

GENERAL PHILOSOPHY
VERSUS
SPIRITIST PHILOSOPHY

José Fleuri Queiroz

(Translation to English by the author himself)

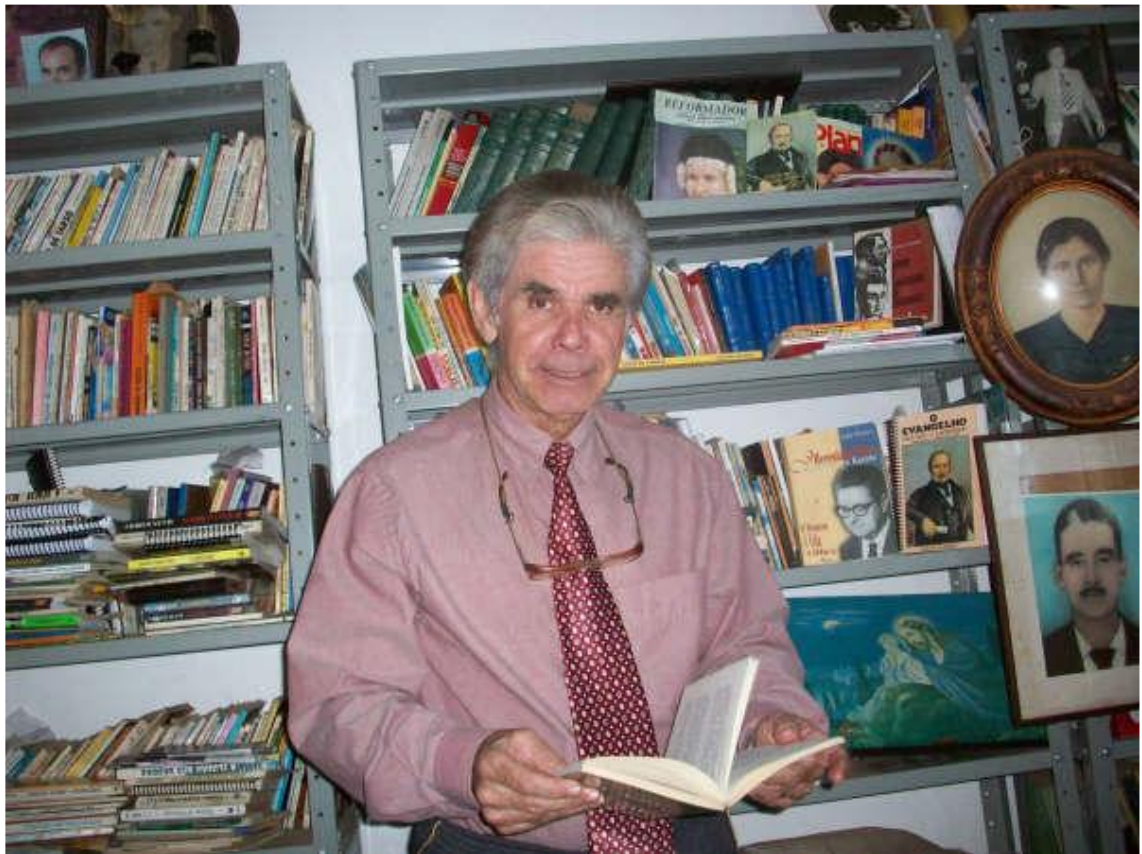


GENERAL PHILOSOPHY
VERSUS
SPIRITIST PHILOSOPHY

To the studios of Philosophy and to all the freethinkers we offer this
Comparative Anthology of the theories of the principal philosophers of all times
with the Spiritist Philosophy - Codified by Allan Kardec.

EXISTENCIALISM; GOD; NATURE OF THE UNIVERSE; SPIRIT AND
MATTER; THE MAN IN THE UNIVERSE; THE SOUL AND THE IMMORTAL-
ITY; WHAT IS THE GOOD AND WHAT IS THE EVIL? OR WHAT IS THE
MORAL? FATE AND FREE WILL; THE IDEAS AND THE THOUGHT; THE MAN
AND THE STATE; THE MAN AND THE EDUCATION.

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Born in the town of Buri-SP, 16/10/1941 (sixteenth of October of 1941); is Federal Inspector of Federal Revenue of Brazil, retired in 1991; Bachelor in Accounting Sciences and Actuarial by the Faculty of Economic Sciences of São Paulo - Álvares Pentead Foundation (1966); Bachelor of Law by the Faculty FKB, on Itapetininga (1973). Postgraduate in Penal Law - lato sensu - from FMU-SP - United Metropolitan Faculties - (1996). Master in Philosophy of Law and State - scrito sensu - by PUC-SP - Pontifical Catholic University - (1998). Criminal Lawyer and university professor from 1998 to 2001, on the chairs of Penal Law, Institutions of Public and Private Law, General Philosophy, Philosophy of Law and State, Philosophy and Professional Ethics in Law Schools on Itapetininga-SP (FKB) and Administration from Itapeva-SP (FAIT). He is author of the books about Philosophy of Law, by Editora Mundo Jurídico: "EDUCATION AS A RIGHT AND DUTY under the Light of the Philosophy and of the Natural Law" (2003), "CODE OF SPIRITIST NATURAL LAW" - Commented Project (1st Edition/2006, 2nd Edition/2010), "SUICIDE IS OR IS NOT CRIME?" (In partnership with his son Dr. Allan Francisco Queiroz, 2007), "SPIRITIST MEDICINE - MEDICAL SCIENCE" (2009), PENALTY OF INDETERMINATE DURATION (Philosophy of Law and Spiritist Philosophy 2009).

In this book: *GENERAL PHILOSOPHY VERSUS SPIRITIST PHILOSOPHY*, the author confronts the theories of the principal philosophers with the Spiritist Philosophy, to free appreciation of the readers.

BACK COVER

Socrates and Plato

(PRECURSORS OF CHRISTIANITY AND OF THE SPIRITISM)

(...)

According to Socrates, the men who have lived on Earth find themselves after death and recognize each other. The Spiritism shows them in continuing their relationship, so that the death is not an interruption, or a cessation of life, without continuity solution, 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 otherwise. In this, there is nothing that should surprise us if we consider that the great truths are eternal, and that the Advanced Spirits must have known them before coming to Earth, to where they brought them. If we consider, also, that Socrates, Plato, and the great philosophers of their time, could be later, among those who seconded the Christ in his divine mission, being precisely chosen because they were more apt than others to understand their sublime teachings. And that they can, finally, participate today of the vast pleiad of Spirits responsible to come teach to the men the same truths.

(...)

(The Gospel According to Spiritism - Introduction)

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THEORIES OF THE PHILOSOPHERS:

HESIODO - XENÓFANES - TALES - PITÁGORAS - ANAXÁGORAS - HERÁCLITO - DEMÓCRITO - OS SOFISTAS - PARMÊNIDES - ZENÃO - PROTÁGORAS - SÓCRATES - PLATÃO - ARISTÓTELES - EPICURO - OS ESTÓICOS - FÍLON - PLOTINO - SANTO AGOSTINHO - ABELARDO - S.TOMÁS DE AQUINO - LUTERO - BACON - HOBBS - COMENIUS - GALILEU - DESCARTES - ESPINOSA - LOCKE - BERKELEY - LEIBNITZ - VOLTAIRE - MAQUIAVEL - ROUSSEAU - PESTALOZZI - HERBART - FROEBEL - KANT - FICHTE - HEGEL - MARX - NIETZCHE - COMTE - SPENCER - JAMES - SCHOPENHAUER - ADAM SMITH - MILL - BENTHAM - DEWEY - RUSSELL - BERGSON - SANTAYANA - KIERKEGAARD - SARTRE - HEIDEGGER - KARL JASPERS - GABRIEL MARCEL - HUSSERL - JOSÉ HERCULANO PIRES -

THANKS

I reiterate here, the thanks registered in the previous books to all persons who directly or indirectly have collaborated with me in this purpose of research and divulgation of the Spiritist Philosophy. The fundamental sustainer, however, for this modest project, I get from my dear wife Domitila and of my dear sons: Allan Francisco Queiroz and Fleury Cândido Queiroz, to which not only I am eternally grateful, as I pray to God that inspire and enlighten them so that they can continue this task.

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PREFACE

I was invited to preface this work; I, just I, that little or almost nothing I know.

Like any natural philosopher that we are - because everyone, indistinctly, we question our nature, from where we came, to where we go, how the universe began, the formation of the worlds, from where came the flowers, the rivers, the rocks, the stars, the sun, the sea, the moon, etc ... – we stay to meditate, also, about what passes into our mind, our thoughts, our ideas, our emotions, trying to decipher the enigma of the Life

These questions and many others, with which also preoccupied the Philosophers of all times, find their respective answers in a rational, logical and scientific form, in this matter selected with great criterions and care by the Boy Fleurí, and that is reunited in this work that will read.

His research started from the beginning of the History of Philosophy gathering the doctrines of the principal thinkers, lovers of the Wisdom (like Pythagoras called them), confronting them with the Spiritist Philosophy, the Third Revelation, the other Consoler promised by Jesus, under the aegis of the Spirit of the Truth, Codified by Allan Kardec in the nineteenth century, by which all the gaps, incoherence and possible contradictions of the past have been resolved, tranquilizing all the Mankind about it destination and providing it with the indispensable means to the conquest of the Real Happiness.

As if that were not enough, the boy Fleurí advanced in time, entering the twentieth and twenty-first centuries, and studying all the works of the extraordinary philosopher José Herculano Pires and of the Spirit Emmanuel, these psychographed by no less fantastic Francisco Cândido Xavier - the Chico Xavier, not only confirms and consolidates as also demonstrates the actuality of Allan Kardec, still proving the superiority of the Spiritist Philosophy in confrontation with the Philosophies of Existence of today.

Of this confrontation GENERAL PHILOSOPHY *VERSUS* SPIRITIST PHILOSOPHY, besides the General Culture that will acquire, does not remain to the greatest of the skeptics except to convince themselves that the world is a Great School where are all matriculate with the main objective of self-knowledge and consequent moral improvement as Apprentices of the Gospel, the compass that THE GREATEST OF THE PHILOSOPHERS - JESUS CHRIST - left us so that we could reach the Happiness taking it, too, to our neighbor for the fulfillment of the maximum "OUT OF CHARITY THERE IS NO SALVATION" - NOR HAPPINESS!

Buri, November 2010.

Dra. DOMITILA MEIRA DE VASCONCELLOS

Wife of the Boy Fleurí.

INTRODUCTION

Firstly, I wish to thank the dear readers who have prestigious, with their interests, our books through the EDITORA MUNDO JURÍDICO: 1) *The Education As Right and Duty Under the Light of the Philosophy and of the Natural Law*, in 2003; 2) *Code of Spiritist Natural Law*, 1st. Edition in 2003 and 2nd. Edition in 2010; 3) *Suicide Is Or Is Not Crime?* In partnership with my son Allan Francisco Queiroz, in 2007; 4) *Philosophy of Law and Spiritist Philosophy – ‘Indeterminate Penalty’* - in 2009 and 5) *Spiritist Medicine and Medical Science*, in 2009.

These books, as well as this, *General Philosophy versus Spiritist Philosophy*, besides contemplate the followers of the Spiritism, also aim to disseminate the Spiritist Philosophy in the university circles: Law, Administration, Medicine, Philosophy, etc., as well as to the professionals in these areas, without omitting the general public.

Having militated for many years as a Fiscal Auditor of the Federal Revenue of Brazil, Criminalist Lawyer, University Professor - as a Master of Philosophy of Law and of the State - conducted several courses of Postgraduate in Law, frequented by long time the Spiritist Federation of São Paulo, I concluded, finally, that there is great deficiency in our General Culture, of spiritual values supported by rational and logical conclusions.

Convinced myself of the great responsibility to which the life conducted me and proposed myself, spite of the limited resources, but with ardent ideal, to contribute to the dissemination of the fantastic Spiritist Philosophy, throwing me to the researches and collecting the best that I could, in order to try to transmit to my neighbor, in the shortest possible time, what cost me more than 40 years to assimilate.

As for this book, my dear wife has already said everything in the Preface, leaving me just to reproduce part of her observations:

(...) His research started from the beginning of the History of the Philosophy, bringing together the doctrines of the main thinkers, lovers of the Wisdom (as Pythagoras called them), confronting them with the Spiritist Philosophy, the Third Revelation, the other Consoler promised by Jesus, under the aegis of the Spirit of Truth, codified by Allan Kardec in the nineteenth century, through which all the gaps, incoherence and possible contradictions of the past were resolved, tranquilizing the whole Humanity about their destination and providing her with the necessary resources for the conquest of the Real Happiness.

Not only that, the Boy Fleurí advanced in the time, entering the twentieth and twenty-first centuries, and studying all the works of the extraordinary philosopher José Herculano Pires and of the Spirit Emmanuel, these psychographed by the no less fantastic Francisco Cândido Xavier – the Chico Xavier - not only ratify and consolidate, as also demonstrate, all the actuality of Allan Kardec, still confirming, the superiority of the Spiritist Philosophy in confrontation with the Philosophies of the Existence of our days.

Of this confrontation GENERAL PHILOSOPHY VERSUS SPIRITIST PHILOSOPHY, besides the general culture that will acquire, will not remain to the greatest of the skeptics but to convince themselves that the world is a GREAT SCHOOL, where are all matriculate with the main objective of self-knowledge and consequent moral improvement as Apprentices of the Gospel, the compass that THE GREATEST OF THE PHILOSOPHERS - JESUS CHRIST - has left us so that we could reach the Happiness, taking it, too, to our neighbor by the fulfillment of the maximum "OUT OF THE CHARITY THERE IS NO SALVATION" - NOR HAPPINESS!

THAT SO BE IT!

Prolegomenon

SOCRATES AND PLATO, PRECURSORS OF THE CHRISTIAN DOCTRINE AND OF THE SPIRITIST PHILOSOPHY

- Socrates and Plato, Precursors of the Christian Doctrine and of the Spiritism - (Allocation by Allan Kardec in the Introduction of "The Gospel According to Spiritism").

Of the supposition that Jesus must have knowing the sect of the Essenes, it would be wrong to conclude that He drank in this sect His doctrine, and that, if he had lived on any other means, would profess other principles. The great ideas never appear suddenly. Those that have the truth by base have always precursors, who, partially, prepare to them the way. Then, when the time is come, God sends a man with the mission of summarizing, coordinate and complete the sparse elements, with them forming a body of doctrine. This manner, not having arisen suddenly, the doctrine finds, when appears, spirits fully prepared to accept it. So it happened with the Christian ideas, which were felt many centuries before Jesus and the Essenes, and of which Socrates and Plato were the main precursors. Socrates, as the Christ, wrote nothing, or at least nothing left written. As Christ had the death of the criminals, victim of the fanaticism, by having attacked the traditional beliefs and placed the true virtue over the hypocrisy and of the illusion of the formalisms, that is, for having combated 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 been existed in all times - of corrupting the youth, to proclaim the dogma of unity of God, the immortality of the soul and the existence of the future life. The same way because today we do not know the Doctrine of Jesus except by the writings of his disciples, also we not know that of Socrates, except by the writings of his disciple Plato. We consider useful to summarize here their main points to demonstrate its concordance with the principles of the Christianity.

To who will understand this parallel as a profanation, intending that be not possible having similarities between the doctrine of a pagan and of the Christ, we will respond that the doctrine of Socrates was not pagan, because had the objective 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 the Christ cannot be diminished. Moreover, these are historical facts, that cannot be hidden. The man reached a point in which the light comes out by itself from under the alqueire and finds him ripe to face it. Too bad for those who fear open the eyes. Time is reached of facing the things of the high and with amplitude, and no more of the point of view miserly and narrow of the interests of sects and castes. These citations will prove, moreover, that if Socrates and Plato presaged the Christian ideas, are found also in their doctrine the fundamental principles of the Spiritism.

Resume of the Doctrine of Socrates and Plato:

I – The man is an incarnated soul. Before her incarnation, she existed together to the primary models, to the ideas of the true, of the good and of the beautiful. Separated of them when incarnated, and, remembering his past, feels more or less tormented by the desire to return to it.

One cannot describe more clearly the distinction and the independence of the two principles, the intelligent and the material. Also, here we have the doctrine of the preexistence of the soul; the vague intuition that she preserves of the existence of another world, to which aspires; of her survival of the body death; of her removal of the spiritual world, in order to incarnate; and her return to this world after death. Finally, it is the germ of the doctrine of the fallen angels.

II - The soul disturbs and confuses herself, when she serves herself of the body for considering some object; feel vertigo as if she were drunk, because she binds herself to things that are, by their nature, subject to transformations. Instead, when she contemplates her own essence, she turns to what is pure, eternal, immortal, and, being of the same nature, remains in that contemplation as long as possible. Then cease their perturbations, and that state of the soul is what we call *wisdom*.

So, the man who considers the things of down, land-to-land, from the material point of view, lives in illusion. In order to appreciate them with justness, it is necessary to see them of the high, that is, from the spiritual point of view. The true sage should, therefore, in some way, isolate the soul from the body, in order to see with the eyes of the spirit. Is this what Spiritism teaches. (Cap. II no.5).

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

Here we have the principle of the faculties of the soul, obscured by the mediation of the corporeal organs, and of the expansion of these faculties after death. But it is here, of the evolved souls, already purified, not the same applies with the impure souls.

IV - The impure soul, in this state, is heavy, and is again drawn into the visible world, by the horror of what is invisible and immaterial. She errs, then, it is said, around the monuments and the tombs, among which were sometimes seen ghosts tenebrous, as should be the images of the souls who left the body, without being entirely pure, and that conserve something of the material form, which allows to our eyes perceive them. Those are not the souls of the good, but of 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 appetites inherent to its material form return them to a body. Then they retake, undoubtedly, the same customs that during the previous life were of their preference.

Not only the principle of the reincarnation is here clearly expressed, but also the state of the souls which are still under the dominion of the matter is described as the Spiritism demonstrates in the evocations. And there's more, because it is stated that the 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 who took good resolutions in errativity, and who has acquired knowledge, will bring fewer defects when reborn, more virtues and more intuitive ideas than in the previous existence, and that, so, each existence marks to her an intellectual and moral progress. (Heaven and Hell, Part 2: Examples.)

V - After our death, the genius (daimon, démon) that had been designed to us during the life, takes us to a place where are reunited all who must be conducted to the Hades, for judgment. The souls, after remaining in the Hades the necessary time, are brought back to this life, for numerous and long periods.

This is the doctrine of the Guardian Angels or Spirits protectors, and of the successive reincarnations, after intervals more or less long of errativity.

VI - The demons fill the space that separates heaven from earth; are the tie that binds the Great Whole with Himself. The divinity never comes into direct communication with the men, but by means of the demons that the gods relate and talk with them, either during the awake state, either during the sleep.

The word daimon, from which originated demon, was not taken in a bad sense by the Antiquity, as among the moderns. Not that word were applied exclusively to the malevolent beings, but to the Spirits in general, among which were distinguished the superior Spirits, called gods, and the lower Spirits, or demons properly said, which communicated directly with the men. The Spiritism also teaches that the Spirits inhabit the space; God does not communicate with the men except through the pure Spirits, charged to transmit His will; that the Spirits communicate with us during the awake state and during the sleep. Change the word demon by the word Spirit, and you will have the Spiritist Doctrine; puts 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 just an instant, than in view of eternity. If the soul is immortal, is not it wise to live with a view to eternity?

The Christianity and the Spiritism teach the same thing.

VIII - If the soul is immaterial, she must pass, after this life, to an equally invisible and immaterial world, in the same way as the body, when decomposes, returns to the matter. It is important only to distinguish well the pure soul, truly immaterial, which is nourished, as God, of the science and of thoughts, of the soul *more or less* stained of material impurities, which prevent her from rising to the divine, retaining her in the places of her passage by the Earth.

Socrates and Plato, as we see, understood perfectly the different degrees of dematerialization of the soul. They insist on the different situations that result for her, of her greater or lesser purity. That what they said by intuition, the Spiritism proves, by the numerous examples which puts before our eyes. (The Heaven and Hell, second. Part. Chap. 1)

IX - If the death were the total dissolution of the man, it would be of great advantage to the bad, who, after death would be free, at the same time, of their bodies, of their souls and of their vices. The one who adorned his soul, not with strangers ornaments, but with those which are proper of him, can only wait calmly the time of his departure to the other world.

In other words, means that the materialism, which proclaims 'the nothing' after death, would be the negation of all ulterior moral responsibility, and consequently a stimulus 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 tranquilly the awakening in the other life. The Spiritism shows to us, by the examples that daily puts us before our eyes, how much is painful to the bad guy the passage from one to the other life, the entry into the future life. (The Heaven and the Hell, second. Part, chap. 1)

X - The body retains the vestiges well marked of the cares that one has had with it or of the accidents that suffered. The same happens with the soul. When she takes off the body, retains the evident traces of his character, of their feelings, and the marks that each one of their acts left her. Thus, the greatest disgrace that can happen to a man, is to go to the other world with a soul full of blames. You see, Calicles, that neither you, nor Polus, nor Gorgias, could prove that we should follow other life which be most useful to us when we go to there. Of so many diverse opinions, the only one that remains unabated is that it is better to suffer than to commit an injustice, and that first of all we must apply ourselves, not to seem, but to be a good man. (Conversations of Socrates with the disciples in prison).

Here we verify another capital point, today confirmed 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 it not entirely Christian? It's the same thought that Jesus expresses by this figure: "If someone strikes you on one cheek, offers to him the other" (Chapter XII, Matthew, V: 38-42 ns and 7 and 8.)

XI - Of two things, one: either the death is the absolute destruction, or is the passage of the soul to another place. If everything should become extinct, the death is like one of those rare nights that we spend without dreaming and without any conscience of ourselves. But if the death is just a change, the passage to a place where the deads must reunite themselves, what happiness of there to reencounter our dear friends! My greatest pleasure would be to examine closely the inhabitants of that place, and distinguish among them, as here, those who are wise of those who believe to be so and are not. But it is just time of we leave, I for to die and you for to live. (Socrates to his judges.).

According to Socrates, the men who have lived on earth find themselves after death and recognize themselves. The Spiritism shows them continuing in their relationships, in a way that the death is neither an interruption, nor a cessation of the 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 today gives us, would not have spoken in another way. In this, there is nothing that should surprise us, if we consider that the great truths are eternal, and that the advanced Spirits must have known them before coming to earth, to where they brought them. If we consider, still, 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, participate today of the vast pleiad of Spirits responsible of coming to teach the men the same truths.

XII – We should not ever reattribute the injustice with the injustice, nor harm anyone, whatever the evil that they have done us. Few people, however, admit this principle, and those who disagree with it can only despise one to others.

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

XIII - It is by the fruits that the tree is known. It is necessary to qualify every action, according to what it produces: call it bad, when its consequence is bad, and good, when produces the good.

This maxim: "It is by the fruits that the tree is known", is repeated textually, many times, in the Gospel.

XIV – The richness is a great danger. Every man who loves the richness, not love neither himself nor to what possesses, but love a thing which is still more stranger than what he possesses. (Cap. XVI).

XV - The most beautiful prayers and the most beautiful sacrifices pleasing less to the Divinity than a virtuous soul that makes effort to become similar to her. It would be a serious thing that the gods were interested more by our offerings than for our souls. This way, the biggest culprits could conquer their favors. But no, because only are truly righteous and just those who, by their words and acts, comply what owe to the gods and to the men. (Cap. X ns. 7 and 8)

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

The love, that should unite the men by a feeling of fraternity, is a consequence of this theory of Plato about the universal love, as 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 was imputed to him, above all, as a crime.

XVII – The virtue cannot 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 the virtue is a gift of God, it is a favor; one may ask why it is not conceded to everyone. On the other hand, if it is a gift, there is no merit from the part of who possesses it. The Spiritism is more explicit. It teaches that the one who possesses the virtue, acquired it for their efforts in successive lives, to get rid little by little of their imperfections. The grace is the force that God gives to every man of good will, in order to get rid of the evil and do the good.

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

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

XIX - If the doctors fail in the most part of the diseases, *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 well.

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

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

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

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

This goes addressed to those who criticize the things of what they, frequently, know nothing. Plato complete this thought of Socrates, by saying: "Let us first try to make them, if possible, more honest in the words; if we do not get it, do not occupy ourselves more of them and we not seek more than the truth. Let us to instruct ourselves, but not bore us." This is how should act the spiritists, with respect to their contradictors of good or 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 treated him as crazy, as well as to his disciple Plato.

By having professed these principles, Socrates was first ridiculed, then accused of impiety and sentenced to drink cicuta. So much is certain, that the great new truths, raising against them the interests and preconceptions that hurt, cannot be established without struggle and without martyrs.

CHAPTER I

EXISTENCIALISM

PART ONE

GENERAL PHILOSOPHY

PHILOSOFIES OF THE EXISTENCE

The Existential Philosophy dominated the mondial philosophic thought and remains as the mark of a deep philosophical revolution - The actual philosophy, representative of our century is the Existential. From it was derived the existentialist movement, by a spurious interpretation (illegitimate, adulterated) of the thought of Jean-Paul Sartre. But the thought of that famous French philosopher has nothing to do with the estroinices (indiscretions, extravagances) of the singer Juliette Grecco, who took advantage of the reputation of Sartre in order to create at the Café Fiore in Paris, a youth movement in which attributed to herself the title of Muse of the Existentialism, giving to Sartre the title of Pope of the Existentialism. Simone de Beauvoir, disciple and companion of the philosopher, asked him why he had accepted this situation. Sartre disdained, saying that he had nothing with the movement of the singer, nor was interested for it. The famous author of "The Being and The Nothing" and of the "Critique of Dialectical Reason" used to write in one of the tables of the Café, and there continued to work, indifferent to the shows of the singer. The Existential Philosophy disfigured itself in the opinion of the layman, but not shaken its prestige in the intellectual circles. Founded by Kierkegaard, Danish theologian, who did not intend to philosophize, the Existential Philosophy dominated the mondial philosophic thought and remains as the mark of a deep philosophic revolution, similar to that of Copernicus in the Astronomy.

Life and Existence - The man is a pro-ject - The existential concept of the man was developed by the major 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 that launches himself in the existence and crosses it like an arrow toward the transcendence that is the objective of the existence. For Sartre, materialist, the death is the frustration of the man. For Heidegger, metaphysician, the man completes himself in the death. The Existential Philosophy admits, in general, that the being is an embryo launched into existence to develop their potentialities. There is an essential difference between Life and Existence. All the beings live, but only the human being exists, because to exist is to be conscious of oneself and live in rhythm of ascension, seeking to overcome the human condition and reach the divine. The man is the only "existent". This word, "existent", designs the man as a 'being' in existence.

Critique to the Rationalism

Sören Kierkegaard (1813-1855). Friedrich Nietzsche (1844-1900). Martin Heidegger (1889-1976).

Kierkegaard: only the subjectivity is truth, its element is the interiority, which is the highest true for an existent. He refuses all the project of the modern philosophy. Anti-Hegelian, to him the knowing is not an absolute good and, therefore, does not seek the truth, but a center for his own life. Becomes the thinker of the subjectivity. In the name of the subjective truth one must refuse both the thought as the language that, while systems, are closed, passed, petrified.

Nietzsche: for him, the knowledge is just an interpretation, an attribution of senses, without ever being an explanation of the reality. Changes the paper of the philosophy. The man imagined that, through the language, could possess the knowledge of the world. For this reason, "the metaphysical discourse presents itself as a discourse of the absolute, of the unconditioned, of the presence without temporality; utilizes, without declaring them, metaphors that converted into concepts and categories."

He proposes, as a method of deciphering, the *genealogy*, which consists in putting in emphasis the different processes of institution of a text, showing the lacunas, the spaces unwritten more significant, what has not been said or has been repressed and allowed to erect certain concepts in absolute and eternal truths. Also shows the extra-rational origins of the reason. For him, the knowledge is the result of a fight, of a compromise among instincts. The knowledge approaches of the object, but does not identify to it, remain it at a distance, differentiating itself of it and may even to destroy it.

The Phenomenology

Its basic postulate is the notion of *intentionality*, by which is attempted the overcoming of the rationalists and empiricists tendencies emerged in the seventeenth century. With the concept of *intentionality*, the phenomenology opposes itself to the positivist philosophy of the nineteenth century, too much attached to the objective vision of the world. To the belief in the possibility of a scientific knowledge more and more neuter, more divested of subjectivity, more distant of the man, the phenomenology opposed the resumption of the "humanization" of the science, establishing a new relationship between subject and object, man and the world, considered inseparable poles.

The Phenomenology emerged in the late nineteenth century with Franz Brentano, whose main ideas were developed by Edmund Husserl (1859-1938). Other representatives were: Heidegger, Max Scheler, Hartmann, Binswanger, De Waelhens, Ricoeur, Merleau-Ponty, Jaspers, Sartre.

If we examine the concept of *phenomenon*, which in Greek means "what appears", we can better understand that the phenomenology analyses the objects of the knowledge as they appear, that is, how they present themselves to the conscience.

It means that should be ignored all inquiry about a reality in itself, separated from the relationship with the subject who knows it. There is not a pure being "hidden" behind the appearances or of the phenomenon: the conscience progressively reveals the object by means of successive profiles, of perspectives the most varied.

The conscience is donator of sense, font of meaning to the world. To know is a process that never ends, is an exhaustive exploration of the world.

The Phenomenology is a philosophy of the living (experience). Has as its central preoccupation the description of the reality, posing as the starting point of its reflection the own man.

The Phenomenology, as Nietzsche, criticizes the traditional philosophy by developing a metaphysical which notion of being is empty and abstract, focused to the explanation. On the contrary, the phenomenology has as its central preoccupation the description of the reality, collocating as the starting point of its reflection the man himself, in an effort to find what really is given in the experience, and describing "what happens" effectively from the point of view of those who live a determined concrete situation. In this sense, the phenomenology is a philosophy of the living (experience).

Heidegger (1889-1976) also makes the critical of the analytic thought which proceeds by decomposition, enumeration and categorization of the objects, fragmenting them. In order to recover the integrity and the comprehension of the Being, proposes a poetic relationship, extra-rational, even irrational.

Edmund Husserl - 1859-1938

Critique to the positivism: the phenomenology.

The Phenomenology, moving toward a Humanism, is the philosophy and the method that have as precursor Franz Brentano (end of the century. XIX). But it was Edmund Husserl (1859-1938) who formulated the main lines of this new valuation of the real, opening the way to philosophers such as Heidegger, Jaspers, Sartre, Merleau-Ponty.

It became urgent to rethink the fundamentals and the rationality of these disciplines and to show that both philosophy and the human sciences are viable. The proposal is a radical new beginning in the order of the knowledge.

The Phenomenology proposes the overtaking of the dichotomy, affirming that *all consciousness is intentional*, what it means that there is no pure consciousness, separated from the world, but all consciousness *tends* to the world. In the same way, there is no object in itself, independent of the consciousness that perceives it. Therefore, the object is a *phenomenon*, that is, etymologically, "something that appears" to a consciousness. According to Husserl, "the word *intentionality* does not mean other thing than this fundamental particularity of the *consciousness of being the consciousness of something*."

So, the first objection that the phenomenology does to the positivism is that there are no *facts* with the desired objectivity, because we do not perceive the world as a crude data, destitute of meanings; the world that I perceive is a world *for me*. Hence, the importance given to the sense, to the network of significations that involve the perceived objects: the *consciousness "lives"* immediately as giver of sense.

The Existentialism

Essence and existence. Transcendence. "The existence precedes the essence". This is the fundamental phrase of the Existentialism.

Martin Heidegger (1889-1976).

Among the possibilities, the man sees one, privileged and inexorable: the death. The "being-there" is a "being-towards-death."

If the man is launched into the world in a passive manner, can take the initiative to find the meaning of the existence and guide their actions in the most diverse directions. This is called *transcendence*. In the process, the man discovers the temporality, because, to try to understand his being, gives meaning to the past and projects the future. By overcoming the facticity, reaches a higher stage, which is the *Existenz* the *pure existence* of the *Dasein*.

Disciple of Husserl, in the work *Being and Time* uses the phenomenological method in order to discuss and develop a theory of the Being. To this end, Heidegger begins from the analysis of the being of the man, which he calls *Dasein*. This German expression means justly "the being-there", that is, the man is a "being in the world". Retaking the notion of *intentionality*, the human being is not a separate consciousness of the world: to be is "to burst", "to erupt" in the world. The "being-there" is not the separate consciousness of the world, but is in a given situation, takes knowledge of the world that he himself did not create and to which is submitted in a first instant. To this we call *facticity*. Thus, in addition to the biological inheritance, the man receives the cultural heritage that depends of the time and of the place he was born.

From the "being-there", Heidegger demonstrates the specificity of the being of the man, which is the *existence*.

This passage, however, is not made without difficulty, because the man, immersed in the *facticity*, tends to refuse his own being, which sense announces itself, but still is occult. The *anguish* redirects the man of the living day to day and leads him to the reencounter of himself. The *anguish* arises from the tension between what the man is and what will come to be, as master of his own destiny.

Of the direction that the man gives to his action, derives the authenticity or the inauthenticity of his life. The inauthentic man is the one who degrades himself living according to truths and norms given; the depersonalization makes him to immerse into anonymity, which nullifies any originality. This is what Heidegger calls "world of the *man*" (in German, *man* means "if") and that designates the impersonality: eat up, drink up, lives up, like everyone eats, drinks, lives. On the contrary, the authentic man is the one who projects on time, always toward the future. The *existence* is the demand continuous to the possibilities always renewed.

Jean Paul Sartre (1905-1980) and the Existentialism.

Sartre is influenced by Husserl, Heidegger, Jaspers and Max Scheler, coming to the works of Kierkegaard (1813-1855), Danish philosopher, who placed himself against the speculative philosophy, opposing to it the existential philosophy. In the new attitude, the philosopher of "flesh and bone" includes himself in the 'to think', who, until then, proposed himself objective and distanced from the lived.

Jean-Paul Sartre (1905-1980) wrote '*The Being and The Nothing*', his principal philosophical work, in 1943. But in 1938 had already published the romance *The nausea*. His thought is very well known and, inclusive, created a "fashion existentialist", also because he had become famous novelist and dramatist.

His intellectual production was strongly marked by the Second World War and the Nazi occupation of France. We can say that there is a Sartre from before the war and another of postwar, such the impact of the French Resistance over his political conception of engagement. *Engagement* means the necessity of the thinker be facing to the analysis of the concrete situation in which he lives, becoming solidary in the social and political events of his time. By the engagement, the freedom ceases to be only imaginary and passes to be situated and compromised in the action. So, in writing the theater play *The Flies*, that is about the Greek myth of Orestes and Electra, Sartre, in truth, makes an allegory of the German occupation in Paris. With this work, inaugurates the called "theater of the situation."

Together with Simone de Beauvoir, also existentialist philosopher and his lifelong companion, Sartre participated in the political life not only of France, but worldwide. Spite of Marxist, never ceased to criticize the authoritarianism, especially when the Soviet forces invaded Czechoslovakia. Went out to the streets in protest and, with the immunity that conferred to him his figure of citizen of the world, sold on street corners *La Cause du Peuple* (The People's Cause), Maoist newspaper, without anyone dared to arrest him.

Sartre belongs to the side of the atheist existentialist philosophers, among which includes Merleau-Ponty; in the Christian side, is Gabriel Marcel.

Essence and existence. "The Existence precedes the Essence". Here is the fundamental phrase of the Existentialism.

To better understand the meaning of it, we need to review what it means *essence*. The essence is what makes a thing to be what it is, and not something else. For example, the essence of a table is the 'being itself' of the table, what makes that it be table and no chair. Does not matter that the table be of wood, formic or glass, that is large or small: matter that has the characteristics that allow us to use it as a table.

In the famous text *The Existentialism is an Humanism*, Sartre uses the example of any manufactured object, like a book or a spatula of cutting paper. When a manufacturer makes something, has before in the mind the being of the object which will be manufactured. In the same way, a person who believes in God, supposes that He be the superior artificer Who created the man according to a model, like the artisan makes any object. From this derives the notion that the man would have a *human nature*, equally found in all men. Therefore, According to this conception, the essence of the man precedes the existence.

This is not, however, Sartre's position, which does not identify the manufacture of things to the be done of the man. And being an atheist, does not accept the conception of the divine creation starting from a model. For this specifies that, on the contrary of the things and animals, in the man *the existence precedes the essence*, and this "means that the man firstly exists, discovers himself, arises in the world; and, only then defines himself. The man, as the existentialist conceives him, if is not definable, it is because, firstly, he is nothing. Only later will be something and just like to himself he own will be make. So, there is no human nature, since there is no God to conceive it. The man is, not only how he conceives himself, but as he wants that it to be, as he conceives himself after the existence, as he desires himself after this impulse toward the existence; the man is no more than what he does. Such is the first principle of the existentialism."

The freedom and the anguish.

What is the difference between the man and the things? Is that the man is free. The man is nothing more than his project. The word *pro-ject* means, etymologically, "to be thrown forward," as well as the suffix *ex* of the word *to exist* means "out." Irremediably "condemned to be free". If the man is free, is consequently responsible for everything that he chooses and makes. The freedom only has significance in the action, in the man's capacity of operating modifications in the real.

