go to enter, no one being whose eyes he should fear.

226.1 - "The carnal man and the moral man" - Commentary by Kardec in item 941 of The Spirits' Book:

The carnal man, more connected to the corporeal life than the spiritual life, has on Earth their penalties and their material pleasures. His happiness is on the fugitive satisfaction of all their desires. His soul, constantly preoccupied and affected by the vicissitudes of the life, remains in an anxiety and a perpetual torture. The death frightens him, because he doubts of the future and because believes to leave on the Earth all their affections and all their hopes.

The moral man, who has risen above the artificial needs created by the passions, has, since this world, pleasures unknown of the material man. The moderation of their desires gives to his Spirit calm and serenity. Happy with the good that he did, there are not for him deceptions, and the contrarities slip through his soul without leaving to him painful marks.

VI - DISGUST FOR LIFE. SUICIDE (Items 943-957)

Article 227 - The disgust for life, which takes possession of some individuals, without plausible reasons, is the effect of the otioseness, of the lack of faith and generally of the satiety. For those who exercise their faculties with an useful purpose and in accordance with their natural aptitudes, the work has nothing of arid and the life flows more rapidly; support to their vicissitudes with much more patience and resignation, how much more they act in view of the happiness more solid and more durable that expects them.

The suicide and the right

Article 228 - The man has no right to dispose of his own life. Only God has that right. The voluntary suicide is a transgression of that law. Only the crazy who kills himself does not know what does. Those who commit suicide for disgust of the life are senseless; if they worked, their existence would not have been so heavy.

The suicide and the miseries and deceptions of the world

Sole paragraph - The suicides, whose objective is to escape of the miseries and deceptions of this world, are poor Spirits who did not have the courage to support them! God helps those who suffer and not those who do not have forces or courage. The tribulations in life are proofs or expiations. Happy are those who support them without complaining, because they will be rewarded! Unhappy, on the contrary, those who expect a solution in this which, in their impiety, call of luck or chance! The luck or the chance, in order to serve myself of your language, may in fact favor them for an instant, but only to make them feel later, and of the most cruel manner, the vacuum of their words.

Co-responsibility

Article 229 - Those who led the disgraced to the suicide will suffer the consequences of that, because will respond as for an assassination.

Suicide and state of necessity

Article 230 - The man who finds himself around with the necessity and lets himself to die of desperation is also considered as suicide; but those who caused the suicide or that could impede it are more culpable than he, to whom the indulgence expects. Do not believe, however, that is entirely absolved if lacked to him the firmness and perseverance and if did not use all his intelligence to get out of the difficulties. Unhappy of him, especially if his desperation is son of the pride; I mean, if is one of those men in whom the pride paralyzes the resources of the intelligence, and who would be ashamed if they had of owe the existence to the work of their own hands, preferring to die of hunger to descend of what they call their social position! There is no a hundred times more grandeur and dignity in fighting against adversity, to confront the criticism of a futile and selfish world, which has good will to those to whom nothing is lacking, and that turns its back to you when you have need of it? Sacrifice the life for the consideration of this world is a stupid thing, because it will not care about that.

Suicide to escape from the shame of a bad action

Article 231 - The suicidal who has by purpose to escape from the shame of a bad action is so reprehensible like who is taken by the desperation. The sui-

cide does not delete the fault. On the contrary, with it, appear two instead of one. When one had the courage to practice the evil, is necessary to have the courage, also, in order to suffer the consequences. It is God who judges. And according to the cause, can sometimes reduce its rigor.

Suicide to impede that the shame involves the sons or the family

Article 232 – The one who commits suicide having by purpose to impede that the shame involves the sons or the family does not do well, but believes that yes, and God will take into account his intention, because it will be an expiation that to himself imposed. He attenuates his fault by the intention, but nor for that ceases to commit a fault. Moreover, if you abolish the abuses of your society and your preconceptions, you will have no more suicides.

232.1 - "Suicide to escape to the shame" - Commentary of Kardec in the item 949 of The Spirits' Book:

Whoever eliminates his own life in order to escape to the shame of a bad action, proves that takes more account to the esteem of the men than to the God, because goes enter in the spiritual life loaded of their iniquities, becoming himself impeded of the means of repairing them during the life. God is often less inexorable than men: forgives the sincere repentance and takes into account our effort of reparation; but the suicide nothing repairs.

Suicide with the hope of arriving earlier to a better life

Article 233 - Whoever eliminates his own life with the hope of arriving earlier to a better life commits another crazy. That he does the good and will be more sure to reach it, because, that way, retards his entry into a better world, and, him himself will ask to return in order to complete this life that interrupted by a false idea. A fault, whatever it is, do not ever open the sanctuary of the elected.

Sacrifice of the life in order to save the life of the others, or be useful to the neighbor

Article 234 - The sacrifice of life when has the purpose of saving the life of others or to be useful to the neighbor is sublime, according to the intention, and the sacrifice of life is not, then, a suicide. But God is opposed to a useless sacrifice and can not see it with pleasure if it is stained with pride. A sacrifice is only meritorious by the disinterest, and the one who practices it has, sometimes, a second intention, which diminishes its value in the eyes of God.

234.1 - "Sacrifice done at the expense of the own happiness" - Commentary of Kardec in item 951 of The Spirits' Book:

Every sacrifice done at the expense of the own happiness is an act sovereignly meritorious in the eyes of God, because it is the practice of the charity law. Well, being the life the patrimony terrain to which the man gives greater value, the one who renounces to it for the good of their fellows does not commit an attempt: it is a sacrifice that he realizes. But before to realize it should reflect if his life could not be more useful than his death.

Moral suicide: abuse of passions

Article 235 - The man who perishes as a victim of abuse of the passions, as knows, should abbreviate his end, but to which no longer has the power to resist, because the habit turned them into true physical necessities, he commits a

moral suicide. In this case, he is doubly guilty. There is in him a lack of courage and bestiality, and, furthermore, the forgetfulness of God.

The moral suicidal is more guilty than the suicidal by desperation

Sole paragraph - The moral suicidal, described above, is more guilty than the one who cuts down his life for desperation, because he had time to ratiocinate about his suicide. In one who commits it instantly there is sometimes a kind of delirium which approaches to madness; 'the other will be punished much more', because the penalties are always proportional to the conscience that one has of the fault committed.

Inevitable death ahead: to abbreviate of a few moments the suffering

Article 236 – Always one is guilty of not wait for the term fixed by God. So, when a person sees in front of him an inevitable and terrible death, will be guilty if abbreviate of a few moments his suffering, by a voluntary death. By the way, there will never be sure that the term fixed by God has come, and that one cannot receive unexpected help at the last moment. It is always a lack of resignation and submission to the will of the Creator, and the consequence of such action will be an expiation proportional to the gravity of the fault, according to the circumstances.

Death by imprudence

Article 237 - An imprudence that compromises the life without necessity is not reprehensible. There is no culpability when there is no intention or the positive conscience of doing the evil.

Women who, in certain countries, burn themselves voluntarily over the bodies of their husbands

Article 238 – The women who, in certain countries, burn themselves voluntarily over the bodies of their husbands, cannot be considered as having committed suicide, because they obey to a preconception and generally do it more by force than by the own will. They believe comply with a duty, which is not characteristic of suicide. Her excuse is in the lack of moral formation of the most of them and in their ignorance. These customs barbarous and stupid disappear with the civilization.

The one who kills himself in the hope of joining to the loved ones already dead

Article 239 - The who, unable to bear the loss of loved ones, kill themselves in the hope of joining to them, do not reach their objective. The result for them is quite different from that expected, because instead of uniting to the object of their affection, of it move away for longer, because God cannot reward an act of cowardice and the insult that is launched to Him with the doubt about His providence. They will pay this moment of craziness with afflictions even greater than those which they wanted to abbreviate, and will not have, to compensate, the satisfaction that they expect. (See items 934 and following of the Spirits' Book).

The suicide and its consequences (penalties) over the state of the Spirit

Article 240 - The consequences of suicide are the most diverse. There are no fixed penalties and in all the cases they are always relative to the causes that produced it. But one consequence that the suicidal cannot escape is the disap-

pointment. Moreover, the luck is not the same for everyone, depending on the circumstances. Some expiate their fault immediately, others in a new existence, which will be worse than that whose course interrupted.

240.1 - "Suicide and its consequences - general considerations" - Commentary of Kardec in the item 957 of The Spirits' Book:

The consequences of suicide are not always the same. There are, however, those which are common to all the cases of violent death, and those resulting from the sudden interruption of life. It is, first, the persistence longer and more tenacious of the bond that connects the Spirit and the body, because this bond is always in all its vigor in the moment in which was ruptured; while in the natural death weakens gradually and generally even unties before the complete extinction of life. The consequence of this state of things is the prolongation of the spiritual perturbation, followed of the illusion that, during a time more or less long, does the Spirit to believe that is still in the number of the alive. (See items 155 and 165 of The Spirits' Book).

The affinity that persists between the Spirit and the body produces, in some suicidal, a kind of repercussion of the state of the body over the Spirit, who so resents, despite his will, the effects of the decomposition, experiencing a sensation full of anguish and horror. This state can persist so long as had to last the life that was interrupted. This effect is not general; but in some cases the suicidal does not be free from the consequences of his lack of courage and, sooner or later, expiates this fault of one or another way. Is so that some Spirits, who had been very unhappy on Earth, said to have committed suicide in the previous existence and are voluntarily submitted to new proofs, trying to support them with more resignation. In some it is a kind of attachment to the matter, from which seeking, without success, to disembarrass themselves, in order to direct to best worlds, but which access to them is forbidden. "In the majority it's the remorse of having made a useless thing, from which only prove disappointments."

240.1.1 – The Religion, the Moral and all the Philosophies condemn the suicide as contrary to the natural law. Continuation of the commentary of Kardec:

The Religion, the Moral and all the Philosophies condemn the suicide as contrary to the natural law. All tell us, in principle, that no one has the right to abbreviate voluntarily the life. But why will not have this right? Why not be free to put an end to the own sufferings? It was reserved to the Spiritism to demonstrate, by the example of those who succumbed, that the suicide is not only a fault as an infraction to one moral, consideration that little interest to certain individuals, but a stupid act, because nothing gains those who practice it and until by the contrary. It is not by the theory that it teaches us that, but by the own facts that puts under our eyes.

240.2 - "The Spiritist argument against suicide is moral and biological" - Commentary by José Herculano Pires (translator) in a footnote in item 957 of The Spirits' Book:

The spiritist argument against suicide is not only moral, as we see, but also biological, firming up in the principle of the connection between the Spirit and the body. The death, as natural phenomenon, has its laws 'that the Spiritism revealed through rigorous investigation'. The suffering of the suicidal results from the arbi-

trary rupture of these laws: is like to extract by force a green fruit from the tree. – The statistics show that the incidence of suicide is higher in the countries and at the times in which the ambition and the materialism are accentuated, causing more abuses and exciting preconceptions. The lack of a just social organization and of education for all is cause of suicides and crimes. See end of item 949: "... if you abolish the abuses of your society and your preconceptions, you will not have more suicides. "

CODE OF SPIRITIST NATURAL LAW

SPECIAL PART

CHAPTER II

FUTURE SUFFERINGS AND JOYS

I – THE NOTHING. THE FUTURE LIFE

(The Spirits' Book - items 958 and 959)

Article 241 - The man instinctively repels the nothing, because the nothing does not exist. The instinctive sentiment of the future life will come to him before the incarnation; before it, the Spirit knows all these things, and the soul keeps a vague remembrance of what she knows and of what she saw in the spiritual state. (See item 393 - Forgetfulness of the Past).

241.1 - "Believe in God, without admitting the future life is a nonsense" - Commentary by Kardec in section 959 of The Spirits' Book:

At all times the man worried about the future beyond the grave, which is very natural. Whatever the importance given to the present life, he cannot leave to consider how much is short and above all precarious, because it can be interrupted at each instant and never he thinks himself safe of the day tomorrow. In what will he become after the fatal instant? The question is grave, because it is not about some years, but of the eternity. The One who must spend long years in a foreign country worries about the situation in which he will be in this. How do we not to worry about the situation that we will be when to leave this world, since that it will be forever?

The idea of the nothing has something of repugnant to the reason. The most carefree man in this life, reached the supreme moment, asks himself what will done of him and, involuntarily, stays in the expectation.

Belief in God without admitting the future life would be a nonsense. The feeling of a better existence is in the intimate forum of all men, and God did not put it there for nothing.

The future life implies the conservation of our individuality after death. What would matter to us survive to the body, if our moral essence had to loose itself in the ocean of the infinite? The consequences of this for us would be the same of the nothing.

II - INTUITION OF THE SUFFERINGS AND OF THE FUTURE JOYS - (Items 960 to 962)

Article 242 - The belief, which is found in all peoples, in the future penalties and rewards, comes from the presentiment of the reality, given to man by his Spirit. Not for nothing that an interior voice tells him, and his evil is in not always hear it. If he thought well about it, with appropriate frequency, would become better.

The doubt, the fear and the hope at the time of the death

Article 243 - At the moment of the death, the sentiments that dominate the majority of the men are: the doubt to the hardened skeptics; the fear, to the culprits; the hope to the men of good.

Skeptics, or Blusterers?

Sole paragraph - There are skeptics, even though the soul to bring to the man the feeling of the spiritual things. However, there are in fewer number than we suppose. Lot make themselves of strong spirit, during this life, for pride, but at the moment of death do not conserve so blusterers.

243. 1 - "Sentiment innate of justice and the intuition of the future penalties and rewards" - Commentary of Kardec in the item 962 of The Spirits' Book:

The consequence of the future life results from the responsibility of our acts. The reason and the justice tells us that in the distribution of the happiness to which all men aspire, the good ones and the bad could not be confused. God may not want that some persons enjoy of the goods without work and others only achieve them with effort and perseverance.

The idea that God gives us of His justice and of His goodness, by the wisdom of Their laws, do not allow us to believe that the just and the bad are under Their eyes on the same plane, nor to doubt that they do not receive, someday, one the reward and other the punishment, for the good and for the evil that they have done. That is why the innate sentiment of justice gives us the intuition of the future punishments and rewards.

III - GOD'S INTERVENTION IN THE PENALTIES AND REWARDS - (Items 963 and 964)

All our actions are submitted to the laws of God (Natural Laws)

Article 244 - God takes cares of all the beings He has created, by minors they may be; nothing is too much small for His kindness. He has Their laws, which regulate all our actions. If we violate them, is our blame. When a man commits an excess, God does not express a judgment against him, saying, for example: you are a glutton and I'll punish you. But He traced a limit: the diseases, and sometimes the death, are consequences of the excesses. Here is the punishment: it results from the infringement of the law. In this manner it passes in everything.

244.1 - "God is THE FATHER" - Commentary of Kardec in the item 964 of The Spirits' Book:

All our actions are submitted to the laws of God; there is no one of them, being bad, for more insignificant that it seems to us, which cannot be a violation of those laws. If we suffer the consequences of this violation, we should not complain except of ourselves, who are in this way the artificers of our future happiness or unhappiness.

This truth becomes sensible by the following apologue:

"A father gives to his son the education and the instruction, that is, the means in order to know to conduct himself. Cedes him a field to cultivate and says: Here is the rule to follow and all the instruments necessary to make fertile

the field and ensure your existence. I gave you the instruction in order to understanding this rule. If you follow it, the field will produce enough and will provide you the rest in old age; if not to follow it, will produce nothing and you will die of hunger. Said that, let him act freely".

Is not true that the field will produce in the reason of the care given to the culture and that every negligence will result in prejudice of the harvest? The son will be, therefore, in old age, happy or unhappy, according had followed or neglected the rule traced by his father. God is even more provident, because warns us at each instant, if we do the good or the evil. Send us Spirits who inspire us, but do not hear them. There is still another difference and is that God gives to the man a resource, through the new existences, in order to repair their errors of the past, while the son of who we talked will not have it, if misapply his time.

IV - NATURE OF THE FUTURE PENALTIES AND JOYS - (Items 965 to 982)

Have the penalties and the joys of the soul, after death, something of material?

Article 245 - The penalties and the joys of the soul, after death, cannot be material, since the soul is not of matter. The very good sense says it. These penalties and these joys have nothing of carnal and, therefore, are a thousand times more alive than those of the Earth. The Spirit, once detached, is more impressionable: the matter no more weakens their sensations. (See items 237-257 of The Spirits' Book, very important).

Why the man makes so gross and absurd ideas of the punishments and of the joys of the future life?

Article 246 - The man makes so gross and absurd ideas of the punishments and of the joys of the future life, by reason of his intelligence is not yet sufficiently developed. Does the child understand of the same manner as the adult? By the way, this depends also of what has been taught; it is here that there is a need for a reform. Your language is too imperfect to express what is beyond your reach. Thus it was necessary to make comparisons, being these images and figures taken as the reality itself. But in the proportion that the man clarifies himself, his thought understands the things that his language cannot translate.

In what consists the happiness of the good Spirits?

Article 247 – The happiness of the good Spirits consists in knowing all the things; not to have hatred, or jealousy, or envy, or ambition, or any of the passions that make the unhappiness of the men. The love that unites them is the source of supreme happiness. They do not experience nor needs, or sufferings, or the anxieties of the material life. They are happy with the good that they do. Moreover, the happiness of the Spirits is always proportional to their elevation. Only the pure Spirits enjoy, in truth, of the supreme happiness, but nor for this the others are unhappy. Among the bad and the perfects there is infinitude of degrees, in which the joys are relative to the moral state. Those who are well advanced understand the happiness of those who advanced more than they and aspire to it, but it is for them a cause of emulation and not of envy. They know that depends of them to reach it and work with this purpose, but with the calm of the pure consciousness. Feel happy of not having to suffer what suffer the bad.

What should be understood when it is said that the pure Spirits are reunited in the bosom of God and occupied in singing praises to Him?

Article 248 - When it is said that the pure Spirits are reunited in the bosom of God and occupied in singing praises to Him, it is an allegory to give an idea of the comprehension that they have of God's perfections, because they see and understand Him; but like many others, should not be taken it literally. Everything in the Nature, since the grain of sand, sings, that is, proclaims the power, the wisdom and the goodness of God. But do not think that the blessed Spirits are in contemplation in the Eternity. That would be a monotonous and stupid happiness, and even more, the happiness of the selfish, because their existence would be inutility without end. They no longer suffer the tribulations of the corporeal existence: this is already a joy; then, as we have said, cognize and know all the things and employ profitably the intelligence acquired, in order to auxiliary the progress of other Spirits; that is their occupation and at the same time a joy.

In which consist the sufferings of the inferior Spirits?

Article 249 - The sufferings of the inferior Spirits are as varied as the causes that produce them, and proportional to the degree of inferiority, how the joys are proportional to the degree of superiority. We can summarize them as follows: covet all that lack to them in order to be happy, but could not obtain it; see the happiness and could not reach it; sorrow, jealousy, anger, despair, arising from all that impedes them to be happy; remorse and an indefinable moral anxiety. They wish all the joys and cannot satisfy them. That's what tortures them.

Is always good the influence that the Spirits exert over each other?

Article 250 - The influence that the Spirits exert over each other is always good of the part of the good Spirits. But the perverse Spirits seek to deviate of the path of the good and of the repentance those who consider susceptible to be dragged, and that they often led to the evil during the earthly life.

Does not the death deliver us from the temptation?

Article 251 - The death does not deliver us from the temptation; but the action of the bad Spirits is much lower over other Spirits than over the men, because those are not subject to the passions materials.

How proceed the bad Spirits in order to attempt the other Spirits, if they do not have the support of the passions?

Article 252 - If the passions do not exist materially to the Spirits, exist, however, in the thought of the delayed Spirits. The bad Spirits entertain those thoughts, dragging their victims to places where face with these passions and with everything that can excite them.

252.1 - "But for what serve these passions, if lack to them the real object, because they are Spirits who already have left their physical bodies?"

So it is precisely for his torture: the avaricious sees the gold that can not possess; the libertine, the orgies of which cannot participate; the proud, the honors that envy and of what cannot enjoy.

What are the greatest sufferings to which the bad Spirits will see themselves subject?

Article 253 - There is no possible description of the "moral tortures" which constitute the punishment of certain crimes. The own Spirits who suffer them would have difficulties to give you an idea. But surely the most horrible is the thought of being condemned forever.

253.1 - "The spiritist communications and the real future of the soul after death" - Commentary of Kardec in item 973 of The Spirits' Book:

The man has of the penalties and of the joys of the soul after death an idea more or less elevated, according to the state of his intelligence. How more he develops himself, more this idea becomes purified and detaches itself of the matter; understands the things more rationally and stops taking 'at the foot of the letter' the images of a figurative language. The reason most enlightened teaches us that the soul is a being entirely spiritual and, therefore, cannot be affected by the impressions that act only on the matter. But of this, it does not follow that is free from sufferings, nor that is not punished for their faults. (Sees item 237).

The spiritist communications have the purpose to show us the future state of the soul, no longer as a theory but as a reality. Put under our eyes the vicissitudes of the life beyond the grave, but at the same time present them to us as consequences perfectly logical of earthly life. And although destitute of the fantastic apparatus created by the imagination of the men, nor for it are less painful for those who have misused their faculties. The diversity of these consequences is infinite, but one can say of general manner: each one is punished in what sinned. So it is that some ones are by the incessant vision of the evil that they have done; others by the remorse, the fear, the shame, the doubt, the isolation, the darkness, the separation of the loved beings, etc.

The doctrine of eternal fire

Article 254 - The doctrine of eternal fire is an image, like many others, taken by reality. The fear that it inspires has no good result, because does not restrain those who teach it. If you teach things that the reason will reject later, you will produce an impression that will not be durable or salutary.

254.1 - "The eternal fire" - Commentary by Kardec in the item 974-a of The Spirits' Book:

The man, unable to translate into his language the nature of the sufferings of the bad Spirits, after death, did not find to it comparison more vigorous than the fire, because this is the kind of punishment more cruel and the symbol of action most energetic. That is why the belief in eternal fire dates back to the highest antiquity and the modern peoples have inherited from the ancients. It is also why, in his figurative language, the man says: the fire of passions, burning of love, of jealousy etc...

Do the Inferior Spirits understand the happiness of the just?

Article 255 - The inferior spirits understand the happiness of the just and that is what tortures them, because they understand that they are deprived of it for their own fault. That is why the Spirit liberated from the matter aspires to a new corporeal existence, because could abbreviate, if well employed, the duration of this torture. It is then that he chooses the proofs that could expiate their faults.

Why, you must know, that the Spirit suffers for all the evil that he did or of which was voluntary causer, for all the good that, being able to do, he did not, and for all the evil that results of the good that he left to do. The errant Spirit is no longer involved by the veil of the matter: it is like he had come out of a fog, and sees what keeps him far from the happiness; then suffers even more, because he understands how much is guilty. For him there is no more illusion: he sees the reality of the things. The Spirit in erraticity covers in his vision: on one side, all their past existences, and of the other, the promised future, understanding what lack him in order to achieve it. As a traveler who reached the top of a mountain sees the route covered and what remains to reach to the destiny.

See the Spirits who suffer is not for the good Spirits a cause of affliction and, in this case, in which transforms their happiness this manner perturbed?

Article 256 - See the Spirits who suffer is not for the good Spirits a cause of affliction, because they know that the evil will have an end. And help the others in their improvement, extending the hands to them; this is their occupation and a joy when they achieve success. The same occurs in relation to the vision of the pains and of the sufferings of those who were dear to them on Earth; because they know that your sufferings are useful for your progress, since you suffer them with resignation. They became afflicted more with the lack of courage which delays you than with the sufferings that they know to be passengers.

The culprits Spirits in the presence of the victims

Article 257 - The Spirits not being able to hide reciprocally their thoughts, and all the acts of the life being known, it follows that the culprit is always in the presence of the victim, and, cannot be other way, as says the good sense. And this revelation of all the reprehensible acts and the constant presence of the victims will be a punishment for the guilty, bigger than one might think, until he has expiated their faults, either as Spirit, and either as a man in new corporeal existences.

257.1 - "When we will be in the world of the Spirits..." - Commentary by Kardec in the item 977-a of The Spirits' Book:

When we will be in the world of the Spirits, all of our past being uncovered, the good and the evil that we have done will be equally known. In vain the one who did the evil will try to escape of the vision of their victims; its presence inevitable will be for him a punishment and a remorse incessant, until he has expiated their errors. A man of good, however, only will find everywhere eyes friends and benevolent.

To the bad there is no greater torment on Earth than the presence of their victims. That's why he always avoids them. What will be of him when, in the world of the Spirits, and have dissipated itself the illusion of the passions, to understand the evil he did, seeing their acts most secret revealed, his hypocrisy unmasked, and without being able to keep them away from his view? While the soul of the perverse man is prey to shame, regret and remorse, the soul of the just enjoys perfect serenity.

The purified soul and the remembrance of their faults

Article 258 - The remembrance of the faults that the soul had committed, while still imperfect, does not disturb her happiness, even after that she had depu-

rated herself, because she rescued their faults and emerged victorious of the proofs to which submitted herself with this end.

The future proofs for the complete purification

Article 259 - The proofs that will still have to suffer in order to finish her purification are not a painful preoccupation, which can perturb her happiness. However, to the soul that remains impure, yes. That's why she cannot enjoy of a perfect happiness, except when will be entirely pure. But for the one who is already elevated, the thought of the proofs for which has yet to pass nothing has of painful. The soul who has come to a certain degree of purity enjoys the happiness; a feeling of sweet satisfaction involves her: feels happy with everything that sees and that surround her; the veil rises for her uncovering the mysteries and the marvels of Creation, and the divine perfections are shown in its entire splendor.

The happiness of the Spirits of the same order

Article 260 - The union of the Spirits who sympathize for the good is for them one of the greatest joys, because they are not afraid of seeing this union perturbed by egoism. They form, in the world entirely spiritual, the families of the same sentiment. Is in this that consists the spiritual happiness, as on Earth the men are grouped into categories and enjoy a certain pleasure when they get together. The pure and sincere affection that they prove and of which they are object is a reason for happiness, because there are no false friends or hypocrites.

260.1 - "Firstfruits of spiritual happiness on Earth" - Commentary by Kardec in item 980 of The Spirits' Book:

The man enjoys the firstfruits of that happiness of the spiritual world on Earth, when he finds souls with who mix into a pure and holy union. In a life more depurated, that pleasure will be ineffable and without limits, because he only finds sympathetic souls, that the egoism did not become indifferent. Because everything is love in Nature, the egoism is that annihilates it.

Future state of the Spirit who feared the death and of the other who saw it with indifference and even with joy.

Article 261 – There is a difference, for the future state of the Spirit, among the one who feared the death and the one who saw it with indifference and even with joy. This difference can be great; however, it usually goes out before the causes which produce this fear or this desire. The one who fears it or who desires it can be driven by very different feelings, and are these feelings that will influence the future state of the Spirit. It is evident, for example, that the one who desires the death only for to see in this the end of the tribulations, in a certain way complains himself of the proofs that must suffer.

Belief in the Spiritism and the luck in the future life

Article 262 – It is not necessary to make profession of faith in the Spiritism, and believe in the manifestations, in order to ensure our luck in the future life. If the belief in the Spiritism was indispensable to ensure our luck in the future life, those who do not believe or could not clarify themselves would be disinherited, which is absurd. 'It is the good that ensures the luck in the future; the good is always the good, whatever the way that leads to it'. (See items 165 and 799 of The Spirits' Book).

262.1 - "The Spiritism and its contribution to the happiness" - Commentary of Kardec in item 982 of The Spirits' Book:

The belief in the Spiritism helps the man to improve himself in fixing him the ideas about certain points of the future; "it accelerates the advancement of the individuals and of the masses", because permits us consider what we will be one day; is, therefore, a point support, a light that guides us. The Spiritism teaches to support the proofs with patience and resignation, it turns man away from the practice of acts that can retard him the future happiness, and that is how it contributes to his happiness. 'But never was said that without it one cannot reach it'.

V - TEMPORAL PENALTIES - (Items 983 to 989)

Material Sufferings and Moral Sufferings

Article 263 - It is very true that, reincarnated, the soul finds in the tribulations of the life his suffering; but only the body suffers materially. Say in general that the dead do not suffer more, but this is not always true. As Spirit, no longer suffers the physical pains, but according to the faults which have committed may have moral pains more excruciating, and in a new existence can be even more unhappy. The evil rich will beg, and subject to all deprivations of misery; the proud, to all the humiliations; the one who abuses of his authority and treats their subordinates with disdain and hardness will be forced to obey a lord harder than he had been. All penalties and tribulations of life are expiations of faults of another existence, when it does not refer to the consequences of the faults of actual existence. When you leave here you will understand well. (See items 273, 393 and 399 of The Spirits' Book). The man who believes himself happy on Earth because can satisfy their passions is who makes less efforts to improve himself. In general he starts to expiate this ephemeral happiness in the own life that he follows, but certainly will expiate it in another existence as material as this.

Vicissitudes of the life and punishment of the actual faults

Article 264 - The vicissitudes of the life are not always the punishment of the actual faults: are proofs imposed by God, or chosen by ourselves when in the state of Spirit before our reincarnation, in order to expiate the faults committed in another existence. Because never the infraction of the laws of God, and especially the law of justice, stays unpunished; if the punishment is not done in this life, will necessarily be in another. That is why the one who is just to our eyes, he is frequently affected by the past. (See item 393 of The Spirits' Book).

Reincarnation in worlds less grosses

Article 265 - The reincarnation of the soul in a world less gross is the consequence of her purification. Because as the Spirits purify themselves will reincarnate in worlds more and more perfect, until they have divested themselves of all matter and washed of all the stains, in order to enjoy eternally of the happiness of the Pure Spirits in the bosom of God.

265.1 - "Worlds of existence less material" - Commentary by Kardec in item 985 of The Spirits' Book:

In worlds where the existence is less material than in this, the needs are less gross and all the physical sufferings are less alive. The men no longer know the evil passions, which, in the inferior worlds, make them enemies of each other. Having no reason of hate or jealousy, they live in peace because they practice the

law of justice, love and charity. Do not know the annoyances and the cares that are born of the envy, of the pride and of the egoism and which constitute the torment of our terrestrial existence. (See items 172 and 182 of The Spirits' Book).

The spirit who progressed in his terrestrial existence can, sometimes, to reincarnate in the same world?

Article 266 - The spirit who progressed in his terrestrial existence can reincarnate in the same world if he could not accomplish his mission, and he even ask to complete it in a new existence. But that was no longer for him an expiation. (See item 173 of The Spirits' Book).

What happens to the man who, without practicing the evil, did nothing to free himself of the influence of the matter?

Article 267 - The man who, without practicing the evil, did nothing to free himself from the influence of the matter, not having taken any step towards perfection, should restart an existence similar to that the left. Stays stationary and is so that he can prolong the sufferings of his expiation.

Apparent serenity

Article 268 - There are persons for whom the life flows in a perfect serenity; that, do not having necessity to do anything for themselves, are free from care and have nothing to expiate of a previous existence. This serenity, however, in general is more apparent than real. They may have chosen that existence, but when they leave it, perceive that it did not help them to progress; so, like the lazy ones, lament the lost time. The Spirit cannot acquire knowledge and elevate himself except by the activity; if he sleeps in the carelessness, do not advance. He is similar to the one who, according to our customs, has need to work and goes to walk or to sleep in order nothing to do. Each one will have to justify the voluntary inactivity during his existence; this inutility is always fatal to the future happiness. The sum of the future happiness is in the reason of the sum of the good that has been done; of the disgrace, in the reason of the evil and of the unfortunates that have done.

Negative influence of the character and consequences

Article 269 – The persons who, without being positively bad, make unhappy, by virtue of their character, all those who surround them, surely are not good persons; and will expiate for their faults by the vision of those who have made unhappy, whose presence will be an accusation to them. Then, in another existence, will suffer what they did suffer.