Well, only the man exists (*ex-sists*) because the to exist of the man is a "for-self", that is, being conscious, the man is a "being-for-self", because the conscience is self-reflective, thinks about itself, is able to put "out" of self. Therefore, the conscience of the man distinguishes him of the things and of the animals, that are "in-self", that is, as they are not conscious of themselves, also are not able to put themselves "outside" in order to-examine themselves.

What happens to the man when he perceives "for-self", open to the possibility of building he himself his existence? Discovers that, not existing essence or model in order to orient him the way, his future finds disposable and open, being, therefore, irremediably "condemned to be free". Is Sartre himself who cites the phrase of Dostoevsky in *The Brothers Karamazov*: "If God does not exist, then everything is permitted", to remember that the values are not given by God or even by the tradition: only to the man himself competes to invent them.

If the man is free, is consequently responsible for everything that he chooses and makes. The freedom has only significance in the action, in the man's capacity of operating modifications in the real.

The bad-faith.

The man who refuses to himself that what fundamentally characterizes him as a man, that is, the freedom, becomes "bastard", "dirty" (*salaud*), because in this process he refuses the dimension of the "for-self" and becomes himself "in-self", similar to the things. Loses the *transcendence* and reduces himself to the *facticity*.

The man is not "in self", he is "for-self", which rigorously is not anything, because if the consciousness has no content, it is not anything. But this vacuum is precisely the fundamental freedom of the "for-self", that, moving through the possibilities, will be able to create a content.

Here the man, in experiencing the freedom, and at feeling himself as an empty, live the anguish of the choice. Many people do not support this anguish, run away of it, nesting themselves in the *bad faith*. The bad-faith is the attitude characteristic of the man who pretends to choose, without, in truth, to choose. Imagine that his fate is traced, that the values are given; accepting the external truths, "lies" for himself, simulating being himself the author of their own acts, since accepted without critiques the values given. This is not exactly a lie, because this supposes the others to whom we lie, while the bad-faith is characterized by the fact that the individual to dissimulate to himself in order to avoid making a choice of which may be responsible.

The man who refuses to himself that what fundamentally characterizes him as a man, that is, the freedom, becomes "bastard", "dirty" (*salaud*), because in this process he refuses the dimension of the "for-self" and becomes himself "in-self", similar to the things. Loses the *transcendence* and reduces himself to the *facticity*.

Sartre calls such behavior of *spirit of seriousness*. The serious man is the one who refuses the freedom in order to live the conformism and the "respectability" of the order established of the tradition. This process is exemplified in the count *The infancy of a chef*.

In order to illustrate the behavior of bad-faith, Sartre describes the waiter whose function requires him to act not as a "being-for-self" but as a "being-for-other"; behaves as a waiter should behave, performing the paper of waiter, in a way that he sees himself with the eyes of the others. This is how Sartre describes him in *The being and the nothing*: "Let us consider this waiter of coffee. Has a gesture live and accurate, precise and rapid; addresses himself to the consumers in a step too much alive, inclines himself with too much zeal, his voice and his eyes experience an interest too full of solicitude to the request of the customer (...).He represents, jokes. But represents what? Is not need to observe him long time to perceive: he represents to be a waiter of coffee".

Another type of bad-faith is that of the woman who, being with a man, allows herself to "seduce" by him, dissimulating to herself, since the beginning, the sexual character of the meeting.

The responsibility.

"But if truly the existence precedes the essence, the man is responsible for that what he is. Thus, the first effort of the Existentialism is that of putting every man in the domain of what he is and of attributing to him the total responsibility of his existence. And, when we say that the man is responsible for himself, we do not want to say that the man is responsible for his restricted individuality, but that is responsible for all the men (...)."

Such collocations about the Existentialism could do to suppose that it is a thought that defends the individualism, in which each one would be worried with the proper freedom and action.

Against this misunderstanding, Sartre warns:

"But if truly the existence precedes the essence, the man is responsible for that what he is. Thus, the first effort of the Existentialism is that of putting every man in the domain of what he is and of attributing to him the total responsibility of his existence. And, when we say that the man is responsible for himself, we do not want to say that the man is responsible for his restricted individuality, but that is responsible for all the men (...)."

Indeed, there is not of our acts even one that, by creating the man who we want to be, does not create, at the same time, an image of the man how we judge he must be. Choose to be this or that is to affirm, at the same time, the value of what we choose, because we can never choose the evil, what we choose is always the good, and nothing can be good for us without that it is for everyone. If the existence, on the other hand, precedes the essence and if we want to exist, at the same time that we build our image, this image is valid for everyone and for all our epoch. So, our responsibility is much greater than we might suppose, because it involves all humanity."

The absurdity of the death. Life: "a useless passion."

Differently from Heidegger, who conceives the death as that which gives meaning to the life, Sartre thinks that it removes any sense of the life. The death is the "nihilation" of our projects, that is, a certainty that a total nothing awaits us. Therefore, Sartre concludes by the absurdity of the death and, simultaneously, of the life, which is a "useless passion": "If we have to die, our life has no meaning, because its problems do not receive any solution and because even the signification of the problems remains undetermined."

The concept of *nausea*.

The concept of nausea, used in the novel of the same name, refers justly to the feeling experienced front of the real, when one takes conscience of that it is destitute of reason of being, absurd. Roquentin, the main personage of the novel, in a famous passage, when looking at the roots of a chestnut tree, has the impression of existing in the manner of a thing, of an object, of being-there, how the things are. Everything comes to him as pure contingency, gratuitously, without meaning.

Conclusion. Moral of the ambiguity.

Sartre puts himself within the limits of the ambiguity, so, if the moral is impossible because the rigor of a principle leads to its destruction, the realization of the man, of his freedom, requires the moral conduct. The Existentialism is a moral of the action, because it considers that the only thing that defines the man is his act. Free act par excellence, even if the man is always situated in a determined time or place. No matter what the circumstances make of the man, "but what he makes of what others will make of him."

Several problems appear in the Sartrean thought, caused by the conscience able to create values and, at the same time, to take responsibility for all humanity, which seems to generate an indissoluble contradiction. Sartre always promised to write a book about moral, but did not realize his project. An attempt in this direction was effected by Simone de Beauvoir in the book *Moral of the ambiguity*.

The Dialectic of the Being

After the preliminary examination of some questions, necessary to the good collocation of the problems of the phenomenological ontology, Sartre presents, from the fourth chapter of

L'Être et le Néant, or *The Being and The Nothing*, that which constitutes the existentialist dialectical of the Being. Dialectic, alias, that proceeds from Hegel. Let us remember of the Hegelian moments of the being: first the "in self"; after, the "for self"; and, for last, the dialectical fusion "in self-for self". This is precisely the process of development of the Being in the philosophy of Sartre. The Being of Hegel exists "in self", as being *logical* or ideal; manifests itself in Nature, in the objectivation, which is the "for-self"; and comes back to self on its return to the absolute, to the pure spiritual nature. Sartre, as Marx did, adopts the technique of Hegel, but emptied of its spiritual content.

The "in-self", or *l'en soi*, of Sartre, appears as an entity closed in itself, existing by itself, without any relation, neither active nor passive, which remember the Eleatic conception, as Bochenski warns. In the second chapter of the third part of the book, the Sartrean dialectic of the Being acquires clear contours. The philosopher reacquires the typical clarity of the French thought to explain:

Exists my body: this is its first dimension of Being. My body is used and known by another: that its second dimension. But while I am to another, the other reveals himself to me as the person to whom I am object. This is, as we have already seen, of a fundamental relationship with another. I, therefore, exist to me, as known by another, particularly in my own facticity. I exist to me as known by other at the title of body. This is the third ontological dimension of my body.

We saw, so, as the "in-self" can get out of its immobility, of its isolation. It is by the transformation in the "for-self", *le pour soi*, the human being. Comes, then, nonce more, the Hegelian dialectic, because this transformation is only possible by a process of negation. Sartre, however, does not speak in negation as cause, but as consequence. The cause of the transformation is the desire, the objective of the Being, which of 'being -in-self' desires to become a 'being-in-the-world', according to the Heidegger's expression. Then the desire determines the passage of the Being 'in-self' to that Sartre calls the 'for-self', and that is nothing more than the human creature. However, do not see here a confusing spiritualism, because the 'in-self' and the 'for-self' do not constitute a duality body-soul, but only parts of a structure unique.

The dialectic of the Being completes itself with a theory of the knowledge that is implicit in the own useless development of the Being. For Sartre, only exist phenomena. The "in-self", which could be taken, when misunderstood, as a kind of Kantian *noumenon*, is nothing like that. As we have seen, it is in the own "for-self". There is not, therefore, none preoccupation with the *thing in self*. The knowledge that we have of the things is direct, immediate, exact, It is no more than the to post of the "for-self" face them.

Sartre falls, apparently, in the vulgarity of the direct knowing of the Marxism, but escapes of the vulgar for that complex theory of the Being, which we examined quickly. The existentialist knowing is simple in its relation of subject and object, but complex about the possibility of that relationship which implies the whole dialectic of the Being.

We saw the Buddhist *dharma* in reverse. The man addresses to nirvana, but this is nothing more than the own Nothing. Not the Nothing mythical of Buddha, where the Being is not disquiet and not anguish, because he reached the beatitude, but the Nothing tragic of Sartre, in which the Being finds the anguish, the despair, the failure and the nausea. The man is a circuit of torture and pain. There is no hope for him, on earth or in heaven. In the transit of the "in-self" to "for-self" and in the impossible synthesis of the "in-self-for-self", he is no more than a permanent frustration.

Descartes imagines a malignant genius, who could mistake us with the lie of a fictitious existence, in order to entertain himself at the cost of our anguish. But this was only a resource in his march to God, a means of clarification of the problems raised by the cogito. Sartre, without creating the malignant genius, implants him in the world through the proper exist. This the philosophy of the despair and of the absurd, which appears in our time as an original and typical

form of the contemporary, thought. This is the stunning spectacle that Sartre offers us: a powerful intelligence building in the vacuum a world of strange contradictions.

Jean Wahl warns that we should not consider the philosophies of existence as serious or systems of philosophical dogmas, but as discussions of the Man. "The man is the Being who puts in discussion his own existence, that puts it in game and plays it, that puts it in danger ". This particularly applies to the doctrine of Sartre. The human existence is, so to speak, thrown over the table. Sartre removes it of the tangle of the theological, mystical and religious conceptions, but does not permit that entangle itself in the principles of the Science or in the aprioristic philosophical cogitations. Wish to see the human existence in its naturalness, in its spontaneity, in its purity, as something that does not depend on others and can be examined in itself. So, he cuts at the same time the connections of the man with God and with the World, in order to face him as an autonomous process, and, consequently, solitary.

One understands that Sartre had been forced to pay very expensive for this caprice. Marx had done similar thing, but only of one side. Comte tried the same, always with the necessary caution. The Man of Marx and of Comte was disconnected from God and of the supernatural, but continued in the World and in the natural. The Man of Sartre is simultaneously disconnected of God and of the World, and only remains him to fall in anguish, into despair, in the nausea.

The Kierkegaard himself did not come to much, and, for this, his despair has not the smashing and absolute sense of the Sartrean nausea. This audacity of Sartre is greater than that of Prometheus, and therefore his punishment is greater, reaches the entire species. However, is necessary to discover new laws to that man without God and without science. Is necessary to provide this anguished "for-self" of a new moral, that can compensate the loss of the religious morality and of the mundane morality.

EXISTENTIALISM AND HUMANISM

We must remember another existentialist theoretician of importance, that is **Merleau-Ponty**, with his book *The Structure of the Behavior*, published in 1942, and *Phenomenology of the Perception*, from 1945. Rejecting simultaneously the classical modern psychology, the American behaviorism and the German *gestalt*, Ponty proclaims the unity of the human behavior, as a conjunct that belongs neither to the plane of the psychism nor of the simply material. The behavior, as a structure, is only phenomenon, object of perception. Maurice Merleau-Ponty is not a philosopher of the anguish, but a theorist of the pure phenomenology. In him, the Existentialism becomes much more apt to pass as was a humanism than in Sartre. Tried a conciliation of the Existentialism with the Marxism, to which, however, never adhered.

Albert Camus, one of the greatest friends of Sartre, is considered the philosopher of the absurd. In his book *The Myth of Sisyphus*, published in 1943, considers the man a condemned to roll eternally the stone down the mountainside. The Life and the History are absurd, do not make sense. The disappearance of God took out the sense to life and to the things. But as we have to exist, as we exist after all, we must create a moral appropriate to the absurd, in order to support it. This moral is delineated in the novel *The Plague*, published in 1947: is the morale of the human solidarity, of the service to the neighbor, of the charity.

Camus broke with Sartre in August 1952. In Camus, even more than in Merleau-Ponty, the negativist-existentialism goes in new directions, approximates of a less cold comprehension of the human problem. Camus is still a revolted, and proclaims that only the revolt or the suicide can liberate the man. Appealed to the revolt, but in January 4, 1960 found a kind of involuntary suicide, perishing in a car accident to a hundred kilometers from Paris, near Sens.

What to say of Georgios Bataille, director of the magazine *Critical*, poet, friend of Sartre, passionate ex-Christian, who came to preach the negation of God as the unique virile attitude?

In *The Interior Experience* intends to teach the manner of we transform the anguish into delirium. At first, it looks bad, however it is not. Bataille is more or less on the way back. The delirium frees us from the anguish in order to proportionate us absurd happiness, that we expand in a wild laugh, similar to the madness. By this strange way, Bataille goes to stop in a kind of mysticism, as longing of his Christian ardor of the past.

And so, step by step, in the area of the own Sartrean Existentialism, we find the points of connection with the Christian existentialism, opposed to the atheistic existentialism. The origin of the Existentialism is Protestant. It begins with Kierkegaard, that strange Danish pastor, to whom the authentic Christianity was only that of the Christ agonizing on the cross.

Bitter and tortured Spirit, Kierkegaard shows us in their books, that the Existentialism is first of all a consequence of the somber Christianity of the Middle Ages. When we analyze the figure of Kierkegaard and his work, we understand that the actual Christianity, when confronted with the atheistic existentialism, is in the same position of the Capitalism in the confront with the Communism: in struggle with the monster that it itself generated and created in its entrails.

Since the end of the Roman Empire, the Christianity, under the mystical form of the crucifixion, of the effusion of blood, of the sin, absorbed all the tragic Greek spirit in order to mix it with the anguish of the subjugated Jew and to offer this strange mixture to the world in decadency. The bitter medicine, however, promised a brief cure and announced the redemption of the Man in a better world. It was still believed a lot in the God's Kingdom on Earth, in the return of Christ redivivus, and that way, the tragic of the new message was adorned of future promises.

In the course of the Middle Ages, we saw accentuate the tragic colors of the Christianity, which sank in a millennium of cilices and voluntary tortures of every kind, for redemption of the sin. The fight of this tragic concept of the life with the happy hedonism of the Greeks and Romans is one of the more strange chapters of the History, revealing abysmal depths of the human soul.

Would be sufficient the pious immolations of heretics in the fires, immolations that had by objective the salvation of the heretic, which were, after all, acts of pure charity, to show us the depth of these meanders. It is not surprising that in the nineteenth century a Danish Christian, provided with strange sensibility, of phenomenal cerebration, took again the tragic of this terrible historical impregnation, in order to raise again the problem of the anguish and of the despair.

In the same manner, it is not surprising that in France of the twentieth century, country of the more dense medieval impregnation, and in a period of profound tension, after two world conflagrations, some spirits of Christian formation have remembered of to proclaim, again, the reign of the anguish and of the absurd. Victor Hugo, in the preface to *Cromwell*, already noted the influence of the Christianity in the romantic transformation of the world, transformation that not only implied in the introduction of the romantic, but also in of the tragic in human conceptions.

Sartre conserves in his doctrine the residues of this impregnation. The "worm in the fruit", which is the disease of the conscience, or the conscience considered as an evil, is still the dogma of the fall. The salvation as a passage to the synthesis of the "*in-self-for-self*" is the promise of the heaven, but the frustration of the Man at this point is the impotence of the soul in order to win the sin. The nausea of the existence remembers the repugnance of the fanatics for the joys of the human life.

Sartre, who offers us the Buddhist *dharma* in opposite, in the Christian plane is an anchorite in reverse. His isolation in the "*for-self*" is an escape of the world and its implications. It is not without reason that the similar appears to him as an enemy. Also for the anchorites, the similar symbolized, in general, the Devil, brought with him the sin and the temptations of the world, threatened to rob him the vision of the celestial scenery.

Bataille is with reason when, adhering to Sartre, seeks the solution of the wild laughter. The ardent Christian, the penitent loaded with mystical visions, of tragic signs offered by an education of catechesis, feel virile to rise up against God, but at the same time is taken by the intimate terror that should take him to the madness. As this does not appear, Bataille elaborates it intellectually, looking for the expansion of the terror in the wild form of the laugh. Who knows if, with an impure laugh, able to shake heavens and earths, God will get away forever and will leave him in peace, or will reveal Himself at once, in order to condemn him and punish him?

Gabriel Marcel, who is a man of the end of the last century, because he was born in 1889, initially appears as a disciple of Henri Bergson, from whose doctrine goes extract his own philosophy of the Being. In 1914, when the first world conflagration exploded, ending with smoke and blood the modern era, Gabriel Marcel already had 25 years and published his first play theatrical, entitled *La Grâce*. At that same time, without having read Kierkegaard began his *Metaphysical Diary*, in which reveals similar positions to the Danish thinker. Thus, by various routes, Protestantism and Catholicism, and various local, Denmark and France, the medieval heritage resurges in two isolated thinkers of the ends of the modern era, projecting the first signals of the Existentialism.

In the winter of 1916 to 17, Marcel engages in metapsychic experiences of which Bergson also participates. Admits the reality of the phenomena, but is astonished with its sacrilegious sense. In *L'Iconoclaste*, dramatic play, written during this period, reveals the intensity of the shock suffered. In the *Journal of Métaphysique* will write later that can not admit the evocation of the dead out of the divine plan, or of divine intervention. Despite admitting the reality of the phenomena, affirms that they can only occur, without sacrilege or heresy, through the mediation of God. And it is clear that God, in this case, is a well-defined God, who belongs to the Catholic religion and must act through the liturgical means.

This fact is important in order to show us the fideist and sectarian position of Gabriel Marcel. Position, by the way, that he brought with him as a form of his own being, despite having only joined to the Catholicism in 1929. In reality, Marcel was Catholic since he started to think. Just for circumstantial reasons, such as the paternal agnosticism and the premature death of the mother, had impeded him of professing earlier the religion to which he aspired. So we consider him Catholic since the first annotations of the *Metaphysic Diary*.

This man born and formed in the past century, just before that the contemporary anguish invaded the world, forms himself to the side of Kierkegaard in order to demonstrate the thesis of what the Existentialism cannot be faced only as actual thought. In fact, his fideist position is also a proof of what we said above: the Existentialism is a consequence of the tragic sense of the medieval Christianity.

Gabriel Marcel establishes itself as the anti-Sartre, that is, the maximum figure of the Christian existentialism in France. As Sartre, adopts the phenomenological method and puts in equation the problems of the relationship I-and-others, of existence and essence, of anguish and despair. Their books: *Homo Viator* and *Being and To Have* constitute a double Christian response to the desperate atheism of *The Being and The Nothing*, of Sartre.

In the first, proclaims that the concept of person implies transcendence and that its slogan is not *sum*, but *sursum*. The man is a project, such as in Heidegger and Sartre, but destined to realization and not to failure, because projects himself in the direction of God. In the second study the problem of the relations between the Being and the To Have, as the title indicates, arguing that the Being not always has what is, and not always is what has. He himself is an example of this, because had to conquer little by little what was, that is, what was before to have.

Marcel discovers a difference between problem and mystery, which is before of theological order than philosophical: a problem is what is always in front of us, entirely, and that we can appreciate of direct manner, objectively; a mystery is something in which we are involved,

or to which we are connected, and that therefore cannot be seen in the exterior, objectively. The relations-I-and-other appear as a means of comprehension of the Man, and not of dispute or hostility. These relations pass themselves in verbal form of the second person, and Marcel calls them *relations-you*. Are of two kinds: the *relations-you* with the men, which can be objectified, and the *Relations-You* with God, that cannot objectify itself, because they pass themselves in the plane of the faith and not of the reason. In the *relations-you* Marcel discovers two fundamental values, which are the fidelity and the hope. But the hope is the principal, which substitutes, in this Christian philosophy, the despair, the anguish and the nausea of others existential systems.

Would remain still we treat of the Russian *Berdyaeu*, for whom the absurdity of life exists only outside the illumination of the faith, which agrees with the thought of Camus, by which the existentialist despair began with the expulsion of God. Or of the German *Karl Jaspers*, one of the major systematizers of the Existentialism, who appears as a disciple of Kant applied to the philosophy of the existence, at the same time under strong influence Neoplatonic. But it would be a never-ending, which shows to the reader the richness of the existentialist vein in the contemporary philosophy.

PART TWO

SPIRITIST PHILOSOPHY

SPIRITIST Existentialism

J. Herculano Pires

The existential nature of the Spiritist Philosophy is revealed in its *ecstasy*, that is, in its position inside the world, facing the problems of the man in existence. For this reason the Spiritism cannot be confused with the Existentialism, but there is no doubt that we find in its ontological investigation an existentialist phase. And is this phase that we call Spiritist Existentialism, the philosophical arena in which the Spiritism is faced with the Protestant Existentialism of Kierkegaard, with the Catholic Existentialism of Gabriel Marcel, with the atheist Existentialism of Jean Paul Sartre and so on, armed of the same conceptual instruments and placed in the same position of research of the various existential currents of the Contemporary Philosophy.

Nicola Abbagnano, Italian existentialist, believes that the Philosophies of Existence can be divided into three groups, taking as a criterion the meaning and the employment that they give to the philosophical category of the *possible*. This category implies all the possibilities of the man as a Being in the Existence. Abbagnano establishes the following division: a) - Group of the *impossibility of the possible*, formed by Kierkegaard, Martin Heidegger, Karl Jaspers and Jean Paul Sartre, as exponential figures; b) - Group of the *necessity of the possible*, with Louis Lavelle, Rene Le Senne and Gabriel Marcel; c) - Group of the *possibility of the possible*, initiated by the own Abbagnano. Although the group (a) constitutes the spiritualist area, the Spiritist Existentialism comes closest to the Abbagnano position, given the clear relationship of that position with the scientific nature of the Spiritist existential conceptualization.

Let us try an explication of this problem. To the first group the human possibilities are unrealizable; to the second group are realizable, and more than that, necessarily are realized thanks to the Absolute, to the Transcendent which surpasses the Existence (acceptance of the metaphysical concepts of the Being and of the Value in a religious perspective); for the third group, the possibilities are what they are, ie, possible in themselves, in a manner that they cannot become *impossible*, nor present themselves as *necessities*. The frustration of a *possible* do not nullify it, because it continues as *possible*, in the same way that an hypothesis can be submitted to a negative experience, but to continue valid and later be proved. The position of Abbagnano represents a synthesis, a dialectical solution to the impasses in which fell the previous two groups. And for this very reason approaches to the spiritist position.

In mentioning the *ecstasy* of the Spiritist Philosophy, we are recognizing in it an ontological structure. The Spiritist Philosophy is a conceptual Being, like all the philosophical systems, but free of the prejudices of the spirit of system, because its structure is dynamic and open,

without any dogmatic osseous. Let us explain: the dogmas of the Spiritist Philosophy are principles of reason and not postulates of faith, are the filaments of a logical structure and, for that, flexible. Thus, we can discern in that structure their hypostases or ontological regions: 1 °) - *the ecstasy*, in the berkeleyano sense of initial relation, in which the being remains closed in itself; is the moment in which the Spiritist Philosophy born of the sensible, of the concrete, by the scientific process of the induction, from the examination of the phenomena; the moment in which it closes itself in the *existence* as a *being in the world*; 2 °) - *the ecstasy* in which it opens in the own induction in the direction of the transcendence, in the formulation of its metaphysical principles; 3 °) - *the ecstasy* in which it defines itself as a new conception of the Being, a new cosmovision, which came from an existential point terrain in order to cover the whole Universe.

So, what we call of Spiritist Existentialism is the Spiritist Philosophy of the Existence, the part of this philosophy that faces the man in the world, at the same manner as the "being-there", to which referred Heidegger. Until the appearance of the Spiritism the spiritist thought was platonic: admitted the presupposition of a metaphysical reality from which arose the entire physical reality. The Spiritism assumed the Aristotelian position: to seek in the concrete reality its possible essence and from it go in direction to the metaphysical inductions. "The Spirits' Book" begins with the affirmation of the existence of God, but we have already seen that this existence is proved in the own existence of the world, that God can be found in a simple *launch of eyes on nature*. We have to figure Kardec-educator, studying the *human being* in order to be able to educate him; Kardec-magnetizer, studying the magnetic influence of the man and among the men in order to be able to know them better; Kardec-scientist observing the physical phenomena in mediunic sessions and, subsequently, investigating the problems of the spiritual detachment during the sleep, in a series of rigorously controlled experimentations, in order to understand the existential position of the Spiritism in the appreciation of the problem of the Being.

The common problems of the Philosophies of the Existence are precisely the spiritists problems: the Man as a *being in the world*; the Existence as a peculiar form of the human living, an absolute *actualization* (according to Bochenski) and a constant remaking itself in the time; the human being as a project that traverses the Existence, who in it appear *made* (the human facticity constituting itself of subjectivity, affectivity and freedom), in a manner that the man is a being thrown into the world with the birth, in order to advance toward death, through despair, of the anguish, of the pain. The Philosophies of the Existence seek to solve these problems by the phenomenological investigation, from the data of the '*exist*', which is, in fact, the own living of the world. This experience is characterized by the perception of the human fragility that generates the despair and the anguish of the man. In the spiritualist currents, as in Marcel, the anguish is substituted by the hope conferred by the faith, but this metaphysical solution is unable to influence the other thinkers. Heidegger considers the man as *being to the death*, but this pessimistic definition is attenuated by his affirmation that "*the being completes himself in the death*".

All this existential thematic is present in the Spiritist Philosophy. Would be enough to remember, for example, the famous book of Leon Denis, a classic of the spiritist thought and continuer of the work of Kardec, entitled "*The Problem of the Being, of the Destiny and of the Pain*", in order to see as the existential position of the Spiritist Philosophy is integrated in the existential current of actuality. But "*The Spirit's Book*", contemporary of the works of Kierkegaard, the initiator of this modern philosophical current, already puts the existential problems in a precise manner, as we will see ahead.

Let's start by the problem of the facticity. With his birth, the man appears *made* in the world. His facticity is composed of his body and his psychism (body and spirit), of his affectivity and his freedom (his capacity of perception and his free will) and this facticity is loaded of *possible*, of the possibilities that will be developed in the *existence*. The man leaves, like an arrow from the maternal womb to the birthplace, from this to the experience of the world (going

through to the *existence* as a projectile) to reach its target in the death. On a perspective purely existential the man, in his facticity, has no more than possibilities, but these possibilities are going to *update* in the existence, within the limits allowed by the circumstances. There is not, therefore, an essence in the man, considered the man as *the existing*, but only possibilities. Sartre defines the essence of the man as a suspended in his existence, because the human essence will be elaborated through its living in the world. That essence, therefore, only completes itself with the death, with the end of the existence. This reminds us the *memorial immortality* of the Positivism of Comte. What the man has made in the existence is what constitutes his essence. With the death, the man is over and his essence remains in the world as a simple cultural fact. Nevertheless, the life of the man is *a useless passion*, a constant effort of surpassing, of transcendence. The animal lives, but the man *exists*, and that 'to exist' is characterized by the passion, by the impulse of transcendence consciously directed. Only *exists*, the man who follows this impulse.

It is easy to understand that the philosophies of the Existence, in the manner that Kardec said of the Sciences, move parallel with the Spiritism until a certain point and then stop, perplexed before the mystery. The moment at which they stop is the frontier of the interexistential, that inter-world in which *the being completes itself in the death*, but in which occur, also, facts of the mediunity. That is the moment when the Existentialism transcends itself in order to transform itself into the Interexistentialism. The Spiritist Philosophy of the Existence does not limit itself to the '*existing in the world*', as a fact simply phenomenic, but thanks to the concept of *mediumnity* derived from the objective scientific investigation, and in it developed, discovers '*the to exist in the inter-world*' (that the Greek already knew as the 'to exist' of the gods), and yet discovers *the to succeed of the existences in the world* as a process of palingenesis inherent to the whole Nature (which the Greeks also knew).

Thus, the Spiritist Philosophy, in its existential *ecstasy*, illuminates the obscure problems of the Existentialism. The mysterious facticity is explained by the previous '*to make*' of Being, through the development of the intelligent principle and its projection in the existence as *human being*. Crossing the existence, as a projectile (the existential *project*), the man completes in the death, not his own *Being*, but the *being of the body* that reached the limits of its possibilities, nor its essence, but only the essence of one existence, through the living of the experiences necessary to its progressive *update*.

To the Spiritist Philosophy the body is not an ontological instance, but an existential instance. From the material existence the being passes to the spiritual existence, changing of existential instance: substitutes the physical body by the energetic body of the perispirit. And in the spiritual existence we still find the existential problem of the facticity with all its implications. The Spirit appears *made* in the spiritual plane, provided with a body which has been previously elaborated, of a psychism that developed in the mundane living, with his affectivity and his intellectuality prepared in the successive existences and consummated in the ultimate material existence. Despite, and even for this very reason, the spiritual existence is a transcendence of the material existence, is the moment in which the synthesis of the "*in-self*" and of the "*for-self*", that Sartre considers impossible, is realized in the "*in-self-for-self*", that is, in the *spiritual existence* that, to the Greeks, was divine and led them to call the spirits of gods.

But the concept of mediunity also illuminates the terrestrial existence, giving to it a new dimension. *The existing or the man in the world* acquires the spiritist condition of *inter-existing* or *man in the inter-world*. The advance of the Psychological Sciences is proving that reality already demonstrated by the Spiritism and sustained by the Spiritist Philosophy. The discovery of the extra-sensorial perception proved that the rigid existential limits do not correspond to the existential reality. There is, in the own terrestrial existence, corporeal, mundane, a psychic reality surpassing and involving the reality purely vital of the man. And when Heidegger refers to

the *being in the world*, as *Mitsein* (being with others, the social being) and to *Mitdasein*, or co-existence (social life), we must add to these two concepts the mediunic dimension of the *witnesses* of whom spoke the apostle Paul, of the *others* spirituals which involve us and, therefore, of spiritual coexistence that we experience through the existence.

To the Spiritist Philosophy of the Existence, the *existing* is defined by the mediunity. This consists in the normal faculty (not supernatural or paranormal) of extra-sensorial perception and, therefore, of communication with *the existing* of the inter-world. The dynamics and mechanics of this communication are studied in "*The Mediums' Book*", which is a development of the mediunic problems of "*The Spirits' Book*". *The existing* updates his mediunic possibilities that amplify his conscience of himself and of his existential nature, through the mediunic development, which is not only to sit at the table of sessions in order *to receive spirits*, but mainly to perfect the spiritual vision, being understood by vision all the complex of extra-sensorial perception. This improvement is equivalent to a transcending of the existential limits, because it is a progressive liberation of the global perception of the spirit, one escaping of the organic sensorial prison to other dimensions of the reality. *The existing*, with this *actualization* of their *possible* spirituals, becomes an *inter-existent*, a *being in the inter-world*. But the *inter-world* is not a spatial concept but a concept of hypostasis, is not quantitative but qualitative. The intuition Greek of the Gods turns into the spiritist reality of the Spirits and that of the spatial inter-world in the reality of the psychic inter-world.

The *inter-existing* is not only intuition, nor only hypothesis or theoretical formulation. On the contrary, the *inter-existing* is a historical reality, anthropological, that we can find in all times and places. Were *inter-existing* the seers and prophets of every epoch, the xanãs and pagés of the wild tribes, the oracles, the pythonesses, the thaumaturgies of all religions. Are *inter-existing* the mediums and the paranormals of today, the geniuses of every epoch, the founders and propagators of religions. The History of the Philosophy offers us the figures of Socrates, Plato, Plotinus, Descartes and Bergson as *inter-existing*. In the History of the Psychology we have the recent case of Karl Jung. In the History Political and Military, the figures of Joan D'Arc, Abraham Lincoln, Makenzie King (of Canada), Lord Dowding (Commander of the RAF in the defense of London during the last world war), and so on. The famous cases of Francisco Candido Xavier and José Pedro de Freitas (Arigó) were subject of numerous studies, including a study of the first as *inter-existing*, published in the book "*Chico Xavier, forty years in the world of the mediunity*", by Roque Jacintho. The spiritist concept of *inter-existent* is proved in the historical reality and in everyday reality of our own existences, when not in ourselves.

The problem of the communication, that from Kierkegaard the Existentialism collocated of dramatic manner - Kierkegaard broke off the engagement because he could not communicate even with the bride, considering as the only form of communication to be between the man and God (the other, according to his expression) - this problem is largely solved by the Spiritist Philosophy of the Existence. The *communication* is a philosophical category of the Spiritism which has cosmic amplitude. We see in "*The Spirits' Book*" that the universal fluid is the vehicle of the thought, as the air is the vehicle of the word. The man can communicate to the greater distances. Hence the validity of the prayer, which is form of communication. The actual experiences of telepathy at a distance confirmed this spiritist thesis, to the point of taking the Soviet scientists, materialists, to engage themselves in the telepathic researches.

The sharpening of the spiritual vision by the mediunic development implies a philosophical problem of behavior. The Spiritist Philosophy of the Existence puts this problem in terms of morality. So, opposes to the oriental systems of artificial development of the psychic faculties, understanding that these systems disturb the existential equilibrium of the man. Only the morality, the moral evolution the being and, therefore, the development of their spiritual potentialities can permit to the human creature the sharpening of his spiritual vision. Each existence is a process conditioned by the previous and by the preparation of the Being in the spiritual world.

Has its plane and its limits, which are determined by the degree of the real development of the Being and by the compromises that attaches him to the earthly circumstances. Any attempt to escape to these existential determinisms - what can be done by virtue of the freewill – goes against the moral equilibrium of the Being. Thus, the Spiritist Philosophy of the Existence once again reveals its nature of Synthesis of the Knowledge: places itself between the contrary positions to the materialist hedonism or existentialist, on one side, and of the religious or mystical absenteeism, of the other side, postulating the obedience to the natural laws, which, in the case of the existential conception, is equivalent to the respect by the *existence* and its purposes.

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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 launches himself in the existence and crosses it like an arrow in the direction of the transcendence that is the objective of the existence. For Sartre, materialist, the death is the frustration of the man. For Heidegger, metaphysical, the man completes himself in the death. The Existential Philosophy admits, in general, that the being is an embryo launched into existence in order to develop their potentialities. There is an essential difference between Life and Existence. All beings live, but only the human being exists, because to exist is to be conscious of himself and to live in rhythm of a ascension, seeking to overcome the human condition and reach the divine. The Man is the only "existing". This word "existing" designates the man as 'being in the existence'.

Spiritist Concept of the man, the only "existing being" – Lets' see the sense typically spiritist of this conception of the man. Before of 'to-be', the man is just a 'come-to-be', a mysterious thing 'closed in itself'. Aspiring for realization, this thing projects itself in the existence and opens itself in the relationship, in this finding the elements that awaken and transform it into a being. This takes conscience of his own nature of being and as such seeks to overcome himself. In the existential transit develops his essence and opens in the solidity of the world, made of rigid and fatalists laws, the only breach of freedom, that is the man with his free will. For Sartre, in reaching to the death, the man already elaborated his essence in the existence, but this does not subsist because the man disappears in the death: the man is a frustration. For Heidegger, the being develops himself in the existence and completes himself in the death, is a realization. For Jaspers, the development of the being in the existence is done in two stages: 1a) the horizontal transcendence, on the social plane; 2a.) the vertical transcendence, in the seek of God. Sartre applies to the existing Hegel's dialectic: a) the man before the existence is the "in-self"; b) the man in the existence is the "for-self"; c) The man in the death is the "in-self-for-self". As we see, the "in-self-for-self" is the dialectical synthesis in which the "in-self" (closed in itself) and the "for-self" (open in the social relationship), which is the horizontal transcendence of Jaspers, resolves itself in the "in-self-for-self", which is the divine condition achieved in the vertical transcendence of Jaspers.