VI – EXPIATION AND REPENTANCE (Items 990-1002)

The repentance in the spiritual and corporeal state and consequences

Article 270 – The repentance occurs in the spiritual state, but can also occur in the corporeal state, when we well understand the distinction between the good and the evil. The consequence of the repentance in the spiritual state is the desire for a new incarnation for purification; the Spirit understands the imperfections that prevent him from being happy and aspires to a new existence, where can expiate their faults. (See items 332 and 975 of The Spirits' Book). The consequence of the repentance in the corporeal state is to advance still in the present

life, if there is time for the reparation of the faults. When the conscience reproves and shows an imperfection, we can always improve ourselves.

All are accessible to repentance

Article 271 - There are no men who only possess the instinct of the evil, being inaccessible to repentance. Everyone should progress without ceasing. The one who in this life only possesses the instinct of the evil, in another will have of the good, and is for this that he is reborn a lot of times, because is necessary that all advance and reach the objective; some more quickly and others more slowly, according to their wishes. One who has only the instinct of the good is already purified, because he may have had the instinct of the evil in a previous existence. (See item 894 of The Spirits' Book).

Recognition of the faults, after death

Article 272 - The perverse man, who during his life did not recognize their faults, always will recognize them after the death and then suffers more because he feels all the evil that he practiced or of what was the cause voluntary. However, the repentance is not always immediate. There are Spirits who are obstinate on the bad way despite the sufferings, but sooner or later will recognize having taken a false path and the repentance will manifest. It is to clarify them that the good Spirits work and that you yourselves can work.

Indifference to the own fate

Article 273 - There are Spirits who, without being bad, are indifferent to the own fate, who do not deal with nothing useful, are in the expectation. But suffer according to the situation and, as there must be progress in everything, this is manifested by pain. Although they have the desire to abbreviate their sufferings, do not have enough energy in order to want what could alleviate them. How many people among you prefer die in misery instead of working?

Spirits of repentance late

Article 274 - The Spirits see the evil that results from their imperfections. However, some aggravate their position and prolong their state of inferiority, practicing the evil as Spirits and deviating the men of the good way. Are these of repentance late who act like that. The Spirit who repents can leave himself, again, to drag to the way of the evil by others Spirits still more delayed. (See item 791 of The Spirits' Book).

The prayer, the repentance and the pride

Article 275 - The prayer only takes effect in favor of the Spirit who repents. One who, driven by pride, rebels against God and persist in their errors, exaggerating them yet, as do unhappy Spirits, nothing can receive of the prayer and nothing will receive until the day that a light of repentance clarify him. However, one sees Spirits of notorious inferiority who are accessible to the good sentiments and to the prayers made in their favor, while others, who would seem to us more enlightened, they reveal an induration and a cynicism for whole proof. (See item 664 of The Spirits' Book).

275.1 - "Death does not suddenly transform the Spirit" - Commentary by Kardec in item 997 of The Spirits' Book:

One should not forget that after the death of the body the Spirit is not suddenly transformed. If his life was reprehensible is that he was imperfect. The death does not become him immediately perfect. He can persist in their errors, in their opinions, in their preconceptions until he be clarified by the study, by the reflection and by the suffering.

Expiation in the corporeal state and in the state of Spirit

Article 276 - The expiation is accomplished in the corporeal existence by the proofs to which the Spirit is submitted, and in the spiritual life through the moral sufferings resulting from his state of inferiority.

The sincere repentance and its partial efficacy

Article 277 – The sincere repentance during life is not sufficient to extinguish the faults and make it worthy of the grace of God: the repentance helps the improvement of the Spirit, but the past must be expiated. If, according to that, a criminal said that, having to expiate for his past, so do not need to repent, will make his expiation longer and more painful.

Can we, since this life, to rescue our faults?

Article 278 – We can, already in this life, to rescue our faults, repairing them. But we do not judge to rescue them by some puerile privations or by means of donations after death, when of nothing more we need. God does not consider a sterile repentance, always easy and that only costs the work of beating in the chest. The loss of a finger when providing a service, deletes higher number of faults than the cilice supported for years, with no other aim than the good of oneself. The evil is not repaired except by the good, and the reparation does not have any merit, if does not reach the man in his pride or their material interests. Of what serves to retribute after death, as justification, the goods irregularly acquired, which were enjoyed in life and no longer serve him for nothing? Of what serves to him the privation of some futile pleasures and of some superfluties, if the evil that had done to the others continues the same? Of what serves to him, finally, to humble himself before God, if retains his pride before the men? (See items 720 and 721 of The Spirits' Book).

The merit of the donations from after death

Article 279 - There is some merit in ensuring, after death, an useful employment for the goods that we left. This is worth more than nothing; but the evil is that he who only gives at the hour of dying; generally is more selfish than generous; wants to have the honors of the good without having tasted its pens. He who deprives himself in life has a double profit: the merit of the sacrifice and the pleasure of seeing happy those who benefited. But there is always the egoism saying to the man: what you give takes of your own pleasures. And how the egoism speaks louder than the disinterest and the charity, he guards instead of giving under the pretext of their needs and of the exigencies of his position. Ah! Lament the one who do not know the pleasure of giving, because he was really disinherited of one of the purest and soft pleasures of the man. God, submitting him to the proof of fortune, so slippery and dangerous for his future, wanted to give him in compensation the chance of the generosity, of which he can enjoy in this world. (See item 814 of The Spirits' Book).

Delayed repentance

Article 280 – To the one who, in matters of death, recognizes their faults but don't have time to repair them, is not sufficient to repent. The repentance rushes his rehabilitation, but does not absolve him. Do not have him the future ahead, which will never close to him?

VII - DURATION OF THE FUTURE PENALTIES - (Items 1003 to 1009)

Divine Law and the duration of the sufferings in the future life

Article 281 - The duration of the sufferings of the culprit in the future life is not arbitrary and, yes, subordinated to the laws established by God, Who never acts in a capricious manner. Everything in the Universe is governed by laws that reveal His wisdom and His goodness.

Time necessary to the improvement

Article 282 - What determines the duration of the sufferings of the culprit is the time necessary for his improvement. The state of suffering and of happiness being proportional to the degree of purity of the Spirit, the duration and the nature of their sufferings depend on the time that he needs in order to improve himself. As he progresses and that their feelings are purified, their sufferings diminish and change themselves. For the Spirit sufferer, the time seems longer than when he was incarnated; the sleep does not exist for him. Only to the Spirits who have attained a certain degree of purification the time goes off, so to speak, in the face of the infinite. (See item 240 of The Spirits' Book).

Is eternal the duration of the sufferings of the Spirit?

Article 283 - The duration of the sufferings of the Spirit could be eternal if he was eternally bad, that is, if he never had to repent or to improve himself. So, would suffer eternally. But God did not create beings eternally voted to the evil. Just created them simple and ignorant, everyone must progress in a time more or less longer, according to their own will. This can be more or less retarded, just as there are children more or less precocious, but sooner or later it is manifested by an irresistible need that the Spirit feels of getting out of his inferiority and be happy. 'The law that governs the duration of the penalties is, therefore, eminently wise and benevolent, because subordinates this duration to the efforts of the Spirit, never taking out his free will: if of this did bad use, will suffer the consequences'. There are spirits whose repentance is tardy, but pretend that they never improve themselves, would be to deny the law of progress, say that the child cannot become adult. There are penalties that can be imposed to the Spirit for a determined time; but God, Who desires only the good of Their creatures, always accepts the repentance, and the desire to improve themselves is never sterile.

283.1 - "Doctrine of the eternal penalties and of the relative penalties". - Commentary of Kardec in item 1009 of The Spirits' Book:

Want to incite the man to the good and deviate him of the evil by the lure of rewards and the fear of the punishments, but if these punishments are presented in a manner that the reason repels will have no influence. Far from it, he will reject it everything: the form and the fund. Be presented to him, however, the future in a logical manner and he will not refuse it. The Spiritism gives him this explanation.

The doctrine of the eternal penalties, in its absolute sense, makes of the Supreme Being an implacable God. Would it be logical to say that a sovereign is very good, very benevolent, very indulgent, who do not want except the happiness of those who around him, but at the same time is envious, vindictive, of an inflexible rigor and who punishes with the maximum torture three quarters parts of their vassals, for an offense or an infraction to their laws, still even those who failed by not knowing them? Would not that be a contradiction? Well: God may be less than would be a man?

Another contradiction is presented in this case. Since God knows everything, knew then, at to create a soul, that she would have to fail. Was she since the generation destined to the eternal unhappiness? Is this possible, is rational? With the 'doctrine of relative penalties' everything is justified. God knew, without a doubt, that she would have to fail, but gives her the means to clarify herself by her own experience and through their own faults. Is it necessary that she expiates for their errors in order better to firm herself in the good, but the door of hope will never be closed to her, and God has made to depend the moment of her liberation of the efforts that she makes to attain it. That is what everyone can understand, what the more meticulous logic may admit. If the future penalties had been presented in this manner, there would be much less skeptical.

The word 'eternal' is almost always used in the common language in figured sense, to designate a thing of long duration and of which do not predict the end, although we know very well that this end exists. We say, for example, the eternal ices of the high mountains, of the poles, although we know, from one side, that the physical world can have an end, and of other part, that the state of these regions can be modified by the normal displacement of the axis of the Earth or by a cataclysm. The word 'eternal' in this case does not mean infinite duration. When we suffer a long illness, we say that our evil is eternal. What is there, therefore, to admire, if the Spirits who are suffering from many years, since centuries, and until even thousands of years, also say so? Let us not forget, above all, that their inferiority not allows them to see the end of the route and they believe suffer forever, which is a punishment.

Moreover, the doctrine of the material fire, of the furnaces and of the tortures borrowed from the Tartarus of the paganism, is today completely abandoned by the high Theology. Only in the schools these terrifying allegorical pictures are still presented as positive truths, by some men more zealous than clarified. And that very wrongly, because the young imaginations, once past the terror, could increase the number of incredulous. The Theology today recognizes that the word 'fire' is used in figured sense, and should be understood as moral fire. (See item 974 of The Spirits' Book). Those who, like us, followed the adventures of the life and of the sufferings from beyond the grave, by means of the spirit communications, could convince themselves of that, for not having nothing of material, they are not less pungent. About its duration, some theologians begin to admit them in the restrictive sense which we indicated above and they think that, in fact, the word 'eternal' can refer to the penalties in itself, as a consequence of an immutable law and not in its application to each individual. On the day that the religion to admit this interpretation, as well as others which are also the consequence of the progress of the lights, will bring back to its bosom a lot of lost sheep.

**283.2 - "Principles of the Spiritist Doctrine about the future penalties"
– Explanation of Allan Kardec, in the book 'The Heaven and The Hell', Lake**

Publishing, St. Paul, 8th Edition, 1997, revised by João Teixeira de Paula, introducing of José Herculano Pires, pgs. 69 and 70:

The Spiritist Doctrine, in respect to the future penalties, is not based on a preconceived theory; is not system substituting another system: in everything it supports on observations and are these which gives authority to it. Nobody ever imagined that the souls after death, would be in such or such conditions; are they, those same souls, departures of the Earth, who come today to start us in the mysteries of the future life, to describe to us their situation happy or disgraceful, the impressions, the transformation by the death of the body, completing, in a word, the Christ's teachings about this question.

Is necessary to say that this is not the case of the revelations of one only Spirit, who could see the things from his point of view, under one only aspect, still dominated by terrain preconceptions. Nor is it a revelation made exclusively to an individual who could have be influenced by the appearances, or from an 'ecstatic vision' susceptible to illusions, which often is nothing more than a reflex of exalted imagination. (See chap. VI, number 7 and The Spirits' Book, numbers 443 and 444).

These are, yes, numerous examples furnished by the Spirits of all the categories, from the highest to the lowest of the scale, through the intermediary of so many auxiliaries (mediums) spread throughout the world, "in a manner that the revelation ceases to be a privilege of someone, because everyone can prove it, observing it, without be obliged to the belief by the belief of others".

283.2.1 - "Penal Code of the Future Life" - Explanation of Allan Kardec, in continuation of the above item 283.2:

Spiritism does not come, then, with its private authority, to formulate a code of fantasy; its law, with respect to the soul, deduced from the observations of the fact, can be summarized in the following points:

Perfections and imperfections: Consequences

1 - The soul or Spirit suffers in the spiritual life the consequences of the imperfections which could not correct in the corporeal life. His state, happy or disgraceful, is inherent to his degree of purity or impurity.

2 - The complete happiness attaches to the perfection, that is, to the complete purification of the Spirit. Every imperfection is, therefore, a cause of suffering and deprivation of enjoyment, of the same way that all perfection acquired is a source of enjoyment and attenuating of sufferings.

3 - "There is not one unique imperfection of the soul that does not result in tragic and inevitable consequences, as there is no only one good quality that is not a source of enjoyment."

The sum of penalties is thus proportional to the sum of imperfections, like that of the enjoyments of the sum of the qualities.

The soul that has ten imperfections, for example, suffers more than the one who has three or four; when of those ten imperfections will not remain more than half or one quarter, less will suffer and will enjoy full happiness when not have none. Also on Earth, who has many diseases, suffers more than the one who has

only one or none, for the same reason, the soul who has ten perfections has more enjoyments than other less rich in good qualities.

Law of Progress and Free Will

4 - Because of the law of progress which gives to the soul the possibility of acquiring the goods that lacks to her, how to get rid of what has of bad, according to the own effort and will, we have that the future is frank to the creatures. God does not repudiate any of their children, but receives them in His bosom as soon as they reach the perfection, leaving to each one the merits of the own works.

5 - Depending on the suffering of the imperfection, as the enjoyment of the perfection, the soul brings with her the own punishment or premium, wherever she is, without circumscribed place.

"The Hell is everywhere where there are suffering souls and the Heaven equally where there are happy souls."

The practice of the Good and of the Evil: joys and sufferings

6 - 'The good and the evil that we do derive from the qualities that we possess. Do not do the good when we can, therefore, is the result of an imperfection. If every imperfection is a source of suffering, the Spirit must suffer not only for the evil that have done as for the good that did not do in the earthly life'.

7 - The Spirit suffers for the evil that he did, so that, being his attention constantly directed to the consequences of this evil, better understands its disadvantages and treats himself to correct.

8 - Being infinite the justice of God, the good and the evil are rigorously considered, there is no one only action, one only bad thought which does not have fatal consequences, as there is no one meritorious action, a good movement of the soul that is lost, even for the most perverse, so that these actions constitute a beginning of progress.

Every fault committed is debt that must be paid

9 - Every fault committed, every evil done is a debt contracted that must be paid; if it is not in an existence, will be in the next or in the followings, because all the existences are solidary to each other. The one who pays off in one existence will not need to pay a second time.

10 - The Spirit suffers, either in the corporeal world, or in the spiritual, the consequence of their own imperfections. The miseries, the vicissitudes suffered in the corporeal life, are derived from our imperfections, are expiations of faults committed in the present or in precedents existences.

By the nature of the sufferings and vicissitudes of the corporeal life, one can judge the nature of the faults committed in a previous existence and of the imperfections that originated them.

11 - The expiation varies according to the nature and gravity of the fault, and therefore, can the same fault determine diverse expiations, according to the circumstances, attenuating or aggravating, on which it is committed.

Nature and Duration of the Punishment

12 – “There is no absolute rule or uniform about the nature and duration of the punishment: the only general rule is that, according to its value, every fault will have punishment as well as will have reward every meritorious act.”

13 - The duration of the punishment depends on the improvement of the Spirit guilty. ‘None condemnation for a fixed time is prescribed to him’. What God requires for the end of the sufferings is a serious improvement, effective, sincere, of return to the good. ‘In this way, the Spirit is always the arbiter of his own destiny, and may prolong the sufferings by his pertinacity in the evil or soften them and annul them by the practice of the good’.

A condemnation for a fixed time would have the double inconvenient of continuing the martyrdom of the Spirit regenerated, or free him of the suffering while still remained in the evil. Well, God who is just only punishes the evil while it exists, and ceases to punish when it does not exist more; in other words, the moral evil, being by itself cause of suffering, will do this remain while to exist the evil, or will diminish in intensity as it is decreasing.

14 - Depending of the improvement of the Spirit the duration of the punishment, the culprit who never improved would suffer forever and to him the penalty would be eternal.

15 - One condition inherent to the inferiority of the Spirits is not to see the end of the probation, believing it eternal, as eternal seems to them to be the punishment.

Observation: 'Perpetual' is synonym of 'eternal'. It is said the limit of the perpetual snows; the eternal ice of the poles; also says the perpetual secretary of the Academy, which does not mean that it is in perpetuity, but only for an unlimited time. ‘Eternal and perpetual’ are used in the sense of ‘indeterminate’. In this sense it can be said that the penalties are eternal, to express that do not have limited duration; 'eternal' are, therefore, to the Spirit who does not see its end.

Regeneration: Repentance, Expiation and Reparation

16 – The ‘repentance’, though it is the first step for the regeneration, is not sufficient by itself: are necessities the ‘expiation’ and the ‘reparation’.

‘Repentance, expiation and reparation’, therefore, constitute the necessary conditions to delete the traces of a fault and its consequences. The ‘repentance’ softens the bitterness of the ‘expiation’, opening by the hope the way for the rehabilitation; ‘only the reparation’, however, can annul the effect destroying its cause. On the contrary, the pardon would be a grace, not an annulment.

17 – The Repentance can occur everywhere and at any time; however, if it was late, the culprit will suffer for a longer time.

Until the last vestiges of the fault disappear, the expiation consists in the physical or moral suffering which are consequential to it, or being in the present life, or being in the spiritual life after death, or, still, in a new corporeal existence.

The ‘reparation’ consists in to do the good to those whom had done evil. Who does not repair their errors in one life because of weakness or bad will, will be in a subsequent existence in contact with the same people who have complaints of him, and in conditions voluntarily chosen, in order to demonstrate them recog-

dition and to do them as much good as evil had done to them. Not all faults lead to a prejudice direct and effective; in such cases the reparation is effected by doing what should be done and has been neglected; fulfilling the duties despised, the missions not completed; practicing the good in compensation to the evil practiced, that is, becoming humble if you have been proud, amiable if was rude, charitable if was selfish, benign if perverse, laborious if otiose, useful if was useless, frugal if intemperate, exemplar if was not. Thus the Spirit progresses, taking advantage of the own past.

Reparation: principle of rigorous justice

Observation – ‘Reparation is principle of rigorous justice’. The need of reparation is a principle of rigorous justice, which can be considered true law of moral rehabilitation of the Spirits. It is a doctrine that none religion yet proclaimed.

Some people repel it because they feel more comfortable can redeem themselves of the bad actions by a simple repentance, only dependent on words with the help of some formulas; however, liberated, as judge themselves, will see later if that was enough for them. We could ask: is not that principle consecrated by the law human, and the Divine justice may be inferior to that of the men? And more, if those laws would be considered complied only because the individual, who transgressed them, by abuse of confidence, was limited to say that he respects them infinitely?

Why these people will vacillate before an obligation that any honest man imposes to himself, as a duty, according to their own forces?

‘When the perspective of reparation will be inculcated in the belief of the masses, will be another limitation to their excesses, and much more powerful than the hell and its eternal punishments, since it concerns to the life in its full actuality, and the man will understand the origins of the circumstances which make the life painful or its true situation’.

Happy Worlds and Inferior Worlds

18 – The imperfect Spirits are excluded from the happy worlds, which harmony will disturb. Staying in the inferior worlds in order to expiate their faults by the tribulations of life and purifying themselves of the imperfections, until merit the incarnation in more elevated worlds, most advanced morally and physically. If one can conceive a circumscribed place of punishment, is without a doubt in those worlds of expiation, around which pullulate the imperfect Spirits, disincarnated waiting for new existences that allowing them to repair the evil, helping them in the progress.

God never abandons Their creatures, for more perverse they are

19 – The Spirit always having the free will, the progress sometimes becomes slow to him, and very tenacious his obstinacy in the evil. In this state may persist years and centuries; finally coming a moment when his contumacy is modified by the suffering, and, despite his prepotency, recognizes the superior power that dominates him.

So, as long manifest in him the first glimpses of repentance, God makes him to feel the hope. Nor there is Spirit incapable of never to progress, voted fatal-

ly to eternal inferiority, what would be the negation of the 'law of progress', which providentially governs the creatures.

20 - Whatever may be the inferiority and the perversity of the Spirits, God never abandons them. All have their guardian angel (guide) who protect them on persuasion to inspire them good thoughts, wishes to progress and, well so, of observing in them the movements of the soul, with what the Spirits make efforts in order to repair, in a new existence, the evil that have practiced. However, this interference of the guide is done almost always of occult form, in order that there is no pressure, because the Spirit must progress by impulse of his own will, never by any subjection.

The good and the evil are practiced according to the free will and, consequently, without that the Spirit be fatally impelled to one or another.

Persisting in the evil, will suffer the consequences as long as the duration of the persistence, in the same way that taking a step to the good, feel himself immediately the effects.

Observation - It would be an error to suppose that by virtue of the laws of progress, the certainty of reaching sooner or later the perfection and the happiness, can stimulate the perseverance of the evil under the condition of ulterior repentance: first because the inferior Spirit does not perceive himself of the end of his situation; and second because, being he the author of his own unhappiness, comes to understand that of himself depends to make it to cease: that as long as to persevere in the evil will be unhappy; finally, that the suffering will be eternal if he himself does not give the end to it. Would be so a negative calculus, of which consequences the Spirit would be the first to recognize. If, on the contrary, in accordance with the dogma of the penalties irredeemable, were interdicted to him any hope, he would have no interest in the practice of the good, since it would not provide benefit.

Before this law falls to the ground the objection about the divine prescience, because God creating a soul knows, in fact, if she, by virtue of the free will, will make of it good or bad use, how knows that will be punished by the evil that to practice, but He also knows that this temporary punishment is the means to make her understand the error, entering in the good way, sooner or later. For the doctrine of eternal punishment, follows that God knows that this soul will sin and, therefore, is previously condemned to infinite tortures.

Personal Responsibility and Solidarity of the faults

21 - The responsibility of the faults is entirely personal; no one suffers for errors of the others, unless if they gave origin to them, either provoking them by the example, or not impeding them when he could do it.

So, the suicidal is always punished: but the one who maliciously leads an individual to despair and, then, to suicide, suffers even greater punishment.

Diversity of the nature of the punishments

22 - Being infinite the variety of the punishments, there are some inherent to the inferiority of the Spirits, and which consequences, except details, are few more or less identical.

The punishment more immediate, especially among those who are attached to material life, in detriment of spiritual progress, consists in the slowness of the detachment of the soul, in the anguish that accompany the death and the awakening in the other life, and the consequent perturbation that may extend for months and years.

In those who, on the contrary, have pure the conscience, and during the material life already find themselves identified with the spiritual life, disengaged of the material things, the trespass is fast, without tremors, and almost null the disturbance and the awakening calm.

23 - A very frequent phenomenon among the Spirits of certain moral inferiority is believe themselves to be still alive, and can the illusion extend itself for several years, during which they will experience the needs, the torments and perplexities of the life.

24 – To the criminal, the constant presence of the victims and the circumstances of the crime is a cruel punishment.

25 – There are Spirits dipped in dense darkness; others are in absolute insulation in the Space, tormented by the ignorance of the own position, as of the fate that awaits them. The more culprits suffer tortures more pungent for not seeing an end to them.

Some are deprived of seeing their loved ones, and all, usually, pass with relative intensity by the evils, by the pains and privations which caused to others. The situation persists until that the desire of reparation, by the repentance, bring them the calm in order to glimpse the possibility of putting, by themselves, an end to the situation.

26 - To the proud relegated to the lower classes is torture to see placed above him, full of glory and wellbeing, those who despised on Earth. The hypocrite sees uncovered, penetrated and read by all over the world their most secret thoughts, without that can occulting or dissimulate; the sensual in the impotence of satiating their thoughts, has desires and temptations, the miser sees the inevitable wastage of his treasure, while the selfish helpless of all, suffer the consequences of his earthly attitude; other will have hunger and nobody will satiate it; another will be thirsty and no one will give water to him; the Spirit will not have any compassionate hand that shake their hands; none friendly voice that console him; ‘in the earthly life only thought in himself and, for that, no one will think about him nor will lament his death.’

Reparation of the fault at present, prevents or attenuates future sufferings

27 - The only means to prevent or attenuate the future consequences of a fault is in repairing it, undoing it at present. How much more we delay in repairing a fault, much more painful and rigorous in the future will be its consequences.

28 - The situation of the Spirit in the spiritual world is no other than the one prepared by himself in the corporeal life.

Later another incarnation is permitted to him for new proofs of expiation and reparation, with greater or lesser benefit, dependent on his free will; and if he does not correct himself, will have always a mission to restart, ever and ever more bitter, so that it can be said that, "Who on Earth suffers much, much had to experi-

ate"; and those who enjoy an apparent happiness, in spite of their vices and inutility, will pay it very expensive in subsequent existence. In that sense it was that Jesus said: - Blessed are the afflicted, because they will be consoled (See "The Gospel According to Spiritism," chap. V).

29 - The mercy of God is infinite, no doubt, but is not blind. The culprit who it reaches does not be exonerated, and, while he has not satisfied the justice, suffers the consequences of their errors. For infinite Misericord, we must have that God is not inexorable, always leaving viable the way of redemption.

Temporary Penalties are punishments and remedies

30 - Subordinated to repentance and to reparation depending on human will, the penalties for temporary, constitute at the same time punishments and 'remedies' auxiliary to the cure of the evil. The Spirits in proof are not, so, as galleys for some time condemned, but as patients of hospital suffering from diseases resulting from their own negligence, and be subject to painful curative processes of which they need, expecting the medical liberation as much more prompt as much more strictly had observed with the prescriptions of the physician. If the patients, by the careless of themselves, prolong the illness, the doctor has nothing to do with it.

It is in the corporeal life that the Spirit repairs the evil of previous existences

31 - To the penalties that the Spirit experiences in the spiritual life come together the penalties of the corporeal life, which are consequent to the imperfections of the man, to their passions, to the misuse of their faculties and to the expiation of present and past faults. It is the corporeal life that the Spirit repairs the evil of previous existences, putting into practice the resolutions taken in the spiritual life. Of this manner is explained the miseries and vicissitudes mundane which, at first glance, seem to have no reason to be. For this reason, just are they, and serve to our journey toward the perfection. (See Chapter V, The Purgatory, in the book The Heaven and The Hell, of Allan Kardec).

Why did not God created beings already perfect?

32 - God, they say, would not give greater proof of love to Their creatures, creating them infallible and, therefore, exempt from the vices inherent to the imperfection? For this it was necessary that He created perfect beings, having nothing more to acquire, either in knowledge or in morality. God could certainly do it, and if not done it is because in His wisdom wanted that the progress constituted a general law. The men are imperfect, and being it, are subject to vicissitudes more or less painful. Already, therefore, that the fact exists, we must accept it. To infer of this that God is neither good nor just was insensate revolt against the law.

Injustice would be, yes, in the creation of privileged beings, more or less favored, enjoying pleasures that others not reach except by the work, or that could never achieve. On the contrary, the divine justice patents on the absolute equality which presides the creation of the Spirits, all have the same starting point and no one is distinguished in his formation with more privileges; none whose progressive march is facilitated by exception: those who come to the end, have passed, like any others, by the phases of inferiority and respective proofs.

That said, nothing more just than the freedom of action given to each one. The way of happiness for all opens, as to all the same conditions to reach it. The law, engraved in all consciousness, to everyone is taught. 'God made of the happiness the prize of the work and not of the favoritism', in order that each one had his merit.

The good like the evil are voluntary and facultative: free, the man is not fatally driven to one nor to another.

Penal Code of the Future Life: Summary on three principles

33 - Despite the diversity of genres and degrees of sufferings of the imperfect Spirits, the penal code of the future life can be summarized in these three principles.

1 – The suffering is inherent to the imperfection.

2 - Every imperfection, as well as all fault resulting of it, brings with itself the own punishment in the natural and inevitable consequences; so the disease punishes the excesses, and of the otioseness born the tedium, without having necessity of a special condemnation for each fault or each individual.

3 – Being able every man to free himself of the imperfections, by the effect of the will, can equally annul the consecutive evils and to ensure the future happiness.

To each one according to his works in the Heaven as in the Earth: that is the law of Justice Divine.

VIII - RESURRECTION OF THE FLESH - (Item 1010)

Is the dogma of the Resurrection of the flesh the consecration of the reincarnation taught by the Spirits?

Article 284 - The dogma of the resurrection of the flesh is the consecration of the reincarnation taught by the Spirits. Occurs with this expression what occurs with many others, which only seem unreasonable in the eyes of some persons who take it to the letter and so are taken to the incredulity. Give to it, however, a logical interpretation and those who you call free thinkers will admit it without difficulties, precisely because they ratiocinate. Do not be deceived, these free thinkers seek nothing more than believing; they have, like the others, perhaps more than the others, anxiety about the future, but cannot admit what is absurd for Science. The doctrine of plurality of the existences conforms to the justice of God; only it can explain what without it is inexplicable. How would wish that this principle was not in the Religion?

So the Church, by the dogma of the resurrection of the flesh, teaches the doctrine of reincarnation?

Sole paragraph - The church, by the dogma of the resurrection of the flesh, teaches the doctrine of reincarnation. This doctrine is the consequence of many things that went unnoticed and that will not take long time to be understood in this sense; soon it will be recognized that the Spiritism emphasizes at each step of the own text of the Holy Scriptures. The Spirits do not come, so, subverting the religion, as some intend, but come, on the contrary, to confirm it, to sanction it, by means of irrefutable proofs. And as the time has come of substituting the figurative language, speak without allegories, giving to the things a sense clear and pre-

cise that cannot be subject to none false interpretation. This is why within some time you will have more persons sincerely religious and believers than you have today.

284.1 - "The Science: Resurrection of the Flesh and Reincarnation" – commentary of Kardec in item 1010-a of The Spirits' Book:

The Science demonstrates the impossibility of the resurrection according to the vulgar idea. If the remains of the human body continued homogeneous, although dispersed and reduced to powder, still would conceive its reunion at a certain time; but the things do not pass in this manner. The body is composed of several elements: oxygen, hydrogen, nitrogen, carbon, etc... By decomposition, these elements are dispersed, but in order to serve to the formation of new bodies, and this in such a manner that the same molecule, of example, of carbon will enter in the composition of several thousands of different bodies (we do not talk except of human bodies, without counting the bodies of the animals). This manner, an individual can have on his body molecules that belonged to the men of earlier times. And these same organic molecules that you absorb in your foods may come, perhaps, of the body from an individual who you knew, and so on. Being the matter of quantity defined and its transformations in indefinite number, how could each one of these bodies reconstitute itself with its same elements? There is in this a material impossibility. One cannot, therefore, rationally admit the resurrection of the flesh, except as a figure symbolizing the phenomenon of reincarnation. And, then, there is nothing that shocks the reason, nothing that is in contradiction with the data of the Science.

It is true that, according to the dogma, this resurrection should occur only at the end of the times, while, according to the Spiritist Doctrine occurs every day. But there is no, also, in this picture of the final judgment a large and beautiful figure that occults, under the veil of allegory, one of those immutable truths that skeptics will not reject when they will be brought back to the true signification? That be meditated well the spiritist theory about the future of the souls and about their luck, as a consequence of the different proofs that they must suffer, and will be seen that, with the exception of the simultaneity, the judgment in which they condemned or absolved is not a fiction, as think the incredulous. Let us consider still that it is the natural corollary of the plurality of the worlds, today perfectly admitted, while according to the doctrine of the final judgment, the Earth is considered as the only inhabited world.

IX - PARADISE, HELL, PURGATORY

PARADISE LOST - (Items 1011-1019)

'Place circumscribed?' A circumscribed place in the Universe is destined to the penalties and to the enjoyments of the Spirits, according to their merits?

Article 285 - The penalties and the joys are inherent to the degree of perfection of the Spirit. Each one brings in himself the principle of his own happiness or unhappiness. And as they are everywhere, no place circumscribed or closed is destined for some and for others. Regarding to the incarnated spirits, are more or less happy or unhappy according to the degree of evolution of the world that they inhabit.

Existence and location of the Hell and Paradise: the imagination of the men

Article 286 – According to the constant of the preceding article, the Hell and the Paradise would not exist as the men represent them. There are not more than figures: the happy and unhappy Spirits are everywhere. However, as we have already said also, the Spirits of the same order come together for sympathy. But they can reunite themselves wherever they want, when are perfects.