The philosophical concept of "existence" is profoundly different of the concept of life. While the life is defined as the élan of Bergson, an impulse, a force that penetrates into the matter and, according to the Hegelian idea, models the forms, the existence is pure subjectivity, which is 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 according to their subjective interests. We live in the psyche and not in the body. Our life is not properly life, but one to exist independent of the material things and beings, whose only true aspiration is the freedom, that we can only really to obtain and to enjoy in the interiority of ourselves. Even incarnated, we do not leave of the spiritual plane, we continue in it, our natural habitat, like somnambulists. The matter does not absorb us, only reflects itself in our sensibility. The day and the night, the vigil and the sleep, as Jaspers observed, mark the existential rhythm of the relationship soul-body. During the rest

of the body, in order to recover the energies, we return to the spiritual world in the vehicle of the Perispirit, and, even in full vigil, we escape of the matter through the psychic escapes, of the telepathic projections, of the various modalities of extrasensory perception. The Hypnosis proves the illusory sense of the living. In the somnambulatory or hypnotic state, semi-detached from the body, we wander in the inter-world and easily accept the suggestions of an unreal situation: we play violin without violin, feel the heat and sweat without heat, we resist to the fire without burning ourselves, we go back in the time and project ourselves into the future through the memory and so on. Gestalt shows us the illusion of the form in the perception of the world, in which the pregnant appearances (which imposes itself strongly in the case of a perceptive structure and in the context of the Gestalt theory) cover the material reality precipitating us into falls and frustrations. The Evolution of the Physics stole us the solid and opaque world of the past and threw us in the agitation of the atoms and nuclear particles. The matter pulverized itself in the hands of the physicists and forced us to recognize ourselves as evanescent beings, and that we live in a magical world of imponderable structures.

Face of this fantastic reality, to the physical laws that Bertrand Russell got attached in order not to sink in the unreal, imposes a real-reality of the psychic laws, of the Spirit that dominates, structures and orders the matter. What we call life transforms into existence, and this is nothing more than a short measure of the time necessary in order to liberate ourselves from a mental conditioning determined by the illusion of the senses, as Descartes already had observed and demonstrated in their attempts to give us the Admirable Science, that the Spirit of the Truth had revealed to him in dreams. The "*cogito ergo sum*" of the philosopher appears to us today as a trace of union between the pure Christianity of the Christ and the Spiritism, in which the truth revealed is reestablished in its uncomprehended reality, as a fluidic and indestructible bridge that connects two parts of the real, separated by an abyss of almost two millennia of madness, of religious schizophrenia. Discovering that this Cartesian phrase - I think, therefore I exist - was the "open sesame" of a magical philosopher who did not want to create illusion, but reach the Truth, we understand that the Cartesian bridge passed over an abyss where foamed for millenniums the voracity of blood and impiety of a worldwide nightmare. And so hypnotic was this voracity that scientists and philosophers still resist to the call of the new conception of the man and of the world that the Spirit of Truth offers us. Descartes himself, attached to the idols of Bacon (Concerning to the *Novum Organum*, Bacon worried himself, initially, with the analysis of false notions –idols- that reveal themselves responsible for the errors committed by the Science or by the men who say to do Science. It is one of the aspects most fascinating and of permanent interest in the philosophy of Bacon) came out of his fascination for a peregrination to the idol of Our Lady of Saletti, in the fulfillment of a promise. Was repeated in this historical episode the message of the Myth of the Cave in the *Republic* of Plato. A slave escaped of the currents and went to see to the sunlight the reality that he knew only through the silhouettes of shadows. And when he returned and told what he had seen out there, the others considered him disturbed. However, from his works was initiated into the world the Christian Renaissance, which would complete itself later in a medi-unic eclosion, in which the tongues of fire of Pentecost would light up again over the head of the Apostles of the New Age.

The concept of existence is the charisma of the twentieth century, the most acute phase of the planetary transition to a higher degree of the Scale of the Worlds. The terrestrial intelligences were convoked to the new Christian battle, in which the Martyrs of the Truth would not suffer more the bloody penalties of the tenebrous past, but would face the anguish of the incomprehension and the inevitable martyrdom of the cultural marginalization. The constructors of the new culture, born of the Christian principles, would begin under mockery and calumnies the construction of the Civilization of the Spirit. This is the grave problem that the spiritists need to face with the most seriousness in our time, because we are the heirs of this cause and the continuators of this work. If we do not dedicate ourselves in it with the adequate consciousness of its importance, if we are unable of sacrifice and abnegation in favor of the new

times, also we will assume our part of responsibility in the failures that could lead us to a planetary catastrophe.

Concept of Existence and Concept of Existential Solidarity among the spirits and the men: "interexistence" – But it is good to remember that we are not alone. To the concept of "existence" of the actual philosophers, the Spiritism adds the concept of existential solidarity among the spirits and the men. Proved the survival of the dead by the scientific research and demonstrated the interpenetration of the material and spiritual worlds - which is evident in our own psychophysical organization, imposes itself, naturally, the spiritist concept of the "interexistence". We already saw that we do not live only on the material plane, that we are not fused in the carnal body, but only connected to it as a driver in his vehicle. In the studies of Hypnotism we learn that our daily life also is processed simultaneously in two planes. The same happens with the spirits, who are not isolated in the spiritual plane, but pass constantly from his plan to ours, as we see in the case of the mediunic communications, of the apparitions, of the materializations and even, of spontaneous and concrete manner, visible and palpable, in the case of the "agêneres". Thus, the interpenetration of the inferior spiritual plane with the superior material plane (the earth's crust and its atmosphere), constitutes the planetary zone to which we call the "inter-world". The ancient Greeks said that their gods lived in the inter-world, between the Heaven and the Earth. The Spiritism permits us to comprehend this truth of clear and rational manner: for them, the spirits were the good and bad gods who communicated through the oracles and the pythonesses: They also knew the "agêneres", because their gods could descend from Olympus and appear to men as men. The concept of inter-existence derives from the concept of inter-world formulated by the Greeks.

The interexistencial collaboration and the mediunic researches – And in the Spiritism these concepts are extended through the mediunic researches, revealing the laws of the interexistencial collaboration to which naturally deliver themselves, the spirits and the men in all times, since the primitives until our time. We count, therefore, with the constant collaboration of our companions of Humanity in the Christian battle of elevation on Earth. We note the importance that, in this context, acquire the mediunic sessions of orientation and clarification of suffering spirits or malefactors. The spiritist indoctrination, always helped by the Superior Spirits and the Good Spirits who serve them, is a humble work of charity, however, is not limited to the personal effects in favor of the helped and of their victims, because its greatest contribution is the consciential renovation or the wake up of the human consciences to the responsibilities of the being in the existence. Little can make an indoctrination session, in front of the extension of the disequilibrium, the multitude of sufferers and malefactors who surround us. But each spirit who is clarified is a new irradiation in the darkness of the conscience. Also, in a small session we have not only the clarification of the communicating entities. In general, is greater the number of spirits assistants, who benefit themselves with the indoctrination of those who are in the same situation. On the other hand, the spiritual ambient of the session radiates its lights beyond the narrow room on which it is realized. The miracle of the multiplication of the breads is repeated in each session of humble servants of the cause that is of all the Humanity. The positive results of the sessions go much further than what we can perceive, spreading its benefits in the inter-world, in the Space and on Earth. It must be noted that these sessions represent the human collaboration to the works of clarification and orientation that the Spirits incessantly realize on the spiritual plane. This participation of the men in the spiritual tasks reestablishes the links of fraternity broken by the formalism of the Church. And cancels the fable of the jealousy of the angels, who had rebelled against God by the incarnation of Jesus as a man and by the concession to the priests of the right of forgiving sins, that the angels do not possess. Fables of this kind, created by the pretentious theological imagination, give us a measure of the lack of knowledge of the clergy more illustrated and prestigious about the spiritual reality. The angels are no more than human spirits who sublimated themselves in successive incarnations. The Spiritism puts the problem of the Creation in evolutive terms, under the light of the monist and monotheist

conception. In the mediunic sessions of charity, angels, human spirits and diabolic spirits participate as mentors, indoctrinators and necessitated of indoctrination. Not being the devil more than an allegory, a representative myth of the inferior spirits turned to the evil, the presence of the improperly called diabolic spirits in sessions of spiritual help is just and necessary. Nobody needs more of the human help than these misguided creatures. When they are not in conditions of benefiting the opportunity, is not allowed to them the mediunic communication. Remain in the local as observers watched by the guardian spirits, and learn gradually, as listeners students in order to prepare themselves for the treatment of what they need. Most people dislike these sessions of unpleasant communications where the charity shines in its purest splendor. It is in these sessions that the alleged devils leave to fall their unhappy fantasies, in order to wear again the common clothes of the men, returning to the conviviality of those who follow the way of the spiritual evolution. The groups which refuse to realize these labors of love fall into the mystifications of the spirits pseudo-wises and pay expensive their laziness 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 ways of the human transcendence. The planet of the shadows, which history is a terrible kaleidoscope of atrocities and evils, brutality and moral misery, gained one point of celestial light with this reversal in its extremely precarious religion conditions. The development of the practices of indiscriminate spiritual help, offered to all types of necessitates, will give conditions for the Earth to get rid of the shadows and rise to the planes of light. The spiritist slogan: "Outside Charity there is no Salvation" is the passport of the Earth to its escalating to the superior planes. The mediums who work in these help sessions, instead of preferring those in which are only interested in messages of Superior Spirits, are closest to the higher planes and of the entities really superiors. It was not to the vain and elegant rabbis of the Temple that Jesus came to Earth, but, as He Himself said, to the misguided sheep of Israel. Those who think they should only to treat with the Superior Spirits prove, for this pretension, the incapacity of comprehending the spiritual elevation.

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CHAPTER II

GOD

FIRST PART

GENERAL PHILOSOPHY

Theories of the First Greek Philosophers

The Greek philosophers, when they began to write and teach, did not seek to dethrone the gods or to launch directly doubts about them. Many of the earliest believed in the gods, according to the spirit and the tradition conceived to them. They tried, however, to explain the existence of the things differently from the gods. *Tales*, for example, tried to explain the appearance of the world and of all other things by natural processes without appeal to divine beings. Although *Anaximander* taught that the original substance, from which everything comes, was the *infinite*, not associated this idea to the popular belief about the gods.

However, remained, always, behind the thought of those first philosophers, the belief that the creation and the order of the universe were the result of God's work. We see them, often, refer to God as the source of the original matter of the universe and as the force that, of certain manner, established the order of the universe. These philosophers, however, were not very clear. It is possible that many of them were deeply religious and tried "to carry the religion in one basket and the philosophy in another", mixing, often, in their thought, the contents of both.

However, *Heraclitus* expressed deep disdain for the religion of the masses and did not hesitate to write: "And to these images they elevate their prayers, as if someone had to talk to a house of a man, because the men do not know what are gods or heroes." *Heraclitus*, undoubtedly, believed himself knew what were the gods and the heroes.

Xenophanes, poet and philosopher of the sixth century BC (before Christ), attacked the popular beliefs of his time, opposing the assertion that God is only one and immutable. Condemned emphatically the idea that the gods are similar to the mortals. "Really" - wrote - "if the oxen or the lions had hands and could paint, producing works of art in the same way as the men, the lions would paint the gods with the forms of lions, and the oxen with of the oxen. Each one would represent them with bodies according to its own forms." In another passage, says: "Thus, the Ethiopians make their gods blacks and of flat-nosed; the Thracians give, to theirs, red hair and blue eyes."

Instead of those beliefs about the gods, which seemed rude to him, *Xenophanes* indoctrinated that God differs from the human beings in all senses. He is who governs the universe, without any effort. Live in a certain place and does not move Himself. He is a whole, without beginning or end, an eternal unit. As a whole, God does not move Himself, but Theirs parts have movements.

Xenophanes refers to God as the fundamental principle of the Universe. Is the world, the totality of nature alive. *Xenophanes*, thus, connects himself to a clear pantheism, the belief that everything in the Universe is God, and God all the things in the Universe. Is One and All. For *Xenophanes*, there is one unique God: the Universe. As Universe, is the All, the Unity, the One. But there is in the Universe, in God, most parts that change of places among themselves, remaining the All, however, immutable. *Xenophanes* despises the popular polytheism – the belief in the

existence of many gods - and adopts the monotheism – the belief in one only God - more advanced.

It is evident, therefore, that during the period pre-sophist of the Greek philosophy, the popular religion with lots of gods, was being contested by the more philosophical conception of only one god, in a certain way the source of the whole universe and the force that lies in all its phenomena. Moreover, to the popular idea of gods and beings very similar to the man, anticipated the idea of one unique God, very different from the man in all aspects.

This last idea reached an elevated point during the period of the sophists. These practical teachers of the young people, insisted to attack and to confront all, to them do not escaping the belief in the gods. Appealed to the reason and insisted constantly that the popular belief in many gods was unreasonable. Although their work was harmful to the beliefs generally accepted, became very valuable because forced the men to think seriously in them, in an effort to rebut the objections raised by them. The philosophers had felt the need to ask "what is the true conception about God," from this resulting a conception more consistent and more pure about the nature of God.

Socrates, Plato and Aristotle

One of the philosophers who tried to develop a more consistent and more pure conception of God was *Socrates*, but paid the price of being a pioneer, since the masses have misunderstood him; judged that he was destroying the belief in the gods and condemned him to death, by his impiety.

Plato, his disciple, used the word God in a very confuse sense. One has, often, the impression that he refers to the gods in the same way that to the masses, as beings who govern different sectors of the universe. In fact, the conception of the people finds itself spread out in their works. Other times, Plato seems to preach the existence of a Supreme God, lord and master of the whole universe. In his book *Timeu*, explained the creation of the universe using a demiurge, a kind of architect who took the ideas and the matter already created and, with them, molded the universe. At another point, we see him referring to the Creator as the source of the souls.

This leads us to conclude that Plato believed in the existence of many gods, each one of whom he judged to resemble a lot to the human soul. Among these gods are the idea of God, the total world of ideas, the demiurge, the soul of the world, the souls of the planets and all the gods of the popular religion. In this matter, Plato is not very clear. Perhaps tried to use the popular beliefs in order to preach deeper truths. In some passages we are led to believe that he not tried to explain the formation of the world of the ideas or of the matter, considering them as existing since the beginning. Nor tried to explain the origin of the demiurge. This also existed since the beginning. Given the demiurge, the ideas and the matter, Plato goes on saying that the first, using ideas and matter, created all the gods, in whom the masses believe.

In other passages, however, Plato speaks of God as the creator of all things and the goal of all human life, as well as of the life of all the nature. Affirming that the spirit of man is similar to God, and the body being a prison of the soul, wrote that "we should fly away from the earth, as soon as we can, and fly away is to become equal the God." At this point he seems to approach of the mysticism.

The thought of *Aristotle* is, at this point, much clearer than that of Plato. Aristotle believed that there are two causes in the universe - form and matter. For him, the forms are forces that become themselves concrete in the marble. Then, they become the cause of the movement. The matter moves because of the form.

In fact, Aristotle reveals traces of the old Greek idea that matter is alive. Not only the form, which lies within the matter, moves the matter, as this seeks to become or concretize in

form. For example, oak is the form, and the acorn, the matter. The acorn develops, turning into Oak, concretizes the form of the *oak* which was contained in it as acorn, without being concretized. In the development, according to Aristotle, it was making an effort to become an oak. That is its movement.

But, before the acorn, there was matter and an idea or the form *acorn*. This form was in the matter and this made efforts to become an acorn, because of the presence of the form in it. One could continue by examining the series of events, from the crudest matter, following step by step the oak, and go further, perceiving that, at each point, there are matter and form, the matter struggling to become form and being moved by it. This series continues forever?

To this, Aristotle answered 'No'. At the end exists the pure form without matter, to which he called '*the eternal cause that moves but is without movement*', the ultimate cause of all movement, of all that *comes to be* in the universe. *God* is the cause of the movement, but does not move Himself. How is this possible?

We all had the experience of knowing a person, to whom we considered a hero and to which we wanted equalize ourselves. We mold our lives by her life and grow up looking like her. The immortal story of Hawthorne, *The Great Stone Face*, is an example of this experience. The boy contemplated so much the figure of the stone that ended up looking like it. But his face did not change. Not transformed. Happens the same with the '*cause that moves but is motionless*' of Aristotle; does move up the men, attracts the matter, but remains motionless, continues indifferent.

The entire Universe, all the objects and beings in it wish to concretize, because of God. Thus, God is the center that all the things seek to achieve; is, therefore, the unifying principle. All the possibilities, all the forms, in Him become concretes.

Aristotle's God is the ideal of the philosopher, because He is all that the philosopher makes an effort to be, the pure intelligence.

Posterior Greek philosophers

While Aristotle was monotheist, who believes in one God, the *Epicureans* were polytheists, that is, believed in many gods. Believed that they exist and have the form of man, but more beautiful. Believed that their bodies were beautiful bodies of light. The Epicureans believed, too, that the gods differ in sex, need to feed themselves and speak the Greek language.

But the gods of the Epicureans were very different of what thought the masses. Did not create the world, were not interested with the man, were perfect, did not interfere in the world. Lived a peaceful, happy and content life, free from all the cares and worries that men usually know.

For the *Stoics* there is one God, associated to the world in the same way that the soul in the human body. God is corporeal, but a body of extraordinary beauty. The Stoics believed that all the forces of the universe are united in another that penetrates all, the soul of the universe. This is God. It is, of course, of a pantheist doctrine, of the belief that everything in the universe is God. In Him should contain the total universe, just as everything of a flower is contained in the seed.

The God of the Stoics is quite different from the gods of the Epicureans. He is the father of all things, is UNIQUE and indivisible; loves the man and knows everything that will happen, punishes the evil and rewards the good. The God of the Stoics is very interested in the world of the men. Lives in the circle more distant of the universe, and from there, dominate it all - the Stoics believed that - just as the soul is located in a given place of the body, dominating it, however, totally.

Carneades, one of the skeptics, attacked this idea of the Stoics about God, showing its inconsistencies. Denied that human reason can know God and, even, that can know that God exists. We should be skeptical about this question, he argued.

Greek-Religious Ideas About God

When *Philo* - and their contemporaries Jewish-Greeks appeared in the philosophical scenario, the conception of God became prevalent question in the Philosophy. Philo, for example, came from the great religious traditions of the Hebrews, in which center was situated the idea of one Unique God, all-powerful and all goodness. Put this tradition in relation to the Greek philosophy and tried to demonstrate that it was consistent with what existed of best in Greek thought.

According to Philo, God is placed above the man in greatness, goodness, power and perfection; that we cannot know what He is. We can, however, be sure that He exists. Philo taught that God is the source of everything, absolutely good, perfect, blessed. Being so glorified cannot come into contact with the matter. But of Him come out, like the light of a candle, beings or forces that come together forming another, to which he gave the name of *Logos* or divine wisdom. The *Logos* created the universe and is the intermediary between God and the world. God finds himself separated from the world and there is clear distinction between the God All Purity and the impure world of matter, the world in which we live.

In the theory of *Plotinus*, which involved almost the same matter of which had occupied Philo, God is the source of everything in the universe. But He is so perfect that nothing we can say about Him. We can say what *He is not*, but we can never say what *He is*. Everything that we think about Him is too weak in order to apply to Him. God is above all that we can think.

Still in the conception of Philo, God created the world not directly, but through emanations, beings who proceed from Him but are not Him. In the *Plotinus* conception God is like an infinite stream, which is always flowing without never run out. The world depends of God, but God does not need of the world.

Plotinus refers to the creation as a cascade originated of God. In the fund of it is located the pure matter, the part most distant from God. In this we also notice the clear separation between God and the world, between the God pure and the world impure.

First Christians and the Medieval Christians

The Christianity began very early, in its history, to feel the effects of the Greek philosophy. The Gospel of John, written about the year 100, clearly shows this influence. The book begins with a doctrine distinctly Greek, the doctrine of the *Logos*, or of the spirit of the world that emanates from God and created the own world.

As soon as the Christianity had been developing and influencing each time more the Greek and Roman world, it became necessary to introduce in it a lot of the Greek philosophy. It was, then, that the apologists have tried to associate the Greek thought to the Christian. They taught that the order and the reason in the universe indicate the existence of a First Cause, a being who is the source of everything, good and eternal. This First Cause, or God, is the eternal principle of all things that transform themselves. It emits the *Logos*, as the sun emits the light, and through the *Logos*, created the universe.

According to the apologists, God is the personified pure reason, judged person. For them, therefore, the reason is the fundamental principle of the universe, its cause, the directive and controller force.

St. Augustine, in his teachings, emphasizes the major difference between God and the world. God is eternal, transcendent, all goodness and wisdom, absolute in all senses. Moreover,

Augustine taught that God, in the beginning, predetermined everything, so that, he knew, since the beginning, what would happen to all creatures for all eternity.

The God of St. Augustine is the idealization of all that the man considers good and worthy. He is the absolute force, the perfect goodness, the source and creator of all things. Knows everything and controlled the universe, so that everything is determined by Him forever.

For several centuries the idea that the Christian Church held about God remained very similar to that of St. Augustine. John Scotus Erigena taught that God is the source of all things, but went further than St. Augustine when he claimed that God and the creation are one unique. For him, God is the world, the world is God, but God is also more than the world, much more. The world, said Erigena, is only slight revelation of God, Who is far more than the entire universe.

With this theory, Erigena is in accordance with the Church, which claims to be God the perfect goodness, strength and wisdom, never fully known to man. Man can know something about God when contemplates the universe, but this is only a small and insignificant part of God. To this ancient thinker, God is, in fact, unknowable and indefinable. Man cannot, with his small brain, expect to understand God or Their processes.

With the development of Christianity during the first centuries of the Christian era, a too difficult problem arose. God was conceived as pure, sacred, perfect. It became, then, necessary to introduce an intermediary being, the Logos, in order to explain the creation of the universe. Many thinkers have identified that being with Christ. Even more, the Christian thinkers argued that there was a Spirit, or power of divine origin, which diffused itself in the Universe, the Holy Spirit.

Debating the problem of the nature of God, the philosophers found it necessary to explain the existence of the Logos, of Christ and of the Holy Spirit. Was necessary to elaborate a doctrine establishing the relation between them, and with God. It was, then, that came the conception of the Trinity. God is referred to as the One, the Unity, the All. But it is also Three: God, the Logos or Christ and the Holy Spirit.

The apologists taught that the Logos and the Holy Spirit are emanations of God, being Jesus Christ the Logos in the form of man. They argued, consequently, that, although God be One Unique, is also Three Persons. The Divinity is the Unity, but manifests Himself in the world as the Logos creator or Christ, and as the Divine Reason which diffuses in all things.

Short time later stood out a group of thinkers, the *modalists*, that affirmed that the three people, or Trinity, are, truly, God in three forms or modes. The Logos is God-Creator; the Holy Spirit, is God-Reasoning, and God, is God-Being. This led to a long discussion about whether the Logos is of the same nature or the same substance as God. Is the Logos an emanation of God, or is God in another form?

St. Augustine espoused the orthodox conception about the Trinity. Believed that God is only one, manifesting Himself in the universe as three persons, emanations. It is the theory known by athanasian, because of the fact to have been developed by *Athanasius*, leader of a group of ancient Christian thinkers. According to Athanasius, Christ is the principle of the salvation and was generated, not made, by the Father, God. He is eternal with the Father, and of the same substance. Shares of the whole nature of the Father. In Jesus, Logos or Christ united to a human body. The Holy Spirit, he claimed, is a third being. Thus, the Divinity is conceived as a Trinity of the same substance, three persons of the same nature: Father, Son and Holy Spirit.

Roscelino, one of the first nominalists, applied the doctrine of the Nominalism to the Trinity. Argued that the simple things are the unique realities and that the universals, the general concepts, are mere names or words. Consequently, he argued, cannot exist reality that corresponds to the name God. There are different substances or equal persons in power. So, for him, the Trinity is not One in Three, but consists of three distinct beings.

These ideas were contrary to the orthodox doctrine and provoked great opposition of the Church. Became evident, to the priests, that the preservation of the Trinity, as a doctrine of the Church, was based on the adoption of the realist theory, according to which the universals are the unique real, and the individuals, forms of the universal. This theory became, so, dominant among the scholastics and the fundamentals of great part of the intellectual and ecclesiastic structure of the Middle Age.

St. Thomas Aquinas was greatly influenced by the theory of Aristotle, trying to adapt it to the Christian theology without destroying the fundamental doctrines of the Church. In fact, he believed that the teachings of Aristotle could, somehow, sustain them.

God, he said, is the pure form. We infer His existence of the facts of His creation. For example, everything that moves must have a motive cause. We found movement in the universe. Therefore, the final source of this movement must be an immutable principle, the Cause Motive immobile, of Aristotle, or God. Even more, the universe reveals that things are related on a graduated scale of existence, since the inferior forms to the more or less perfect objects. This leads the individual to infer that there must have, above all, something perfect, God.

According to St Thomas Aquinas, God is the first cause and final of the universe, the form or pure energy. He is absolutely perfect. He is the source, The One who created the world from the nothing. In the creation, He revealed Himself. Furthermore, governs the universe through His perfect will.

Aquinas, developing the theory of the nature of God, established for all the times a standard for the Catholic belief in God. The Catholic Church follows practically, until today, the viewpoint traced by Aquinas.

The teachings of *John Duns Scotus* are very similar to those of St Thomas Aquinas. God is a form or pure energy. He is the cause of the universe, conscious cause that has an objective in to create it and to govern it. He is the infinite will that is completely free, so free that can dominate it whenever He wants. All this, explains Scotus, is proved by the experiences that we have of the world around us.

Bruno, Boehme and Other Precursors of the Renaissance

At the dawn of the Renaissance, and the men begin to judge themselves free of the long dominion of the Church and of its doctrines, noticed numerous inconsistencies in the doctrines of Scholasticism. Saw that some of the ideas about God, sustained by those philosophers, not would resist to the impact of the reason in their researches. But, while attacked the reasoning of the Scholastics, not showed inclined to abandon the idea relating to God.

Nicholas of Cusa, for example, said that he could have an immediate intuition of God, something similar to the experience of the mystic. This experience solves the contradictions and inconsistencies that appear in any attempts of the thought about God. We cannot know God through the reason; beyond the reason is located the *ignorance of the cults*, this super-sensible experience in relation to God.

Giordano Bruno, fascinated by the immensity of the universe, that the astronomy of his time was revealing, said that God is immanent in this infinite universe, the principle of activity. He indoctrinated that He is the union of all the opposites in the universe, a union without opposites that the human spirit cannot reach.

Following the same tradition, was the uncultured German mystic, *Jacob Boehme*. Taught that God is the union of all the opposites in the universe, the original source of all things, because He is the fundament of everything. God becomes conscious of Himself through the objects in the universe. A desire blind and divine gives origin to the universe with all its opposites. All these opposites are united, however, in God.

Theories of Bacon, Hobbes, Descartes and Pascal

This despair of the reason, by part of a lot, as a means of coming to an understanding of God, participated of the tendency to liberate the Humanity from the bonds of the Church, so that one could devote to the study of the men in scientific terms. The Theology and the Science were, gradually, separating themselves, and each one was taking its place in the scheme of things. However, continued the struggle in order to understand the nature of God, although the interpretations were, in many cases, different from those of the Middle Ages. Became evident that the God of the reason is very different from the God of the faith. Consequently happened, a lot of times, not be the God of the philosophers and of the theologians.

The theory of *Francis Bacon* exemplifies clearly that development. He divided the theology in natural and revealed. The natural, he indoctrinated, is the knowledge of God that we can get through the nature and from the God's creatures. Gives a convincing proof of His existence, nothing more. The rest must come from the revealed theology. In it we must "abandon the small boat of the human reason and put us aboard the boat of the Church, the only one that has the divine compass to the right crossing. The stars of the Philosophy will be useless to us. In the same way by which we are obliged to obey the God's laws, although we murmur against it, we are, also, obligated to believe in the word of God, although our reason shocks itself with it."

Thomas Hobbes, interpreting God in terms of his materialist philosophy, tells us that, during the creation, God moved all things. Suggests, still, that God is a body, a corporeal being; but about this is not quite sure, because doubts that we can know what God is. We must limit ourselves to the affirmation that God exists. Hobbes, however, does not refer to God as putting the universe in movement, nor as governing the world through human governors of the own world.

Descartes, through his method of conducting the reason, tried to prove the existence of God, telling us many things about this. Discovered the idea of God among those that had, an idea about a being absolutely real, perfect and infinite. Explained that the cause of this idea should be as real as it. Therefore, God exists. Affirmed that this idea should have been put on him by the own God. This God is caused by Himself, is eternal, omniscient, all-powerful, perfect goodness, truth and the creator of all things. God will not deceive the man. Everything that He put in the man is real, even their ideas, when the man thinks.

For Descartes, still, God is the basic substance of the universe, depending of Him these two relative substances: spirit and body. "God" - he wrote - "first created the matter, together with the movement and the repose (inertia); and now, with only His concurrence, preserves, on the whole, the same degree of movement which at that time put into it." God is the First Cause Motive of the universe.

The conception of Descartes about God is too confusing. Presented Him as independent of the nature, raising, by this, the problem of how God can manifest Himself in the nature in order that the man may know something about Him. And more: How can God, being pure spirit, give movement to the matter? Descartes left this problem, among many others, to their followers, the problem of harmonizing the theory of the Mechanics, of the new science of the times, with the theology of Christianity.

Blaise Pascal, attacking the problem, suggested to be impossible for man to demonstrate the existence of God, because the philosophical proofs have no real value in relation to Him. We know God, said, only through the religious sense. God is pure spirit, and we can only know Him through the spiritual experience.

Nature of God According to Espinosa

Was *Espinosa* who elaborated what, then, seemed the masterly solution of the problem left by Descartes. According to Spinoza, God is the only independent substance in the universe.

Outside of God there cannot exist substance. Spirit and body, thought and extension are attributes of God, not independent of Him. God is the cause of all things. Is the thinking and extended substance. Is the thought in the human spirit and the tree in the forest. Thus, God is all and all is God. Nothing exists outside of God or that be independent of Him. God is the simple, eternal and infinite principle of the nature and of all things, caused by Himself. God and the world are only one. One sees on it a clear pantheism.

We can perceive only two attributes of God: thought and extension. We know, therefore, God through ideas and bodies. It does not say, however, everything. It's more than all this, and we cannot know Him completely.

According to Spinoza, God is not person or conscience. Not characterizes Himself by intelligence, sensation or willing. Their actions are not driven by intention; all things, however, result from His nature, in accordance with strict laws. All the ideas in the world, together, constitute the thought of God. The thought of all, in the world, form the thought of God.

Spinoza tried to resolve the problem of Descartes presenting God as everything and more than everything. The spirit and the body are not entirely different things, but God seen in two modes. Can, therefore, God affect the world of the thought and of the things, because He is both and, therefore, the own being.

Theories of Locke, Berkeley, Hume and Leibnitz

With John Locke was attacked, again, the problem of the nature of God. Loyal to the belief that we cannot have innate ideas, Locke had to teach that we cannot have an innate idea of God. Said, however, that we can know something about Him, if we use, correctly, our natural capacity. We can form ideas about God - explained - of others ideas that we have. If we take, for example, our ideas about existence, power, pleasure, happiness, etc. and imagine them extending to the infinite and reuniting themselves, we will have idea about God. God is, therefore, ideas that we collect by the experience and we extend to the infinite.

God must surely exist, Locke said. The man, analyzing himself, perceives that he must have been created by some being bigger than he. God is, therefore, the real *being thinking*, omniscient, all-powerful and just. In the theory of Locke, God is spiritual substance, the third substance independent of the spirit and of the body.

As creator of the world and of the man, God has established certain divine laws which can be discovered through the study of nature, or by the revelation. Moreover, God can force the practice of these laws by the reward and by the punishment, in this and in the other world, until to eternity. The moral is based on the will and in the laws of God; only by knowing His will and Their laws, we can say if something is just or not.

George Berkeley, bishop of Cloyne, around the middle of the eighteenth century, espoused the theory that God is the Supreme Spirit and the source of everything in the universe. Explained that, based on the theory of Locke, it must be admitted that the things only exist when they are perceived. But to say that a table only existed when was perceived, not satisfied him. Ratiocinated, therefore, that despite he could not, at determinate moment, perceive the table, God could. Consequently, the table would continue to exist, as thought, in the spirit of God, even that he, Berkeley, left the room. The material world is a creation of the Spirit of God, is mental and reflects in our senses, so that we have ideas, as, indeed, argued Locke. God is, thus, the cause of the natural world; but this world is not material, is spiritual, mental.

Berkeley thought he had, this way, resolved the problem of Descartes and Spinoza. Both debated about the spirit and the matter. Descartes indoctrinated that they are two secondary substances, which, in certain sense, derive from the primary substance, God. Spinoza argued that the spirit and the matter are two aspects, two manners of seeing the same substance, God.

Berkeley eliminated the matter, affirming that God, spiritual substance, is all that exists. What we judge to be matter is, truly, an idea in the Spirit of God.

God is, therefore, spiritual, creator of all things in the universe, through His own Spirit. Was eliminated the dualism - spirit and matter - that, since the beginning, so much worried the philosophers. Went out the matter, maintaining only the spirit. And we can act according to the principle that the Author of Nature will always act uniformly, even though we cannot prove it, because God is free in order to change His mode of operating, at the moment that He desires.

David Hume was a skeptic. Tried, therefore, to show that the human reason cannot demonstrate the nature of God. All the arguments that the past philosophers had employed to prove the existence of God and Their attributes were examined by Hume and declared defective. The human reason, he said, is too weak, blind and limited in order to construct any adequate conception of God.

Hume thought, however, that we must believe in the existence of God because such belief is the basis of all human hopes, of the moral and of the society. As we do not find anything that exists without a cause - Hume argued - we concluded that the cause of the universe must be God, a being of absolute perfection. This, however, cannot be proved by the reason; nor can we say anything about the nature or characteristics of God.

Hume suggested, however, a probable means of considering God. It is possible, he said, that God be related to the world, as much as the soul to the body, being the active principle of the universe. Hurried, however, to add that this is a simple probability. There is not, about it, proof that the man can fortify.

The belief in God, taught Hume, does not come from the human reasoning, but of the desire that the man has to be happy, of his fear for the death and future misery, and of the thirst for vengeance, by part of many. Having these emotional and impulsive characteristics, as human beings, we build the belief in God and seek, then, to prove that the reason justifies it. Hume expands himself in this attempt in order to demonstrate that, although from the viewpoint of the reason we should be skeptical about God, from the point of view of our emotional and impulsive nature we believe in Him and built, about Him, a theory that is necessary to us. This aspect of the problem was the part of Hume's philosophy that stimulated Emmanuel Kant to make a distinction between the pure reason and the practical reason.

In developing his theory of monads, *Leibnitz* taught that these units, which contain the universe in itself, are found disposed in a continuous series of crescent clarity. At one extremity is the darkest monad, in another, God, the highest and most perfect monad, pure activity, "monad of the monads."

Moreover, for him, God is the final cause of all things. While the monads are separated from everything and can not affect one another, God built the universe such a way that each one acts as if was affected and affecting.

The man cannot form a clear idea about God, because He is the highest and most perfect monad, and the man the lowest and less perfect. Only another perfect monad could know God. The man can, however, form an idea about God, considering certain qualities found in himself - kindness, strength, knowledge - and raising them to the infinite. The result constitutes the idea that God is the goodness, the strength, the knowledge, etc. infinities.

Well, as God is perfect and complete, cannot suffer transformation or development, as happens with all other monads. He covers completely, all things and all the time in a single glance. Created the world which is "the best of all possible worlds."

Conception of God in the Thought of Kant

God, in the theory of *Emmanuel Kant*, is the notion or the idea more elevated than the man may have, the idea of the highest entity, of the Absolute Whole, Who includes and covers everything. This idea transcends the experience and through it cannot be obtained. It is one of the results of the reason, which involves in itself all the happenings.

Kant insists for that we do not forget of having formed the idea about the whole, of the experience. It is nothing that we can know, as happens with the ideas to which we have come through the experience, because we cannot feel the whole universe. After we have formed this idea, we do of this whole one entity and personify it. Then, it comes to be God for us.

Kant attacks the arguments pro-existence of God, presented by philosophers before him, trying to prove that each one is full of inconsistencies and illogicality. Although it is impossible to prove the existence of God by the reason, becomes, however, necessary to believe in His existence in favor of the moral life. We need of this Idea of the Whole, of this transcendental theology, as the basis for our ethical principles.

Although Kant criticizes the arguments of others in favor of the existence of God, offers his own argument or proof, that believes based on philosophical basis more true than the others. Believes that each individual found, inherent in his own reason, the categorical imperative: "Act only according to a maxim that you can, at the same time, want that it is converted into a general law; act in a way that you can desire that the whole world follow the principle of your act." This constitutes an order for that the individual lives according with a will absolutely sane. Even more, living so is merit the happiness. Therefore, the happiness and the just life should always be united in the world. It's what does not happen often. We see good people very unhappy; and others, very bad, who are happy.

Must, therefore, to exist a God who is perfectly wise, good and powerful in order to unite the happiness to the goodness. God, according to Kant, can know everything, is a Being who possesses our moral ideas and has absolute power.

It is seen that Kant's theory is a new development of the Hume. We cannot know, through the reason, that God exists or what can be. Nobody can prove anything about Him, either by arguments or by the reason. But we can, based on our weak experiences, form an idea about the Whole of the universe and personify Him. Furthermore, we need of the idea of God as basis for our moral life. Kant called this idea about God, *transcendent*, because it transcends our experience. It is also a necessary idea for a just life, for the moral.