The absolute location of places of penalties and reward exists only in the imagination of the men. Comes from their tendency to materialize and circumscribe the things which infinite nature they cannot understand.

What should be understood by "Purgatory"?

Article 287 - The "Purgatory" should be understood as "physical and moral pains: it is the time of the expiation". It's almost always on Earth that you do your purgatory and that God makes you expiate your faults.

287.1 - "Purgatory and its figurative sense" - Commentary by Kardec in item 1013 of The Spirits' Book:

That what the man calls "purgatory" is also a figure by which should be understood, not some certain place, but the state of the imperfect Spirits which are in expiation until the complete purification that should elevate them to the plane of the Spirits happy. 'Operating the purification in the incarnations, the purgatory consists in the proofs of the corporeal life'.

287.2 - "The Purgatory and the Principle of the Equity" - Explanation of Allan Kardec in the book Heaven and Hell, Chapter V, Publisher LAKE, 8th edition, 1997, pp. 48 to 52:

Purgatory and the Principle of the Equity

1 - The Gospel does not do any mention of purgatory, which was only admitted by the Church in the year of 593. It is undoubtedly a more rational dogma and more in accordance with the justice of God than the hell, because it establishes less rigorous penalties and redeemable for faults of minor gravity.

The principle of purgatory is, therefore, founded in the 'equity', because compared to human justice, is the temporary detention at pair of perpetual detention. What should we think of a country that only had the death penalty for the crimes and simple delict?

Without the purgatory, there are only two extreme alternatives for the souls: the supreme happiness or the eternal torment. In this hypothesis, what would be of the souls only culprit of minor faults? Or would share of the happiness of the elect, even when imperfect, or suffer the punishment of the major criminals, even when they had not done a lot of evil, what would not be just or rational.

The Purgatory and the commerce of the indulgences

2 - But necessarily the notion of purgatory must be incomplete, because by only knowing the penalty of the fire, made of the purgatory a hell less tenebrous, since the souls, in this place, also are burning, though in less intense fire. Being the dogma of eternal punishment incompatible with the progress, the souls of the purgatory are not free of it by effect of their progress, but by virtue of the prayers

that are said or that are requested to say in their intention. If the first thought was good (prayers which are said), the same does not happen with the second thought (prayers which are requested to say), with the consequences resulting from it, by the abuses that originated. The prayers paid became the purgatory in a mine more lucrative than the hell.

The Purgatory gave origin to the scandalous commerce of the indulgences, through which it sells the entrance into heaven. The abuse was the primary cause of the Reform and led Luther to reject the purgatory.

Location of the Purgatory and Nature of the Punishments suffered there

3 - Never have been determined and clearly defined the place of the purgatory and the nature of the penalties suffered there. To the New Revelation was reserved to fill this vacuum, explaining to us the cause of the earthly miseries of the life, of which only the plurality of existences could show us the justice.

These miseries necessarily derive from the imperfections of the soul, because if she were perfect would not commit faults nor would have of suffering them the consequences. The man who on Earth was in an absolute manner, sober and moderate, for example, would not suffer infirmities derived from excesses.

Most of the time he is disgraced by his own fault; however, if is imperfect, it is because already was before coming to Earth, expiating not only the faults of the moment, but previous faults not redeemed. Repairs on a life of probations what did the others suffer in previous existence. The vicissitudes that experiences are, in turn, a temporary correction and an advertence, in respect to the imperfections that he must eliminate, in order to prevent evils and progress to the good. Are to the soul lessons of the experience, sometimes rude, but so much more profitable for the future, how much profound the impressions that they leave. These vicissitudes cause incessant struggles that develop their forces and the intellectual and moral faculties. Through these struggles the soul retempers herself in the good, triumphing always that she has the courage to sustain them until the end.

‘The prize of victory is in the spiritual life, where the soul enters triumphant and radiant as the soldier who coming out of the battle to receive the glorious palm’.

Purgatory and its reason for being: "To each one according to his works"

4 - In each existence there is occasion to the soul to take a step forward; of her will depends the greater or lesser extension of the step: to move up many stairs or stay at the same point. In the last case, and because sooner or later it always is imposed the payment of the debts, will have to recommence a new existence, in conditions even more painful, ‘because to a stain not deleted joins another stain.

It is therefore in successive incarnations that the soul divests herself of its imperfections, that ‘purges herself’, in a word, until she be pure enough in order to leave the worlds of expiation like the Earth, where the men, in the benefit of the future, expiate the past and the present. Contrary, however, to the idea that is made of them (worlds of expiation), depends on each one to prolong or to abbreviate his permanence in them, according to the degree of purity and advancement achieved by the own effort. The deliverance occurs, not by conclusion of time or by the

merits of others, but by the own merit of each one, consonant the words of Christ: 'To each one according to their works', words that summarize all the justice of God.

Purgatory: Imperfection and Suffering

5 – The one who suffers in this life, can be said that is because had not sufficiently purified in his previous existence, and must, if does not purify in this, suffer still in the next. This is simultaneously logical and equitable. Being the suffering inherent to the imperfection, so much time one suffers how much more imperfect he is, of the same manner why, so much time will persist an infirmity, how greater the delay in treating it. So is that, while the man will be proud, will suffer the consequences of the pride, and while will be egoist, will suffer the consequences of the egoism.

Expiation in the world of the Spirits and in the Earth

6 - Because of the imperfections, the Spirit culprit suffers first in the spiritual life, being permitted to him, after, the corporeal life as a means of reparation. That's why he is located in this new existence, either with the people to whom have offended, or in means analogous to those in which have committed the evil, or, still, in situations opposed to his previous life, as for example in the misery, if was a bad rich, or humiliated, if was proud.

The expiation in the world of the Spirits and in the Earth does not constitute double punishment for them, but a complement, a development of the effective work in order to facilitate the progress; of the Spirit depends on to take advantage. And it would not be preferable to him to return to Earth with the probability of reaching the heaven, or to be condemned without remission leaving it permanently? The concession of this freedom is a proof of the wisdom, of the goodness and of the justice of God, Who wants that 'the man all depends of their efforts and be the worker of his future'; who, unhappy for more or less time, do not complain except of himself, since the route of progress is always franchised to him.

Period of expiation depends on the improvement of the culprit

7 - Considering how great is the suffering of certain Spirits culprits in the invisible world, and how much terrible is the situation of others, so much more painful by the impotence of prevising the end of such sufferings, it may be said that they are in the hell, if the term would not imply the idea of an eternal punishment and material.

But graces to the revelation of the Spirits and of the examples that they offer to us, we know that the 'period of expiation is subordinated to the improvement of the culprit'.

The Spiritism does not deny the Purgatory and proves that in it we are: on Earth

8 – The Spiritism, therefore, does not negate, but before confirms, the penalty future. What it destroys is the hell located with its furnaces and unredeemable penalties. Does not negate, moreover, the Purgatory, because it proves that in it we are located; defining it with precision and explaining the cause of the terrestrial miseries, conducts to the belief even those who deny it.

The Spiritism does not repel the prayer for the dead

Does repel the prayer for the dead? On the contrary, since the suffering Spirits request them; elevates it to a duty of charity and demonstrates its efficacy in order to conduct them to the good and, by this means, abbreviate them the torments. Speaking to the intelligence brings the faith to very incredulous and inculcates the prayer in the hearts of those who mocked it. What the Spiritism affirms is that the value of the prayer is in the thought and not in the words; that the best prayers are those of the heart and not from the lips and, finally, those that each one does for himself and not those that are paid in money to be said. Who, then, would censure the Spiritism for it?

The Spiritism repels the eternal condemnation

9 - Whatever the duration of the punishment, in the spiritual life or on Earth, wherever it occurs, always has an end, near or remote. In reality there is not for the Spirit more than two alternatives: 'temporary punishment in accordance with the blame and recompense graded according to the merit'. The Spiritism repels the third alternative, 'that of the eternal condemnation'. The Hell is reduced to a symbolic figure of the greatest sufferings which term is unknown. The Purgatory, yes, it is the reality.

The word 'purgatory' suggests the idea of a place circumscribed: that is why most naturally applies to the Earth than the Space infinite where the sufferings Spirits err, and especially as the nature of the terrestrial expiation has the character of the true expiation.

Improved, the men will not furnish to the invisible world except good Spirits; these, incarnating, in its turn, only will furnish to the corporeal Humanity perfected elements. The Earth will cease, then, of being an expiatory world, and the men will no longer suffer the miseries resulting from their imperfections.

This transformation, which in fact is the one that is operating at the moment, will elevate the Earth in the hierarchy of the worlds (See The Gospel According to Spiritism, chap. III).

Why Christ would not have spoken of purgatory?

10 - But why Christ would not have spoken of purgatory? It is because in the absence of the idea, there was no word to represent it.

Christ had used the word 'hell', the only used, as a generic term, to designate the future penalties, without distinction. Had put Him next to the word 'hell', an equivalent to 'purgatory' and could not define to it the true sense without hurting a question reserved to the future; would have, in short, of consecrating the existence of two special places of punishment. The Hell, in its generic conception, revealing the idea of punishment, contained implicitly the idea of Purgatory, which is only one mode of penalty.

Reserving to the future the clarification of the nature of the penalties, competed Him, equally, to reduce the hell to its true proportions. Since the Church, after centuries, decided to supply the silence of Jesus relatively to purgatory, decreeing its existence, it is because judged that He had not said everything. Why, as was with this, it was not so with other questions?

CODE OF SPIRITIST NATURAL LAW

FINAL PROVISIONS

CHAPTER I

MORAL PERFECTION

I - THE VIRTUES AND THE VICIES - (Items 893 to 906)

Article 288 - All the virtues have their merit, because all are indications of progress on the path of the good. There is virtue always that there is voluntary resistance to the invitation of the bad tendencies; but the sublimity of the virtue consists in the sacrifice of the personal interest for the good of others, without second intention. The most meritorious is that based on the most disinterested charity.

Spontaneous practice of the good

Article 289 - There are people who do the good by a spontaneous impulse, without having to fight with any contrary feeling. Are those who have already made the progress: fought anteriorly and won; that is why the good feelings do not cost them no effort and their actions seem to them so easy: the good became a habit for them.

Most characteristic indication of imperfection: personal interest

Article 290 - The most characteristic indication of imperfection is the 'personal interest'. The moral qualities are generally like the gilding of an object of copper, which cannot resist to the touchstone. A man can possess real qualities that make him to the world a man of good; but these qualities, although they represent a progress, in general do not support certain proofs, and is enough to hurt the bottom of the personal interest in order to discover the fund. The true disinterest is in fact so rare on Earth that one can admire it as a phenomenon, when it presents itself. "The attachment to material things is an indication notorious of inferiority, because how much the man becomes attached to the goods of this world, less he understands his destiny. By the disinterest, on the contrary, he proofs that he sees the future of a point of view higher."

Unreflective prodigality

Article 291 – The persons who spend their possessions without real benefit, have the merit of the disinterest, but not of the good that they could do. If the disinterest is a virtue, the thoughtless prodigality is always, at least, a 'lack of mind.' The fortune is not given to some to be thrown to the wind, and neither is to the others to be closed in a coffer. It is a deposit of which will have to respond, because they will have to respond for all the good that they could have done and did not, for every tear that could have dried out with the money given to those who were not really needed.

Disinterested charity and egoism

Article 292 – The one who does the good, without aiming a reward on Earth, but in the hope that it will be taken into account to him in the other life, and that in that his position to be better, is reprehensible, and that thought prejudices his advancement. Because, it is necessary to do the good for charity, that is, with disinterest. The one who does the good without second intention, by the unique pleasure of being pleasing to God and to his neighbor, has already been in a degree of advancement that will allow him to arrive more quickly to the happiness,

than his brother who, more positive, does the good by calculation and not by the impulse of the natural ardor of the heart.

So, the one who calculates what can render to him each one of their good actions, in another life or even on earthly life, proceeds of egoistic manner. But there is no egoism in improving himself with the intention of approaching of God, because this is the objective that everyone should have in view.

Scientific knowledge that refer only to things and necessities materials

Article 293 - Although the corporeal life be just an ephemeral passage through this world, and that our future should be our main occupation, it is useful to make efforts in order to acquire scientific knowledge which refer only to things and necessities materials: first, because it enable us to relieve our brothers; then, our Spirit will rise faster if progressed intellectually. In the interval of the incarnations, we will learn in one hour what would require years on Earth. No knowledge is useless; all contribute more or less to the advancement, because the perfect Spirit must know everything and, should the progress become effective in all the senses, all ideas acquired help the development of the Spirit.

Two rich spenders

Article 294 – Of two rich men, one was born in the opulence and never experienced the need, the other owes his fortune to his own work; and both employ it exclusively in their personal satisfaction. Among them, the most guilty is he who experienced the suffering. He knows what suffering is, knows the pain which not relieves, but as generally happens, not even remember more of it.

To accumulate wealth only to the heirs

Article 295 - Whoever accumulates without ceasing and without benefit to anyone, will not have a valid excuse in saying that amounts in order to leave to the heirs. It is a compromise of bad conscience.

Two avaricious and two different ideals

Article 296 - Of two avaricious, the first privates himself of the necessary and dies of necessity over his treasure; the second is avaricious only for the others and prodigal to himself; while retreats before the slightest sacrifice in order to provide a service or make an useful thing, nothing seems to him much to satisfy their tastes and to their passions. Ask him a favor and will be always of bad will, occurs him, however, a fantasy, and will be always ready to satisfy it. The most culpable of them and who will have the worst place in the world of the Spirits is the one who enjoys. He is more egoist than avaricious. The other one has already received one part of his punishment.

To covet the wealth with the desire to practice the good

Article 297 – It is not reprehensible to covet the wealth with the desire to practice the good; the sentiment is laudable, no doubt, when pure. But is this desire always very disinterested? Will not bring occult a second personal intention? The first person to whom desires to do the good will not be often oneself?

Is there blame in studying the defects of others?

Article 298 – There is a lot of blame in studying the defects of others whether it is with the purpose of criticizing or publicizing, because it's lacking with the charity. Whether it is with the intention of personal benefit, in order to

avoid those defects, can be useful. But one should not forget that the indulgence with the defects of others is one of the virtues comprehended in the charity. Before censoring the imperfections of the others, see if the others cannot do the same about you. Treat, therefore, to possess the qualities contrary to the defects which you criticize in the others. That is a means of you become superior. If censures them because they are avaricious, be generous; for being proud, be humble and modest; for being hard, be docile; for acting with stinginess, be great in all your actions. In one word, do of manner that no one can apply those words of Jesus: "You see a speck in the eye of the neighbor and not see a goalpost in yours."

Is it blamed the writer who searches the ills of society and reveals them?

Article 299 – It is necessary to take into account the felling of one who searches the ills of society and reveals them. If the writer just wants to make a scandal, is a personal pleasure that offers to him, presenting pictures that are, in general, before a bad than a good example. The Spirit makes an appreciation, but can be punished for this kind of pleasure that he feels in revealing the evil.

To judge in this case, the purity of intentions and sincerity of the writer is not always useful. If he writes good things, seek to take advantage of them; if writes bad things, is a question of conscience that concerns to himself. Moreover, if he wants to prove his sincerity, competes to him to strength the precepts with his own example.

Sole paragraph - "Moral without actions" – Some authors have published works very beautiful and morally elevated, which help the progress of the Humanity, but of which they themselves did not benefit. As Spirits will not be taken into account to them the good they did through their works. The moral without actions is like the seed without the work. Of what serves you the seed if you do not do it to fructify in order to feed you? These men are more culpable because they had the intelligence in order to comprehend; not practicing the maxims that they offered to others, renounced to reap its fruits.

Self-recognition of the good that is done

Article 300 – The one who, consciously doing the good and recognizing that he does it, cannot be held responsible for recognizing that triumphed of the bad tendencies, and for to be satisfied about this, since he does not become presumptuous, with which would fall into another fault. Since he can have conscience of the evil that he can do, must have it equally of the good, in order to know if acts well or bad. It is weighting all their actions in the balance of God's law, and especially in the law of justice, love and charity, that he may say to himself if their actions are good or bad and approve or disapprove them. (Sees item 919 of The Spirits' Book).