This point of view is Kant's response to the skepticism. The philosophers led by John Locke, in their passionate arguments, declared that man can only have knowledge of what he feels. But the man can not feel God. In the best of the hypothesis, he can develop their weak and small ideas to infinite and call to this God. Kant agreed with those who affirmed that we cannot have knowledge of God through the reason, but added that we need God. Therefore, the reason can remind God as a necessary incognita.

Fichte, Schelling, Schleiermacher, Hegel.

The influence of Kant penetrated deeply into the thinking of those who followed him. *Fichte* came to the conclusion that the source of the universe is the universal reason, the intelligence itself, the pure *ego*. This *ego* is distinct of the *ego* of each human being. It is the universal active reason that created and cannot stop of creating. To this, called God. Must be judged as the *universal process-life*, dominating the conscience of every individual.

This universal *ego*, or God, moreover, is, according to *Fichte*, the general purpose of the universe, should His existence be proved - as Kant affirms - by the moral laws. The moral demands such Being, therefore, God exists.

The conception of *Schelling* about God is very similar to that of *Fichte*. *Schelling* taught that God must be understood as the creative energy, the absolute foundation of everything. This force or principle is the soul of the universe, through which concretizes itself. The theory sustained by *Schelling* is, in fact, pure pantheism. The world is alive, and is because it is God, and He, of course, is alive too.

Friedrich Daniel Ernst Schleiermacher adopted the theory that God, the Absolute, and the world are only one. To him, God was not, in all the times or in the eternity, without the world. Wherever He had been, the world had also been. Should, however, establish an important distinction between God and the world.

While, in the theory of *Schleiermacher*, one must judge God as an entity, unique, without space and time, the world, as we conceive it, represents a lot of things in the space and in the time. Although, therefore, this philosopher participated of the school of the thought to which we call pantheism, no established distinction between God and the world.

He said, still, that it is impossible to attribute to God the usual attributes of person, thought, will, etc. For him, God must be judged as the general creative force in the universe, the source of all life. God is such, that the man can only conceive Him through the religious sensation, the sensation of absolute dependence. In their arguments, *Schleiermacher* says that the man comes to this sensation of dependence and recognizes that the thing of which he is dependent, for everything that he is, should be the *foundation of the world*, God.

Hegel's theory about God is part of his whole theory about evolution. He tells us that God is Idea. With that, he means that we should judge Him whole the process of the evolution, past, present and future. The dialectical process, that unfolds itself in the evolution, finds itself contained in God. (For *dialectic* or *dialectic process* we mean the process of the reason.)

Thus, God is the reason creator of the world and in it reveals Himself; and, with the development of the world through the evolution, He becomes conscious of Himself, comes to the more complete knowledge of Himself. In the man, He reaches the clearest consciousness of Himself. It is evident that the God of *Hegel* is not complete; is developing with the world. He is, in his conception, a God in development.

This group of philosophers was referring to God as the source or fundamental cause of the universe. He is, in some way, what is found behind the world. Some told us that we can know Him through the reason, while others affirmed that the reason cannot penetrate behind the world and achieve its cause. Still, others, declared that we can only have knowledge of God through the sensations.

Theories of Comte and Spencer

The posterior philosophers inclined to abandon the effort of knowing the nature of God and left the matter for the theologians or religious. *Auguste Comte*, as representative of the positivists, affirmed that all attempts to get to the essence of the things were symptoms of the immature development of the human spirit. The individual, in reaching the stage of the positivism, renounces to all attempt of discovering God, occupying himself more in discovering the relations between the things, between the phenomena.

Herbert Spencer argued that we can only know what is finite and limited. We can, however, relate the things to the Absolute or something not related. However, we cannot know this Absolute, the fundamental substance of all that we know. Therefore, the Absolute, according to *Spencer*, is Unknowable. Exists. He does not contest. Arguing, however, that no one can know what is.

Theories of James and Dewey

William James, faithful to his pragmatism affirms that the belief in God is necessary for the satisfaction of human nature. We cannot prove that He exists, nor anything about Him, but we have will to believe in Him and we must satisfy this desire.

The God, in which James declares that the man should believe, is part of the universe and of it is not found separated. Works with the man to the concretization of the ideal of this. James refers to Him as the great Companion of the man, His auxiliary. Repeatedly speaks of God as a being very similar to man - conscious, personal and good - but, in one way or another, more powerful.

John Dewey does not use the term God without defining it in such a way that it ceases to have any real meaning. Recognizes that the universe exists, the men passing through certain experiences that are interpreted in terms of God. Argues that such interpretations involve many things that cannot be proved, should not, therefore, have been made.

Thus, the man, in his thinking, has seen himself in a world that he does not understand and that prepares to him much thing that, in his point of view, represents an evil. The man has tried to explain the world and, at the same time, save himself from the evils that afflict him. Result of this a lot of theories about God, the source of the universe and the salvation of the man.

Since the first men, until the present, we discover theories about how the universe began and continues to exist. Many of them turn around God or of a powerful being, very similar to the man, but superior to him, being who created the universe from the nothing. This God is, often, judged as the force, the principle, or the power, working inside the universe in order to keep it in movement.

In many philosophies, that God is preoccupied, so to say, with the man. Offers save him of the world and of its evils. Cares especially with the man.

The religious tradition, with few exceptions, has been attached to a more or less personal God who cares for man and is, at the same time, the creator of the universe. Another tradition, the scientific, does not seem as secure as to the fact that there is something in the universe that cares of the man, or that the creative force of the universe is similar to the individual. The Science knows forces, impulses and energies that in the universe, work, create and destroy. See the man with their values and hopes, appearing at working with these forces and being destroyed in continuing these forces to work. The scientists are not opposed that are giving a name to these forms, to which employ the name of *God*; they rush, however to say that the word *God* should not be applied with all the traditional connotations.

The modern philosophy has been moving toward the Science. Sometimes denies directly the existence of God, insisting that must be reserved the name to the phenomenon, in the History, to which was given originally; and sometimes returns to define the term, making it lose its original meaning, transforming it only into a name to the forces to which refer the scientists. Although there is considerable number of people who hold to the belief in God as was developed by St. Augustine and St. Thomas Aquinas, and there are some philosophers who sustain this theory, the majority of modern philosophers abandoned the traditional Christian conception of God, putting into its place the theory of the Absolute, either as the foundation of the universe, or as an entity also of the universe, a substance from which everything else was created, or just the universe considered as a whole, with its accentuated similarities and consistencies.

All this leaves us free to choose one among the innumerable theories. We can follow the tradition or accept the scientific theory.

SECOND PART

SPIRITIST PHILOSOPHY

"THE SPIRITS' BOOK" (Allan Kardec)

THE PRIMARY CAUSES

GOD

I - GOD AND THE INFINITE

1. What is God?

- God is the Supreme Intelligence, primary cause of all the things.

2. What should we understand by infinite?

- That which has no beginning or end: the unknown; Everything unknown is infinite.

(The spirits refer to the Universe. All that we know in it has beginning and has end; all that we do not know is lost in the infinite, in the unknown Application of the French expression: *Passer du connu à l'inconnu* N. T.).

3. We could say that God is infinite?

- Definition incomplete. Poverty of the language of the men, insufficient to define things that are beyond his intelligence.

God is infinite in Their perfections, but the infinite is an abstraction; to say that God is the infinite is to take the attribute of a thing by itself, to define a thing, not yet known, by another which also is not.

4. Where can we find the proof of the existence of God?

-In an axiom that you apply to your sciences: There is not effect without cause. Seek the cause of everything that is not of the man's work, and your reason will answer you.

In order to believe in God it is enough to throw the eyes to the works of the Creation. The Universe exists; it has, therefore, a cause. To doubt of the existence of God would be to deny that whole effect has a cause, and to move forward that the nothing can make some thing.

5. What consequence can we get of the intuitive feeling that all the men bring with them, of the existence of God?

–That God exists; because from where would come to them that feeling, if it did support in nothing? It is a consequence of the principle that there is not effect without cause.

6. Would not be the intimate feeling of the existence of God, that we bring with us, the effect of the education and the product of acquired ideas?

–If it was like this, why would your savages also have that feeling?

If the feeling of the existence of a supreme being were not more than the product of a teaching, it would not be universal and nor would exist, as the scientific notions; and only would exist among the ones who could have received that teaching.

7. Could we find the primary cause of the formation of the things in the intimate properties of the matter?

- But, then, which would be the cause of those properties? It is always necessary a primary cause.

To attribute the primary formation of the things to the intimate properties of the matter would be to take the effect for the cause, because those properties are in themselves an effect that should have a cause.

8. What to think of the opinion that attributes the primary formation to a fortuitous combination of the matter, that is to say, to the maybe?

–Other absurd! What man of good sense can consider the maybe as an intelligent being? And, besides, what is the maybe? Nothing.

The harmony that regulates the forces of the Universe reveals combinations and determinate ends, and for that reason an intelligent power. To attribute the primary formation to the maybe would be a lack of sense, because the maybe is blind and it cannot produce intelligent effects. A maybe intelligent no longer it would be maybe.

9. Where can one see, in the primary cause, a supreme intelligence, superior to all the other ones?

- Tends a proverb that says the following: For the work is known the author. Well then: see the work and seek the author! It is the pride that generates the incredulity. The proud man nothing admits above him, and it is for this that considers himself a strong spirit. Poor being, that a blow of God can abate!

One judges the power of an intelligence for its works. As no one human being can create what the Nature produces, the primary cause must be in a superior intelligence to the Humanity.

Be which are the prodigies realized by the human intelligence, this intelligence also has a cause, and as major be its realization, major should be the primary cause. This superior intelligence is the primary cause of all the things, any that is the name by which the man designates it.

III–ATTRIBUTES OF THE DIVINITY

10. Can the man understand the intimate nature of God?

–Not. It lacks to him, for this, a sense.

11. Will one day be allowed to the man to understand the mystery of the Divinity?

- When his spirit will not be more obscured by the matter, and by his perfection has approached Of Her, then will see Her and will understand.

The inferiority of the man's faculties doesn't allow to him understand the intimate nature of God. In the humanity's childhood, the man confuses Him many times with the creature, whose

imperfections attribute to Him; but, as his moral sense is developing, his thought penetrates better the fund of the things, and he does then, to His respect, a just idea and more accordingly with the good reason, although always incomplete.

12. If we cannot comprehend the intimate nature of God, can we have an idea of some of Their perfections?

–Yes, of some. The man comprehends its better, as he elevates himself over the matter; he glimpses its by the thought.

13. When we say that God is eternal, infinite, immutable, immaterial, unique, omnipotent, sovereignly just and good, do not we have a complete idea of Their attributes?

- From your point of view, yes, because you believe to cover everything; but stay knowing that there are things above the intelligence of the most intelligent man, and for which your language, limited to your ideas and your sensations, has no expressions. The reason tells you that God must have these perfections in supreme degree, because if He had one of less, or that He was not in infinite degree, would not be superior to all, and therefore would not be God. In order to be above all things, God shall not be subject to the vicissitudes, and cannot have any of the imperfections that the imagination can conceive.

GOD IS ETERNAL. If He had had a beginning, would have come out of the nothing, or, so, He would have been created by an anterior being. And so, little by little, we go back to the infinite and to the eternity.

IS IMMUTABLE. If He were subject to changes, the laws that govern the universe would have no stability.

IS IMMATERIAL. It means, His nature differs from everything that we call matter, because, otherwise, He would not be immutable, being subject to the transformations of the matter.

IS UNIQUE. If there were many Gods, there would not be unity of views, or power, in the organization of the universe.

IS OMNIPOTENT. Because He is unique. If he had not the sovereign power, would there be any thing most powerful or as powerful as He, that, so, would not have done all the things. And those things that he had not done, would be the work of another God.

IS SOVEREIGNLY JUST AND GOOD. The providential wisdom of the divine laws reveals itself in the smaller as in the greatest things, and this wisdom does not allow us to doubt of His justice nor of His goodness.

IV – PANTHEISM

14. God is a distinct being, or would be, in the opinion of some, the resultant of all the forces and all the intelligences of the universe, reunited?

- If so, God would not exist, because He would be effect and not cause, He cannot be, at the same time, one thing and another.

- God exists, you cannot doubt, and this is the essential. Believe in what I say to you and not want to go further. Do not lose yourselves in a labyrinth, from where you could not leave. That would not make you better, but perhaps a little more proud, because you would believe to know, when in reality nothing would know. Let, therefore, aside, all of these systems; because you have to disembarass yourselves of many things that touch to you more directly. This will be more useful than you want to penetrate what is impenetrable.

15. What to think about the opinion, according to which all the bodies of the Nature, all the beings, all the globes of the universe, would be parts of the Divinity and would constitute, by its conjunct, the own Divinity; that is, what to think of the pantheist doctrine?

- Cannot be God, the man wants at least be a part of God.

16. Those who profess this doctrine intend to find in it the demonstration of some of the attributes of God. Being the worlds infinites, God is, for this reason, Infinite; the vacuum, or the nothing, not existing somewhere, God is everywhere; God being everywhere, because everything is integrant part of God, gives to all the phenomena of the Nature an intelligent reason of being. What may oppose to this reasoning?

- The reason. Reflect maturely and will not be difficult to you to recognize the absurd in it. This doctrine makes of God a material being that, although endowed with supreme intelligence, would be in large point what we are on a small point. Well, the matter transforming itself without ceasing, God, in this case, would not have stability and would be subject to all the vicissitudes and, even, to all the needs of humanity; would lack to Him one of the essential attributes of the Divinity: the immutability. The properties of the matter cannot be connected to the idea of God, without to diminish Him in our thought, and all the subtleties of the sophism will not be able to solve the problem of His intimate nature. We do not know all that He is, but we know what He cannot be, and this system is in contradiction with Their most essential properties, because it confuses the Creator with the creature, just as we wanted that an ingenious machine was an integrant part of the mechanic who conceived it.

The intelligence of God is revealed in Their works, such as the of a painter in his frame; but the works of God are not God Himself, as the frame is not the painter who conceived and executed it.

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Code Of Spiritist Natural Law

(José Fleurí Queiroz)

"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 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 their 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 talent of human intelligence. But, since the man cannot 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, adequate 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 show Himself, but He is claimed by Their 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 superhuman 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. In order to understand God still lack to us the sense that we only acquire by the complete purification of the Spirit. But if the man cannot 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 cannot 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 its 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 cannot 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 not do, and so on to infinite.

God is eternal, which is equivalent to say that He did not have beginning, and will not have end. If He 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 Who 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 be 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 this goes a step, to lend him the passions of humanity, to conceive a God choleric and jealous.

God is All Powerful. 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 Who 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 annulled it. A being infinitely good could not contain the minimum parcel of badness, in the same way, an object cannot 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, would not be God; all the things would be submitted to His caprice, and there would not be stability for everything. He could only be infinitely good, or infinitely bad; well, as Their 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 cannot 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 Their attributes, we already would not 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 Their 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 exist 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 cannot be God, except with the condition of not being surpassed in nothing by another entity; therefore, then, the true God would be that one Who surpassed this entity in any matter, although did not exceed the thickness of a hair; for such 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, immaterial, omnipotent, sovereignly just and good, infinite in all Their perfections, and cannot be of other form. Such is the axis over which is supported the universal edifice; 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, cannot be with the truth.**

In Philosophy, in Psychology, in Moral, in Religion, there is nothing of true if is not conform to the essential qualities of the Divinity. The perfect religion would be that one which no one 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 Their creatures. God is everywhere, sees everything, to all presides, even the smallest things: in this consists His providential action.

"How does God, so great, so powerful, so superior to everything, can interfere in minuscule details, to worry about the smallest acts and with the smallest thoughts of each individual? That is the question who 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 the Providence."

In his actual state of inferiority, the men cannot 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 as his own similitude. In the frames 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 approximate idea, with the help of comparisons necessarily very imperfect, but at least can show him the possibility of what that, at a first tentative, 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 the thought, of the sensations and the 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 it be 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 an 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 has for object 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 an 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 cannot, by itself, produce movements, as well as any impression cannot 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 one reason for the phenomena of the same order does not produce itself 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 to it. Equally one can deduces 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 the electricity, of the heat, of the light, of the gravitation; we come to calculate them, and however, we ignore the intimate nature of the principle that produces them. It will be, therefore, 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 He is everywhere and in anywhere.

Faced with such problems impenetrable, our reason must humble itself. God exists: of it we cannot 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 cannot 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. She 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 dematerialization 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 its entire 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 her vision; each imperfection of which is free is less one spot; but only after she be completely purified is that she enjoys the plenitude of her faculties.

God, being the divine essence for excellence, cannot 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 is dissipated, they will see Him shine; in order 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 alembics in whose bottom he leaves, at each time, some of his impurities. By leaving its corporeal involucre, does not divests instantly of its imperfections; this is why there are lots of Spirits that, after death, do not see God, as much as did not see Him while they were alive; however, while they are going deparating 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 directs 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 the own God. The same applies when a minister is considered in the place of his sovereign.

Under which appearance God presents Himself to who there are become 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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CHAPTER III

NATURE OF THE UNIVERSE FIRST PART

GENERAL PHILOSOPHY

The world in which you and I live, already existed before us. How it came? Was created or ever existed? Who or what has been done it and how? Trees, stars, men and women really exist or are mere creations of our spirit or of the Spirit of God? How the universe came to exist and of what is made?

There is no one who has not asked how the world began. It, with its flowers, rivers, rocks, sky, stars, sun and moon, all this did not come about by chance, we usually think. Everything we see around us, all we knew, should have transformed, in what is now, by some process. If we could understand this process, we would understand the nature of the universe.

The first men, of whom we have register, had theories about the beginning and the nature of the things. Passed its for their religion, and the priests and religious explained to the young people who, in turn, passed on to their sons. One of these theories is found in *Genesis*, the first book of the Bible. It tells us that God created the world from the nothing in six days, made the light and the darkness, the sun, the moon and the stars, the land and the waters and finally made all living things, including the man. Then, when all was finished and the man and the woman were placed in a beautiful garden, God came to the world and walked through the garden, pleased with His work.

Theory of First Greek Philosophers

The first philosophers, the Greeks, were greatly interested in the problem of the nature of the universe. Really, that was the first that they have attacked. As well as the children, often, break the toys to discover of what they are made, those philosophers of the infancy of the human race tried to break in the spirit, the universe and penetrate the mystery of the formation of all things found in it. "Of what matters come all the things? "Inquired to themselves." "How one explains that exist so many things in the universe?"

Thales. Who lived in Miletus in ancient Greece (around 600 BC), was the first to propose a solution to this problem. Declared to the neighbors that the water is the *matter* of where everything originates. Saw it becoming solid - ice - when frozen, and in air - vapor - when heated. Ratiocinated, therefore, that everything, since the hardest rock to the lighter air originates from the water and to it comes back.

Anaximander. Short time later, another citizen of Miletus, *Anaximander*, wrote that the first *matter*, of what everything is done, was not the water, as Thales had suggested, but, a living

mass that fills the whole space. To this mass that gave the name of *infinite*. At the beginning of the times, said him to their companions, this mass, this *infinite*, was jointed, was not broken into pieces. Contained, however, *movement*. The *movement* made it begin to agitate itself up and down, forward and back, and around. Slowly, the pieces were detaching themselves from the mass, thus resulting, eventually, the things that we now have in the universe. He believed that, as the movement continued, those innumerable pieces started coming back and were gathering, and the mass, the *infinite*, reassumed its original unbroken form. Anaximander made a very detailed exposition about the manner that he believed had originated from this mass the world, the sun, the stars, the air, the animals, the fishes and the man.

Anaximenes. A third philosopher from Miletus, *Anaximenes*, was not satisfied with the theories expounded by the two thinkers who had preceded him. Raised the idea of being the air the first *matter* of what everything else in the universe is made. Understood that the man and the animals breathe the air and can live, and, reasoning, declared that the air turns into flesh, bone and blood. Continuing his argument, said that the air can transform itself into wind, clouds, water, earth and stone.

These three philosophers of Miletus were interested in finding out the *matter* of which is done everything else. Followed them a group of philosophers who, while being interested in the same problem, had more interest in discovering the processes that the many things in the universe are related. Were the *Pythagoreans*, a group or school founded by *Pythagoras*.

Pythagoras. Pythagoras and the Pythagoreans were impressionated with the fact that many things in the world are related through processes that could be enunciated by the numbers. For example, the resistance of a wire or a piece of tripe is related to its length, so that can be expressed in number. So - they ratiocinated - the number should be the *matter* that the philosophers seek. For them, the numbers have become things and entities; then, began to teach that the whole universe was built of numbers. Believed that, covering the eighth harmonic eight notes, the number eight represents friendship. The point - said - is the one, and the line, the two. And so continued and developed a very complicated system of numbers, in their efforts to demonstrate that everything is really made of numbers.

The Movement and the Transformations.

All the philosophers we have mentioned admitted that the things are subject to transformations. Saw to transform everything around them and did not consider this a problem. The water turns itself in ice or vapor, the air in the wind, the numbers become to be things and the movement is present at everything in that produces such transformations. For them, it was a fact, why worry about with the question?

But, in proportion as the philosophers continued to study the problem of the nature of the universe, began to recognize that the transformation was, in itself, another problem. What was it? How it emerged? There is truly transformation or just we imagine that the things are transformed? These questions began to insufflate their heads and demanding a response.

Heraclitus. The question impressed so much *Heraclitus*, son of a noble family of Ephesus, that he came to the conclusion that the fire is the primitive *matter*, from which everything else is made. The fire, believed, is always transforming, not ever becomes quiet and is always the same. Since everything goes itself constantly transforming, because the transformation is the fundamental characteristic of the universe, that fire, of perennial transformation should be the material of the universe. "One cannot bathe himself twice in the same waters of a river, because they are always renewing themselves." There is nothing that is permanent, stable. Everything transforms itself.

We may think that we see things that do not transform, Heraclitus taught, but it is pure mistake. If we could really see what happens, if we have enough powerful eyes to see exactly

what is happening, we would comprehend that even the most stable thing is, indeed, always changing. It is, therefore, the *fight* that governs the universe. At the moment when something is done, the *fight* begins to break it. All things are constantly changing. Nothing is permanent.

The Permanence and the Immutability

Xenophanes, Parmenides, Zeno. While Heraclitus advocated the theory that the transformation is the essence of all things, Greek philosophers, who lived in Elea, taught that transformation is impossible. Nothing can really transform itself, they said. If we think to see transformations, is our mistake, because they do not exist. *Xenophanes*, the oldest of these Eleatics, believed that the universe is a solid mass, immutable, unmoving. The parties can transform themselves, which can never happen with the whole. *Parmenides*, another member of the school of Elea, taught that every transformation is inconceivable. If there were, he reasoned, something would have to originate itself of the nothing, and that is impossible. What we see with our eyes is not true, but an illusion. The universe does not transform itself and is immutable. Zeno, a third member of the school, tried to prove that all who seek to prove the existence of the transformation contradicts himself.

The Enigma of the Permanence and Transformation

These arguments of Heraclitus and of the Eleatics were so interesting to the philosophers, that some decided to see if the positions of both parties could be reconciled in some way. Thought that the *enigma of the permanence and transformation* was needed to be solved, and directed their attention to the task.

Empedocles: Mixing and Separation. Empedocles agreed with the Eleatics when he declared that, in a strict sense, there could be no transformation; but also agreed with Heraclitus in maintaining that there was *mixing and separation*. The world, he said, consists of four elements or *roots of things*: land, air, fire and water. There are millions and millions of very small particles of each element. These are aggregated in various ways to form all things in the universe. As they decompose the elements separated. Can then come together or mix it up again with others. The elements never are transformed. They are permanent. Thus, there is not, truly, transformation, but only mixture and separation of the elements. This mixing and separation, he believed, is caused by the Love and the Hate. The Love unites the elements to form the things. The Hate separates them.

Anaxagoras. The solution of Empedocles to the problem of the *transformation and permanence* interested *Anaxagoras*, but not satisfied him. After much study, he concluded that there must have more than four elements. In reality, convinced himself that there are innumerable millions of elements or substances. Each of these is the result of a multitude of millions of very small particles. The flesh results of millions of elements of flesh that join themselves in a place. The bone, the result of millions of elements of bone that combine themselves. This is what happens with all the things in the world. Several elements come together and the thing is formed. No element can be transformed into another. There is not, therefore, in reality, any transformation. But as these elements are aggregated, and separated, and aggregate again, we have the transformation. Aggregate and separate themselves not because of anything in them, but because of the rotation of the celestial bodies. As was produced in the first mass of elements, which were immobile, a whirling movement, the elements began to join into groups and, thus, formed themselves so many things in the universe.

The Atomists: Leucippus and Democritus

All these ideas prepared the way for another important group of the first Greek thinkers, the *atomists*. The members of this group who stood out were *Leucippus* and *Democritus*. They agreed with their predecessors in that the transformation results from the mixture and separation of very small units. Disagreed, however, about the nature of these elements. All thinkers

who had preceded the atomists had taught that the elements differ in quality. There were elements of flesh, bone, hair, etc. Those of flesh are different from those of bone or of those of hair. The atomists preached that all units or atoms are equal in respect to the quality. Some have hooks; others eyes and still others slots, humps or depressions. As these atoms come together in different ways and in different numbers, are formed the things. Each atom has a movement inside itself, so that moves by its own volition and connects to the others.

The transformation, therefore, to the atomists, was a question of mixing and disintegration of atoms. These are not transformed: they are eternal, minuscule and equal. The transformation is truly impossible. The only possible transformation is in joining together to form one thing or in disaggregating themselves. Thus, the Greeks of the Antiquity, studying the problem of the nature of the universe, for about 250 years, came to the conclusion that everything in the universe is composed of the union, by various means and in varied number of minuscule atoms, they all equal.

Plato's Theory About the Universe

None of the first theories satisfied *Plato*, one of the greatest thinkers of all times. In his conception, the world which we contemplate, in which we touch and perceive through the other senses, is not real, but a copy. In it we find things that transform, come and go, and in great abundance. It's a world full of errors, deformations and evils. Exists, and we feel it every day, but it's not real.

There is, however, a real world in which should find itself the true things, of which everything that we pass is a mere copy. *Plato* calls it *the world of the ideas*. On it is that is find the ideal tree, from which all trees are copies, the ideal home and the ideas of all other existing objects. Are perfect, not transform in any way, do not disappear or die; on the contrary, remain forever.

These *ideas* or *forms* (*Plato* employs both words for its description) were not created, exist since the early days, precisely in the perfect condition in which always will exist. Are independent of all things and are not influenced by the changes that occur in the world that we feel through the senses. The objects that we perceive are reflexes of those *eternal models*.

All the *ideas* are disposed on order in the *ideal world*; the *superior idea*, the idea of perfect goodness, is located at the highest part.

There is, however, another principle in the universe, the one *of the matter*. Is all that *the ideas are not*. Can be considered as the raw material, in which the *ideas* are printed. Let us consider, for example, the work of a sculptor. He forms the idea of an image that he wants, let's say, reproduce in the marble. Well, this idea is independent of all the marble of the world. But the marble is necessary for the realization of the work, in order that others can feel it through the senses. The sculptor then takes a block of marble and creates the statue. The marble, as raw material, gets the idea printed on it. The sculptor could make many statues without affecting his idea, by little it is.

It was so that *Plato* conceived the creation of the world. The nature - everything that we feel through the senses - owes its existence to influence of the world of the ideas on the matter. Not the *real* world, but an impression of the *real* world on the matter. Therefore, all the errors, all the transformations and all the imperfections of the world of our senses are due to the matter and not to the ideas.

In one of the famous *Dialogues* of *Plato*, the *Timaeus*, he tells us how was created the world of our senses. There was an *Architect*, the *Demiurge*, who united the *ideal world* and the *matter*, in the same way that a sculptor would unite his idea and the marble in order to produce the statue. This *Demiurge* had perfect ideas of everything and large amount of matter. *Plato* does not tell us from where was originated the *Demiurge*, the ideas and the matter. Already

existed when the things started. As the *Demiurge* had an idea and put it in contact with any matter, was created one thing. In fact, many things were derived from the same idea. There is a perfect idea in a oak; there is, however, millions of oaks. The same applies to everything else. Everything in the universe is the combination of a perfect idea with the matter. The idea is not, absolutely, affected by this ultimate. Remains perfect and eternally immutable.

Plato was called idealist because judged that the real world is the world of the ideas. Some students of his philosophy say that would be more exact to call him *ideaist*, because he was interested in ideas. But whatever name we choose to call him - idealist or ideaist - we recognize that he believed that the universe consisted of a kingdom of perfect and immutable ideas, and matter. For him, the world of the ideas was the true world, the real world. What we feel through the senses was, according to him, a copy, an *unreal world*, a world of objects produced by the impression of perfect ideas on the matter. All its imperfections were derived of the fact of being impossible to print, with perfection, the idea on the matter; this is imperfect and, therefore, deforms until some point the idea, disfigures it.

Aristotle's Conception About the Universe

Democritus and the atomists explained the universe in terms of identical atoms that move themselves. Plato explained it in terms of perfect ideas that, in any way, are printed on the matter. *Aristotle*, who with Plato figure among the greatest philosophers of the world, tried arrive at a theory of the universe which would be middle term between of the atomists and of Plato.

Aristotle was inclined to admit that the matter exists. As a disciple of Plato believed that the ideas exist. Wanted, however, to unite the two theories in order to satisfy more than the solution suggested by Plato. His problem then was: "How can perfect, immutable and eternal ideas be printed on non-living matter?" And his answer was that the ideas or *forms*, as he called them, are not outside or above the things; are not *transcendent*, but are *inside* the things. Taught that the form and the matter are always and eternally together. Therefore, the world which we feel through the senses, is not, as Plato taught, mere copy of the real world but, yes, the *true world*. Here, the form and the matter are united and cannot be sensed separately. Only by the thought we can separate them; in fact, we find them always united.

Let us take as example, an acorn (seed of the oak). It is an unity of form and matter. We recognize the form *acorn* that is characteristic of all the acorns. Whenever we see one, we discover this form. But the example refers specifically to *one* acorn. Neither we have the form *acorn* separated of other, special. But, beyond the form, this one that we took for example has matter. The form *acorn* seeks concretize itself in the matter and the result is this one that we have. How much perfect the acorn, so much more perfectly the form it is realized.

But the acorn could come to be an oak. Thus, this one which we have in hand is matter, and the form that it seeks to realize is the oak. In being planted and in developing itself, is trying to realize the form of the oak; try to transform itself into oak. Similarly, this can transform itself into planks used for the making of tables, chairs or other furniture pieces. About it, the oak is matter, and the special piece of furniture is the form that it seeks to realize.

In each case - the acorn, the oak and the piece of furniture - we have matter and form. At each stage, the existing object is the realization of a form and also the matter for the realization of other form. The forms, therefore, do not change; are eternally the same. The *acorn* form is always the same and does not become itself in the *oak* form. But the matter assumes different forms in transforming itself. Firstly assumes the form of an acorn and, then, of the oak and, then, of a piece of furniture. And this process continues indefinitely, in the proportion that occur the transformation. The matter is always assuming forms; is always making efforts to realize them.

Wherever we look in the nature, in the universe, Aristotle taught, we find matter and form. For him, there cannot exist matter separated of the form, neither the form separated of the matter. And both are eternal, not being created nor destroyed. This explains the whole universe, he believed, as the process by which the matter constantly seeks to realize different form in order to become itself what it should be.

If we wish, therefore, to understand the universe, we can think in it in terms of the sculptor, who produces a statue. But, while in the case of Plato the sculptor is independent, free of his marble, in the case of Aristotle, he depends of the marble. His idea of a perfect statue is on the marble, the form that it seeks to realize.

Taught, thus, Aristotle that every object in the universe has four causes. The first corresponds to the idea of the statue that the artist has before starting the work, the form that should be realized. It's what he called *formal cause*. Comes after the marble with which the artist must work, the matter. It is the *material cause*. The third is that with which the statue is made, the tools employed to make it. It's what he calls *efficient cause* or *motor cause*. The fourth is the objective of the statue, the finality to which the work is done. Aristotle called it the *final cause*.

To Aristotle, all the causes operate in proportion as the thing develops, transforms, grows and stays. We should not think about an artist separated from the marble, but, preferably, as part of the marble. A better example is the man who seeks to be, let's say, doctor. Seeks to transform himself into something else. His idea about the *doctor* is the *formal cause*; his body, with all the characteristics, is the *material cause*; that what he does in order to transform himself, the *efficient cause*; and the reason why transforms himself into doctor, the *final cause*. Here, the man is inside of what was transformed by himself and is what was created.

According to Aristotle, all movement should be explained as the union of the form to the matter. When this offers resistance to that, we have deformities, errors and evils. However, the matter is also a help to the form, because it seeks to realize it and be something.

It is evident, from what we have already explained, that the world of Aristotle is not a purely mechanical thing. It is not a simple mass of units or atoms moving and forming objects, as preached the atomists. To the contrary, it is characterized by the objectives that the matter seeks to achieve. There is a struggle in this world, a search for something. We call *teleological* such world; it is not a world of mere chance, but with a determined end.

If the acorn seeks to be oak and this, a piece of furniture, where the process ends? Are all trying to be something and will not have end to this sequence? Aristotle believed that will have. It was what he judged as the first cause or the *immobile motor*. It's pure form without matter. Nothing more cause, only exists. It is not on the matter and does not try to print on it. We cannot feel it, but we can conceive it.

Thus, at one extreme, we can think in the pure matter without any form, formless matter. And, in another, we can think in the pure form, the form without matter. But we cannot feel them. The world that we feel, the world of the chairs, of the stars, of the earth, of the man and of all other things, it is a world in which the matter and the form are united. Each object is the realization of one form and is matter for the realization of other form. Thus, Aristotle tried solve the problem of the universe.

Theory of the Epicureans, Stoics and Skeptics

With the advent of *Epicurus* and of the *Epicureans*, many thinkers devoted themselves, in large part, to the problem of how to live a good life. Even those philosophers, however, recognized that the individual cannot be good unless he understands the world in which he has to live. It was then that struggled with the problem of its nature.

Epicurus based his solution mainly on the theory of Democritus and of the atomists. Preached that the true things in the universe are bodies that we feel through the senses. These bodies are made of small units or atoms that differ in size, weight and form. When unite in various ways, form the bodies that we contemplate. After, in separating themselves, the bodies disappear and we no longer feel them.

The universe, Epicurus preached, began to exist by mere chance. Atoms have the power to deviate from the straight line. At first, they all fell down in the same direction in space. Being able to deviate, some took the right direction, and others, another direction, separating from the straight line. Therefore, were formed and are forming themselves all the bodies.

The atoms cannot be destroyed or divided into smaller units. Have existed since the beginning as they are now, and will continue to exist eternally of the same way.

The *Stoics*, a school of Greek thinkers founded by Zeno in the fourth century BC, as the Epicureans, interested by the problem of living a good life, or of the *Ethic* as it was called. Also developed an important explanation for the nature of the universe.

These philosophers agreed with Aristotle that the world consists of two principles: the form or *force* and the *matter*. The force moves and acts, while the matter acts according to the influence on it. The two principles do not separate themselves, like Plato advocated, instead, are united in every object. More so, for the Stoics the force and the matter are bodies. These, which are *force*, are made up of very fine grains, while those of the *matter* are gross and are without form. Thus, everything in the universe is body, is corporal.

All the forces form other, which is in everything, a kind of fire which is the active soul of the universe. The Stoics conceived this soul as fire, because they believed that the heat produces and moves everything. The heat was, for them, the giver of the life. Consequently, the fire is the basic principle of the universe.

That fire or soul of the universe finds itself connected to everything, just as the human soul to the body. In fact, the world is simply the body of the universal soul.

The Stoics taught that the air, water, land and everything else came from the original fire. The four elements: fire, air, water and land (which were also the four elements of Empedocles) aggregate themselves in many ways to form the things of the world, and, through each object, flows the divine principle that gives life to it.

The Stoics are not inclined to conceive, as the Epicureans, the universe as something that had appeared by mere chance. Nor were inclined to accompany them to the point of argue that the universe is purely mechanical. His principle about the force remained alive, and the universe that was formed is also alive. For them, the world is a perfect sphere or ball floating in the empty space, a ball that is conserved entire and alive through its soul.

The philosophers, since the time of Thales until of the Stoics, made efforts to find an explanation for the universe; tried to explain as had been done and developed a theory about the nature of the things. Each one elaborated a different theory and presented proofs to demonstrate that he had reason.

This diversity of theories and explanations was received by a group of Greek philosophers as a proof that the man is incapable of knowing what the universe is or of what manner appeared. This group is known by the name of *skeptics*, and its founder was *Pyrrhic*. Their members believed that all attempts to explain the nature of the universe were futile, waste of time, because - they argued - the man cannot know the nature of the things. All that we see is the world around us. Our senses proportionate proofs that collide themselves. Different men expose their theories in a different manner. We have no means of discovering which one is the right,

what is correct about the true nature of the universe. The Skeptics showed themselves, therefore, disposed to renounce to the research, saying: "We do not know and nobody knows." Recommended that the man should be practical, accepted what felt through the senses and followed the customs. Their answer to the problem of the nature was of the despair; abandoned all attempts to study the problem.

***The Universe According to the Religious Greek Philosophers:
Philo and Plotinus***

More or less at that time, at the end of the pre-Christian era, the men began to turn to the religions, seeking to comfort themselves in them. Felt them confused, tired mentally and lost in the midst of lot of theories in shock that had been elaborated in the past. The occasion was, therefore, mature in order to fuse, in one more or less selected form, the lot of religious doctrines and beliefs, with one or more Greek philosophies that had appeared until this epoch.

Philo, a Jew who lived in Alexandria, Egypt, was the chief of that attempt to fuse the Judaism, the religion of the ancient Jews, with the Greek philosophies. For him, there is a God, so pure and hovering above everything in the world that we cannot, probably, get in contact with Him. Thus, to explain the universe, Philo taught that there are many powers or spirits that radiate from God, as well as the light radiates of a lamp. One of the powers, which he called the *Logos*, was the creator of the world. This *Logos*, Philo said, worked with the matter and of it created all that existed in the universe. Even more, everything in the universe is a copy of an idea in the spirit of God. It reminds the belief of Plato, according to which the world that we feel through the senses is the copy of the ideas of the ideal world. Really, at this point Philo tried to reconcile the Plato's philosophy with the Jewish religion.

Others thinkers of religious spirit tried to do the same, reconciling their religious beliefs with the Greek philosophy. One of them who highlighted was *Plotinus*. Was born in Egypt in the third century of the Christian era, and was teaching in Rome. His theory closely resembled to that of Philo. Of a God pure flows beings or emanations in the same way that a current can flow from an inexhaustible source, of the same manner that the light flows from the sun without affecting it. How much distant is the light from its source, more weak it will become. In the extremity are the darkness or the matter.

Plotinus preached that between God and matter exists the spirit, the soul. This affects the matter, thus creating the universe. The matter is, therefore, the substance and the soul, the form of all things.

We clearly see, in the thought of all those men, the theories of Plato, Aristotle and others. The world is, in each case, the combination of an idea or form and matter. By the union of both, in different modes, different objects are created.

***The First Christian Thinkers: The Apologists and Holy
Augustine***

The effort to explain the reason of being for the universe, a scenario of transformations and imperfections, and preach at the same time that God is perfect and immutable, continued with the Christians. Those who tried to reconcile the Christianity with the Greek philosophy were known as *apologists*. Taught that the universe contains traces of something that differs from the matter, thus pointing to an eternal, immutable and good God. This God is the First Cause of everything in the universe, His creator. For them, the *ideas* of Plato and the *forms* of Aristotle come to be God. God is the eternal principle in all the transformations, the eternal standard that never changes. It is the unity of all forms of all the ideas. Created the world through the divine emanations, and everything, in the world, being a part of God, seeks be similar to Him, to return to Him. The Creator molded from the matter the world which created from the nothing. It's in His Spirit that is found the model of the world.

One of the greatest thinkers among the first Christian philosophers, who developed the theory of the apologists in a more complete manner, was *Augustine* who, later, became St. Augustine. Taught that God created the matter of the nothing and, then, everything that exists in the universe. The forms that He imprinted to the matter already existed in His Spirit since the beginning of the times, and even before, because He existed before the own time, since he also created the time and the space. So, everything that exists or comes to exist is God's creation and must follow Their laws and will. About it we also see the influence of the Greeks on the belief that the universe is the result of the union between the matter and the form.

The Christian thinkers, however, went further than the Greeks, because they sought to explain the reason for the existence of the matter. The Greeks simply accepted the matter as well as the ideas or forms, as existing since the beginning of time. The Christians admitted the ideas or forms as existing in the Spirit of God and continued saying that God created the matter of the nothing. He had something in which to print the forms or ideas, after He had created the matter.

Moreover, these Christian thinkers taught that the ideas or forms, being in the Spirit of God, are divine. Being, so, the ideas or forms printed in the matter, they seek God, seek to return to Him. But the matter retains them. The matter that God created is the principle that forces the things to struggle in their attempts to become divine.

Augustine lived in the fourth century of the Christian era. Saw the great Roman Empire, founded by the Caesars, to be crushed, and the northern barbarians coming down gradually to the empire and even towards Rome. Lived almost at the beginning of this period of the History known as the Dark Ages, a period in which those ignorant and rude barbarians fell like an avalanche on the Roman Empire, and destroyed the civilization that had been built since the early days of the Greeks.

The Viewpoint of the Christian Medieval Thinkers

After Augustine, few were the men, for centuries, which had time to think about the universe and its nature. The Philosophy was gradually abandoned, and those who really tried to think, only repeated the philosophy of the men who had preceded them - Plato, Aristotle, the Epicureans, the Stoics and others. The majority of the books written during this period were "notable only for the poverty of original thought." In fact, around the seventh century, the cloud of ignorance had descended in such a manner over the Western Europe that this century and the next, the eighth century, have been cited as "perhaps the darkest period of our Western European civilization."

In the middle of the ninth century, some men began to think again. At that time, the Christian Church dominated completely the Western Europe. Dominated everything - the state, the life of the man, the education and the thought. Those who tried to think had to confine their ideas on the beliefs that the Church accepted. So, every thought was limited to its doctrines. In most cases, the man only tried to show that the church's beliefs were true and reasonable.

Thus, *John Scotus Erigena*, when he wrote in the ninth century, sought to demonstrate that the orthodox theory of the creation of everything in the universe was reasonable. Taught that God created the world of the nothing or "of Himself, the First Cause, Who was not caused". Before creating it, God had in the spirit the complete model. In the same manner, so, that the light radiates from its source, radiated of God the world. Both are, therefore, only one, but God superimposes Himself to the world. Is in His creation, and this is in Him.

As God is one and indivisible, taught Erigena, the universe is, thus, an unity. We can see differences, many individual objects, but they are all only one. Are all God. We call this belief *Pantheism*. The universe is the "expression of God's thought," could not being separated from Him, therefore. Everything is God, everything in the universe demand back to the unity of God.

The philosophers, from Plato to Erigena, came, as we have seen, explaining the universe as a union of ideas or forms and matter. In each case, the idea or form was conceived as real thing, existent even before printed in the matter. Plato judged the ideas existent before the things and inside an ideal world. Aristotle taught that the forms exist in the things, being, however, distinct of the matter. The Christians preached that the ideas or forms exist in the spirit of God and mold the matter in the things of the world.

All these philosophers were called *realists* because they taught that the ideas or forms are real things that exist independently of whether or not come into contact with the matter. In each case, the idea or form can exist without matter.

However, appeared a thinker who dared to confront this tradition, declaring that the ideas or forms, the *universals*, as its were called, are mere names without any reality. His name was *Roscelino* sometimes cited as Roscellinus. Preached that the only real things in the world are the individual objects. Each individual man exists, which does not happen with the universal humanity. This is simply a name for the gathering of men.

It is easily seen that Roscelino and the great philosophical traditions were in positions directly opposed. From this resulted long and acerbic debate between the realists, those who believed to be real the universals, and the *nominalists*, those who taught being the universals mere names without real existence. The debates were of great importance because represented the struggle that arose around the question of whether the things of nature, the objects of the world, are real or mere copies of real things. It was the attempt to answer the question: What is real, the world that we can perceive with the senses or the world that we perceive with the spirit?

Anselm, Archbishop of Canterbury, for long part of the eleventh century, figured among the realists. He believed that the *reals*, ideas or forms, exist independently of any individual object. For him, the Humanity is real thing that exists independent of any man. With *Peter Abelard*, *Bernard of Chartres* and other members of the School of Chartres, taught that the *universals* or general concepts are ideas or forms with separated existence and, in a way, things that mold the matter in the individual objects that we perceive through the senses. They were all in the tradition of the realists.

These philosophers, who sought to reconcile the beliefs of the Christian Church with the ideas that had come to them from the Greeks - the philosophy of Plato, Aristotle and others - were known as *scholastics*; and the philosophy that developed was usually designated by *Scholastic*. The philosophers were loyal members of the Christian Church and believed in their doctrines without serious opposition. Most, however, wanted to show that the doctrines were reasonable and could be justified by the spirit of the man.

The greatest of the scholastics, who established the relationship between Christian beliefs and the forms of Greek philosophy, was *Thomas Aquinas*, later St. Thomas Aquinas. Born near Naples and lived during the thirteenth century. His greatest ambition was to demonstrate that the universe is in accord with the reason. He was, however, a realist and made efforts to prove that the universals are reals. The universals - argued - exist in certain objects, in the things, in order to make them what they are. The real thing about a tree, for example, is not its bark, its leaves, its height, etc. These are qualities in which each tree differs from another. What makes it a tree is the *conjunct*, and this is the *universal*. This exists on each tree.

Agreeing, however, with the Christian tradition maintained that all the universals exist in the spirit of God.

St. Thomas Aquinas, in explaining the world that we feel through the senses, followed Aristotle, presenting the matter as the thing over which the universals act. For him, the nature is the union of universals and matter. Is this last that turns a tree different from another. All the

trees contain this universal *conjunct*, but differ among them; are elms, oaks, firs; some are big, some small; one green, the other red, etc., because of the different amounts of matter and universals, and the many things, existing in it, differ in the amount of matter that contain.

For St. Thomas Aquinas, God created the world from the nothing. He was the cause of the matter and of the universals. Besides, God is continually creating the world at uniting universals and matter in order to produce new objects. So, all creation did not occur at once; continues, by the times over, in everything that surrounds us.

The Scholastics, as we have seen, tried to demonstrate that they were in accordance with the beliefs of the Church and the best thoughts of the philosophers. In this, they opened the door to those who took different position, arguing that the two currents do not harmonize themselves. As soon as the men began to study the Christian beliefs and the philosophy of Aristotle, for example, and confronted them, some believed find contradictions between them. Saw themselves, thus, forced to define themselves. The loyal Christians, in such cases, took the side of the Church. But there were those who were not sure that the Church was always with the reason; gradually, began to doubt of the beliefs and sought to discover other material that could auxiliary them. With this, emerged a group of thinkers who accepted the church's beliefs when they could be justified by the reason. Abandoned, as false, those that could not be justified. With these men, the period known as Scholasticism began to extinguish and a new one emerged.

Everything in the universe results from the union between the form and the matter. This is common to all things. Only God is pure spirit, without matter; is form that has not been touched by this last. Everything more is matter and form combined.

Although there was opposition, the realists dominated the Philosophy during a good phase of the Scholasticism. Almost at the beginning of the movement scholastic, Roscelino, as we have seen, contested the theory that the universals have real existence. Many years later appeared a unison movement in order to deny the reality of the universals. The chief of this movement was *Guillaume de Occam*, English thinker of the first half of the fourteenth century.

Guillaume taught that certain objects and things are the only realities. The world that we contemplate and feel is real. Ideas, concepts and universal are mere thoughts, abstractions of the spirit. Have no other reality. To this theory was given the name of *Nominalism*.

The universe, for the nominalists, composes itself of individual objects, each one is one thing in itself. We can see in how they differ and in what are similar themselves and we can draw conclusions about them. These conclusions, however, are mere ideas in the spirit.

Then, developed two great currents about the nature of the universe. One, following the tradition initiated by Plato and Aristotle, maintained that the forms, the ideas and the universals are real things, existent, whether separated of the objects or in them, and, somehow, determine what they are. This tradition taught that the real things in the universe are not the individual objects of our experience, but the universals, the forms that determine the similarity; the tree that we contemplate is not real but the universal tree, of which all others are copies. The other current taught that the individual objects that we feel is that are the real things in the universe, being the universals mere thoughts.

It was in the first tradition that flourished the religion. The second is the base of all modern science.

When the Christian Church sought to make its beliefs comprehensible, turned to the philosophy of Plato. In it, the doctrine of a world of ideas, distinct from the world of the things, adapts to the belief of the Christians in a God who created the World from the nothing and of it is kept separated. The ideas and the matter are distinct in the philosophy of Plato and in the doctrines of the Christian Church. The great Scholastics who sought to make comprehensible the religion, appealed too much to Plato.

But there were thinkers who showed themselves not convinced. Were based on Aristotle by arguing that the form of an object is, in some way, in the own object and of it is not distinguished. Tried to collocate God this point of view, but they were not entirely successful. The forms, they said, find themselves in the things and also in the spirit of God. But how can they be in both places? To this question they could not answer clearly.

Then, arose the philosophers interested in the things and in its study. Some denied that the beliefs of the Church might become comprehensible. Maintained that there are two kinds of truth – one of the Church and other of the Philosophy. One can deny the other, but we must believe in both. We must accept the doctrine of the Church, by the faith, and of the Philosophy, by the reason. But this was, of course, repudiate the efforts of the scholastics in the sense of reconciling one and other.

With the projection of Aristotle in the thought of the Scholastics, began to develop heresies. Emerged philosophers who sustained that not exist ideas or forms, being the objects, the individuals, the unique things. The Nominalism has developed, thus, of the increasing interest by Aristotle; ended, however, denying his doctrine about the forms. With this, the philosophy of Aristotle provoked the disintegration of the Scholasticism, growing the interest of the thinkers by the world of the experiences. The Humanity became, then, prepared to face of a way entirely new the problem of the nature of the universe.

Theories of the Precursors of the Renaissance

But the thinkers who tended to face under a new aspect the problem of the nature of the universe moved themselves slowly. After all, were sons of those times and the influence of the Church weighed heavily over them. The first philosophers of this movement presented, thus, a strange mix of old and new theories.

Nicholas of Cusa taught that the universe is God, divided into very small parts. If we conceive the universe as a whole, all of it reunited, we see that it is God. Each part, however, constitutes a part of God, and God is found in all the things.

Ludovico Vives, a Spanish of that period - XV century – preached that we should stop seeking to know the world by reading what others have written in the past; we should study the nature, observe the world around us and to make experiences to find out how it is done. Ludovico was one of those typical philosophers who wished to move away themselves from the theories of the past, and study the universe as it is discovered by own experiences. These philosophers believed that the man can, in this way, to know the true nature of the universe.

As soon as the philosophers were demonstrating more interest by the study of the nature, tried to understand and dominate it. They did not have, naturally, our modern instruments, nor the knowledge that we have today. They were at the beginning of the modern world. They tried, therefore, the shortest routes that would lead them to their objectives. The result was a kind of magic, the belief that the secrets of the universe could be understood if we knew the exact secret word to be pronounced, or the certain act of magic that should be executed. So arose the alchemy, the attempt to fabricate gold with vis metals, the astrology, the belief that the movements of the celestial bodies determine the life of the man and everything that exists in nature, and many other strange doctrines.

Paracelsus, for example, taught that the man has two bodies and one soul. The visible body comes from the earth, the invisible, from the stars, and the soul of God. Believed that there are three basic substances: salt (principle of all solids), mercury (principle of all fluids) and sulfur (combustible). Each one of these elements is governed by spirits. The whole nature is the habitat of strange spirits which should be treated by means of words and magical acts.

Followed other philosophers with the same theory; sought to explain the universe as the *habitat* of spirits. But, gradually were emerging thinkers who extracted this mask of superstitions and began to consider the world as the place where the forces come together and enter in opposition one to others.

Bernardino Telesio taught that the universe is made of matter and force. The matter is work of God and remains constant during the entire time. The heat is a force that makes the matter expand, and the cold a force that makes it contract. To Bernardino Telesio, all objects are, therefore, the result of the expansion or contraction of the matter.

With the time, the men were able to move themselves beyond the strange theories of magic of their predecessors, studying the nature as bodies in movement. In doing it, observed how the bodies move themselves in certain and defined ways. This observation conducted to the determination of certain laws of the universe.

Galileo, influenced by the theories of Democritus, believed that all the transformations in the universe are due to the movement of particles or atoms. Developed his idea with mathematical lines and sought to show that the universe is mathematical. Their works, with of *Kepler*, firmed the belief that it is the Sun, and not the Earth, the center of the universe. This theory is known as copernicista or heliocentric theory. With the coming of *Sir Isaac Newton*, it was proved that it was above all doubt, so that, today, we recognize to be the Sun the center of our universe and all the planets rotate around it by ways well defined.

Giordano Bruno, writing in conformity with the prevailing spirit in this new era, conceived the universe as composed of numerous parts that were not caused, entirely imperishable, to which he called *monads*. These parts are joined in various ways to form bodies and things. Furthermore, the universe results from the union of form and matter, as stated by Aristotle. The transformations result from the fact of the matter take on new forms. Certain objects can, thus, transform themselves. But it's only transformation of the parties; the whole, the universe, remains constant.

Tommaso Campanella, one of the first philosophers of that new era, argued that the nature is a revelation of God. The world results of emanations from Him. God created the angels, the ideas, the spirits, the immortal human souls, the space and the bodies. The universe is, therefore, the result of the creative activity of God.

Philosophers of the Renaissance:

Francis Bacon and Thomas Hobbes

Francis Bacon lived in the second half of the sixteenth century and in the first of the seventeenth century. Though he had not elaborated a theory about the universe, launched as "herald of his time," the fundamentals of the modern theory. Separated completely the Philosophy of the Religion. Argued that the doctrines of the Religion cannot be proved by the reasoning and that the men must renounce to the attempts of wanting to prove them, because it would be a waste of time and of energy.

Having relegated the religious doctrines to a kingdom all of it, Bacon developed a method of reasoning which, he believed, would give to the humanity the true knowledge about the universe. This method is the of the *induction*. Meticulously studying the similarities and differences that exist among the things, the man can discover the laws, the causes or the *forms* of the objects in the universe and will arrive, by this way, to understand it.

For Bacon, nothing exists in the universe except the individual bodies. These act in accordance with fixed laws which, if comprehended, serve as a key to open the door of the mysteries of the universe, and as a lever by which it is controllable. At this point, Bacon was entirely turned himself to the modern science, leaving behind the classical authors and the scholastics.

Marched to the world that we know today, the world of the things and of the laws. Although he had not a complete theory about its nature, indicated the way that the others could follow in developing it.

With *Thomas Hobbes*, the philosophy has entered a new and modern era. He broke completely with the past, with the Greek philosophy and with the Scholastics. Being a student of mathematics, began to conceive the world in terms comparable to that science. As a result, his philosophy is entirely materialist - cares about the matter.

Hobbes admitted dogmatically, without trying to prove it, that the world consists of bodies in movement. These bodies are the in space and have certain characteristics or *accidents*, such as movement, rest, color, hardness, etc. The movement is the continuing renounce of a body to a particular space and the filling of another. The body, when affects another, generates an accident in the body affected or destroys the accident. For example, let's imagine a body at rest. Hobbes would say that this body had the *accident of rest*. Let us suppose now that another body affects that in such a manner, that it sets itself in movement. In this case, the second body destroyed the *accident of rest*, generating or creating the *accident of the movement*. It is what we call the law of cause and effect, perishes an accident and another is created.

All the objects are in movement, according to Hobbes. This movement was given to them by God during the creation. As the bodies move themselves, go influencing each other and, thus, create or destroy the accidents.

Everything in the universe, even God, is a body (is corporeal) and finds itself in movement. And so, with bodies and movements, is that Hobbes conceives the whole universe. This is the reason why it is considered materialist his philosophy.

Descartes' Conception About the Universe

René Descartes was also a student of Mathematics. Their studies of this matter, and the respect that he felt for its absolute precision, did he try to elaborate a philosophy that was as exact as the Mathematic. Convinced himself, very early in his career, that everything in nature should be explained mechanically, without the help of forms, ideas and universals. His whole philosophy is, therefore, mechanistic.

The substance is found in the basis of everything in the universe, in all the bodies, he wrote. Substance is what exists by itself and independent of anything else. There are - he believed - two kinds of substance: spirit and body. They exist independently one of the other, but, depend of God, the unique absolute substance.

The substance *body* has the attribute of the extension, that is, length, width and thickness. This body-substance expresses itself of many modes, in many individual objects. All thing in the universe is, thus, one mode of the substance that is body. And each thing returns to God, the absolute substance.

Moreover, there is not in the universe empty space or vacuum. The bodies fill all the space and can be divided indefinitely into smaller and smaller particles.

Everything that happens in the universe, according to Descartes, is, in a way, modification of the extension. This is divided into a number of particles which can be grouped into different forms of the matter.

The movement makes the bodies pass from one place to another. It is, therefore, one mode of the mobile things. All that occurs in the universe is the transference of the movement of one part of the space to another part. But the movement is constant. On the principle, God gave to the world a quantity certain and defined of movement. Thus, it remains the same in the universe; cannot be destroyed. If an object slows down, another must move faster.

Moreover, according to Descartes, all change in the world must occur according to the laws of nature. In his philosophy, all these laws are laws of movement.

Composes, therefore the universe of bodies created by God and endowed of movement. Move themselves in accordance with fixed and purely mechanical laws. Knowing them, we can understand the universe and come to control it. It is a purely mechanist theory about the organic nature. Do not contain forms or ideas, or universals.

The spirit, which we will discuss in more detail in a later chapter, is also substance, according to Descartes. His attribute is the thought and is expressed in many ways. Although the body and the spirit are substances and originate from God, are independent. To maintain complete independence, Descartes proposed to himself a very difficult problem, which to show how the spirit can exercise influence over the body and this over that. The solution will be discussed when we come to the study of the spirit and of the matter.

The great merit of Descartes' philosophy is, however, in this complete separation between the body and the spirit. We can refer to his theory as emphasizing the *dualism* spirit and matter, that is, emphasizing the *double* nature of the universe. Making these two substances entirely independent, he left free the nature for mechanic explanations of the Natural Science. The scientists could devote themselves to the study of the nature without worrying about the spirit. The Science could develop itself for purely mechanics lines, without giving place to the objectives, purposes and others characteristics of the mind or of the spirit. Could deliver itself of body and soul to the discover of the laws by which all the bodies act and move themselves. In fact, with that, the modern science has become itself practicable.

The dualism of Descartes highlighted the problem of how we can know something about the material world. How could the spirit, which is absolutely distinct of the matter, know the material world? How we could answer any question about the nature of the universe? *Guelincx*, successor of Descartes, teaches that only God has knowledge of the things and all that we can know is ourselves. *Malebranche*, another thinker of the period that followed of the Descartes, agreed with Guelincx, declaring that we cannot know anything about the universe; however, we have some ideas about it; we judge that we see and feel it of several manners. We act in accordance with it; all that we have, however, are ideas that God has put in us. "If God" - he wrote - "had destroyed the created world and continued to act on me as acts now, I would continue see what I see now." So, the universe that we feel is an universe of ideas. We want it or not, exists *out there* a material world that we cannot know.

Consequently, in establishing a clear distinction between the material and the mental, Descartes opened the door to a complete skepticism, about the existence of a universe outside the human spirit. Many thinkers have entered through that door and denied the existence of such universe. If the spirit and the matter are distinct things, no one can exercise influence over the other; so, the spirit can not know the matter, the world of the things.

Theory of Espinosa About the Universe

As we saw, Descartes taught that the universe is made of two species of substance, spirit and body. This dualism did not satisfy to *Benedict Spinoza*. This taught that there is only one substance that constitutes the whole universe. To this called God. For Spinoza, everything in the universe is God, being all the individual things, in fact, a large whole.

We can refer to one basic substance, for example, a large metal shield with different designs on both sides. If we contemplate on one side, we see determined design entirely different. The same applies with the substance. Viewed of certain mode, is body. Viewed of other position, is spirit. To one, Espinosa called extension, to the other, spirit.

Thus, every object in the universe - star, tree, man, animal, water, wind, stone - is part of God, is God. It is, also, extension and spirit. Do not exist body without spirit or spirit without body.

The substance is absolutely independent of all, because it represents all. It is infinite, caused by itself and autonomous. Has no limits, was made by itself and finds by itself determined. This God, or Nature, is the world. This unifying conception is known as pantheism. Espinosa becomes attached so deeply to this theory, that many have referred to him as *inebriated of God*.

The substance, God, manifests itself in infinite number of attributes, but the man can comprehend only two: the extension and the thought. God, or the Nature, is body and spirit. Besides, the attributes are absolutely independent of each other. The body does not affect the spirit or this that one. Both, however, are manifestations of one and the same reality universal, God.

These attributes appear to the man of specific *modes*. There are a lot of bodies and lots of ideas. One particular body, the tree, is one mode of extension which constitutes an attribute of God. The thought that occurs to me at the moment is one mode of the spirit which constitutes an attribute of God.

All the bodies and all the ideas reunited form one whole that is God, or substance. This constitutes the *face of the whole universe*. The individual objects or the ideas can transform themselves, but the same does not apply with the whole, *the face of the universe in its totality*.

In addition, all bodies in the universe form a sequence of causes. The tree that you contemplate was caused by some other thing that, in turn, was caused by another, etc. This determined tree, thus, due its existence to some other physical object. It is not necessary that God creates it, but having it present, is He its subjacent substance. For example, if we have a triangle, we know immediately that certain things about it must be true. Has certain properties, and all the triangles will have. We cannot, however, to know, by the concept of one triangle, the number, the size and the form of the others. In parallel, of the substance we can enunciate the substances of the different objects of the universe.

For Spinoza, therefore, the whole universe is a single substance, that he called God or Nature. This substance has, at least, two attributes: extension and spirit. Thus, God is the universe, and the universe is God. The body is independent of the spirit, and this, of the body. However, when something happens in the body, it also happens in the spirit. It is what is called *psychophysical parallelism*, that is, the body and the spirit are always parallel, because constitute two aspects of one only and same substance.

Locke, Berkeley, Hume, Thomas Reid

John Locke, an admirer of Descartes, but philosopher who gave to the modern world a new interpretation about the man, began his reasoning with the question: "How is formed the human knowledge?" Their conclusions, after long and arduous researches, were that all knowledge comes from impressions of the senses. This point of view made that explained the universe as a source of these impressions.

Does exist a real world that corresponds to our ideas? If it exists, how can we, that only have ideas, to prove its existence? The response of Locke was that such a world exists. Our senses, he said, reveal it to us. We feel it and we are able to declare that exists. While we cannot say too much about the source of our sensations, we can, however, declare that are caused. Thus, the real world is the cause of our sensations. It is what we can say. For example: we have an idea of the white color. It did not born in us, but is *caused*. We can conclude that the real world contains something that *causes* us the idea of the white color.

But neither of this we can have absolutely certainty. The knowledge that we have of the world is problematic. We can have more certainty of the existence, in the universe, of ourselves and of God. Everything else is just problematic. By consequence - Locke argued – never will exist perfect natural science.

At this point he adopted, in certain form, the position of Descartes, which we have already explained. The world - argued - consists of substances. There are the bases, the supporters of all the qualities. We feel, for example, the white. This quality does not fluctuate through space, but constitutes the whiteness of something, that is substance.

In addition, there are two kinds of substance: body and soul. The bodies have the attributes of extension, solidity and impenetrability. Fill the space, are solids and cannot be penetrated. The souls are spiritual substances, immaterial.

Souls, spirits and bodies act on each other. The body can *cause* events in the soul and what happens in it affects the body. For example, the bodies act on the spirit in a way that we feel the color, the sound, the touch, etc. Despite his belief in interaction, the Locke's theory about the universe is dualistic. There are spirits and bodies. While both are substances, they are different species of it.

It becomes evident that, with some changes, Locke followed the footsteps of Descartes, when he claimed that the bodies and the spirit are two species of substance or carriers of qualities. The universe is made of these substances. But we can only know the ideas that these substances produce in us through the sensations.

But if the basis of the knowledge is the sensation and the reflection about the sensations, how can we know that there is a world of bodies, distinct of the ideas that we form of them? *George Berkeley* asked that question. John Locke had taught that, really, all that we can know are our ideas and had presupposed a world that causes our sensations. But Berkeley immediately recognized that Locke could not prove the existence of such a world based on his philosophy. Moreover, Berkeley, being deeply religious and seeing, in the world, too much atheism, or disbelief in God, he was convinced that the atheism would be abolished if was possible to deny the belief in the matter.

Consequently, it took the philosophy of Locke to its logical conclusion, as he understood it, and preached that there cannot exist universe of material objects. All that we can prove, he argued, is that we have ideas.

But what about the source of these ideas? We create our own ideas? Berkeley said, "No!" The cause of sensations, and, therefore, the cause of all the ideas, is God. We cannot perceive Him, but we can perceive the effects of His work, the ideas.

Berkeley attached himself consistently, as his belief, to the position that nothing exists in the universe unless it is perceived. I'm sitting in my room. I look around and I see chairs, table, books and other objects. They are not real, in the sense of being material objects. They are ideas in my spirit. But if I leave the room, these objects disappear? I take them in my spirit out of the room? Berkeley declared that they could exist in some other spirit. If other people are in the room, the objects may exist in the spirit of them. If there are no other people in the room, the objects may exist in the spirit of God. They are, however, all the time, ideas, and not material objects.

Berkeley denied the existence of the material world that Descartes, Spinoza and Locke said to exist. For him, all that exists are ideas in the spirit. If they are not in my spirit, can be in the spirit of the reader or in the Spirit of God. Naturally seem to be material, but in reality are not. Berkeley simply followed Locke's ideas to a logical conclusion, denying with it the existence of a material world.

David Hume, a Scottish of the eighteenth century, understood that Berkeley did not progress very much. Not only must we abandon the idea of substance, taught him, as we must also abandon the idea of a God in whose spirit exist all the ideas. Hume did not know to find a good argument to prove the existence of God.

So, all we have is a succession of ideas. These are caused by impressions. Hume agreed with Berkeley that exist only the things that are perceived. My table exists only when it is perceived. I can perceive it; the same applies to my friend or with God. Therefore, *to exist is to be perceived*. However, we cannot prove that God exists. Consequently, if I am alone in the room and see a table, it exists while I perceive it. As soon as I leave the room, it no longer exists.

There is not, therefore, substance in Hume's theory. All that we have is a succession, a current of ideas, one after the other. We cannot prove the cause of these ideas. It is foolish to say that there is substance *out there* in the space, causing our ideas. No one can prove it. Every time we look, we find ideas that follow each other - ideas about chairs, tables, people, trees, stars, etc. We do not have, therefore, proves of the existence of a world of the Nature or of God.

Hume took Locke's theory to its logical and final conclusion with skepticism. Locke taught that we have ideas caused by the external world. Hume admitted the existence of ideas, but showed that, if that is all what we have, we are then enclosed in our own spirit and we cannot prove the existence of the external world. All of what we can be sure is the parade of individual ideas, one after the other. Its cause, its connection and even the place where they parade are unknown. With Hume, we came to a alley without exit.

It is natural that the man would not be satisfied with the skepticism of Hume. *Thomas Reid*, another Scottish, led the opposition. Taught that Hume come to an impossible imposition. Tell us the good sense that exists a real world as the cause of our sensations and ideas. We can imagine all that we want, but do not satisfy us to deny what the good sense dictates. These things, he argued, that we perceive distinctly by the senses, exist, and exist because we perceive them. There is a world *out there* that corresponds to our ideas. Tables, chairs, etc. exist independently of the ideas that of them we form. The good sense tells us that it is so; we cannot, therefore, reject what it tells us.

The German thought followed by a different road from that of the England and Scotland. Was worried with the Natural Sciences then in development, but found itself, finally, believing in the value of the Christian beliefs. Sought, therefore, conciliate the Science with the valuable elements of the Christian theory.

Leibnitz Theory About the Universe

Gottfried Wilhelm Leibnitz, one of the leaders of the German thought in the seventeenth century, was convinced, after many researches and meticulous studies, that in the universe, the force is the essential attribute of the bodies. By *force*, referred to the "body's tendency in moving itself or keep its movement." The whole universe is, for him, constructed of units of force. Each body consists of a certain number of these units and all nature, of an infinite number of them. Leibnitz called *monads* or *force-atoms*, such units of force. Each monad is eternal and cannot be destroyed or modified.

But the monads have varying degrees of clarity. The more obscures, the vaguest and the most confusing form plants. The less vague form the animals. The monads that form the man are still lighter. And the clearest of all is God. The universe consists of an infinite number of monads that extend from the most obscure until God. There is no interruption in this series. At one end finds the inorganic matter, rocks and the similar things. In the Other, God.

Each monad contains, within itself, the whole universe. Thus, as the monad has no *windows*, everything that it comes to be finds closed within itself, since the beginning of the times.

Each one realizes its nature, moved by an interior need. Nothing can exist in a monad that is not what was found in itself from the beginning.

The organic bodies, living beings, contain a *monad queen* or soul, which is the principle that guides all the monads that form the body. The monads do not affect each other. God created them in the beginning of the times, so that they work together and in harmony. When one does something, does not affect the other. But because it was created this way, acts as if one had affected it. All, therefore, act together, in the same way as do the various parts of an organism.

The universe of Leibnitz, therefore, is not mechanical, but dynamic, alive. It consists of an infinite number of monads of varying degrees of clarity. In this we perceive the old theory of Democritus, the Atomism. But the atoms of Leibnitz are not all equal, either pure mechanical units. Are units of force and differ in clarity. And God is the lighter of the monads.

By means of this theory, Leibnitz believed to have reconciled the science of his time with the values of the Christian doctrine. He had a scientific universe in which God was the being or the supreme monad.

Conception of Kant About the Universe

The German philosophy reached its culminate point with the work of *Emmanuel Kant*, one of the great creators of philosophical systems of all the times. His fundamental problem was based in the question: what is the knowledge and how is it possible? What can we really know and how? Concluded that we can only know our experiences. We have sensations. We see a chair. For being our spirit as it is, we received this sensation of defined mode. We do not know, however, the cause of this sensation.

According to this theory, we cannot know the universe that exists outside of our thinking. Our spirit receives sensations and mold them into ideas because they are what they are. It is impossible to know what is the world outside of our spirit.

We can, however, form, by the Reason, an Idea of the world, of the universe. When we feel the world in the spirit, we see that has no beginning in the time in which the bodies, in it, cannot be divided indefinitely; everything is realized according to the laws of the nature and there is not a Being absolutely necessary that makes the world to exist. We have to accept the theory about the world of the experience because we cannot feel it differently.

But the Reason can also build a world of ideas that do not has a beginning in the time, where the bodies can be divided indefinitely and in which there is freedom and a Being absolutely necessary, God, Who is the cause of everything. While we cannot know this world through the experience, we can discuss its existence and act as if it were real. Kant believed, in fact, that the man should act as if existed this kind of world, if he wants to preserve his moral integrity. Because, on the basis of such a world, Kant inferred the existence of God, of the freedom and of the immortality. Moreover, he demonstrated that all goodness and all morality depend of action, as if existed this kind of world. The idea of this world, he said, is regulatory – directs the man to certain objectives. Believing in its existence, the man makes every effort to be good.

Thus, for Kant, there are two worlds: that of the experience, the *phenomenal*, and that of the reason the *noumenal*. One is scientific, the other practical.

Kant taught that the fundamental principle of the practical world is the moral law, which may be enunciated as follows: "Act always in accordance with a maximum or a principle that you can convert in universal law; acts as if you wanted that the whole world followed the principle of your action." To this he called *categorical imperative*.

If someone acts so that the principle of his action becomes a law for all the men, shall be free to act that manner. Kant put, therefore, the freedom in the center of his practical world.

Fichte, Schelling and Hegel

Johann Gottlieb Fichte adopted the principle of the freedom and made it the foundation of all his philosophical doctrine. He said that the *ego* is a free activity and self-determiner.

The starting point of his thought is that *ego*, or free principle and creator. It is God, the creator of all that exists. He creates each person individually, you, me and all individuals in the world. He also creates the world of the things.

But we and all the things are not matter, materials. There is no matter in the sense of matter without life, as taught by the ancient philosophers. Everything in the universe is intelligence and spirit. The tree and its spirit are the *ego* absolute, universal or God. Thus, the real world is the world of the intelligence or of the spirit, and not a world of dead matter. Everything constitutes the *ego*, God. But the *ego* has created a limit for himself, so that can fight against this limit and develop himself until reaching the perfection. The *ego* produces, therefore, the world of the objects, called *material* world, in order to prepare an arena where he can exercise his freedom.

The freedom would mean nothing if there were not something that impeded its exercise. Therefore, the eternal *ego*, God, created the world, the *non-ego*, as the limit for Himself, a world of opposition in which can fight and become conscious of Himself. It is the world of the laws, the world in which the things happen second established rules.

My reason, your reason and our spirit are also creations or parts of this *universal ego*. We did not create the world of the things, but we are creations of the same *ego* that created the world. As the *universal ego* is the universal active reason, the same in all people, we see the world of the same manner.

This point of view is called Idealism. Is based on the belief that there is no matter in the universe, being all spirit, idea. Descartes, Locke and even Kant had taught that there are two principles, spirit and matter. Fichte contested the existence of two principles. Eliminated the matter and maintained that everything in the universe is intelligence or spirit. Only the world seems to be material. If we understand correctly, we will perceive that even this is spirit. The universe is intelligence, spirit, *ego*, God. While, therefore, be a reality outside the individual's personal spirit, the universe is not made of different material, is not a world of dead things. It is the "revelation of the absolute principle in the human consciousness." The nature is spirit, intelligence, and nothing else can be.

To Fichte, therefore, the moral law of Kant implies freedom, and freedom implies dis-embarrassment of obstacles. There must be obstacles. The universal *self* or *ego* created, of himself, the world of sensible things in order to serve as his opponent. The world of the experience comes from the moral law. By having this concept of Kant exercised influence on Fichte and many other thinkers, we speak about Kant as the father of the modern idealism.