II – OF THE PASSIONS - (Items 907 to 912)

Use and Abuse of the Passions: limits of its utility

Article 301 - The principle of the passions, being natural, is not bad in itself. The passion is in the excess provoked by the will, because the principle was given to man for the good and the passions can lead him to great things. The abuse to which he delivers himself is that is the cause of the evil. The passions are like a horse that is useful when governed and dangerous when it governs. A pas-

sion becomes pernicious to the man at the moment in which he lets himself to govern by it and when it results in any prejudice to him or to his neighbor.

301.1 - "The Passions and the designs of Providence" - Commentary by Kardec in item 908 of The Spirits' Book:

The passions are levers that decouple the forces of the man and help him to accomplish the designs of Providence. But if instead of driving them, the man leaves himself be drive by them, falls in the excess and the own force, which in their hands could do the good, falls over him and smashes himself.

All passions have its principle in a feeling or necessity of the Nature. The principle of the passions is not, therefore, an evil, because is based over one of the providential conditions of our existence. The passion properly said is an exaggeration of a need or a feeling; is in the excess and not in the cause; and this excess becomes bad when has by consequence any harm.

All the passion that brings the man closer to the animal Nature departs him from the spiritual Nature.

Every feeling that elevates the man above the animal Nature announces the predominance of the Spirit over the matter and approaches him of the 'perfection'.

The "force of will" and the victory over the passions

Article 302 - The man could ever win their evil tendencies by their own efforts and, sometimes, with little effort; what lacks to him is the will. Ah, how are few who endeavor! And if they pray to God and to his good genius with sincerity, the good spirits will surely come into his assistance, to strengthen his will, because that is their mission. (Sees item 459 of The Spirits' Book).

Irresistible passions

Article 303 – There are no passions so vivid and irresistible that the will be impotent to overcome them. There are many people who say: "I want!" But the will is only in their lips. They want to, but they are very satisfied that it is not so. When the man judges that he cannot overcome their passions is that his Spirit delights in them, as a consequence of his own inferiority. 'He who seeks to repress them, understands his spiritual nature; overcome them is to him the triumph of the Spirit over the matter. And the most effective means of combating the predominance of the corporeal nature is to practice the abnegation (renunciation)'.

III - OF THE EGOISM (items 913 to 917)

Moral perfection and egoism (the real scourge (plague) of the society)

Article 304 - Among the vices, what we can consider radical is the egoism. All evil derives from it. Studying all the vices we will see that at the bottom of all exists egoism. As much as we fight against them, we will not come exterminate them while not attacking them by the root, while we have not destroyed the cause. That all our efforts tend to this end, because in it is located all the true scourge (plague) of the society. Who wants in this life if to approach himself of the moral perfection must extirpate of his heart every sentiment of egoism, because it is incompatible with justice, love and charity: it neutralizes all the others qualities.

The egoism and the education

Article 305 – Being the egoism founded in the personal interest, it seems difficult to eradicate it entirely from the human heart. We'll get to it, however, when the men clarify themselves about the spiritual things, giving less value to the materials things; then, it is necessary to reform the human institutions that entertain and excite the egoism. That depends on education.

The egoism and the reincarnations of the Spirits

Article 306 – Being the egoism inherent to the human species, will not be a permanent obstacle to the absolute reign of the good on Earth?

- It is true that the egoism is your greatest evil, but it binds to the inferiority of the Spirits incarnated on Earth and not to Humanity in itself. However, the Spirits are purified in successive incarnations, losing the egoism as well as lose the other impurities. Do not have you on Earth some man destitute of egoism and practitioner of charity? Exist in greater number than you judge, but you know few because the virtue not tries to be noted. And if there is one, why will not have ten? If there are ten, why will not have one thousand, and so on?

The egoism and its growth: the urgent need to destroy it

Article 307 – The egoism, far from diminishing, grows with the civilization, which seems to excite and entertain it. How could the cause to destroy the effect?

- How greater the evil, the more horrible it becomes. It was necessary that the egoism produced too much harm in order to make understand the necessity of its extirpation. When the men have undressed themselves of the egoism that dominate them, will live like brothers, not doing the evil among themselves, and they will help themselves reciprocally by the fraternal feeling of 'solidarity'. So, the strong will be the support and not the oppressor of the weak and no longer will be seen men destitute of the necessary, because everyone will practice the law of justice. This is the kingdom of the good that the Spirits are compromised of preparing. (Sees item 784 of The Spirits' Book).

Means of destroying the egoism

Article 308 - Of all human imperfections, the most difficult to uproot (extirpate) is the egoism, because it binds to the influence of matter, of which the man 'still very close to its origin', could not free himself. Everything contributes to entertain such influence; their laws, his social organization, his education. The egoism will weaken itself with the predominance of the moral life over the material life; and especially with the comprehension that the Spiritism gives you about your future state 'real' and not disfigured by the allegorical fictions (heaven, hell, etc...). The Spiritism well understood, when identified with the customs and the beliefs, will transform the habits, usages and the social relations. "The egoism is founded on the importance of personality (pride); well, the Spiritism well understood, I repeat, makes to see the things from so high that the sentiment of personality disappears, somehow, before the immensity. By destroying this importance, or at least in making see the personality in what it really is, it necessarily combats the egoism".

It is the contact that the man experiences of the selfishness of others that makes him generally selfish, because he feels the need to put himself on the de-

fensive. Seeing that the others think in themselves and not in him, is led to take care of himself more than of others. That the principle of charity and fraternity be the basis of social institutions, of the legal relations of people to people and from man to man, and this will think less in himself when he sees that others do it; 'will suffer, so, the moralizing influence of the example and of the contact'. In the face of the actual outspread of selfishness is necessary a true virtue in order to abdicate of the own personality in favor of others, who generally do not recognize it. It is to these, above all, who possess this virtue, that is opened the kingdom of heaven; to them, especially, is reserved the happiness of the elected, because, in truth, I say to you that in the day of the judgment, whoever has thought only in himself will be put aside and will suffer in the abandonment. (Sees item 785 of The Spirits' Book - the pride and selfishness).

308.1 - "Egoism and Moral Education" - Commentary by Kardec in item 917 of The Spirits' Book:

Laudable efforts are made, no doubt, to help the Humanity to advance; encouraging, stimulating, honoring the good feelings, today more than at any other time, and nevertheless, the worm devouring of the egoism continues to be the social plague. It is a real evil that spreads throughout the world and of which each one is more or less victim. It is necessary to combat it, therefore, as if combating an epidemic. For this, one should proceed in the manner of the doctors: remount to the cause. That search across the entire structure of social organization, from the family to the peoples, of the hut to the palace, all the causes, the influences patents or occult that excite, entertain and develop the feeling of egoism. Once known the causes, the remedy will present by itself; then, there will rest only to combat them, if not all at the same time, at least in part, and gradually the poison will be extirpated. The cure may be prolonged because the causes are numerous, but one will not come to this point if do not attack the evil by the root, that is, with the EDUCATION. Not that education which tends to make only men with instruction, but the one that tends to make MEN OF GOOD. The education, if well understood, will be the KEY OF THE MORAL PROGRESS. When will be known the ART OF MANAGING THE CHARACTERS as it is known the art of managing the intelligences, it will be able to straighten them, in the same manner that straightening the new plants. This art, however, requires VERY TACT, VERY EXPERIENCE AND A DEEP OBSERVATION. It is a grave error to believe that is enough to have the science in order to apply it profitably. Whoever observes, from the moment of his birth, the son of the rich and of the poor, noting all the pernicious influences acting on them in consequence of the weakness, of the negligence and of the ignorance of those who direct them, and how in general the means employed in order to MORALIZE fail, cannot admire himself of finding so much confusion in the world. That makes to the moral as much as is made to the intelligence and will see that, if there are refractory natures, there are also, in greater number than one might think, those that require only good culture to give good fruits. (Sees item 872 of The Spirits' Book).

The man wants to be happy and this sentiment is in his own nature; this is why he works without ceasing in order to improve his situation on Earth and seeks the causes of their evils in order to remedy them. When understands well that the egoism is one of these causes, the one that engenders the pride, the ambition, the cupidity, the envy, the hatred, the jealousy, of which at every moment he is victim, which leads the perturbation to all social relations, provokes the dissensions,

destroys the confidence, forcing him to maintain constantly in an attitude of defense in face of his neighbor, and that, finally, of the friend makes an enemy, then he will understand, also, that this vice is incompatible with his own security. This manner, how much more suffer, more will feel the need to combat it, such as combats the pest, the pernicious animals, and all other flagella. To this will be requested by his own interest. (Sees item 784 of The Spirits' Book).

THE EGOISM IS THE SOURCE OF ALL THE VICIES AS THE CHARITY IS THE SOURCE OF ALL THE VIRTUES. Destroy one another and develop must be the target of all efforts of man, if he wants to ensure their happiness in this world as much as in the future.

IV - "EGOISM AND PRIDE": 'Causes, Effects and Means of destroying them' - (See Book 'Posthumous Works' of Allan Kardec, Ed.Lake, 11th ed.1995. Translation by João Teixeira de Paula. Introduction by José Herculaniano Pires).

The Egoism originates in the Pride

Article 309 - It is recognized that most of the miseries of the life comes from the egoism of the men. Since each one thinks only in himself without thinking in the others, and still only want the satisfaction of personal desires, it is natural that to look for it at all costs, sacrificing, although, the interests of another, either in small or in larger things, both in the moral order, as in the material. From there, all the social antagonism, all the struggles, conflicts and miseries, seen as everyone wants to put the foot ahead of the other.

Egoism has its origin in pride. The supremacy of the own individuality drags the man to consider himself above the others. Judging himself with 'preferential rights' molests himself for all that, in his opinion, prejudices him. The importance that, for pride, attribute to his person, naturally becomes him egoist.

The Egoism and the Pride originate in the Instinct of Conservation

Article 310 - The egoism and the pride originate in a natural sentiment: the instinct of conservation. All instincts have a reason of being and of utility, because God does not make something useless. God did not create the evil, is the man who produces it for abuse of divine gifts, in virtue of the free will.

This sentiment (instinct of conservation) contained within just limits is good in itself; its exaggeration is that makes it bad and pernicious. The same happens to the passions that the man deviates from its providential end. God did not create the man selfish and proud, but ignorant and simple; was the man who, by misappropriating the instinct that God has given him to the own conservation, became proud and selfish.

Egoism and Pride: obstacles to peace, fraternity, liberty and equality

Article 311 – The men cannot be happy while will not live in peace, that is, while they will not be animated by feelings of reciprocal benevolence, indulgence and condescension, and while seek to crush one to another. 'The charity and the fraternity summarize all the conditions and social duties, but they claim abnegation'. Well, the abnegation is incompatible with the egoism and with the pride; therefore, with these vices cannot be true fraternity, and, in consequence, equality and liberty; because the egoist and the proud want everything for themselves. They will always be the rodents worms of all progressive institutions, and, while

they reign, the most generous social systems, the most wisely combined, will fall to the blows of them.

It is pleasant to see proclaim the kingdom of the fraternity, but why to do so, if there is a cause destructive? It is to build on sand; the same was to decree the health in an unhealthy region. In this region, so that the men feel well, will not be enough to send doctors, because they will die like the others. It is necessary to destroy the causes of the insalubrity.

If you wish that the men live as brothers, on Earth, it is not enough to give them moral lessons; it is necessary to destroy the cause of the antagonism existent and attack the origin of the evil: the pride and the egoism. Is that the plague that must merit all the attention of those who want seriously the good of the Humanity. During the existence of that obstacle, will be paralyzed their efforts, not only by a resistance of inertia, as, also, by an active force that will work incessantly to destroy the work that they undertake; because all great idea, generous and emancipator ruins the personal pretensions.

Means of destroying the egoism and the pride: identification of the man with the future life

Article 312 – To destroy the egoism and the pride is impossible, will say, because these vices are inherent to the human species. If so, it would be impossible the moral progress; however, when we consider the man at various times, we recognize, to the evidence, an incontestable progress. So, if we have always progressed, in progress will continue. On the other hand, there will not be a man clean of pride and selfishness? There are no examples of a person endowed with a generous nature, in whom the sentiment of love for the neighbor, humility, devotion and abnegation, it seems innate? The number is lower than that of the egoists, as we well know, and if it were not so, these would not make the law; but is not so reduced, as they think, and if it looks smaller is because the virtue, always modest, occults itself in the shadow, while the pride puts itself into evidence. If, therefore, the selfishness and pride were conditions of life, such as the nutrition, then, yes, there would not be exception.

The essential, therefore, is to make that the exception pass to be the rule and, for this, it is necessary to destroy the causes that produce the evil. The principal is, evidently, the false idea that makes the man of his nature, of his past and of his future. Does not know where he comes from, judges himself more than he is; not knowing where to go, concentrates all the thoughts on the terrestrial life. Wants to live the most pleasantly, seeking the realization of all the satisfactions, of all joys. That's why invests against the neighbor, if he opposes obstacle to him; then intends to dominate, because the equality would give to others the right that he wants only to himself, the fraternity would impose to him sacrifices to the detriment of his own welfare, and the liberty, want it only to himself, not giving to others except that which does not hurt their prerogatives. If all have these pretensions, will arise perpetual conflicts, which will make to buy very expensive the little enjoyment, which they can joy.

Identify the man himself with the future life and his perspective will change entirely, as happen to those who know that little time must be in a bad landing, and that of it going out will reach one excellent for the rest of the life.

The importance of the present life, so sad, so short and ephemeral, disappears before the splendor of the infinite future life, which opens to the front. The consequence natural and logical of this certainty is the voluntary sacrifice of this fugitive present to a future without end, whereas before everything was sacrificed to the present. Since the future life becomes the end, what matters to enjoy more or less in this? The mundane interests are accessories instead of principal. One works at present in order to ensure a good position in the future, knowing which the conditions to achieve it. In the matter of mundane interests can men oppose obstacles which result the need to combat them, which creates the egoism. If, however, rise up their eyes to where the happiness cannot be perturbed by anyone, no one interest will have in oppressing whoever it is, and, consequently, there will not have reason for the egoism, although subsists the stimulant of the pride.

Belief in God, in the preexistence of the soul, in the reincarnation and in the future life are the main requirements to destroy the pride.

Article 313 - The cause of the pride is in the belief that the man has, of his individual superiority, and here is still felt the influence of the concentration of the thought on the things of the earthly life. The feeling of personality drags the man who sees nothing in front of him, behind him or above him; then his pride knows no measures.

The incredulity, besides not having the means to combat the pride, stimulates and gives reason to it, by the fact to deny the existence of a higher power to Humanity. The incredulous believes only in himself; is, therefore, natural that has pride, not seeing in the vicissitudes that occur to him except the action of the chance; while the believer sees the Lord's hand in those vicissitudes and bows submissive, the other (the incredulous) revolts himself.

Believing in God and in the future life is, therefore, the main condition for breaking the pride; but is not the only one. In conjunction with the future, is necessary keep in view the past, in order to make just idea of the present. 'In order to the proud ceases of believing in his superiority, is necessary to prove him that he is no more than the others and that all are equal to him, that the equality is a fact and not a philosophical theory. These are truths that derive from the preexistence of the soul and of the reincarnation'.

Without the preexistence of the soul, the man who believes in God, is led to believe that God has given him exceptional advantages; and he who does not believe in God gives thanks to chance and to his own merit. The preexistence, giving him the notion of the previous life of the soul, teaches him to distinguish the spiritual life, infinite, of the corporeal life, temporary. He comes, for this way, to comprehend that the souls come out equals of the hands of the Creator, have the same starting point and the same end – the perfection -, which all will reach in more or less time, according to the efforts made; that he himself has not reached the point where he is located only after having long and painfully vegetated, like the others, on the inferior planes; that there is not among the more and the less advanced only question of time; that the advantages of birth are purely corporeal and do not affect the Spirit; that the proletariat can, in another existence, born on a throne and the most powerful to come as proletarian.