Followed in the same idealistic tradition *Friedrich Wilhelm Joseph Schelling*, brilliant German philosopher and studious of the religion. For him, as for Fichte, the basis of the entire universe is a spirit or *ego* that flows throughout it. Schelling taught, however, that this spirit, as is found in the nature is not conscious of himself and only becomes entirely conscious in the man.

Thus, there is a development of the conscious state, of the nature of the man. The nature and the thought are steps or phases in the development of the absolute spirit. God is nature and spirit. In one, is God dormant, while in the other finds Himself completely awake. But in any of the two, or through the entire development, God remains the same.

The universe, including the man, is a whole. The parties, objects and individuals, are parts of the whole. The nature is, therefore, alive, dynamic and creator. Wherever we detain ourselves in order to investigate, we will find the spirit making efforts in order to concretize

himself and become entirely conscious of himself. The inorganic nature, the trees, the rocks, etc., are of the same material, as is also the human spirit. But the first ones are blind, *immature*, unconscious.

Then, we have the pantheist doctrine. The universe is conceived as a living system that develops and moves itself. God is the universe and this is God. In plants and rocks, He is blind and unconscious impulse. Rising up to man, He becomes conscious or sees, comes to self-knowledge.

Georg Wilhelm Friedrich Hegel sought to present the philosophical doctrines of Kant, Fichte and Schelling in a complete whole that satisfied. Taught, then, that the whole universe is an evolution of the spirit since the nature until God.

We find, everywhere, whether in the natural world or in the spirit of man, a process of unfolding, which he called *dialectical process* or *principle of contradiction*. Everything tends to move to its opposite. The seed tends to transform into flower. The nature, however, does not stop in face of these contradictions, struggles to dominate them and reconcile them in a whole or unity.

The universe is a whole. In it is operating this principle, a natural principle. The spirit is everywhere. Within the whole exists the development, and this continues by the dialectical process. First we discover one thing, the *thesis*; then, its opposite or contradiction, the *antithesis*. Both reconcile themselves finally in the *synthesis*, giving birth to another *thesis*; and the process begins again.

The entire universe is the continuation of this process within the whole. The reality, therefore, is the process of evolution, the development of the less clear to the lightest.

This process is of the thought. Therefore, the universe is thought and is subject to the laws of this. In the same manner that we think, develops itself the universe. But all is the process of a whole thinking. The nature and the man are only one thing within this whole. The same processes which are in the spirit are also found in the nature. In this, the movement takes place unconsciously. The seed turns into plant and flower, but did not perceive the development. But the man is conscious of the process and knows that he is in developing. We discover everywhere the same process.

For Hegel, therefore, the universe is a whole or totality. This whole is a thinking process and develops itself as every thought - thesis, antithesis and synthesis. It is the idealism elaborated in a complete mode until the last degree.

Theory of Herbert Spencer

Herbert Spencer is the great philosopher of the evolution. Sought to develop a philosophical theory based on researches of Darwin and other biologists, creating a system of thought that incorporated the important ideas of the theory of the evolution.

He began his philosophy recognizing that the phenomena, the things according are presented to us, are all that we can know. It is unknown to us the cause of these phenomena; but exists one cause, an Absolute Being, behind all of them. Naturally we form judgment about this being. We conceive Him as the force or the power that causes all we know. Furthermore, we conceive Him mentally and physically. But these ideas are mere symbols, processes that we invent when we refer to this Absolute. Truly, we can know nothing about Him. He is the Incognizable. All we can conceive are interior and exterior expressions of the Absolute.

These expressions obey the law of the evolution. We see them become themselves in groups and these groups organize themselves to become in a whole. With the organization of the groups, occurs the evolution of various forms of life. The human creature is the result of the formation of groups of atoms which come to be hands, arms, heart, lungs, feet, etc. and the organization

of it all, a body in which each part exerts its role as an element of the body. The legs walk, the hands grip, the heart pulses, etc.

Spencer believed, therefore, on the existence of an external world to our consciousness. This world, we infer, because it is impossible to conceive in another way. Because we have impressions, we ratiocinate that there must be a cause of them, an outside world. But the impressions are not reproductions, copies of the outside world. As much as we can know, can be so different of it as the letters of a word of the idea that the word means. "H - o - r - s - e -" ... the letters do not suggest the idea of horse, that the entire word evokes. Analogously, our impressions and the true external world can be totally different. All that we can say surely - Spencer believes - is that exists something, beyond the consciousness, which is the cause of our impressions, the Incognizable, the Absolute.

Josiah Royce, William James and John Dewey

Josiah Royce, leader of the idealistic school of thought in the United States, began his theory starting from the man's nature. We are conscious beings and organize our experiences transforming them into a whole, or system. Equally - indoctrinated him - the universe is a conscious Being, a whole. My thought, your thought and of all the others, are parts of the entire thought of the universe.

I have an idea about a table. I do not create the idea about the table. It is there. It is not matter, though. Before, the cause of my idea about the table is the idea about the table in the spirit of the Absolute. It is, therefore, an idea that causes the mine, the idea of God. The entire universe is, therefore, similar to my own ideas. This universe is an organism idealized and conscious of itself. Constitutes itself of all the ideas of all the Humanity and of the causes of them. The outside world is mental as is the inner world of my experience.

These thinkers, the idealists, tried to interpret the universe in terms of the individual thought in order to preserve the values of the spiritual life. Relegated the Science to a secondary or inferior position, but took it into consideration. For them, the laws of the Science are truly the laws of the thought. However, the real world should not be limited to the immutable laws of the material things. Above them are the laws of the spirit of the man. With this belief, they escape of the determinism and make possible the freedom and the morality. If the man is subject to the inevitable scientific laws, cannot be free; is futility stop him to explain their acts. May not be considered guilty. However, the freedom and the moral responsibility are too much valuable in order to be lost this manner. Consequently, the idealists to them become attached arguing that the world is, truly, more spiritual than physical. The modern science seems to them to destroy everything that makes human the life of the man.

The recent philosophy is characterized by the attempt to take into account the whole kingdom of the modern science, with its laws and consistencies, and preserve, at the same time, the things that the men judge valuable. The idealists emphasize these values and refer themselves to a world in which the values predominate.

William James one of the first pragmatists, concluded that an *universe-block*, where everything is governed by the laws of the Science, is not satisfactory. He wrote: "If everything, including the man, is mere effect of the primitive nebulous or of the infinite substance, what will be of the moral responsibility, of the freedom of action, of the individual effort and of the aspiration?" He believed that the proof of any theory or belief should be its practical consequences. It is the pragmatic proof. He was sure that only a theory of the universe that took into account the moral responsibility, the freedom of action and similar things, and give them support, would have good consequences.

The real world, for him, was that of the human experience. In this, we find together the human values and the sciences. Believed to be impossible to a thinker to go further than that.

While not doubted of the existence of a world outside the experience, a world that causes experiences, believed that we cannot feel it and, therefore, nothing we can know about it.

John Dewey, the actual leader of Pragmatism, judges that the universe transforms, grows and develops itself. Concentrates his attention in the experience that, in his opinion, is always evolving, changing and enriching. The philosopher - he argues - should stop wasting time with questions about the first times, about what lies behind the experience and about the world *there outside*. Does not interest us to know whether exist or not such a world. For us, important things are the experiences that we have and the explanation of how they emerge, are developed, and are transformed and affect others. The world of our experience is uncertain, doubtful and full of surprises, but also is characterized by the consistencies of which we may depend. This is the only world in which Dewey is interested.

Theories of Henri Bergson and George Santayana

Henri Bergson, who was the leader of another attempt to save the values in a world of sciences, indoctrinated that the universe, as described in Science, is not appropriate. Omits many things. In order to learn about the universe, in its entirety, we must live in it and perceive it by the *intuition*. The man cannot know a river sitting just in its margins; have to launch in it and swim with its current. We must dive into the universe in order to be able to understand it.

The universe is, for Bergson, a mobile thing, into growth and alive evolution. The Science cuts a piece of it and tells us to be this the universe. For Bergson, this piece in itself, is unreal, is dead. The true universe is alive, rich; involves this piece and more than it. Bergson characterized it as a process of *creative evolution*, an evolution in which new things appear. The cause of this is in the creative nature of the universe. "The whole evolution of life on our planet, represents the effort of that essentially creative force in order to reach, through the matter, to something that only is realized in the man, and even in the man, only imperfectly." When trying to organize the matter, the creative force is captured. In the man, one sees the creative quality detach itself of the matter and become free.

Another modern philosopher who treats of the problem of the Science and of the values is *George Santayana*. His real world is that of the human experience in all its richness and exuberance. No doubt that there is a substance that causes such a substance, but, before, seeks to justify its existence. Writes that Herbert Spencer was right to sustain the existence of this substance, but believes that it is knowable through the experience. We have certainty of the existence of this world of the experience. In it we find the scientific laws and all beauty, truth and goodness that we desire. It is a real world, in any sense of the real term.

The modern science, so, will not allow us to contest that the real world be like judges the scientist, one thing of what we can depend on, and laws that the man can discover and with which acts with a high degree of certainty. We can believe in this world as the scientists explain it. However, the philosophers are deeply conscious of that the world of the scientists is not all. In it discover the human spirit, hopes and fears, love and hate, dreams and defeats. In it observe men acting as if they were free and others that make them responsible for their acts. The world, to the philosophers, is also a place of struggle, plans and realizations, of desires and creations. Is to this that they do not want to renounce.

Consequently, the world of the modern philosophy is a world in which are considered, at the same time, the science and the human values. Nowadays, no one philosopher can attract the public attention, unless he had, in a certain mode at least, explained the discoveries of the laboratories and of the spirit. The whole universe is real, and any other is only a part; nobody should maintain that this part or any other is the whole, and the rest, *the unreal*. The whole universe, the exterior and the interior, is real, needing the philosopher to discover to it a place in your system. That is the problem of the modern philosophy, the problem of the nature of the universe, as see it the philosophers who now write and indoctrinate.

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SECOND PART

SPIRITIST PHILOSOPHY

THE SPIRITS' BOOK

ALLAN KARDEC

GENERAL ELEMENTS OF THE UNIVERSE

I – KNOWLEDGE OF THE PRINCIPLE OF THE THINGS

17. Can a man know the principle of the things?

- No. God does not allow that everything be revealed to the man, here in Earth.

18. Will the man penetrate one day the mystery of the things that are occult to him?

- The veil arises itself in the proportion that he purifies himself; but, to the comprehension of certain things, needs of faculties which he still does not have.

19. Could not the man, by the researches of the Science, to penetrate some of the Nature's secrets?

- The Science was given to his advance in every way, but he cannot go beyond the limits fixed by God.

How much more is permitted to the man to penetrate these mysteries, greater should be his admiration for the power and wisdom of the Creator. But, either by pride or by weakness, his own intelligence often becomes him the plaything of the illusion. He accumulates systems on systems, and each day that passes shows to him how many errors took by truths and how many truths repelled as errors. Are so many others disappointments for his pride.

20. Can the man to receive, out of the investigations of the Science, communications of a higher order about what escapes to the testimony of the senses?

- Yes, if God judges it useful, may reveal to him what the Science cannot apprehend.

It is through these communications that the man receives, within certain limits, the knowledge of his past and of his future destiny.

II - SPIRIT AND MATTER

21. The matter exists from all eternity, like God, or was created by Him at a certain moment?

- Only God knows. There is, however, one thing that your reason must indicate: is that God, model of love and charity, was never inactive. Whatever the distance that you can imagine the beginning of His action, will be able to comprehend Him one second in otioseness?

22. It is defined generally the matter as that which has extension, that can impress the senses and is impenetrable. Is this definition exact?

- From your point of view, yes, because only you speak of what you perceive. But the matter exists in states that you do not know. It may be, for example, so ethereal and subtle that does not produce any impression on your senses; however, will always be matter, even if not be for you

22-a. What definition can you give of the matter?

- Matter is the bond that enslaves the spirit; is the instrument that he uses, and on which, at the same time, exerts his action.

In accordance with this, it can be said that the matter is the agent, the intermediate, with the help of which and on which the spirit operates.

23. What is the spirit?

- The intelligent principle of the Universe.

23-a. What is his intimate nature?

- It is not easy to analyze the spirit in your language. To you, he is nothing because he is not tangible thing; but for us, he is something. Be assured: no one thing is the nothing and the nothing does not exist.

24. Is Spirit a synonym of intelligence?

- The intelligence is an essential attribute of the spirit; but one and the other are mixed in a common principle, so that, for you, are one and the same thing.

25. Is the spirit independent of the matter or is not more than a property of this, as the colors are properties of the light and the sound a property of the air?

- They are distinct, but is necessary the union of the spirit and of the matter in order to give intelligence to this.

25-a. Is this union also necessary for the manifestation of the spirit? (For spirit, we understand here the principle of the intelligence, abstraction made of the individualities designated by that name).

- It is necessary for you, because you are not organized to perceive the spirit without the matter; your senses were not made for that.

26. Can one conceive the spirit without the matter and the matter without the spirit?

- One can, no doubt, by the thought.

27. Would there exist, thus, two general elements of the universe; the matter and the spirit?

- Yes, and above both God, the Creator, the father of all the things. These three things are the beginning of all that exists, the universal trinity. But to the material element is necessary to gather the universal fluid, that exerts the paper of intermediary between the spirit and the matter properly said, too much gross in order that the Spirit can exercise some action over it. Although, from one point of view, one could consider it as a material element, it is distinguished by special properties. If it was simply matter, would be no reason for that the spirit was not also. It is placed between the spirit and the matter; is fluid, as the matter is matter; susceptible in its innumerable combinations with this, and under the action of the spirit, of producing infinite variety of things, of which you do not know more than a very small part. This universal fluid, or primitive, or elementary, being the agent of which the Spirit serves himself, is the principle without which the matter would remain in a perpetual state of dispersion and never would acquire the properties that the gravity gives to it.

27-a. Would be this the fluid that we call electricity?

- We said that it is susceptible of innumerable combinations. What you call electric fluid, magnetic fluid, are modifications of the universal fluid, which is, properly speaking, a more perfect matter, more subtle, which can be considered as independent.

28. Being the spirit in himself, something, would not be more exact, and less subject to confusions, designate these two general elements by the expressions: inert matter and intelligent matter?

- The words do not matter to us. Compete to you formulate your language, so that you can understand among yourselves. Your disputes come, almost always, because you do not understand among yourselves about the words. Because your language is incomplete for the things that do not touch the senses.

A patent fact dominates all the hypotheses: we see matter without intelligence and an intelligent principle independent of the matter. The source and the connection of these two things are unknown to us. Whether they have or not a common source and the points of contact necessities; that the intelligence has its proper existence, or that be a property, an effect; that be, even, in the opinion of some, an emanation of the Divinity - is what we ignore. They appear us distinct, and it is for this that we consider forming two constituent principles of the Universe. We see, above all, an intelligence that dominates all the others, that governs them, that of them is distinguished by essential attributes: is to this supreme intelligence that we call God.

III - PROPERTIES OF THE MATTER

29. Is the ponderability essential attribute of the matter?

- Of the matter as you understand, yes; but not of the matter considered as universal fluid. The ethereal and subtle matter which forms this fluid is imponderable for you, but is not for that reason that ceases to be the principle of your ponderable matter.

The ponderability is a relative property. Out of the spheres of attraction of the worlds, there is no weight, just as there is no high or down.

30. Is the matter formed of only one or many elements?

- Of only one primitive element. The bodies which you consider as simple bodies are not true elements, but transformations of the primitive matter.

31. From where comes the different property of the matter?

- Of the modifications that the elementary molecules suffer, when come together, and in certain circumstances.

32. Accordingly it, the taste, the smell, the colors, the poisonous or salutary qualities of bodies would be no more than modifications of one unique and the same primitive substance?

- Yes, of course, and they only exist by the disposition of the organs destined to perceive them.

This principle is demonstrated by the fact that neither everybody perceive the qualities of the bodies of the same manner: while one finds something nice to the taste, another finds bad; some see blue what others see red; which for some is poison to others is inoffensive or salutary.

33. Is the same elementary matter susceptible of passing through all the modifications and acquire all the properties?

- Yes, and that is what you should understand when we say that everything is in everything. (This principle explains the phenomenon known of all the magnetizers that consists of giving, by the will, to any substance, to the water for example, the most diverse properties: a determined taste and, even, the actives qualities of other substances. Only existing one primitive element, and the modifications of the different bodies being only modifications of that element, it results that the most inoffensive substance has the same principle that has the most deleterious. An analogous modification can be produced by the magnetic action, directed by the will.

Thus, the water that is formed of one part of oxygen and two of hydrogen becomes corrosive, if we duplicate the proportion of oxygen).

The oxygen, the hydrogen, the azote, the carbon, and all the bodies that we consider simple, are nothing more than modifications of a primitive substance. In the impossibility, in which we find ourselves still, of remounting of other manner, if not only by the thought, to that matter, these bodies are to us true elements, and we can, without major consequences, consider them of this manner, until new order.

33-a. Does not seem this theory to agree with the opinion of those who do not admit to the matter, more than two essential elements: the force and the movement, understanding that all other properties are nothing more than secondary effects, which vary according to the intensity of the force and the direction of the movement?

- This opinion is exact. Lack add that, also, according to the disposal of the molecules. As can be seen, for example, in an opaque body which can become transparent, and vice versa.

34. Have the molecules a determined form?

- Without a doubt the molecules have a form, but you cannot appreciate it.

34-a. Is this form constant or variable?

- Constant to the primitive elementary molecules, but variable to the secondary molecules, which are agglomerations of the first. That you call molecule is still far from the elementary molecule.

IV - UNIVERSAL SPACE

35. Is the universal space infinite or limited?

- Infinite. Supposes limits to it, what would exist beyond? This confuses your reason, I know, and however, the reason tells you that cannot be otherwise. The same happens with the infinite in all things; is not in your small sphere that you can understand it. (The variations of treatment, sometimes in the second and sometimes in the third person, correspond to the moments when the Spirit referred to the interlocutor personally to all those present, or still to all Humanity. Translator Note).

Supposing a limit to the space, whatever the distance that the thought can conceive it, the reason says that, beyond this limit, there is something. And so, little by little, to the infinity, because that something, even if the absolute emptiness, would still be space.

36. Does exist the absolute emptiness somewhere in the universal space?

- No, nothing is empty. What is empty for you is occupied by a matter that escapes to your senses and to your instruments. (All of these principles are now proven by the scientific investigation, even in the field of the more orthodox materialism. See the book *El Cosmos y sus Sietes states* of Vasiliev and Stanukovich, Editorial Peace, Moscow, Spanish translation. T. N.)

CREATION

I - FORMATION OF THE WORLDS

The universe comprises the infinity of worlds that we see and that we do not see, all the animate and inanimate beings, all the Astros that move in space and the fluids that fill it.

37. Was the Universe created, or exists from all eternity, as God?

- It may not have been done by itself; and if existed of the whole eternity, as God, could not be the work of God.

The reason tells us that the universe could not be made by itself, and that couldn't be work of chance, it should be work of God.

38. How did God create the universe?

- To help myself of a current expression: by His will. Nothing expresses best this all-powerful will than these beautiful words of the Genesis: "God said, Make up the light, and the light was made".

39. Can we know the mode of formation of the worlds?

- All that one can say, and that you may understand, is that the worlds are formed by the condensation of the matter spread in the space.

40. Would be the Comets, as now is understood, a starting of condensation of the matter, worlds in process of formation?

- That's right; absurd, however, is to believe in its influence. I mean, the influence that vulgarly is attributed to them; because all the celestial bodies have its part of influence in certain physical phenomena.

41. A completely formed world may disappear and the matter that composes it spread out again in the space?

- Yes, God renews the worlds as renews the living beings.

42. Can we know the duration of the formation of the worlds; of the Earth, for example?

- Nothing can tell you, because only the Creator knows; and too crazy would be who wanted to know it, or know the number of centuries of such formation.

II - FORMATION OF THE LIVING BEINGS

43. When the Earth began to be populated?

- In the beginning, everything was the chaos; the elements were fused. Little by little, each thing took its place; then, came the living beings, appropriate to the state of the globe.

44. From where came the living beings to Earth?

- The Earth contained the germs, which were waiting for the favorable moment to develop themselves. The organic principles reunited themselves, since the moment that stopped the force of dispersion, and formed the germs of all the living beings. The germs remained in latent and inert state, like the chrysalis and the seeds of the plants, until the moment propitious to the outbreak of each species; then, the beings of each species gathered together and multiplied themselves.

45. Where the organic elements were before the formation of the Earth?

- They were, so to speak, in fluid state in the space among the Spirits, or on other planets, awaiting the creation of the Earth, in order to start a new existence on a new globe.

The Chemistry shows us the molecules of the inorganic bodies uniting to form crystals of a constant plurality, according to each species, since they are in the necessary conditions. The slightest disturbance of these conditions is sufficient to prevent the gathering of the elements, or at least the regular disposition which constitutes the crystal. Why would not occur the same with the organic elements? We conserve during years germs of plants and of animals which do not develop unless in a particular temperature and in an appropriate medium; were seen wheat grains germinate after so many centuries. There is, therefore, in these germs, a latent principle of vitality, which only expects a favorable circumstance to develop itself. What is happening daily under our eyes cannot have existed since the origin of the globe? This formation of the living beings, leaving the chaos by the very force of the nature, removes something of the greatness of

God? Far from it, corresponds better to the idea that we make of His power, exerted on the infinite worlds through eternal laws. This theory not solve, it is true, the question of the origin of the vital elements; but God has Their mysteries and has established limits to our investigations.

46. Are there beings that still born spontaneously?

- Yes, but the primitive germ already existed in a latent state. You are, every day, witnesses of this phenomenon. Do not contain the tissues of the men and of the animals germs of a multitude of worms waiting to erupt, the putrid fermentation necessary to its existence? It's a small world that was dozing and awakens.

47. Was the human species among the organic elements of the globe?

- Yes, and came to his time. That was what gave motive to say that the man was made of the slime of the land.

48. Can we know the epoch of the appearance of the man and other living beings on earth?

- No; all your calculations are chimerical.

49. If the germ of the human species was among the organic elements of the globe, why the men no more form themselves spontaneously, like in their origin?

- The principle of the things remains in the secrets of God; we can say that men, once dispersed over the Earth absorbed in themselves the elements necessary to their formation, in order to transmit them according to the laws of the reproduction. The same happened to the other species of living beings.

III - POPULATION OF THE EARTH. ADAM

50. Did begin the human species by one only man?

- No; the one who you call Adam was not the first nor the only one to populate the Earth.

51. Can we know in which epoch lived Adam?

- More or less in that you pointed to him: about four thousand years before Christ.

The man whose tradition was conserved under the name of Adam was one of those who survived, in some region, to one of the great cataclysms that at various epochs changed the superficies of the globe, and became the trunk of one of the races that today populate it. The laws of the Nature contradict the opinion of what the progresses of the Humanity, verified very long time before Christ, if they had performed a few centuries, as would have to be, if the man had not appeared after the epoch indicated to the existence of Adam. Some, and with very reason, consider Adam as a myth or an allegory personifying the first ages of the world.

IV - DIVERSITY OF HUMAN RACES

52. From where come the physical and moral differences that distinguish the varieties of human races on Earth?

- Of the climate, of the life and of the habits. Occurs the same that would occur with two children of the same mother, who educated one far from the other, and in a different manner, not resembled in nothing as the moral.

53. Did the man appear in several parts of the world?

- Yes, and at different times, and this is one of the causes of the diversity of the races; later, the man was dispersed by different climates, and uniting those of a race to those of others, were formed new types.

53-a. Do represent these differences distinct species?

- Certainly not, because all belong to the same family. The varieties of the same fruit, by chance, do not belong to the same species?

54. If the human species does not come from one only trunk, should not the men cease to consider themselves brothers?

- All men are brothers in God, because they are animated by the spirit and tend to the same target. You want always to take the words to the foot of the letter.

V - PLURALITY OF THE WORLDS

55. All globes that circulate in space are inhabited?

- Yes, and the earthly man is far from of being, as believe, the first in intelligence, goodness and perfection. There are, however, men who judge themselves strong spirits and imagine that just this little globe has the privilege of being inhabited by rational beings. Pride and vanity! They believe that God created the universe only for them.

God populated the worlds of living beings, and all contribute for the final objective of the Providence. To believe that the living beings are limited only to the point that we inhabit in the universe, would be put in doubt the wisdom of God, who did nothing of useless and should have destined these worlds to an end more serious than to delight our eyes. Nothing, in fact, nor in the position, in the volume or in the physical constitution of the Earth, can reasonably lead us to the supposition that it has the privilege of being inhabited, with exclusion of so many thousands of similar worlds.

56. Is the same the constitution of the different globes?

- No; they absolutely do not resemble.

58. Are the worlds most distant of the Sun deprived of light and heat, since the sun appears to them just like a star?

- Do you believe that there are no other sources of light and heat, besides the Sun? You have no into account the electricity, which in certain worlds exerts an unknown power for you, much more important, than what compete to it on Earth? In fact, we did not say that all the beings live of the same manner like you, with organs similar to yours.

The conditions of existence of the beings in different worlds must be appropriate to the medium in which they must live. If we had never seen fish, would not understand how some beings could live in the water. The same applies to other worlds, which undoubtedly contain elements for us unknown. Do not we see on Earth the long polar nights illuminated by the electricity of the aurora borealis? What impossibility would be for electricity to be more abundant than on Earth, fulfilling a general role which effects we cannot understand? These worlds can contain in themselves the sources of light and heat necessities to its inhabitants.

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VI – BIBLICALS CONSIDERATIONS AND CONCORDANCES CONCERNING TO THE CREATION

59 The peoples made quite divergent ideas about the Creation, according to the degree of their knowledge. The reason supported in the Science recognized the improbability of some theories. The one that the Spirits offer us confirms the opinions a long admitted by the most enlightened men.

The objection that can be done to this theory is to be in contradiction with the texts of the sacred books. But a serious examination leads us to recognize that this contradiction is more apparent than real, resulting from the interpretation given to passages that, in general, had only allegorical sense.

The question of the first man, in the person of Adam, as the only trunk of humanity, is not the only about which the religious beliefs have to change. The Earth movement seemed, at one time, so contrary to the sacred texts, that there are no forms of persecution to which this theory has not given pretext. However, the Earth rotates, despite the anathemas, and no one today could contest it, without offending his own reason.

The Bible also says that the world was created in six days, and fixed the epoch of the Creation in about four thousand years before the Christian Era. Before that, the Earth did not exist; it was taken from the nothing. The text is formal. And comes the positive Science, the inexorable Science, proves the contrary. The formation of the globe is engraved in indelible characters in the fossil world, and is proven that the six days of the Creation represent so many others periods, each one of them, perhaps, of hundreds of thousands of years. And it is not about a system, a doctrine, an isolated opinion, but of a fact so constant as the Earth movement, and that to which the Theology cannot leave of admitting, clearest proof of the error in which one can fall, when take to the foot of the letter the expressions of an language frequently figured. (The recent declarations of Pope Pius XII, admitting the calculations of the Science for the Earth's formation, confirming the correctness of Kardec in this note. N. T.). Must we conclude, then, that the Bible is an error? No; but that the men were mistaken in their interpretation. (Advertence to who condemn the Bible without taking into account the historical factors and the figurative language of the text. N. T.).

The Science, digging the files of the Earth, discovered the order in which the different living beings have appeared on its superficies, and this order agrees with the one indicated in the Genesis, with the difference that this work, Instead of having left miraculously of the hands of God, in just a few hours, was realized, always by His will, but according to the law of the natural forces, in many millions of years. Would God be, for this, smaller and less powerful? Would His work become less sublime, for not having the prestige of instantaneity? Evidently, not. It is necessary to do of the Divinity a very petty idea, in order not to recognize Her omnipotence in the eternal laws that She has established to govern the worlds. The Science, far from diminishing the Divine's work, shows it to us under a most grandiose aspect and more conform with the notions that we have of the power and the majesty of God, by the very fact of having the work be done without derogating the laws of the Nature.

The Science, according to Moses at this point, put the man by last in the order of the creation of the living beings. Moses, however, puts the universal deluge in the year 1654 of the formation of the world, while the Geology reveals the great cataclysm as before the appearance of man, having in view that, until now, is not found in primitive layers no one trace of his presence, nor of the presence of the animals that, from the physical point of view, are of his same category. But nothing proves that this is impossible; several discoveries have already registered doubts about, it can happen, so, that from one moment to another we can acquire the material certainty of the anteriority of the human race. And, then, it will be recognized that at this point, as in others, the biblical text is figured.

The question is in knowing if the cataclysm is the same of Noah. Well, the necessary duration to the formation of the fossil layers does not give cause to confusion, and at the moment in which were found traces of man's existence, before the great catastrophe, will be proved that Adam was not the first man, or that his creation gets lost in the night of the times. Against the evidence there is no possible reasoning, and it will be necessary to accept the fact, as was accepted the fact of the Earth's movement and of the six periods of the Creation.

The man's existence before the geological deluge is, no doubt, still hypothetical, but let's see how it seems less to us. Assuming that the man has first appeared on Earth four thousand years before Christ, if 1650 years later the whole human race was destroyed, with excepting only of one family, it is concluded that the populating of the Earth date of Noah, that is, 2350

years before our era. Well, when the Hebrews emigrated to Egypt in the eighteenth century, found this country quite populated and well advanced in civilization. The History proves that, at that time, the India and other countries were also flourishing, even without taking into account the chronology of certain peoples, that dates back to a epoch more recessed. It would have been, then, necessary that of the twentieth fourth to tenth eighth century, that is, in a space of six hundred years, not only the posterity of a single man could have populate all the immense then known regions, assuming that the others were not populated, but also that in this short period, the human species had been able to rise from the absolute ignorance of the primitive state to the highest degree of intellectual development, which is contrary to all the anthropological laws.

The diversity of human races still comes to support this opinion. The climate and the habits produce, undoubtedly, modifications of the physical characteristics, but it is known until where can get the influence of these causes, and the physiological examination proves the existence, among some races, of deeper constitutional differences than those produced by the climate. The races crossing produces the intermediate types; tends to overcome the extreme characters, but does not create these, only producing varieties. Well, so that had been crossing of races, it was necessary that existed distinct races, and how to explain their existence, giving to them a trunk common, especially so close? How to admit that, in some centuries, certain Noah's descendants had transformed themselves, in order to produce the Ethiopian race, for example? Such a metamorphosis is no more admissible than the hypothesis of a common trunk for the wolf and the sheep, the elephant and the aphid, the bird and the fish. Once again, nothing could prevail against the evidence of the facts.

Everything is explained, by the contrary, admitting the existence of the man before the epoch that is commonly signaled him; the diversity of the origins; Adam, who lived about six thousand years ago, as having populated a region still uninhabited; Noah's deluge as a partial catastrophe, which has been taken by the geological cataclysm (The archaeological excavations carried out by "Sir" Charles Leonard Woolley in 1929, north of Basra, near the Persian Gulf, for Ur discovery, revealed the rests of a diluvium catastrophe exactly four thousand years before Christ. By finding the slime layer that covered the ruins of the primitive Ur, Woolley transmitted the news to the world as follows: "We found the signs of the universal diluvium". Later works confirmed the fact, showing that there was a local diluvium in the delta of the Tigris and Euphrates, exactly on the date marked by the Bible This fact comes to confirm the prediction of Kardec (N. of T.); and taking into account, finally, the allegorical form peculiar to the oriental style, which is found in the sacred books of all peoples. This is why it is prudent not to incriminate too precipitately of false the doctrines that may, sooner or later, like so many others, to offer a confirmation to those who combat them. The religious ideas, far from losing, become great, when marching with the Science; that is the only means of not presenting to the skepticism a vulnerable link.

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CHAPTER IV

SPIRIT AND MATTER

FIRST PART

GENERAL PHILOSOPHY

Is the world, in reality, only a great spirit or is matter in the full extension? Is the spirit matter or the matter is spirit? If it is spirit and matter, what is the relationship between the two? How can the spirit affect the matter and this affect the spirit? Did the philosophers find a solution to the problem of the relationship between spirit and matter?

Who open their eyes to observe, will discover an infinite number of objects that can be revolved, rotated from one place to other, broken, adjusted and molded in many ways and that, however, "seem to be indifferent to all this movement." One may give a thousand and one forms to a block of clay. A rock can roll at random, crumbling and being ground until to get reduced to the finest powder.

The individual who has noticed these facts know, too, that other objects seem *to take care about* what happens to him. In fact, finds proofs of that make plans for the future and make efforts to execute them. One man, for example, seems to trace plans for their actions and to resist to the forces that want to deviate him from his goal, and can mold the environment so that it conforms to the plans. Enters a sterile region, architect plans for a gigantic irrigation system, build it and ends up turning the region in a modern Eden of flowers, trees and green grass.

The difference between the rock and the man, according to many philosophers, is in the fact that, at the last, there is a spirit, which does not happen with the rock. The spirit, they argue, controls the part of the individual that is not spirit, called *matter*.

The first peoples of which we have knowledge, noted that difference among the objects. Observed it in until within themselves. Felt the body, as composed of matter, but they were vaguely conscious that it was animated by something different and of it distinct. As far as we can go back to the early days of the activity of the human thought, we verify that the man recognized the difference between the spirit and the matter, putting the first in a higher realm.

The first beliefs about spirit and matter were linked to the beliefs related to the soul and to the body. In the infancy of the Humanity, the soul, that what makes the man different from other things, was not clearly defined or understood. In fact, in many regions, the first men believed that everything in the world has a soul, the rock, the tree, the river, as well as the body. Later, with the development of the man, the idea of spirit as his peculiar property and distinct from the matter, became clearer.

The Greeks have exposed all the phases of this development, since the most primitive feature to a clear distinction between the spirit and the matter. The first registers that of them we have revealed that they were adorers of the nature and believed that everything in it is endowed of soul. Gradually, developed the mythology, or series of stories about the activities of the nature, which they considered to have life. Having distinguished, finally, the animated things of the unanimated, no longer considered the rocks and trees as endowed with soul; believed

that the gods governed them. It was the period of the great theogonies or genealogies of the gods who governed the things of the nature.

To the maturation of the spirit of the Greeks, the inventions of the fantasy and of the infancy of the race gave place to most detailed studies about the nature and the man. The gods were placed in a kingdom of celestial glory and of peace; the nature came to be considered endowed of life, but destitute of soul; and the man came to be considered as a singular combination of soul and body. The Greeks, then, began to study the world and themselves. They were approaching more and more of the belief that there must have clear distinction between the two aspects of the world: on one side, the matter, and of other side, the spirit. The final realization of this distinction, however, followed a long and difficult process.

The Spirit and the Matter According the Explanations Presented By the First Greek thinkers

The early Greek philosophers became interested by the problem of the nature of the universe. They saw it composed of one or more original and simple substances. In order to explain the fact of transforming itself these basic substances in the universe, presented a force that, in some way, moved them. *Anaximander*, for example, stated that the *infinite* was the basic substance, eternal and imperishable. Endowed it, however, of eternal movement, in order to explain how the universe appeared by the manner that he and their followers saw it. We have here a first distinction between the mass, or substance, and the force that moves and transforms it into objects and things.

That distinction crossed the first Greek philosophy. Each philosopher suggested some substance or basic principle, of what is composed the universe, and explained the appearance of it, adding another factor which distinguished it of the basic substance and made assume the many forms that we see around us in the world.

Heraclitus tried to present the original substance and the cause of the forms that it assumes as one only and the same, in arguing that the principle basic of the universe was the fire as a symbol of the transformation. Saw incessant activities everywhere and, ratiocinating, declared that this transformation, or activity, was everything that existed in the universe. He thought, however, that besides this transformation existed any entity that transformed, something different of this principle of transformation.

When he started to talk about the man, *Heraclitus* clearly revealed this fact. Made a distinction between man's body and his soul. The body was material and the soul had affinities with the divine reason. We see, so, even in *Heraclitus*, a distinction between what moves and what is moved.

We will find in *Parmenides* the idea that the thought, or spirit, is in some way, the creator or the cause of what is not spirit. This is this principle which, developing later, began to preside the great idealist movement. *Parmenides* argued that the being and the thought are one only and the same, because what cannot be *thought* cannot exist, and what cannot exist cannot be *thought*. For him, thought, or spirit, and being or substance are identical. All reality, he claimed, is endowed of spirit, and this is, of manner not very clear for him, the cause of everything. The spirit makes to exist the matter; creates it. Although *Parmenides* did not perceive all that this theory involved and in it did not maintain himself firmly, we see in their writings the beginning of one of the greatest theories concerning to the spirit and to the matter; the theory that the spirit is all that exist, and, that what we call matter, is creation of the spirit for their own purposes.

At the time of *Anaxagoras*, during the fifth century BC, we will find a clear exposition of the theory that all movement is caused by the spirit or *nous*, distinct from the substance that moves itself. This spirit, according *Anaxagoras*, is the source of all movement, a free font. More

still, knows all the things of the past, of the present and of the future and is who disposes and causes all the things.

The *Sophists* were not interested in explaining the nature of the universe. The fact is that many of them felt that any attempt to the discovery of its origin or for locating the first substance, or substances, of which everything else was created, was just foolishness. Concentrated the attention on man and especially in his spirit. Considered to be the spirit the axis around which everything else rotates. All truth is, according them, measured by the spirit of the individual, so that what the spirit of every man say him to be true it is, in fact. The Sophists accepted, therefore, the dualism "spirit and matter" and affirmed to be the spirit that determines all the things.

Plato, Aristotle and the Posterior Greek Philosophers

According to *Plato*, the spirit, that he also called soul, is the font of all the knowledge. The ideas are implanted in him before are located in the body. The birth obscures him, so that the individual forgets what before the spirit knew. But, by means of a dialectic process, it is possible - *Plato* believed - to do the spirit to remember of what he knew before birth. All knowledge, he argued, is located in the spirit, knowledge gained from previous experiences at birth. The individual acquires the knowledge when this is remembered.

Plato clung firmly to the idea that the universe is composed of two principles: spirit and matter. The first is entirely distinct from the second. In his view, the matter is dead weight that the spirit carries by having himself entangled in it. It is the raw material on which operates the spirit. Has neither form nor reality, unless when the spirit acts upon it and give to it the form for life. The spirit is the only true reality, the honorable thing, the principle of the laws and of the order of the universe.

The matter dead and, therefore, slave, receives of the spirit the impression of the ideas that he experienced in the ideal world, true ideas and real. Takes the form of these ideas and conserves it for a while. The tree that you and I see it is not a real tree for *Plato*. Arose because the spirit took some matter and in it printed the idea of tree. The true tree, the real tree, exists only in the realm of the ideas and was seen by the spirit before birth.

Plato uses a myth to explain how the spirit, pure and immaculate, was involved initially with the matter. Says that he existed into a star in his pure form and found himself possessed of the desire of passing to the world of the senses. Then, came, to be prisoner in a body. Of it seeks to free himself, because he wants to go back to the star. Of course this is not a satisfactory explanation; it is clear that, at this point, *Plato* was not very sure of himself. Was perceiving what would become, later, a very difficult problem: to explain the relationship between the pure matter and the pure spirit. How can these things, so opposed, get to have any relation to each other? The problem has defied the philosophers until today. *Plato* could not solve it; still remains insoluble.

Aristotle could not resolve it, but perceived that the solution was in the intimate relation between the two. For him, the spirit is in the matter as a formatter principle, as his form. Affirmed that cannot exist matter without spirit, or spirit without matter. Even the inferior forms of the matter, known, have form and, therefore, have spirit. As we advance in the scale until the man, we will find a clearer spirit. However, the spirit is everywhere.

The spirit, then, for *Aristotle*, is not found outside of the matter as affirmed *Plato*, but inside it, as the cause of all that exists. The matter has existence and exerts resistance to the spirit, who tries to give form to it. It is, also, the terrain of the beings and should, therefore, seek some means to be molded. The spirit, therefore, has in the matter, an auxiliary that is, at the same time, antagonist and cooperator.

The *Epicureans*, in their efforts to explain the relationship between the spirit and the body, resorted to Democritus jobs. This ancient philosopher claimed that all sense perception results from idols or images that the objects expel and reach the sense organs. For example, when I contemplate a chair, my eyes are being bombarded by small idols of the chair, which constantly expels them. These images cross the space until my eyes and, then, I see the chair.

The same happens - argued the Epicureans - when, for example, I want to run. The image of *to run* appears in the spirit. This affects the soul with the image. As the soul is spread throughout the body, affects it with the image and the body runs. This seems very crude and unbelievable today, but it was a serious attempt to explain how the spirit, so different from the matter, can, when he has an idea, to affect the matter and to do that the body act in accordance with the idea.

The *Stoics* affirmed that the spirit is material as much as the matter, however, of finer texture. It is the spark of the divine fire. He is, according them, the soul that becomes rational or acquires the power of conceptual thought. The spirit is, therefore, distinct from matter only in degree, not in specie.

The *skeptics*, as Pirro, for example, affirmed that it is impossible to prove the existence of the matter, because all that we have are ideas or thoughts. It is impossible to demonstrate to exist something that corresponds to our thoughts. We need to act according to them, hoping to get what we expect, but without any certainty. The spirit exists; as the matter, there is no proof of its existence.

Theories of Philo and St. Augustine

On entering the Greek thought in contact with the Jewish religious thought, of men like *Philo*, for example, was tried to find a basis in order to reconcile the ideas of both theories about the thought. Philo fundamentally interested in the religion, considered God the spirit of the world Who gives form to the matter. So, for him, the universe is composed of spirit and matter. The pure thought, *nous*, constitutes the main essence of the man, being the matter, or body, that in which the spirit operates. Consequently, in the man, the spirit controls the body, or matter, in the same manner as the spirit of the world, God, controls the matter in the world. God added the pure intelligence to the soul, linking, thus, the man, in the world, to the divinity.

The Christianity brought up to discussion the idea that the matter is the source of all evils, which should be avoided. The matter oppresses the soul and should, therefore, be repudiated by the soul, if one wants to obtain the salvation. Although the first philosophers judge the matter somewhat inferior to the spirit, dead, or the material on which the spirit acts, they did not degrade it completely, as did, characteristically, the Christians. Moreover, there is not the ardent desire of escaping from the matter, desire born of the fear of it. The first Christians indoctrinated that the matter is the source of all the evils and that the salvation of the man was in to escape of it and return to the pure spirit of God.

Saint Augustine recognized the difference between the spirit and the matter, in the man, but affirmed that the truth is not something that the human spirit creates. It is, he said, something that exists independently of the spirit, having its source in God. The spirit can discover the truth, in the same manner that the spirit of Plato saw ideas in the ideal world. On the concept of Saint Augustine, the spirit of God is the home of the ideas and of the truth.

Theories of the Medieval Christians Thinkers

The Christianity emphasized another principle which caused powerful effect over the man. Not only depreciated the matter, presenting it as a source of evils, but also the very human

spirit. Did it to elevate God to the place, in the universe, that the Christian thinkers believed that should He to occupy.

The human spirit, indoctrinated the Christian philosophers, is a poor and inefficient instrument. Is full of errors and faults. The man can, naturally, use it for reasoning, but their conclusions shall be consistent with the divine authority. Can not permit, to anyone, that reach to a conclusion through the activity of the spirit that contests, in one way or another, the edicts of the authority. Was believed that the Church and its doctrines were the fundamental principle of the truth. Saint Augustine affirmed that the truth is independent of the human spirit. The function, therefore, of the spirit is not to create the truth, but discover it.

When the church claimed to be true certain doctrine, the human spirit had to accept it without contest. *Anselm* defended vigorously that point. He argued that the human spirit can try to understand the doctrines of the Church, and if the can not understand, even then must accept it. This is the first attitude assumed by Christian thinkers: how much more contradictory one thing to the reason, so much faith requires in order to believe in it. The human spirit must never doubt. The belief should precede the reason.

Abelard, by adopting the viewpoint that faith should precede the reason, went against a long and venerable tradition. But not doubted any moment that the reason proved to be true the Christian doctrines. Was inclined to give to the human spirit freedom in order to contest such restrictions, but was convicted of that the true reasoning makes the spirit accept them as true, by putting them beyond all doubt. Once, however, that is allowed to the human spirit contest one Christian doctrine, the stability of this is in danger. The man will no longer be tortured by the authority and will venture to contest the doctrine. The human spirit, which was for many centuries attached to a body of accepted doctrines, began after *Abelard*, to seek a way that led him to the independence.

The result was almost revolutionary. Attenuated the limitations, the man began to meditate on many problems and to contest many doctrines, what not dared to do before. Started to exercise the spirit and to debate numerous problems that, until then, avoided to discuss, even those that had not previously envisioned. It was the dawn of a new and exciting world.

Thomas Aquinas, although developed a theory fundamentally religious, sought to defend the human spirit, making effort in demonstrate that the world, as God's revelation, is rational. Recognizing the power of the spirit, sought to show that Christianity, as interpreted by the Church, is logically consistent. In doing it, was included in the theory that became so important, according to which the human spirit was transformed quickly in court of last instance. It was no longer possible for any institution, even to the Church, to despise the human reason or to insult it, proposing doctrines inconsistent with the best fundamentals that the spirit knew.

It was clear, for *Aquinas*, be the man spirit and matter and both are closely linked. He did not believe, however, that the spirit was attached to the body such a way that could not function more or less free from the evils of the matter. Even though it is the seat of the evil, the spirit can criticize it and run away from it and of its temptations.

Roger Bacon and Paracelsus

With the ascension of the Natural Sciences, the human spirit began to occupy a more important place in the scheme of the things. *Roger Bacon*, an interesting mix of medieval monk and literate modern scientist, stopped himself at midway between the old religious point of view and the most modern, that of the confidence in the power of the spirit. Disposed him to use the spirit in order to understand the matter and, in a small degree, to control it. He was surprised in discovering that not only could know it, as, too, to control it. In him we see the symbol of the

Humanity seeking to reach altitudes, of the spirit attacking the world of the matter and getting successes that encouraged new attacks, and a growing confidence in the power of the spirit.

It was inevitable that the free thought assumed a place each time more prominent in the new world that emerged. The man, according thought and appreciated the own thought, began to think more and, gradually, was revolting against the authorities who denied to him the right of thinking. The success gave courage and, of this, resulted greater use of the spirit and new successes. The process, once started, no more ceased.

Could not be, of course, to avoid that the first flashes of the success would lead to extravagances, to an excess of enthusiasm about the power of the spirit. In a man, like *Paracelsus*, for example, we see proofs of that excess. He imagined small shortcuts on the road of the mental domain of the world; suggested many strange things that nowadays seem to be no more than mere superstitions. The Alchemy and the magic seemed to him the means by which the spirit could dominate matter.

These fantasies, however, would soon be corrected by men who saw farther and more clearly. The great scientists, including *Galileo*, *Kepler*, *Newton*, etc., noticed that the dominion over the knowledge of the matter, by the spirit, constituted a very long and arduous task, which required detailed studies and a growing astuteness for its comprehension. They put the man in that bumpy road by an explicit mode and proved, by the successes achieved, that it was the only road that would lead to the success.

Francis Bacon and Hobbes

Then came *Francis Bacon* (do not confuse him with Roger Bacon) a man who could apprehend the modern spirit of confidence in the power of the human spirit, and the science, too modern, and interlace them, in order to suggest a method by which the spirit could dominate the world. Showed how this new force could be used and how could indicate the way to the success.

Considering today the method of Francis Bacon, we see that it was very simple. First, he eliminated of the spirit all the *idols* or the false processes of reasoning. Then, the spirit, as free instrument, could attack the world through careful observations and of the compilation and interpretation of the data. It was the *induction* method, through which, starting from numerous proofs, one arrives to a general principle that explains the data collected. It was a method that the spirit could employ and that, according to Bacon, would undoubtedly conduct to the success. Bacon established, therefore, a norm for the reasoning, by encouraging the man to think clear and meticulously.

The question about the relationship between the spirit and the matter, however, inevitably would appear. Although some previous philosophers had attacked the problem, could do nothing than outline its contours. It happened, however, that during those early days of the Renaissance, the man was excited by the new force that was discovering, and the problem fell into obscurity. The man showed more interested in employing the spirit rather than inquire about it. Sooner or later, however, the problem would appear again in order to demand a solution.

With *Thomas Hobbes* we have the first modern attempt to explain the relationship between the spirit and the matter. Being materialist and believing that we could explain everything in material terms, Hobbes claimed to be the spirit movement in the brain. In other topics, refers to the spirit as a substance, subtle body, in the head. When the spirit adopts an idea, this is nothing more than movement of material substance in the brain. At this point Hobbes seemed to resolve the problem of the relationship between the spirit and the matter, stating that the spirit is matter, and there is no difference between them. The spirit is simply more subtle matter than the body. It was the ancient explanation.

But, despite being materialist, Hobbes did not look satisfied with this explanation. In other passages, we see him talking about mental processes more like appearance and movement effects than movement itself. The consciousness comes after the movement, as an effect of this. This theory is known in modern philosophy, as *epiphenomenalism*

Although, therefore, Hobbes tried to explain the spirit in terms of matter, was not very satisfied with the results, seeming, sometimes, let himself going to a dualism: on the one hand the movement, and of the other, the effect of the movement.

Descartes and Spinoza

Descartes saw himself defied by the same problem. He did not seek to evade to the debate, clearly declaring that, in his view, the universe comprises two substances, spirit and body, fundamentally different. If the spirit is entirely different from the body, or matter, how can affect or make to move the body? How is explained, then, that, if a person to wish to walk, walk?

It is vague and confuse the solution that *Descartes* offers. Insisting in defending his dualism, total and absolute, found difficult in explain the interaction. The spirit, he tells us, is disturbed by the matter through processes taking place in the body. In another part, presented an interesting explanation of the interaction, but not completely satisfactory. He suggested that the body and the spirit can make contact with the pineal gland, a small gland in the brain. The body or the spirit moves it. Whatever the case, the movement is transmitted to the other that, then, also moves itself: I want to walk; I transmit the movement to the pineal gland; this transmits it to the body, and I walk.

This unsatisfactory theory proves that *Descartes*, having based in their principles about the differences between the spirit and the matter, could not find any explanation for the fact experienced of the interaction. It seems that he should deny the interaction, leave the question without being resolved or adopt the theory of that the spirit and the matter are quite similar in order to be able to affect each other.

Descartes' successors rejected the idea of interaction and sought to explain the relationship between the spirit and the matter by other principle. *Arnold Guelincx* taught that God, since the beginning, disposed the world in such form that, in having the spirit an idea, the matter moves itself as if it was affected; but, truly, does not exist interaction. God created the world and, at that time, determined all in such a way that, in having my spirit the idea of walking, my body walks. *Guelincx* wrote: "God, in his infinite wisdom, established laws of movement in order that this, which is entirely independent of my will and power, coincides with my free volition.

Nicholas Malebranche affirmed that we do not feel the world of matter and, for it, we are not affected. God, being a spirit, exerts the influence on our own spirit, in order that we judge feel the material world. In fact, *Malebranche* said - "If God had destroyed the world created and would continue to affect me as He does now, I would continue to see what I see and would believe that this world (created) exists, because is not this world that acts on my spirit, but the own God. "

Another point of view sustained by many Cartesian was this: Every time that something happens in the matter, God affects us so that we judge to be influenced by the event. This theory is known by *occasionalism*; the event, in the world of the matter, is the occasion for God to act over us.

These theories, of course, are not satisfactory. Present God as a kind of artist presenting a theatrical number, in which mystifies us through artifice. We are tempted to ask: If God created the world, why created such a situation? Would not have been easier to have created a world in which the spirit and the matter exert mutual action?

The philosophers, however, did not feel satisfied. They have made efforts to find a more acceptable theory about the relationship between the spirit and the matter. *Espinosa* declared that both are attributes of one and the same substance, God. According to him, the two attributes are absolutely independent of each other, and one can not affect the other. Being, however, attributes of God, we have, then, the thought and the action moving in parallel, constituting both the thought and the action of God. It is the theory of the *psychophysical parallelism*. My spirit - *Espinosa* argued - is a mode of the thinking attribute God; my body, the mode of the attribute, extended from God. To my thought corresponds the action in the body, so that my spirit seems to affect the body; but does not exist, truly, direct influence.

Locke, Berkeley and Hume

John Locke renounced to trying to do two different things affects each other. His thought part of the thesis that the spirit is a kind of tablet in white, in which the world of the matter writes by means of sensations. This spirit has no innate ideas, but has the power to dispose the impressions in order to produce a system of consistent thoughts. According to *Locke*, the spirit and the body exist as real things, however, exert mutual action. The body acts on the spirit and produces sensations. *Locke* expends a lot of time developing this thesis, but, when faced with the question of how the two different substances exert mutual action, complicates himself; without the wants, falls in the occasionalism

George Berkeley, accepting the dualism *spirit and body*, as a starting point, concluded that the matter does not exist, being the spirit the only thing that we can prove as existent. The matter, belief which leads to the atheism and to the materialism, as he argued, does not exist. To exist means to be perceived; therefore, the bodies have no existence without spirit. The spirit creates the material world, which has existence only in the spirit. It is the idealist theory on the modern philosophy.

David Hume went more beyond, showing that, based on the dualism of *Locke*, one can not prove even the existence of the spirit. All that we can prove is that the ideas, the impressions, come one after another, not being possible to prove of where they come. According to *Hume*, does not exist material world, nor spirit, but only a succession of impressions.

The philosophy did not feel inclined to submit itself to this theory very logic. As was logic, the philosophers began to ask if could not be false the premisses - dualism *spirit and matter* - in which it was based.

Leibnitz Theory

Leibnitz attacked the problem affirming that the body, or matter, is not something dead and static, but composed of many monads or centers of force. These monads differ in clearness of their perceptions, and the spirit is composed of those perceptions. Every monad, or center of force, has the power of perception. How higher the monad, too much clear is the perception.

According to him, the human organism contains a central monad or *monad-queen*, which has in front of itself the representation of the whole body. God, in creating the world, disposed the things so that the monads, which compose the body, and the *monad-queen*, be in perfect harmony. "The souls - he wrote - act according to the laws of final causes, by means of desires, ends and means. The bodies, act according to the laws of the movement or efficient causes. And these two kingdoms find themselves in harmony with each other.

It is evident that, at this point, *Leibnitz* tried to keep away until a certain point the complete difference between the spirit and the matter, arguing that both are centers of force, being the *monad-queen* simply clearest and more perfect than those that compose the matter, or body. While, none monad, be *queen* or other less clear, can affect another, exists, however, a certain relationship between them. The spirit, or soul-monad, maintains its position for being the best, not by being something different from the others.

Kant and the Posterior German Philosophers

With *Kant* appeared a well-defined theory of the spirit, as only source of the knowledge. Although he admitted the existence of a world different from the world of the spirit, world from which the latter receives impressions, affirmed that the spirit cannot know this world, this *thing-in-itself*. The spirit receives impressions according to its nature, or their categories, and molds them into standards that do not harmonize with the world outside of it, but with the nature of spirit.

We know, therefore, only that to which the spirit gives form and mold. Because of the necessities of moral nature, we can believe in the existence of such a *thing-in-itself*, but the spirit cannot prove it, neither to prove that is destitute of spirit. We are enclosed in our spirit and we have to interpret everything in terms of it. The space and the time, for example, are not realities that exist by themselves, however, by means that the spirit possesses in order to receive sensations and to give form to them. "Eliminates the thinking individual - Kant argued - and all the corporeal world will disappear, because it is nothing more than appearance, in the individual sensibility."

The viewpoint of Kant gave origin to the great German idealist movement of the eighteenth century. The philosophers who followed him found that the only solution to the problem of the spirit and of the matter was to eliminate this last. It seemed to be the most logical conception. The spirit seemed evident, but the matter had to be interpreted as something different and out of the spirit. But that generated the problem of how these two things, so different, could act one above another. The problem and all its difficulties could be eliminated by abolishing up the matter. Such a solution, as we have seen, was not new, but was greatly strengthened by Kant's works. He pointed the way and offered sure proofs that it was the right and true.

Johann Gottlieb Fichte took the idea of Kant and argued that the spirit, or *ego*, is all, nothing existing out of it. He said that the "*thing-in-itself*", of Kant, possibly could not exist out of the spirit. According to him, the material world is creation of the spirit, serving as limitative principle for the spirit. It is a projection, in the space, of objects that exist only in the spirit.

However, according to Fichte, the spirit that creates this world is not that of the individual; is the universal spirit, the absolute *ego*, which preceded and is above all the individuals. Is the creator of the material world that exists only in the universal spirit. The material world "is not a world of dead things, disposed in a spatial order, temporal and causal: Is the revelation of the absolute principle in the human consciousness, and could not exist if did not exist the universal *ego*." Fichte tried to resolve the problem, becoming the matter a creation of the spirit, and denying to the matter any existence different from that which is attributed to it by the spirit.

Friedrich Wilhelm Schelling sustained himself on Fichte when developed his theory about the spirit. For him, the absolute spirit limited himself to create the material world. But this world is alive, although it is at a lower level and less clear. Truly, only exists a difference of degree between the material world and the spirit. Both are spirit of a certain species.

Treating the question a little differently, *Hegel* follows the same idealist tradition. In his opinion, the evolution of the spirit crosses three phases: that of the subjective spirit, that of the objective spirit and that of the absolute spirit. The subjective spirit depends of the nature as soul, to which opposes itself as consciousness and with it reconciles itself as spirit. In its point more elevated, is the creator of the world that it knows.

For Hegel, the spirit is the creator of the material world; we go, therefore, to discover equally in the world as in the spirit the same dialectic principles. Hegel finds, in all over the world, the spirit creating and concretizing itself in objects and institutions.

The idealist tradition, developed of the thought of Kant, predominated for a century in Germany. Not satisfied, however, all the philosophers. Many believed that the material world was too real to be explained simply as creation of the spirit, was individual or absolute. *Herbart*

is the representative of this theory. Maintained that the "*things-in-itself*" exist, not being the world simple idea our. Based his thought on the premise that the experience constitutes the only source of the knowledge.

Every sensation is the sensation of something out of the spirit. Should exist, therefore, a real world that affects the spirit. According to Herbart, this world is composed of many simple principles or *real*. The world of the *real* is static and immutable. The soul is a *real* that imposes itself on other *real*, producing, so, sensations in itself. These, organized, constitute the spirit. For Herbart, the mental life is the fusion very complicated of ideas, union and organization of sensations which come to be ideas, or units, of the spirit. This is, therefore, material and of the same general nature of the material world.

Bradley, Royce and Bergson

There are three main answers to the question of the relationship between the spirit and the material world. One, of the *Idealism*, which claims to be the spirit, in a certain mode, the creator of what appears as matter. The method, by which he creates the matter, can be judged differently by various idealists, but, in all the cases, is the spirit the real thing, being, the matter, creation of the spirit, dependent of him for its very existence. The latest idealists, *FH Bradley*, *Josiah Royce*, *Henri Bergson* and others, develop in one way or another this thesis.

Comte, James, Dewey and Santayana

Another way to face the question is presented to us by the *Realism*. In it, it is argued that the spirit and the material world are truly materials. The realists argue that the spirit constitutes another form of the material world, perhaps more refined, but, in reality, material. Recent representatives of the *Realism* are the positivists - *Auguste Comte* - and the pragmatists *William James* and *John Dewey*.

Although they diverge in many aspects, they agree to be the spirit a kind of *conduct*. We have, for example, actions of such a nature that seem destitute of spirit. Others actions, have a different nature, and to them we can refer as guided by the spirit, or having of him, the characteristics. Thus, for these philosophers, the spirit is not a *thing*, but a kind of *conduct*.

Given the modern importance to the Natural Sciences and the fact that many philosophers ceased to give a spiritual interpretation to the world, the theory idealist was left out. The materialist point of view seemed more logical, in the world of Natural Sciences. *Bertrand Russell* appears more tranquil in this modern world, than *George Santayana*. John Dewey expressed the thoughts of the man of the workshop and of the street, of the man of *good sense*, in a way more complete than Fichte or Hegel.

But with the advent of the world of today, in which the men contest seriously the materialists' premisses, there is indication of a prediction, on the horizon, of a *new form of idealism*. The materialism does not seem to explain completely the values, the experiences, the ideals and the aspirations. There is an increasing sensation among the philosophers of today, that the next big step of the Philosophy will be to a NEW IDEALISM.

SECOND PART

SPIRITIST PHILOSOPHY

THE SPIRITS' BOOK

Allan Kardec

GENERAL ELEMENTS OF THE UNIVERSE

I – KNOWLEDGE OF PRINCIPLE OF THE THINGS

17. Can the man to know the principle of the things?

- No. God does not permit that everything is revealed to the man, here on the Earth.

18. Will the man penetrate a day the mystery of the things that are occult to him?

- The veil rises itself to the extent that he is purified; but, to the understand of certain things, he needs faculties that still does not have.

19. Could not the man, by the researches of the Science, penetrate some of the Nature's secrets?

- The Science was given to him for his advance in all senses, but he cannot go beyond the limits fixed by God.

How much more is permitted to the man to penetrate these mysteries, greater must be his admiration for the power and the wisdom of the Creator. But, be by pride, be by weakness, his own intelligence, often, becomes him the plaything of the illusion. He accumulates systems over systems, and every day that passes shows how many mistakes took by truths, and how many truths repelled as errors. Are others many deceptions for his pride.

20. Can the man receive, out of the investigations of the Science, communications of a higher order about what escapes to the testimony of the senses?

- Yes, if God judges it useful, may reveal to him what the Science cannot apprehend.

It is through these communications that the man receives, within certain limits, the knowledge of his past and of his future destiny.

II - SPIRIT AND MATTER

21. Does the matter exist from all the eternity, like God, or was created by Him at a certain moment?

- Only God knows. There is, however, one thing that your reason should indicate: is that God, model of love and charity, was never inactive. Whatever the distance that you can imagine the beginning of His action, will you be able to comprehend Him one second in otioseness?

22. It is defined, generally, the matter as that what has extension, that can impress the senses and is impenetrable. Is this definition accurate?

- From your point of view, yes, because you only speak of what you perceive. But the matter exists in states that you do not know. It may be, for example, so ethereal and subtle that does not produce any impression on your senses; however, will always be matter, despite not be for you.

22-a. What definition can you give of matter?

- The matter is the tie that enslaves the spirit; is the instrument that it uses, and on which, at the same time, exerts its action.

In accordance with this, it can be said that the matter is the agent, the intermediary, with the help of which and over which the spirit acts.

23. What the spirit is?

- The Intelligent Principle of the Universe.

23-a. Which is its intimate nature?

- It is not easy to analyze the spirit in your language. To you, it is nothing, because it is not tangible thing; but, for us, it's something. Be assured: no one thing is the nothing and the nothing does not exist.

24. Is the Spirit a synonym of intelligence?

- The intelligence is an essential attribute of the spirit; but one and the other are confused in a common principle, so that, for you they are one and the same thing.

25. Is the spirit independent of the matter or it is not more than one property of this, as the colors are properties of the light and the sound a property of the air?

- They are distinct, but is necessary the union of the spirit and of the matter in order to give intelligence to this.

25-a. Is this union equally necessary for the manifestation of the spirit? (For spirit, we understand here the principle of the intelligence, abstraction made of the individualities designated by that name).

- It is necessary for you, because you are not organized to perceive the spirit without the matter; your senses were not made for that.

26. Can one conceive the spirit without the matter and the matter without the spirit?

- One can, no doubt, by the thought.

27. There would exist, so, two general elements of the universe; the material and the spirit?

- Yes, and above both God, the Creator, the father of all the things. These three things are the beginning of all that exists, the universal trinity. But, to the material element is necessary to gather the universal fluid, which exerts the power of the intermediary between the spirit and the matter properly said, too coarse in order to the spirit can to exert some action on it. Although, from certain point of view, one could consider it as a material element, it is distinguished by special properties. If it were simply matter, there is no reason so that the spirit was not also. It is placed between the spirit and the matter; is fluid, as the matter is matter; susceptible in its innumerable combinations with this, and under the action of the spirit, of producing infinite variety of things, of which you do not know more than a very small part. This universal fluid, or primitive, or element, being the agent of what the spirit serves itself, is the principle without which the matter would remain in a perpetual state of dispersion and never would acquire the properties that the gravity gives to it.

27-a. Would this be the fluid which we call electricity?

- We said that it is susceptible of innumerable combinations. What you call electric fluid, magnetic fluid, are modifications of the universal fluid, which is, properly speaking, a more perfect matter, more subtle, which can be considered as independent.

28. Being the spirit, in itself, something, would not it be more accurate, and less subject to confusions, designate these two general elements by the expressions: inert matter and intelligent matter?

- The words are of little importance to us. Compete to you to formulate your language, in order you understand among yourselves. Your disputes arise, almost always, because you do not understand among yourselves about the words. Because your language is incomplete for the things that do not touch your senses

A patent fact dominates all the hypotheses: we see matter without intelligence and an intelligent principle independent of the matter. The origin and the connecting of these two things are unknown to us. That they have or not a common source and the necessities points of contact; that the intelligence has its own existence, or that be a property, an effect; that be, even, according to the opinion of some, an emanation of the Divinity - is what we ignore. They appear us distinct, and it is why we consider forming two principles constituent of the Universe. We see, above all this, an intelligence that dominates all the others, that governs them, that which of them is distinguished by essential attributes: is to this supreme intelligence that we call God.

III - PROPERTIES OF THE MATTER

29. Is the ponderability essential attribute of the matter?

- Of the matter as you understand, yes; but not of the matter considered as universal fluid. The ethereal and subtle matter which forms this fluid is imponderable for you, but not for that reason cease to be the principle of your ponderable matter.

The ponderability is a relative property. Out of the spheres of attraction of the worlds, there is no weight, just as there is no high or down.

30. Is the matter is formed of one or too many elements?

- Of only one primitive element. The bodies which you consider as simple bodies are not true elements, but transformations of the primitive matter

31. From where come the different properties of the matter?

- Of the modifications that the elementary molecules suffer, when come together, and in determined circumstances.

32. Accordingly to it, the taste, the smell, the colors, the poisonous or salutary qualities of the bodies would be no more than modifications of one unique and the same primitive substance?

- Yes, of course, and only exist by the disposition of the organs destined to perceive them.

This principle is demonstrated by the fact that not all people perceive the qualities of the bodies in the same manner: while one finds something nice to the taste, other feels it bad; some see blue what others see red; what for some is poison, to others is inoffensive or salutary.

33. Is the same elementary matter susceptible of passing through all the modifications and acquire all the properties?

- Yes, and that is what you must understand when we say that everything is in everything. (This principle explains the phenomenon known of all the magnetizers, that consists of be given, by the will, to some substance, the water, for example, the most diverse properties: a determined taste and even the active qualities of other substances. Existing only one primitive element, and the modifications of the different bodies just being modifications of this element, it results that the most inoffensive substance has the same principle as the most deleterious. A similar modification can be produced by the magnetic action, directed by the will. Thus, the water, that is formed of one part of oxygen and two of hydrogen, becomes corrosive, if we double the proportion of oxygen).

The oxygen, the hydrogen, the azoth, the carbon, and all the bodies that we consider simple are no more than modifications of one primitive substance. In the impossibility in which

we are still, of remounting of other manner, than by thought, to that matter, these bodies are true elements for us, and we can, without major consequences, consider them this way until further orders.

33-a. Does not seem this theory to give reason to the opinion of those who do not admit to the matter, more than two essential elements: the force and the movement, understanding that all other properties are nothing more than secondary effects, which vary according to the intensity of the force and of the direction of the movement?

- This opinion is exact. Lack to add that, too, according to the disposal of the molecules. As can be seen, for example, in an opaque body that can become transparent and vice versa.

34. Do the molecules have a determined form?

- No doubt that the molecules have a form, but you cannot appreciate it.

34-a. Is this form constant or variable?

- Constant for the primitive elementary molecules, but variable for the secondary molecules, those are agglomerations of the first ones. That what you call molecule is still far from the elementary molecule.

SPIRITIST WORLD OR WORLD OF THE SPIRITS

I - ORIGIN AND NATURE OF THE SPIRITS

76. How can we define the Spirits?

- We can say that the spirits are the intelligent beings of the Creation. They populate the universe, beyond the material world.

NOTE - The word Spirit is used here in order to designate the extracorporeal beings and not more the Universal intelligent element.

77. Are the Spirits distinct beings of the Divinity, or would not be more than emanations or portions of the Divinity, for this reason called sons of God?

- My God! They are their work, just as happens with a man who makes a machine; this is the work of the man, and not himself. You know that the man, when he makes a beautiful and useful thing, called it his daughter, his creation. Well: happens the same with God; we are Their sons because we are His work.

78. Had the Spirits principle or they exist from all eternity, as God?

- If the Spirits had not had principle, would be equal to God, but on the contrary, are Their creation, submitted to His will. God exists from all eternity, it is incontestable; but when and how he created, we do not know it. You can say that we did not have principle, if with this you understand that God, being eternal, must have created without ceasing; but when and how each of us was done, I repeat you, nobody knows; it is a mystery.

79. Since there are two general elements of the Universe: the intelligent and the material, could we say that the spirits are formed of the intelligent element, such as the inert bodies are formed of the material element?

- It is evident. The Spirits are individualizations of the intelligent principle, such as the bodies are individualizations of the material principle; the epoch and the manner of this formation is unknown to us.

80. Is the creation of the Spirits permanent or verified only in the beginning of the times?

- It is permanent, which means that God never ceased to create.

81. Do the Spirits form themselves spontaneously, or come from each other?

- God created them, such as all other creatures, by His will; but still I repeat once more that their origin is a mystery.

82. Is it certain to say that the spirits are immaterial?

- How can we define something when we do not have terms of comparison and use an insufficient language? Can a man, blind from birth, to define the light? Immaterial is not the appropriate term; incorporeal, would be more accurate; because you should understand that, being a creation, the Spirit must be something. He is a quintessential matter, to which you have not analogy, and so etherized, that cannot be perceived by your senses.

We say that the spirits are immaterial, because their essence differs from everything that we know by the name of matter. A people of blind would not have words to express the light and its effects. The blind from birth judges to have all the perceptions by the ear, the smell, the taste and the tact; do not understand the ideas which would be given to him by the sense that he do not possess. Of the same manner, with regard to the essence of the superhuman beings, we are as true blinds. We cannot define them, except through comparisons always imperfect, or by an effort of imagination. (The Spirits involved of perispirits are the object of this reference. Without the perispirit, they have nothing of material, as we see in response to the item 79. (N. of T.)

83. Will the Spirits have end? It is understood that the principle of what they emanate be eternal, but what we ask is if their individuality will have a term, and if, in a given time, more or less long, the element of which are formed will not disintegrate and will not return to the mass from where they came, as happens with the material bodies. It is difficult to understand that something that had a beginning has no end.

- There are many things that you do not understand, because your intelligence is limited; but that's not reason for you to repel them. The child does not understand all that the father understands, nor the ignorant everything that the wise understands. We say to you that the existence of the Spirits has no end; it is all that we can say, for the moment.

II – PRIMITIVE NORMAL WORLD

84. Constitute the Spirits a world apart, beyond that which we see?

- Yes, the world of the Spirits or of the incorporeal intelligences.

85. Which of the two, the spirit world or the corporeal world, is the main in the order of the things?

- The spirit world; it pre-exists and survives to everything.

86. Could the corporeal world cease to exist, or have never existed, without to change the essence of the spirit world?

- Yes; they are independent, however, its correlation is incessant, because they react incessantly one over the other.

87. Do the Spirits occupy a limited and specified region in the space?

- The spirits are everywhere; they populate to the infinite the infinite spaces. There are those who are constantly at your side, observing you and acting over you, without you may know; because the Spirits are one of the forces of the Nature, and the instruments that God uses to the accomplishment of Their providential designs; but not all the Spirits go everywhere because there are forbidden regions to the less advanced.

III - FORM AND UBIQUITY OF THE SPIRITS

88. Do the Spirits have a determined form, limited and constant?

- To your eyes, no; to our, yes. They are, if you will, a flame, a flash or an ethereal spark. (All this passage refers to the pure Spirit, without the perispirit. Necessary to pay attention to these variations, in order we not confuse the explanations. (N.T.)

88-a. Do have this flame or spark some color?

- To you, it varies of the dark to the shine of the ruby, according to the lesser or the *greater purity of the Spirit.*

It is customary to represent, ordinarily, the genius, with a flame or a star on the forehead. That is an allegory that remembers the essential nature of the Spirits. They put it in the top of the head, because it is there the place of the intelligence.

89. Do the Spirits spend some time in order to traverse the space?

- Yes; but quick as the thought.

89-a. Is not the thought the very soul that transports itself?

- When the thought is in some part, the soul also is, because it is the soul that thinks. The thought is an attribute.

90. Do have conscious, the Spirit, who transports himself, from one place to another, of the distance that he travels and of the spaces that crosses, or is suddenly transported to where he wants to go?

- One and other thing. The Spirit can perfectly, if he wants, to have conscious of the distance that he traverses, but this distance may also disappear completely; it depends of his will and also of his Nature, more or less purified.

91. Do the matter offer obstacle to the Spirits?

- No; they penetrate everything; the air, the land, the waters, the own fire are to them equally accessible.

92. Do the Spirits have the gift of the ubiquity, or, in other words, the same Spirit can be divided or be, at the same time, at various points?

- There cannot be division of a Spirit; but each of them is a center that radiates to different sides, and that's why they seem to be in many places simultaneously. You see the sun, which is not more than one, and, however, radiates everywhere and sends its rays very far. Despite this, it does not divide itself.

92-a. Do all the Spirits irradiate with the same power?

- Very Far from it; the power of irradiation depends on the degree of purity of each one.

Each Spirit is an indivisible unity; but each of them can extend his thought in various directions, without necessarily to divide himself. It is only in this sense that one should understand the gift of ubiquity attributed to the Spirits. As a spark that projects in the distance its clarity and can be perceived from all the points of the horizon. As, also, a man who, without changing of place and without to divide himself, can transmit orders, signals and to produce movement in different places.