The pride, the social inequalities and the successive lives (reincarnation)

Article 314 - If the man only consider the corporeal life, sees the social inequalities, and cannot explain them; but if he launch the view to the prolongation of the spiritual life, to the past and the future, since the starting point to the terminal, all these inequalities are undone to him before their eyes, and will recognize that God did not give to any of Their sons advantages that denied to the others; that made the sharing with the most rigorous equality, not preparing the way better for some than for others; that the most delayed of today, dedicating himself to the work of his improvement, can be tomorrow more advanced; finally, recognizes that, not raising anyone except by the personal efforts, '**the principle of equality has the character of a principle of justice and of natural law**', before which does not prevail the pride of the privileges.

The reincarnation, proving that the Spirits can be reborn in different social conditions, either as expiation, or as proof, makes us know that very often we treat disdainfully a person who was in another existence our superior or equal, friend or relative. If we knew that, we would treat him with attention, but in this case there would be no merit; and, if we knew that the friend of today had been before an enemy, a servant, a 'slave', would we not repel him? God did not want it that way, and so threw a veil over the past so that in all we saw brothers and equals, as it is necessary to establish the 'fraternity'; knowing that we can be treated as we had treated the others, we will firm the principle of the 'charity as duty and necessity, based on the laws of the nature'.

Charity, equality and fraternity are natural laws, as proves the Spiritism

Article 315 - Jesus fixed the principle of charity, equality and fraternity, making of it an express condition for the salvation; but it was reserved for the third manifestation of the will of God, the Spiritism, by the knowledge that makes possible of the spiritual life, by the new horizons that expands and by the laws that reveals, to sanction that principle, proving that it does not contain a simple moral doctrine, but one 'law of the nature' that the man has the maximum interest in practicing. Well, he will practice it since, leaving of looking at the present as the beginning and the end, understands the solidarity that exists among the present, the past and the future. In the immense field of the infinite, that the Spiritism makes him to glimpse, annuls itself his importance capital, and he realizes that, by himself only, is worth nothing, and nothing is; that all need each one of the others and that ones are not more than others: 'double blow in his egoism and in his pride'.

The Blind Faith and the Reasoned Faith

Article 316 - For the realization of what was said in the previous article, however, is necessary that the men have faith, without which they will be detained within the circle of the present; but not the blind faith, which escapes of the light, that shy the ideas and, therefore, feeds the egoism, 'but, yes, the intelligent faith, rational', which asks the light and not the darkness, ripping, audaciously, the veil of the mysteries and widens the horizons. This faith, an essential element of all progress, is that the Spiritism proclaims: robust faith, because is built on the experience and on the facts, gives the tangible proofs of the immortality of the soul and

teaches us from where she comes, to where she goes and why she is on Earth and, finally, fixes our ideas about the future.

Once transported by this large way, we will not give more to the pride and to the egoism the pasture which feeds them, resulting, from this, in their progressive annihilation and the modification of all social ties by the charity and by the fraternity well understood.

Can occurs this modification brusquely? No, this is impossible, because nothing goes of a jump in the Nature; the health does not come back suddenly; and, between the disease and the cure, there is always the convalescence. The man cannot, instantaneously, to change of sentiments and elevate the eyes from Earth to heaven; the Infinite fascinates him and confuses him; needs of time to assimilate the new ideas.

Spiritism: most potent element of moralization

Article 317 – The Spiritism is, without contestation, the most potent element of moralization, because it weakens by the base the egoism and the pride, giving solid foundation to the moral; it makes miracles of conversion. They are still, of course, only individual cures, and, almost always, partials; but what it produces in the individuals is prelude of what will produce a day on the popular masses. It cannot, at one time, to extract all the weed; but gives the faith, which is good seed, and that does not need except of time to germinate and fructify. This is why are not all perfect. It found the man in the middle of the life, in the ardor of the passions, in the strength of the preconceptions, and if in such conditions has operated prodigies, how it will not operate when to take him in the birthplace (cradle), virgin of all malefic impressions, when gives to him, with the milk, the charity, and to cherish him with the fraternity; when, finally, a whole generation comes nourished by ideas that the reason will fortify instead of debilitating? ‘Under the empire of these ideas, which will be commandments of rational faith for all’, the progress, cleaning the road of egoism and pride, will penetrate in the institutions that will reform to themselves, and the humanity will move quickly to the destinations that are promised to her on Earth, while does not come the time of reaching the destinations of the Heaven.

V – CHARACTERS OF THE MAN OF GOOD (Item 918)

The truly man of good is the one who practices the law of justice, of love and of charity in its most complete purity

Article 318 - The Spirit proves his elevation when all the acts of his corporeal life constitute the practice of the law of God and when he understands with anticipation the spiritual life.

318.1 - "The truly man of good" - Commentary by Kardec in the item 918 of The Spirits' Book:

The truly man of good is one who practices the 'law of justice, love and charity' in its most complete purity. If interrogates his conscience about the acts practiced, will ask if did not violate this law, if did not commit any evil, it did all the good 'that could', if no one had to complain of him; finally, if made to the others all that would like that the others had made to him.

The man possessed by the feeling of charity and of love for the neighbor does the good for the good, without hope of reward, and sacrifices his interest for the justice.

He is good, humane and benevolent to all, because he sees brothers in all the men, without exception of race or beliefs.

If God gave him the power and the wealth, looks at these things as a 'deposit' of which should use for the good, and of it does not puffs up because he knows that God, Who gave them to him, can also remove them.

If the social order put men under his dependency, he treats them with kindness and benevolence because they are equal before God; uses of his authority in order to raise their moral, not to crush them with his pride.

He is indulgent to the weaknesses of others, because he knows that he himself has necessity of indulgence and remembers these words of Christ: "The one who is without sin that throw the first stone".

He is not vindictive; like the example of Jesus, forgive the offenses in order to remember only of the benefits, because he knows 'that will be forgiven as well as have forgiven'.

Respect, finally, in their similar, all the rights arising from the 'natural law', as would like that everyone respected their rights.

VI - KNOWLEDGE OF ONESELF - (Items 919 and 919-a)

More effective practical means of improving oneself in this life and to resist to the dragging of the evil

Article 319 - What is the most effective practical means in order to improve oneself in this life and to resist to the dragging of the evil?

- A wise man of Antiquity said you: "Know thyself."

- The difficulty is precisely in knowing oneself. What is the means of reaching to this?

319.1 - "Knowledge of oneself: means to get to it" - Explanation of the Spirit 'Holy Augustine' in the item 919-a of The Spirits' Book:

Do what I did when I lived on Earth: at the end of each day interrogated my conscience, passed in review what I had done and I asked myself if I had not failed to comply with any duty, if anyone would have motive to complain of me. That's how I came to know myself and see in me what I needed of reform. The one who all the nights to remember all their actions of the day, and inquires himself what made of good or of evil, requesting to God and to his guardian angel that clarifying him, will acquire a great force in order to perfect himself, because, believe me, God will assist him. Do, therefore, your questions, inquire what you did and with which phyto you acted in a certain circumstance; if you did something that you will censure in the others, if you practiced an action that would not have courage to confess. Inquire still this: 'If pleased to God to call me at this moment, in entering at the world of the Spirits, where nothing is occult, would I have to fear the look of someone?' Examine what you could have done against God, then against the neighbor and, finally, against yourselves. The answers will be motive of rest for your conscience or will indicate an evil that must be cured.

How to judge oneself?

The knowledge of oneself is, therefore, the key of the individual improvement. But, you will say, how to judge oneself? One will not have the illusion of the self-love, which attenuates the faults and becomes them excusable? The avaricious judges himself simply economic and provident, the proud considers himself only full of dignity. All this is very true, but you have a means of control that cannot deceive you. 'When you will be undecided about the value of one of your actions, asks yourself how you would qualify it if had been practiced by another person'. If you censure it in others, it could not be more legitimate for you, because God does not use two measures to the justice. Seek, also, know what others think and do not neglect the opinion of your enemies because they have no interest in disguising the truth and, generally, God put them at your side as a mirror, in order to warn you with more frankness than it would do a friend. That he who has the true desire of improving himself, explores, therefore, his conscience, in order to pluck away from there the evil tendencies, as pluck the weeds from his garden; that makes the balance of his moral journey as the dealer makes of their profits and losses, and I assure you that the first will be more profitable than the other. If he can say that his journey was good, can sleep in peace and wait without fear the awakening in the afterlife.

Consecrate a few minutes daily to the conquest of the eternal happiness

Formulate, therefore, clear and precise questions and not be afraid to multiply them; you may very well consecrate a few minutes to the conquest of the eternal happiness. Do not you work every day in order to gather what gives to you the rest in old age? This rest is not the object of all your desires, the target that makes you suffer the fatigues and privations passing? Well, what is this rest of some days, perturbed by the infirmities of the body, beside what awaits the man of good? This is not worth some efforts? I know that many say that the present is positive and the future uncertain. Well, it is precisely the thought that we were responsible to destroy in your minds, 'because we want to make you understand that future in a way that no doubt may remain in your soul'. That's why we call first your attention by means of phenomena capable of hurt your senses, 'and then we gave you instructions that each of you has the duty to disseminate. It was with this purpose that we dictated The Spirits' Book'.

319.2 - "A lot of faults that we commit pass unnoticed to us" - Commentary by Kardec in item 919-a of The Spirits' Book:

A lot of faults that we commit pass unnoticed to us. If, in fact, following the counsel of St. Augustine, we interrogated more frequently our conscience, we would see how many times we failed without to perceive it, for not scrutinizing the nature and the mobile of our acts. The interrogative form has something of more precise than a maxim that, in general, we do not apply to ourselves. It requires categorical responses for one yes or one no, which do not leave place for alternatives; responses which are others so many personal arguments, by the sum of which we can compute the sum of the good and of the evil that exists in us.

CODE OF SPIRITIST NATURAL LAW

FINAL DISPOSITIONS

CHAPTER II

APPRECIATIONS OF ALLAN KARDEC ABOUT 'THE SPIRITS' BOOK'

(At the end of 'The Spirits' Book', under the title "CONCLUSION", Kardec summarizes the content of the work, as well as of the repercussions of the same in the society of the time):

Article 320 – Appreciations of Allan Kardec about 'The Spirits' Book':

320.1 - "The critique has value only when the critic knows the subject."

The one who only knew of terrestrial magnetism the game of the magnetized ducklings, that we do to swim in water of a bowl, could hardly understand that this toy contains the secret of the mechanism of the Universe and of the movement of the worlds. The same happens with who only knows of the Spiritism the movement of the tables; he does not see more than a fun, a hobby of the social reunions and does not understand that this phenomenon so simple and so vulgar, known from Antiquity and even of the people semi-savages, may be linked to the more grave problems of the social order. To the superficial observer, in effect, what relationship may have a table that rotates with the moral and the future of the Humanity? But who wants to reflect will remember that of a simple pan which cover rose up with the vapor, a fact that also could be observed since all Antiquity, came out the powerful motor with which the man traverses the space eliminating the distances. Well, you who do not believe in anything outside the material world, know that of this table that rotates and causes your mocking smile, came out whole a Science, with the solution of problems that no Philosophy could be able to solve. I appeal to all the adversaries of good faith and I implore them to say if they had the work of studying what they criticize. Because, in good logic, the critique has value only when the critic knows the subject. To mock of something that one does not know, which were not sounded with the scalpel of the conscientious observer, is not to criticize, but to give proof of levity and a poor idea of his capacity of judgment. Surely, if we had presented this philosophy as a work of the human brain, it would have found less disdain and would have merited the honors of an examination of those who intend to direct the opinion. But it comes from the Spirits, what absurd! It is much that merits a look. They judge it by the title, like the monkey of the fable judged the nut by the husk. Do, if you want, abstraction of the origin; suppose that this 'book' is the work of a man and say within your intimate and in conscience, after reading it 'seriously', if you found matter for mockery.

320.2 - "The Spiritism is the most dangerous antagonist of the Materialism". All the spiritists phenomena, 'without exception', are consequences of general laws.

The Spiritism is the most dangerous antagonist of the Materialism; it is not, therefore, of admiring that have the materialists for adversaries. But, as the

Materialism is an doctrine that superficially dares to confess itself (proof that their followers not believe themselves very strong and are dominated by their conscience), they cover up themselves with the mantle of the reason and of the Science, and bizarre thing, the most skeptics even speak in the name of the Religion, that also they do not know and do not understand, such as the Spiritism. Take by target, above all, 'the marvelous and the supernatural', which do not admit. Well, according they say, being the Spiritism founded on the marvelous cannot be more than a ridiculous supposition. They do not reflect that in so proceeding, without restrictions against the marvelous and the supernatural, do the same with the religion. In effect, the religion is founded in the revelation and in the miracles. Well, what the revelation is, not more than the extra-human communications? All the sacred authors, since Moses, spoke of these species of communications. What are the miracles if not more than facts marvelous and supernatural for excellence, so are they, in the liturgical sense, derogations of the laws of the Nature? Thus, rejecting the marvelous and the supernatural, they reject the proper basis of the religion. But it is not under this aspect that we wish to face the matter. The Spiritism does not have to examine whether or not there are miracles, that is, if God can, in certain cases, derogate the eternal laws that govern the Universe. Let it, in this respect, all freedom to the belief. But it says and proves that the phenomena over which is supported only have of supernatural the appearance. These phenomena do not look natural to the eyes of some persons, because they are unusual and exceed the facts known. But are not more supernatural than all the phenomena of what the Science gives us the solution today, and that in other times seemed marvelous. 'All the spiritist phenomena, without exception, are consequences of general laws'. They reveal to us one of the forces of the Nature, unknown force or, to better say, uncomprehended until today, but that the observation demonstrates to be in the order of the things. 'The Spiritism, therefore, is based less on the marvelous and in the supernatural than the own religion. Those who attack it in this sense do not know it. And even if they were the greatest sages, we would say to them: if your Science, that taught you so many things, did not reveal to you that the domain of the Nature is infinite, you are only half-sages'.

320.3 – “Fraternity and Progress: the doctrines of the Materialism and of the Spiritism”.

You want, according you say, to cure your century of a craze that threatens to invade the world. Would you like that the world was invaded by the incredulity, which you seek to propagate? Is not to the absence of any belief that we must attribute the relaxation of the bonds of family and the most of the disorders that debilitate the society? Demonstrating the existence and the immortality of the soul, the Spiritism revives the faith in the future, rebuilds the animus depressed, do support with resignation the vicissitudes of the life. Would dare you to call it an evil? Two doctrines are facing: one that denies the future, another, that proclaims it and proves it; one, that explains nothing, other, that explains everything and, for that, goes to the reason. One is the sanction of the egoism, and the other offers a basis to the justice, to the charity and to the love for the neighbor. The first shows no more than the present and destroys all the hope, the second consoles and shows the vast field of the future. Which is the most precious?

Certain persons, and among the most skeptics, they make themselves the apostles of the fraternity and of the progress. But the fraternity supposes the disinterest, the abnegation of the personality; the pride is an anomaly to the true frater-

nity. With which right would you impose a sacrifice to the same one to whom you say that with the death all will end for him, and that tomorrow, perhaps, be nothing more than an old machine deranged and thrown away? What reason will he have to impose himself some privation? Is not much more natural that in the short moments that you concede to him, he seeks to live the best possible? Of this comes the desire of possessing as much as possible in order to better enjoy. From this desire is born the envy of those who have more than him, and of this envy to the desire of taking what they have goes only one step. What is that retains him? The law? But the law does not include all the cases. You will say that is the conscience, the sentiment of the duty. But in what is based the sense of the duty? Does this sentiment find one reason of being in the belief that everything ends with the end of the life? With this belief one unique maxim is rational: 'every one for himself'. The ideas of fraternity, of conscience, of duty, of humanity and, even of progress, there are no more than vain words. 'Oh, you who proclaims similar doctrines do not know all the evil that you are doing to the society, nor of how many crimes assumes the responsibility! But why I do speak of responsibility? For the skeptic it does not exist; he only renders homage to the matter'.

320.4 - "Law of Justice, love and charity" – Certainty of the Future and Progress - Doctrine of the Spiritism.

The progress of the Humanity has as principle the application of the law of justice, of love and of charity, and that law is founded on the certainty of the future. Get out that certainty, and you will get out its angular stone. Of that law derives all the others, because it contains all the conditions of human happiness. Only it can cure the wounds of the society. And that we can judge by the comparison of the epochs of the peoples, because they improve their conditions in the proportions that this law is better understood and better practiced. If a partial and incomplete application produces a real good, what it will be when will adopt it as basis of all the social institutions? Is this possible? Yes, because who walked ten steps can walk twenty, and so on. One can, therefore, evaluate the future based on the past. We are, already, seeing becoming extinct, little by little, the antipathy between the peoples; the barriers that separate them fall with the civilization; they stretching themselves their hands from one extreme to another of the world; greater justice presides the international laws; the wars become each time more rare and no more exclude the sentiments of humanity; the uniformity is established in the relations; the distinctions of races and castes disappear and the men of different beliefs make to silence the sectarian preconceptions in order to unite themselves in the adoration of one unique God. We speak of the peoples who are ahead of the civilization. (See items 789 to 793). In all aspects we are still far from the perfection and there are still a lot of antiques residues to be destroyed, until that have disappeared the last vestiges of barbarism. But could those vestiges to oppose themselves to the irresistible power of the progress, to this living force that is in itself a law of the Nature? If the present generation is more advanced than the previous one, why the next that will succeed to us would not be more advanced than ours? It will be by force of the things: first, because with the generations are extinct every day some champions of the old abuses, and so, little by little, the society goes itself forming of new elements, destitute of the old preconceptions; in second place, because wishing the progress, the man studies the obstacles and makes efforts in order to eliminate them. Since the progressive movement is incontestable, the future progress could not be put in doubt. The man, by nature,

wants to be happy, and does not seek the progress except in order to increase his happiness, without which the progress would have no purpose. What would be the progress for him if had not the finality to improve his position? But when he will have the sum of happiness that the intellectual progress can give him, will perceive that this happiness is not complete, recognizing that it is impossible without the security of social relations. 'And this security he only will find in the moral progress'. Then, by force of the circumstances, he even will impulsion the progress in this sense, and the Spiritism will offer him the most powerful lever to achieve the target.

320.5 - "The biggest adversaries of the Spiritism will serve to its cause without wanting do it".

Those who say that the spiritists beliefs threatening to invade the world proclaim its strength, because an idea without foundation and destitute of logic could not become universal. If, therefore, the Spiritism implants itself everywhere, if recruits followers especially in the clarified classes, as all persons recognize it, is that it has a fund of truth. Against this tendency will be useless all the efforts of their detractors, and what proves is that the own ridicule of which tried to cover it, far from stopping its impulse seems to have given it new vigor. This result fully justifies what the Spirits have very often said: "Do not be anxious about the opposition, whatever they will do against you will become in your favor, and your major adversaries will serve to your cause without wanting. Against the will of God the bad will of the men can not prevail".

With the Spiritism, the Humanity must enter in a new phase, that of the MORAL PROGRESS, that is inevitable consequence to it. Cease, therefore, of admiring yourself with the rapidity that propagate the Spiritist ideas. The cause of this is in the satisfaction that these ideas proportionate to all those who study them deeply and, that, see in them something more than a futile pastime. Well, as the man wants his happiness above all, it's not of admiring that interests himself by an idea that makes him happy.

The development of these ideas presents three distinct periods: the first, is that of the curiosity provoked by the strangeness of the phenomena; the second, is of the reasoning and of the philosophy; the third, of the application and of the consequences. The period of curiosity already passed: the curiosity does not last more than a certain time and once satisfied change of object; but the same does not happen with what refers itself to the serious thought and to the reasoning. The second period already begun and the third will follow it inevitably. The Spiritism progressed especially after it was best understood in its essence, after being perceived its amplitude, because it touches the most sensible fibers of the man: of his happiness, even in this world. In this is the cause of its propagation, the secret of the strength that makes it to triumph. It makes happy those who understands it, while its influence does not extend over the masses. Even the one who has not testified any material phenomena of manifestations will say: In addition to the phenomena there is a philosophy; this philosophy explains to me what no one had explained; in it I find, by the simple reasoning, a rational demonstration of the problems that interest in the highest degree to my future. It gives me the calm, the security, the confidence, delivers me from the torment of the uncertainty, and aside this, the question of the material facts becomes secondary. All of you who attack it, do you want a means of combating it successfully? Here it is. Substitute it by something better, find a solution 'more philosophical' to all the questions that it re-

solves, give to the man 'other certainty' that makes him happier; but understand well the reach of this word 'certainty', because the man does not accept as certain except what seems logical to him. Do not be content in saying that this is not so, because it is very easy to deny. Prove, finally, that the consequences of the Spiritism do not make the men better, and, therefore, happier, **BY THE PRACTICE OF THE PUEREST VANGELICAL MORAL**, moral that is very much praised but little practiced. When you will have done this, you will have the right to attack it. The Spiritism is strong because is supported on the own basis of the religion: God, the soul, the future rewards and penalties, and because especially it shows these rewards and punishments as natural consequences of the earthly life, offering a picture of the future in which nothing can be contested by the more exigent reason. You, whose doctrine consists entirely in the negation of the future, which compensation do you offer to the sufferings of this world? You support yourself in the incredulity, and the Spiritism is supported on the confidence in God. While it invites the men to the happiness, to the hope, to the true fraternity, you offer them the 'nothing' by perspective and the 'egoism' by consolation. It explains everything, you explain nothing. It proves by the facts and you prove nothing. How do you want that the man hesitates between these two doctrines?

320.6 - "Spiritism: its strength is in its philosophy, in the appeal that makes to the reason and the good sense".

It would be to do a very false idea of the Spiritism to belief that its strength derives from the practice of the material manifestations and that, therefore, by obstructing these manifestations can undermine its bases. Its strength is in its philosophy, in the appeal that makes to the reason and the good sense. In the Antiquity it was object of mysterious studies, carefully hidden from the common people. Today, has no secrets to anyone: it speaks a clear language, without ambiguity, there is nothing mystical in it, nothing of allegories susceptible of false interpretations. It wants to be understood by everyone, because came the times of doing that the men know the *truth*. Far from opposing to the diffusion of the light, it desires it for all; does not claim a blind belief, but wants that anyone knows why to believe, and, as is supported in the reason, will always be stronger than the doctrines that are supported on the nothing. The obstacles that one tried to offer to the freedom of manifestations could impede them? No, because it would produce the effect of all the persecutions: of exciting the curiosity and the desire of knowing what was prohibited. On the other hand, if the spiritists manifestations were the personal privilege of one man, no one would doubt that putting this man aside, would end the manifestations. Disgracefully, to the adversary, they are to the reach of all and are used by all, from the smallest to the biggest, from the palace to the hut. One can interdict its public exercise; but it is known precisely that is not in public that the manifestations are produced better, but in the intimacy. Well, each one being able to be medium, who can prevent a family in their home, an individual in the silence of his office, the prisoner in his cell of having communications with the Spirits against the will, and even in the face of their tormentors? If were prohibited in one country, could be prevented in the neighbors countries or over all the world? Because there is not one region, in the two parts of the Earth, where does not exist mediums! In order to incarcerate all the mediums it would be necessary to incarcerate half of the human race; if it were possible, what would not be easier, to burn all the spiritists books, on the next day they would be reproduced, because

the mind is intangible and why one cannot never to incarcerate or to burn the Spirits, their true authors.

The Spiritism is not product of a man. Nobody can say himself to be his author, because it is as old as the Creation; is located everywhere, in all the religions and even more in the Catholic religion, with more authority than in all the others, because in it are found the principles of all the manifestations: the Spirits of all the degrees, their occults or patents relationships with the men, the guardian angels, the reincarnation, the emancipation of the soul during the life, the double-sight, the visions, the manifestations of every gender, the tangible apparitions. Concerning the demons, they are nothing more than bad Spirits and, except the belief that they are eternally destined to the evil, while the way of the progress is not interdicted to the others, among them there is no any other difference than the name.

What does the modern Spiritist Science? It reunites into a whole what was dispersed; explains on its proper terms what was known only in allegorical language; cuts all that the superstition and ignorance had created, in order to preserve only what is real and positive: that is its paper. But is not of it the paper of founder. It reveals what exists, coordinates but does not create anything, because its bases are at all the times and in all the places. Who, then, would dare consider himself strong enough in order to annul it, under the sarcasm and even under persecution? If proscribe it in one place, it will reborn in others, in the same conditions which was banished, because it is in the proper Nature and is not given to man to annihilate a potency of the Nature or to oppose his veto to the decrees of God.

Moreover, what interest would be on impeding the propaganda of spiritist ideas? These ideas, it is true, rise up against the abuses that are born of the pride and of the egoism. But these abuses, of which some take advantage, prejudice the masses. The Spiritism will have, therefore, the masses in its favor and will not have by serious adversaries except those interested in the maintenance of these abuses. By its influence, on the contrary, these ideas will become the men better one to each other, less avid for material interests and more resigned before the decrees of the Providence, making itself, therefore, a guarantee of order and tranquility.

320.7 - "The Spiritism and the three classes of adepts and the three classes of adversaries".

The Spiritism presents itself under three different aspects: of the manifestations, of the principles of philosophy and moral that result of them, and of the application of these principles. From this the three classes, or before, the three degrees of 'adepts': 1) those who believe in the manifestations and limit themselves in observe them: for them is a science of experimentation; 2) those who understand their moral consequences; 3) those who practice or make efforts in order to practice this moral. Whatever the viewpoint, scientific or moral, under which be considered these strange phenomena, each one of the adepts understand that it is a whole new order of ideas that appears, and whose consequences cannot leave of being a profound modification in the state of the Humanity, understanding, also, that this modification cannot occur except in the sense of the good.

Regarding the 'adversaries', we can, also, classify them into three categories: 1) those who systematically deny everything that is new and does not come from their own minds, and that speak of it without knowledge of cause; to this

class belong all those who nothing admit out of the testimony of the senses; nothing saw, nothing want to see and less even to deepen; would be even disgusted if they saw the things very clearly, afraid of being forced to admit that they have no reason; for them the Spiritism is a chimera, a crazy, an utopia, it does not exist, and that's all. 'These are the incredulous of fixed position'. At their side can be placed those who did not even direct a glance to the Spiritism for the disengage of conscience, in order they could say: I wanted to see and I saw nothing. They do not comprehend that may be necessary more than half an hour in order to assimilate in whole a Science. 2) Those who, knowing full well what should think of the reality of the facts, despite they combat them for 'motifs of personal interest'. To them, the Spiritism exists but they fear its consequences and attack it as to an enemy. 3) Those who find in the spiritist moral a censure excessively severe to their acts or to their tendencies. The Spiritism taken seriously would bother them. These do not reject nor approve it, prefer to close their eyes to it. The first ones are driven by the pride and by the presumption, the seconds, by the ambition, the thirds, by the egoism. One comprehends that these causes of opposition, having nothing of solid, should disappear with the time, because in vain we would look for a fourth class of antagonists, that is, that which was supported in evident contrary causes, demonstrating a conscientious and laborious study of the problem. All does not oppose to the Spiritism except the negation, none of them presents a serious and irrefutable demonstration to the contrary.

Would be to presume too much of the human nature to believe that it could transform itself suddenly by the spiritists ideas. The action of these ideas is certainly not the same nor of the same degree in all those who profess them; but whatever be its result, even weak, always represents an improvement, even if it is only of giving the proof of the existence of an extra-corporeal world, which implies the negation of the materialist doctrines. This is what results from the simple observation of the facts. But among those who understand the philosophical Spiritism and see in it something more than the phenomena more or less curious, the effects are others. The first and more general is to develop the religious sentiment until even in that who, without being materialist, is indifferent to the spiritual things. From this results to him the disdain by the death; we do not say the desire by the death, far from it, because the spiritist will defend his life like any other, but an indifference that makes him accept without complaints or regret an inevitable death as a thing earlier happy than fearful, by virtue of the certainty of the state that will come to him. The second effect, perhaps as general as the first one, is the resignation in face of life's vicissitudes. The Spiritism makes see the things from so high, that the earthly life loses three quarters parts of its importance, and the man no longer disturbs himself so much with their tribulations. Then, more courage in the afflictions, more moderation in desires and from this, also, the expulsion of the desire of abbreviating the life, because the Spiritist Science teaches that by the suicide one loses always what was intended to win. The certainty of a future that depends of ourselves become happy, and the possibility of establishing relations with the beings who are dear to us to provide to the spiritist a supreme consolation: his horizon expands until the infinite by the continuous vision of the life beyond the grave, of which can explore the mysterious profundities. The third effect is of awakening the indulgence to the defects of the others; but it is necessary to say it, the principle of the egoism, and all that results of it, are what exist of most tenacious in the man, and, consequently, more difficult to uproot. We can make voluntary sacrifices, since they cost nothing; and especially if not to deprive

us of nothing; the money still exerts over the majority of the men an irresistible attraction, and very few understand the word 'superfluous' when it treats of their own persons. So, the self abnegation is the most eminent signal of progress.

320.8 - "What comes to do the Spiritism, if the moral that teaches is the same of the Christ in their Gospels!?"

The Spirits, ask some persons, teach us a new moral, something superior to what Christ taught? If that moral is no other than of the moral of Gospel, what comes to do the Spiritism? This reasoning seems singularly to that of the Caliph Omar talking about the Library of Alexandria: "If it does not contain - he said - more than what exists in the Koran, is useless and, therefore, should be burned; if concludes another thing, is bad, and so much more must be burned". No, the Spiritism does not contain a moral different from that of Jesus; but we will ask, in our turn, if before Christ the men did not have the law of God revealed to Moses? Is not the doctrine of Christ contained in the Decalogue? And, therefore, will it be said that the moral of Jesus was useless? Will we ask, still, to those who deny the utility of the spiritist moral, why the moral of Christ is so little practiced? And why even those who proclaim its sublimity are the first to violate the first of its laws: 'the universal charity'? The Spirits come, not only confirm it, but also to show us its practical utility; they become intelligible and patents the truths that were taught only under the allegorical form, and at the side of the moral come to define to us the most abstract problems of the Psychology.

Jesus came to show to the men the route of the true good. Why God, Who had sent Jesus in order to remember His forgotten law, would not send today the Spirits in order to remember it again of a manner more precisely; now that the men forget it in order to sacrifice everything to the pride and to the cupidity? Who will say that the predicted times are not arrived, as affirm the Spirits, and that we do not reach those times in which the truths misunderstood, or falsely interpreted, must be ostensibly revealed to the human gender in order to accelerate his progress? Is not there something of providential in those manifestations which occur simultaneously by all parts of the globe? It is not only one man, one prophet who comes to warn us, because it is by every part that the light spreads; it's a whole new world that reveals itself before our eyes. As the invention of the microscope discovered to us the world of the infinitely smalls that we do not even suspected; as the telescope found to us thousands of worlds of what also we did not suspect, the spiritist communications reveal to us the invisible world that surrounds us, whose inhabitants are together us at all the moment, by participating without our knowledge of everything that we do. Some time yet and the existence of this world, which is precisely what awaits us, will be so incontestable as the microscopic world and of the great globes lost in the space. And will nothing be worth, then, they had done us to know a whole world; they had initiated us in the mysteries of the life beyond the grave? It is true that these discoveries, if so we can call them, are contrary, of some manner, to certain ideas established. But is not true that all the great scientific discoveries equally modified, and even demolished, the ideas until then most accredited? And was not necessary that our self-love curved itself before the evidence? The same will happen with the Spiritism and soon it will have rights of citizenship among the human knowledge.

The communications with the beings from beyond the grave had by result to make us understand the future life, to make us see it, to initiate us in the principles of the penalties and of the joys that await us, according to our merits, and,

therefore, conduct to the 'Spiritualism' those who did not admit on us more than an organic machine. So, we had reason of saying that the Spiritism killed the Materialism through the facts. Had it not produced more than that and the social order would have to be recognized to it. But it did more: showed the inevitable effects of the evil and, therefore, the necessity of the good. The number of those whom it led to better feelings, neutralizing their evil tendencies and deviating them of the evil, is greater than one would think and increases every day. It is that for them the future no longer presents itself of a vague manner, but it is a reality that is understood, that can be explained, when can be 'seen' and when can be 'heard' those who have gone of this life, to lament themselves or felicitate themselves for what they done on Earth. Whoever testifies that is taken to meditate and feel the necessity of knowing himself, of judging himself and to reform himself morally.

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