IV – PERISPIRIT

93. The Spirit, properly said, lives uncovered, or, how intend some, involved by some substance?

- The Spirit is involved by a substance that is vaporous to you, but still quite gross for us; sufficiently vaporous, however, so that he can elevate himself into the atmosphere and to transport himself wherever he wants.

Like the seed of a fruit is involved by the perisperm, the Spirit, properly said, is covered of an involucre that, by comparison, can be called perispirit.

94. From where does the Spirit get his semi-material involucre?

- From the universal fluid of each globe. That is why it is not the same in all the worlds; passing from one world to another the Spirit changes of involucre, as you change of clothes.

94-a. This manner, when the spirits of superior worlds come to us, take a grosser perispirit?

- It is necessary that they involve themselves of your matter, as we have said.

95. Has the semi-material involucre of the Spirit determined forms and can be perceptible?

- Yes, a form to the arbitration of the Spirit; and that is how he appears sometimes, whether in dreams, whether in the waking state, and may take a visible and even tangible form.

V - DIFFERENT ORDERS OF SPIRITS

96. Are all the Spirits equal, or exists any hierarchy between them?

- They are of different orders, according to the degree of perfection to which they have come.

97. Is there a determined number of orders or of degree of perfection among the Spirits?

- It's unlimited the number of such orders, because there is not among them a demarcation line, traced as a barrier, so that one can multiply or to restrict the divisions, at will. However, if we consider the general characters, we can reduce them to three main orders.

In the first order, we can put those who already reached the perfection: the pure Spirits. In the second, are those who have reached the middle of the scale: the desire of the good is their preoccupation. In the third, those who are still on the base of the scale: the imperfect Spirits, which are characterized by the ignorance, the desire of the evil, and all the evil passions that retard their development.

98. The spirits of the second order have only the desire of the good? They will have, also, the power to do so?

- They have that power, according to the degree of perfection: some possess the science; others the wisdom and the goodness. All, however, still have proofs to suffer.

99. Are the Spirits of the third order all essentially bad?

- No; some do not make good neither evil; others, on the contrary, are pleased in the evil and are happy when they find occasion to practice it. There are, still, frivolous or blundering Spirits, more mischievous than malignant, who most delight in the malice than in the wickedness, finding pleasure in mystifying and cause small contrarities, of which they laugh.

VI - SPIRITIST SCALE

100. PRELIMINARY OBSERVATIONS. The classification of the Spirits is based on their degree of development, in the qualities acquired by them and in the imperfections of what they are not yet delivered. This classification has nothing of absolute: no one category presents well-defined character, except in the conjunct: of a degree to another the transition is insensible, because, on the limits, the differences are extinguished, like in the kingdoms of the Nature, in the colors of the rainbow or still in the different periods of the human life. One can, therefore, form a larger or smaller number of classes, according to the manner in which the subject is considered. It happens the same that in all the systems of scientific classification: the systems can be more or less complete, more or less rational, more or less convenient to the intelligence; but,

are as they are, nothing alter in relation to the substance of the Science. The Spirits, interpellated about this, could, therefore, vary as to the number of the categories, without major consequences. There were those who attached to this apparent contradiction, without reflecting that the Spirits do not give any importance to what is purely conventional. For them the thought is all: let to us the problems of the form, of the choice of the terms, of the classifications, in one word, of the systems.

We should, yet, add this consideration, that one should never forget: among the Spirits, as among the men, there are those who are ignorant, and always will be necessary we are warned against the tendency to believe that they know everything, only because they are Spirits. Every method requires classification, analysis and deepened knowledge of the subject. Well, in the spirit world, those who have limited knowledge, are the ignorant of this world, unable to apprehend a conjunct and formulate a system; they do not know, or only imperfectly understand, any classification; for them, all the Spirits who are superiors to them are of the first order, because they cannot appreciate their differences of knowledge, of capacity and of morality, as among us would make a rude man in relation to the illustrated men. And even those people who are able may differ in the details, according to their points of view, especially when a division has nothing of absolute. Linnaeus, Jussieu, Tournefort, had each one his method and the Botany did not change by that. It is because they did not invent neither the plants, nor its characters, but only observed the analogies, according to which formed the groups and the classes. This is how we proceeded. We, also, did not invent the Spirits, nor their characters. We saw and observed; judged by their words and their acts, and then classified them by the similarities, based on the data that they furnished us.

The Spirits admit, usually, three main categories or three great divisions. At the last, the one that is in the base of the scale, are the imperfect Spirits, characterized by the predominance of the matter over the spirit and for the propensity to the evil. Those of the second are characterized by the predominance of the spirit over the matter and by the desire to practice the good: they are the good Spirits. The first, finally, comprises the pure Spirits, which reached the supreme degree of perfection.

This division seems to us perfectly rational and presents well-defined characters; we just have to emphasize by one sufficient number of subdivisions, the main nuances of the conjunct. Is what we did with the assistance of the Spirits, whose benevolent instructions never ceased to us.

With the help of this frame will be easy to determine the order and the degree of superiority or inferiority of the Spirits with whom we may enter into a relationship, and, therefore, the degree of confidence and esteem that they merit. This is, of some manner, the key of the spiritist Science; because only it can explain to us the anomalies that the communications present, by clarifying us about the intellectual and moral irregularities of the Spirits. We will observe, however, that the Spirits do not belong forever and exclusively to this or that class; their progress takes place gradually, and how, many times, is realized more in one direction than in another, they may reunite the characteristics of various categories, what is easy to estimate by their language and their acts.

THIRD ORDER: IMPERFECT SPIRITS

101. GENERAL CHARACTERS. Predominance of the matter over the Spirit. Propensity to evil. Ignorance, pride, egoism and all the evil passions consequential. Have a sense of God but do not understand Him.

Not all are essentially evil; in some, there are more frivolity. Some do not do the good, nor the evil; but by the simple fact of not doing the good, show their inferiority. Others, on the contrary, take pleasure in the evil and are happy when they find occasion to practice it.

Can combine the intelligence to evil or to the malice; but, whatever be their intellectual development, their ideas are little elevated and their feelings more or less abject.

Their knowledge of the things of the spiritual world are limited, and the little that they know about is confused with the ideas and preconceptions of the corporeal life. They cannot give us more than false and incomplete notions of that world; but the attentive observer often finds in their communications, even imperfect, the confirmation of the great truths taught by the superior Spirits.

The character of these Spirits is revealed in their language. Every Spirit that, in their communications, betrays an evil thought, can be placed in the third order; therefore, every evil thought that is suggested to us comes from a Spirit of that order.

They see the happiness of the good ones, and this vision is for them an unceasing torment, because it makes them taste the anguishes of the envy and of the jealousy.

They conserve the memory and the perception of the sufferings of the corporeal life, and this impression is often more painful than the reality. Suffer, therefore, truly, for the harm that they have supported, and by those that they have provoked to the others; and as they suffer for a long time, judge suffer forever. God, in order to punish them, Wants that they think this manner.

We can divide them into five principal classes.

102. TENTH CLASS. IMPURES SPIRITS. - Are inclined to evil and do of it object of their preoccupations. As Spirits, give perfidious counsels, inflate the discord and the distrust and use every disguises in order better to deceive. Attach themselves to the persons of character very weak to cede to their suggestions, in order to lead them to the loss, satisfied of being able to retard their advance, and to make them succumb before the proofs that suffer.

In the manifestations, are recognized these spirits by the language: the triviality and the rudeness of the expressions, among the Spirits as among the men, is always an index of inferiority moral, if not, even, intellectual. Their communications reveal the lowness of their inclinations, and if they try to deceive, talking in a reasonable manner, cannot sustain the paper for a long time, and always reveal their origin.

Some people transformed them into evil divinities; others, designate them as demons, evil geniuses, Spirits of the evil.

When incarnated, are inclined to all the vices that the vile and degrading passions engender: sensuality, cruelty, felony, hypocrisy, cupidity and the sordid avarice. Do evil for the pleasure of doing so, most of the time without a reason, and, for aversion to the good, almost always choose their victims among the honest persons. Constitute real scourges to the Humanity, be whatever be the social position that they occupy and the veneer of the civilization do not free them of the opprobrium and of the ignominy.

103. NINTH CLASS. FRIVOLOUS SPIRITS. -

They are ignorant, malign, inconsequent and mockers. Interfere in everything and respond to everything without worrying about the truth. They like to cause small contrarities and small joys, of making intrigues, of inducing maliciously to the error, through mystifications and cunning. To this class belong the Spirits commonly known by the names of elves, goblins, gnomes, trolls. They are under the dependence of superior Spirits, which often serve of them as we do with the servants.

In their communications with the men, their language is often spirituous and cheerful, but often without depth; catch the oddities and the ridiculous human, that interpret in mordant and satirical way. If they take supposed names, is more for malice than for badness.

104. EIGHTH CLASS. PSEUDO-WISE SPIRITS. -

Their knowledge is quite ample, but they think to know more than really they know. Having made some progress in many ways, their language has a serious character, which can elude about their capacity and their lights. But this, frequently, is no more than a reflex of the preconceptions and of the systematic ideas that they had in the earthly life. Their language is a mixture of some truths with the most absurd mistakes, among which highlight the presumption, the pride, the envy and the stubbornness of which they could not undress.

105. SEVENTH CLASS. NEUTRAL SPIRITS. - Neither are enough good to do the good, nor bad enough to do the evil; they tend as to one as to another and do not rise over the vulgaris condition of the humanity, whether by the moral or by the intelligence. Attach to the things of this world, homesick of their gross joys.

106. SIXTH CLASS. SPIRITS BEATERS AND DISRUPTIVE. - These Spirits do not form, properly speaking, a different class in respect to their personal qualities, and can belong to all the classes of the third order. Often manifest their presence by sensitive and physical effects, such as strokes, movement and abnormal dislocations of solids bodies, of the air, etc. Seems that they are more attached to the matter than the other Spirits, being the main agents of the vicissitudes of the globe elements, either by their action on the air, the water, the fire, the solid bodies, or in the entrails of the Earth. It is recognized that these phenomena are not due to a fortuitous and physical cause, when they have an intentional and intelligent character. All the Spirits can produce these phenomena, but the high Spirits leave this action, in general, at the charge of the subaltern Spirits, more apt to the material things than to the intelligent. When judge that the manifestations of this kind are useful, they serve themselves of these Spirits as auxiliaries.

SECOND ORDER: GOOD SPIRITS

107. GENERAL CHARACTERS. - Predominance of the Spirit over the matter; desire of the good. Their qualities and his power of doing the good are in the reason of the degree that they reached: some have the science, others the wisdom and the goodness; the most advanced join to their know the moral qualities. Being not yet completely dematerialized, retain more or less, according to their order, the traces of the corporeal existence, be it in the language, either in the habits, in which are found even some of their phobias. If they were not this way, they would be perfect Spirits.

Understand God and the Infinite and enjoy, already, the happiness of the good ones. They feel happy when they do the good and when they impede the evil. The love that unites them is for them a source of ineffable happiness, not altered by the envy or by the remorse, or by any of the bad passions that torment the imperfect Spirits; but still will have to pass by proofs, until they reach the absolute perfection.

As Spirits, suggest good thoughts, deviate the men of way of the evil, protect during the life those who become dignified and neutralize the influence of the imperfect Spirits over those who do not delight in it.

When incarnated, are good and benevolent to their fellow men; not are led by pride or selfishness, nor ambition; do not prove hate or rancor or envy or jealousy, doing good for good.

To this order belong the Spirits named in the vulgar beliefs by the names of good genius, protectors genius, Spirits of the good. In the times of superstition and of ignorance, were considered beneficent divinities. We can divide them into four main groups:

108. FIFTH CLASS. BENEVOLENT SPIRITS. - His dominant quality is the goodness; they like to provide services to the men and to protect them; but their knowledge is limited: their progress was performed more in the moral sense than in the intellectual.

109. FOURTH CLASS. WISE SPIRITS. - What especially distinguishes them is the amplitude of knowledge. They worry less about the moral questions than with the scientific, to which they have more aptitudes; but only face the Science by its utility, free of the passions that are proper of the imperfect Spirits.

110. THIRD CLASS. PRUDENT SPIRITS. - They are characterized by the moral qualities of the highest order. Without possessing unlimited knowledge, are endowed with an intellectual capacity that allows them to judge accurately the men and the things.

111. SECOND CLASS. SUPERIOR SPIRITS. - Reunite science, wisdom and goodness. Their language, which only transpires benevolence is always dignity, elevated and often sublime. Their superiority makes them more than the others, apt to proportionate us the most just notions about the things of the incorporeal world, within the limits of what is given to us to know. They voluntarily communicate themselves with the people who seek of good faith the truth, and whose souls are enough liberated from the terrain bonds in order to understand it; but move away from those who are moved only by the curiosity, or that, by the influence of the matter, are deviated from the practice of the good.

When, by exception, are incarnated on Earth, is to fulfill a mission of progress, and then offer us the type of perfection to which the humanity can aspire in this world.

FIRST ORDER: PURE SPIRITS

112. GENERAL CHARACTERS. - None influence of the matter. Absolute superiority intellectual and moral in relation to the Spirits of the other orders.

113. FIRST CLASS. UNIQUE CLASS. - They walked all the degrees of the scale and have divested themselves of all the impurities of the matter. Having attained the sum of perfections that the creature is susceptible, have no more proofs or expiations to suffer. Being no longer subject to reincarnation in perishable bodies, live the eternal life, that they enjoy in the bosom of God.

Enjoy of an unalterable happiness, because they are not subject neither to the needs nor to the vicissitudes of the material life; but this happiness is not of a monotonous inactivity, lived in perpetual contemplation. Are the messengers and the ministers of God, whose orders execute for the maintenance of the universal harmony.

Govern all the Spirits that are inferior to them, help them to improve themselves and determine their missions. To attend the men in their anguishes, to encourage them to the good or to the expiations of faults which keep them far from the supreme happiness, is for them a pleasant occupation. They are sometimes designated by the names of angels, archangels and seraphim.

The men can communicate with them, but would be very presumptuous who intended to have them constantly at his orders.

VII - PROGRESSION OF THE SPIRITS

114. Are the Spirits good or bad by nature, or are themselves who seek to improve?

- The Spirits improve themselves; improving themselves, they pass from an inferior to a superior order.

115. Were some Spirits created good and others bad?

- God created all the Spirits simple and ignorant, that is, without knowledge. He gave to each one of them a mission, in order to clarify them, and progressively to conduct to the perfection, by the knowledge of the truth and, so, to approximate them of Him. The eternal happiness and without disturbances, they will find in that perfection. The Spirits acquire knowledge passing

by the proofs that God imposes to them. Some accept such proofs with submission and arrive more promptly to their destination; others cannot suffer them without lamentation, and stay in this situation, by their guilty, distanced of the perfection and of the promised happiness.

115-a. According to this, would be the Spirits, in their origins, similar to the children, ignorant and inexperienced, but little by little acquiring the knowledge that lack to them, in going through the different stages of the life?

- Yes, the comparison is just: the rebellious child stays ignorant and imperfect; his greater or lesser progress depends of their docility. But the life of the man has an end, while the life of the Spirits extends to the infinite.

116. Are there Spirits who will stay perpetually in the inferior classes?

- No; everyone will become perfect. They change, although slowly, because, as we already said once, a just and merciful father cannot eternally banish their children. You wanted that God, so great, so just and so good, was worse than yourselves?

117. Depends of the Spirits hurry their progress towards the perfection?

- Certainly. They arrive more or less rapidly, according to their desire and their submission to the will of God. Does not a docile child instructs herself faster than a rebel?

118. Can the Spirits degenerate?

- No. As they advance, understand what drives them away from the perfection. When the Spirit completes a proof acquired knowledge and no more lose it. Can remain stationary, but not retrograde.

119. Can God deliver the Spirits of the proofs that they must suffer in order to arrive at the first order?

- If they had been created perfect, would not have merit to enjoy the benefits of this perfection. Where would be the merit without the struggle? On the other hand, the inequalities existing between them is necessary to their personality, and the mission which compete to them in the different degrees is in the designs of the Providence, with a view to the harmony of the Universe.

At the same manner that, in social life, all the men can reach to the first positions, we could also ask why the sovereign of a country does not make of each of his soldiers a general; why all the subaltern employees are not superiors; why all the students are not teachers. Well, between the social life and the spiritual life, still exists the difference that the first is limited and does not always allow the escalation of all its steps, while the second is undefined and leaves to each one a chance of raising to the supreme post.

120. Do all the Spirits pass through the road of the evil in order to reach to the good?

- Not by the road of the evil, but of the ignorance.

121. Why some Spirits have followed the path of the good, and others of the evil?

- Do not they have the free will? God did not create evil Spirits; created them simple and ignorant, that is, so apt for the good or for the evil; those who are evil, so became by their will.

122. How can the Spirits, in their origin, when still do not have the conscience of themselves, to have the freedom of choosing between the good and the evil? Is there in them a principle, any tendency that lead them more to one side than to another?

- The free will is developed in proportion that the Spirit acquires self-consciousness. There would not be liberty, if the choice were caused by an external cause to the will of the Spirit. The cause is not in him, but in the exterior, in the influences to which he cedes in virtue

of his own will. This is the great figure of the fall of the man and of the original sin: some fell to the temptation and others resisted.

122-a. From where come the influences that are exerted on him?

- From the imperfect Spirits who seek to involve him and dominate him, and that stay happy of making him to succumb. Was what one wanted to represent in the figure of Satan.

122-b. Is this influence exerted over the Spirit only in his origin?

- Follow him in the life of Spirit, until he has, in such manner, acquired the domain of himself, and that the bad Spirits desist of obsidian him.

123. Why did God allow that the Spirits could follow the path of the evil?

- How do you dare to ask account to God of His acts? Do you think you can penetrate His designs? However, you can say: The wisdom of God is in the freedom of choice that concedes to each one, so that each one has the merit of his works.

124. Existing spirits who, since the beginning follow the path of the absolute good, and others of the absolute evil, there will be gradations, undoubtedly, between these two extremes?,

- Yes, of course, and constitute the vast majority.

125. Could, the Spirits who followed the path of the evil, reach the same degree of superiority than the others?

- Yes, but the eternities will be longer for them.

For this expression, 'the eternities', we must understand the idea that the inferior spirits make of the perpetuity of their sufferings, which end is not given to them see. This idea is renewed in all the proofs in which they succumb.

126. The Spirits who come to the supreme degree, after passing through the bad, have less merit than the others, in the eyes of God?

- God contemplates the lost Spirits with the same look, and loves all of the same way. They are called bad because succumbed; before, were no more than simple Spirits.

127. Are the Spirits created equal with respect to the intellectual faculties?

- Are created equal, but not knowing where they come from, it is necessary that the free will be developed. They progress more or less rapidly, both in intelligence and morality.

The spirits who follow since the beginning the path of the good nor for it are perfect Spirits; if they have no evil tendencies, are not less obliged to acquire the experience and the necessary knowledge to the perfection. We can compare them to children who, whatever the goodness of their natural instincts, they need to develop, to clarify themselves, and do not come without transition from childhood to the maturity. Just as we have men who are good and others who are bad, since childhood, there are Spirits who are good or bad, since the beginning, with the capital difference that the child brings their instincts formed, while the Spirit, in his formation, has no more badness than goodness. He has all the tendencies, and take one direction or another by virtue of his free will.

CHAPTER V

THE MAN IN THE UNIVERSE

FIRST PART

GENERAL PHILOSOPHY

Is the man the predestined lord of the universe or is the "worm of the powder"? What is the relation between the man and the universe? Is the man the center of the universe, the target of all the creation, or mere incident without greater significance in the universe than a particle of powder? It is the universe friendly or unfriendly to the man, or is simply indifferent?

"When I contemplate your heavens, the work of your hands, the moon and the stars that you have created, what is the man in order you should remember of him?" Wrote the ancient Hebrew psalmist many centuries ago; and his answer revealed an elevated opinion of the dignity of the man: "However, you made him little less than God and crowned him of glory and honor. Make that he has dominion over the works of your hands; everything you have put under their feet."

Here is an attitude with respect to the problem of man's place in the universe. It is the belief that he is the masterpiece of the whole creative process, can to dominate everything in the universe. He is "little less than God."

Another belief about man's place in the nature was expressed by the biblical author of Ecclesiastes. This skeptic man doctrine: "For what happens to the sons of the men also happens to the animals ... as one dies, so dies the other ... the man has no predominance over the animals ... All go to one only place, all are powder, and all turn back to the powder."

Here is an extreme pessimism about the man. He is nothing but powder, a miserable worm without prominence or force. Suffers, fights and is crushed by the forces of the nature, which are considerable and powerful. His life is a "sea of suffering," a "valley of tears and sorrows."

Just as the first sages of Judaism thought about this problem, in the same manner also thought the wise men of other races and peoples. The Egyptians, Babylonians, Assyrians, Phoenicians and other ancient peoples struggled to understand the man in relation to the universe. There were, among them, optimists that put him above all else, and pessimists who considered him nothing more than an insignificant second in the time.

Importance of the Man According to the Ancient Greeks Philosophers

While the first Greeks of the Antiquity had not directly discussed the problem of man's place in the universe, their theories of the nature of this universe made the man, by inference, as part of the universe. For *Thales*, for example the man, like everything else, in the nature, originated from the water. Was aroused by a natural process, and in due time, returns to the original matter of the universe.

In the thought of all those ancient Greeks, the nature is supreme and the man, a part of it. *Heraclitus* indoctrinated that the man is a part of the universal fire and is subject to the laws of the universe. He wrote: "This order of things was not made by none of the gods or by the man; always existed, exists and will exist an eternally living fire, feeding itself according to fixed measures and extinguishing itself, also, according to fixed measures". Here we have a clear idea of the absolute supremacy of the universe, of the nature. The man, like everything else, including the gods, is subject to the universe and can do nothing to change it or to escape from it.

According to *Empedocles*, the man, like the other things, is composed of the world's elements: land, air, fire and water. All the things in the world are live and have the power of thinking. The man differs of the others things because has highest sum of that power.

The *atomists* indoctrinated that the man is the result of mixing of atoms, in the same way as are the tree, the star, or anything else. The human creature has *atoms-soul*, in abundance, that breathes and expels during all his life. On the termination of this process, the human creature dies and *the atoms-soul* are spread.

All Greek philosophers before the *Sophists*, judged the man a part of the universe, composed of the same elements of everything else and subject to the same laws. In the man, some of the elements are a bit more refined than the existing in other bodies; this is, however, all the difference. For them, the man is the product of the universe and have to accomplish its exigencies, without which will be destroyed.

The Sophists took contrary position. They judged the man the center of the universe. "The Man" - said *Protagoras*, the most prominent of the sophists - "is the measure of all things." Protagoras, with other sophists, passed of the study of the nature to the study of the man and their relationships. According to them, the man was no longer connected to the universe and subject to its inevitable laws. At the contrary, he was considered free, able to determine his own destiny, to mold the world, or at least, the part that is most important to him, such a way that their desires come to be satisfied. The Sophists disconnected the man of the natural law and tried make him master of his destiny.

With this, the Sophists opened the problem about the man's place in the nature. Became themselves skeptical about the possibility of the man understand the universe and concentrated themselves on the study of the own man and their relationships with the others.

Theories of Socrates, Plato and Aristotle

Socrates agreed with the Sophists, in moving away the thought of the world's problems. "He tenaciously opposed to any discussion of questions as high as it was the nature of the universe; as the *cosmos* - according to the phraseology of the sages - appeared; or by means of what forces occur the celestial phenomena. Explained that it was foolish to worry about such matters". His interest focused on the man and their problems. It is more important to know what is just, and to live within what is just, than to know how the universe appeared. Socrates considered the man the center, the pivot of all that is worth thinking about.

Plato thought that the sophists had in excess saying that the man is the center of the universe. Saw certain value at that point of view, but did not judge it complete. He recognized, too, that the philosophers of the ancient Greece had something to contribute. Tried, therefore, to find to the problem relative to the 'place of the man in the universe', a solution that would satisfy better, based on the thought of the ancient Greeks and the Sophists.

The man, indoctrinated Plato, is truly the measure of all things because in him lie certain principles, notions, concepts or universal ideas, basics for all knowledge. These ideas correspond to the reality, to the real world. According to his thought, the man can apprehend the true nature of the things.

The real world is, according to Plato, the one of immutable ideas, pure and eternal. The man can reach to a state in which can contemplate and know these ideas. Can know the *universals*.

Plato, besides this, believed that the man is the creation of the universe. The pure idea prints on the matter, creating the universe that we experience. We feel other individuals and also to ourselves, to our bodies. All this came as the ideas themselves were printing in the matter. But the man is the unique creation that can get to know these ideas and understand the process by which the things of the nature came to exist. Plato puts, thus, highlighted, the singular position of the man, who is not similar to the animals, although his creation occurred in the same way. His *soul* is part of the divine reason that penetrated into his body, enabling him of knowing the things eternally reals of the universe.

In penetrating the body, this rational part of the man is obstructed, retained and obscured by the own body, which is matter. Its task is to overcome this disadvantage and to rise itself above the body. The philosopher, in the conception of Plato, rises himself above the body and inhabits the realm of the spirit, in which he can know what is real, the ideas.

Also for *Aristotle* the man is creation, in the same way that all objects in the universe. In the man, we find matter and form. But the man is distinguished from the other objects by virtue of being endowed with reason. Similarly to all inferior forms of life, of the plants, for example, has vital functions. Also, like all the animals, has the power to imagine, to remember, to feel desires, pains, pleasures, etc. But differently of the plants and animals, has the power of thinking. His reason is creative. That is the divine spark in the man.

Therefore, while the Sophists, Plato and Aristotle were primarily interested in the man, had to think in him as living in an ambient. The Sophists concentrated on the social ambient and in the problems resulting. Plato and Aristotle saw the man not only as a member of that ambient, but also as an individual. In the case of both philosophers, the man is referred as the highest creation, the being that, in a way, participates of what is divine in the universe. While originates from the nature, being a creature in which is found matter, also comes from the divinity, and can approach of Her because he is of the same nature. Has within him that which rises him above the matter, approaching him of what is most ideal in the universe. Does not get lost, so, in the confusion of the incoherent matter; can rise above it and rise toward the divinity.

Theories of the Posterior Greeks Thinkers

In the theory of the *Stoics*, the man makes part of the universal order. In fact, is found in him the whole universe in miniature. His nature is the same as that of the universe. The reason should, therefore, to govern both the man and the universe, and the first should be subordinated to the laws of the second. Every man has, in the divine order, a determined place. Must discover it and adapt to it, and, therefore, to live in accordance with the nature and in accordance with the impositions of the divine reason.

It is evident that the philosophy of the Stoics subordinates the man to the universal ideal. Being one unit in the whole and subject to its exigencies, the man feels happy when understands it and obeys satisfied.

Importance of the Man According to the First Christian Thinkers

Those Greek philosophers, although recognized the fact of being the man matter and spirit, emphasized this latter and showed themselves optimistic with the belief that the man could dominate the imperfections of the matter. The Christians did not have that optimism. For them, the matter loomed up itself with presages, being the life a constant struggle in order to escape of all that it implied. In fact, for the Christians, God, or the divinity, is so pure and the matter so far away from Him, that the unique possible result only could be pessimistic.

The matter, according to Christian philosophers, is the principle of evil. While the man is, in part, matter, is bad and needs to redeem himself. The soul, to connect to the body, loses the divine grace and the only way to reacquire it is through some special act of the divinity, which annuls the matter and frees the man from its bonds.

The *apologists* indoctrinated that God made the world for the man, in order to serve to him as an arena in which he can to conquer the eternal salvation. In addition, the man received a dominant position in the universe. He is the Lord of all. Was placed in the world in order to govern it.

But some men prefer to disobey God and to fall into sin. Away themselves from God and turn back to the matter. Will may, by the divine grace, regain the lost divinity and live eternally with God.

The creative principle of the universe, God, made of the man his masterpiece, but made him possible to destroy himself. However, it is believed that God desires the redemption of the man; struggling himself, made this possible through Jesus Christ.

This point of view was developed by *St. Augustine*. According to him, God is the cause of everything, of the universe and of the man. But the man is His highest creation, the body's union with the soul. His life on earth is a pilgrimage toward God. Really, compared to what awaits him after death, this life is not really life, but death. Here is the typical despise of the Christian by the world and the hope of finding another afterlife.

St. Augustine believed that the first man, Adam, established the standard for all future lives of others. Adam - he taught - committed the sin, transmitting, thus, to all the men, the consequences of the sin; corrupted the whole human race, reason why all men, always, are condemned to sin. The sin of Adam is, therefore, hereditary. But God can reform, with His grace, the corrupt man. And He chose some of them to the salvation and others to eternal punishment. It is the doctrine known as "predestination."

Thus the man, creation of the all-power force of the universe, created of the nothing, inherited the weaknesses and the sins of the first man. Has to pay the price of this sin. But the all-powerful force can choose some who will be forgiven, leaving others given to the natural consequences of Adam's sin. The man will be lost forever, unless the Creator of the universe prefers to save him.

Theories of the Medieval Christians Thinkers

This general idea passed to the period of Christian thought known as *Scholasticism* (from the ninth century to the XIII). The first of the great scholastics, or philosophers of this period was *John Scotus Erigena*. Indoctrinated that the man is the revelation of the divine principle who created the whole universe and he is this universe. But he is also a living spirit, responsible for his fall and for his turning away from God. Is God's creation, but from Him walks away with the sin.

The attempt to exalt God as creator of the universe and, still so, give to the man certain dignity, reached the culminating point in the great debates about the relationship between the *universals* and the individuals. If the firsts are supreme, then, the man, individually considered, has little value in the universe. He is, just, a mere incident without importance. The Humanity is

important, but a specific man is not. God is the most important, everything else is secondary. Then, passed the philosophers to ask: What part exerts in the things the individual? Is he mere puppet attached to a string, moving according to the will of a divine creator? Or their acts, desires and struggles mean something in the order of the things?

Guillaume of Champeaux taught that the *universal* is present in every individual, so that each one differs from the other only in incidental properties.

Peter Abelard sustained that the *universals* cannot be entities separated of the things; of certain mode, in them are found. God is in Their creatures.

This reasoning led some philosophers of that period to a clear pantheism. They argued that the *universals* are reals, being God the highest. Thus, He is the most real thing, being the others the expression of His divine essence. The man is, therefore, God and will eventually return to the totality, to the whole, from where came.

The scholastic movement, with its problems and difficulties, reached the climax with *St. Thomas Aquinas*. This thinker took to him the task of demonstrating that the universe, as God's revelation, is rational. Indoctinated that the *universals* exist in certain objects as the essence of the things, being, however, the matter the element in which are implanted. The Man, consequently, is *universal humanity* and matter.

According to *St. Thomas Aquinas*, God created the universe from nothing, including the man. This is matter and spirit, a creature in which there are two principles: spirit and body. Is dragged to his fall by the matter - the body - and should seek to redeem himself from the sin that inherited.

During all that period of the human thought called Middle Ages, the man was considered the creation of the divinity and, in a sense, a being in which exists a divine spark. But the man is also from the land. Is matter and, through that part material, inherits the sin of the first man, Adam. Man is, therefore, degraded and should seek the salvation together to the Creator. The universe is matter and spirit. The man participates of both. Therefore, it is considered that part of the universe drives the man up, to the deity, and another, down.

This fact led to the doctrine of the "despise for the world". It was, rigorously, the belief that everything in the world is evil, of which the man must run away. It was thought that the life is a peregrination, a period of proofs, sufferings and tribulations. The man, by good actions, prayers and fasting, or by the grace of God, can escape of the consequences of his material part and reach, finally, the kingdom of the pure spirit.

Thus, according to many thinkers of that period, there are really two worlds: that of the matter and that of the spirit. The first is the cause of man's sin and, in truth, seeks his destruction forever. It is his enemy. The second seeks to save him and give him the eternal beatitude; is the home of all that is good, the home of the divinity.

In their efforts to conserve the spiritual value of the universe, Christian philosophers sustained themselves, strongly, in the doctrine that completely despised the physical and material universe. Some, however, were not disposed to such extreme. Found that this was not true solution. It seemed to them that it was necessary to find a way in order to conciliate the physical and spiritual parts in the man and in the universe.

The Christian Church was during the Middle Ages, the dominant factor in the life and in the humans thought. Its doctrine about man's relationship with the Creator and the sovereign force of the universe was supreme. Whatever was the thinking of the philosophers, were not allowed that, seriously, would put into doubt the doctrine that the Creator is the Supreme Being, and the man one of His creations, subordinated to His laws and will.

But the indefatigable reasoning of the man did not want to be satisfied with the situation. Many philosophers rebelled against that whole domain by the Church. While not directly affirmed that the dignity of the man could not be maintained with such restrictions their thought, gradually, led them to emphasize the strength of the human being. The whole tendency of the thought, known as *Nominalism*, accentuated the belief that the man, individually, is of great importance, being the general ideas, universals and reals, ideas in the human spirit. *Guillaume of Occam*, for example, indoctrinated that the universals exist as ideas or thoughts in the Spirit, having no other reality.

Conception of the Precursors of the Renaissance

The growing insistence about the position of the man, his power and dignity, symbolized a tendency of the human thought. He was a giant who agitates himself, a giant who had fallen asleep and, during sleep, bound and chained, until not be able to move himself more. Gradually he was breaking the chains; rose and proclaimed his strength. The man dared to affirm his capacity to control the world, know its most recondite secrets and, by the force of the intelligence, to dominate its processes, transforming them according to their desires. It was the *Renaissance* of the human spirit. Emphasized the human creature in the universe and, therefore, received the name of *Humanism*.

In the philosophy of *Ludovico Vives*, *Petrus Ramus*, *Paracelsus* and *Bernardino Telesio* evidences itself the belief in the power of the man in submitting the universe to their desires. These thinkers figure among the pioneers of the rebellion against the forces that wanted to crush the man, subordinating him to the universe. Although their ideas were rude, based on magic and superstitions, in which we cannot believe nowadays, tried to free the man and put in their hands the instruments to the domination of the world. Tried to do, for their time, what the modern scientists have done for us. They tried to study and to control the nature with the knowledge and understanding that they had, and, as such, were the precursors of the modern science.

In the proportion that they were doing more researches over the nature of the universe, were increasing their understanding and domain. *Copernicus*, *Galileo*, *Kepler* and *Newton* studied the universe and told to the fellows as it operated. To the Church did not escape what was happening; struggled greatly to eliminate the new forces. But the spirit of the man had glimpsed a little scene of the future and would not accept that prevented to him the entrance in the Promised Land. The man no longer would be satisfied with the total reverence to the forces of the universe. Would walk erect and would require the right to challenge it and to dominate its secrets. It was really a new phase for the man. Was born a new conception of the place that he occupies in the universe.

The Point of View of Bacon and Hobbes

The first attacks of this new period, the period of the modern philosophical thought, were conducted by the philosophers who emphasized the necessity of making a meticulous and accurate study of the universe. *Francis Bacon* "concretized consciously that new scientific spirit". For him, the man would have to get rid of all the old and false ideas of the past, studying the universe without preconceptions. The man, observing and gathering the fruits of their observations, would discover similarities and differences between events and objects of the universe. In this way, would establish laws or consistency between the events with which he could count on all the subsequent actions.

Bacon strongly emphasized the value of an accurate understanding of the universe, but was not disposed to abandon completely the religious ideas of the past. Recognized, which was, indeed, inevitable, that sometimes the religious ideas and the discoveries derived from detailed observations were contradictory. He added, however, that the man should believe in both. "Just

as we are obliged to obey God's laws, though our will murmur against it, we are also obliged to believe in the word of God, though our reason also against it to shock itself."

Bacon showed himself undecided. Saw the necessity of studying the universe and to dominate its secrets. He could not, however, to submit himself to it as a source of knowledge. Was he, however, who launched the basis for the man, slowly, go passing to the Science and move away from the Religion.

Thomas Hobbes was not preoccupied with this division. Passed completely to the scientific position and developed a purely materialist philosophy. According to him, everything in the universe, including the man, is matter in movement. His task, therefore, is to understand the laws of the movement and, with it, to understand the universe. Acquiring an understanding of the immutable and eternal laws of the nature, the man can adapt them to his will.

Theory of Descartes and Spinoza

René Descartes argued that everything in the nature must be explained by the Mechanical, and all that is spiritual have to be reconciled with that. His theory began with an absolute substance, God and two relative substances, spirit and matter. In the man, we find the spirit and the matter. While are united in the man, one does not affect the other. The body operates by purely mechanical laws, while the intellect is spiritual.

Man, therefore, participates of the two relative substances, of which is made all the more in the world. According to Descartes, the man comes from the world. As part of the nature, is extremely mechanical, a machine that operates according to natural laws in the same way that a watch. The spirit is a distinct part of the body, being so eliminated of the nature. The man is composed of both.

For *Spinoza*, everything in the universe is substance or God. The two attributes of God, extension and thought are found in the man. This is a form of God, the universal or real substance. Each individual is a mode of extension or body and a mode of thought. In fact, everything in the universe is a mode of matter and spirit. But, while on all the objects, except in the man, those two modes are more or less simple, in the man are complex, composed of many parts. Moreover, in the man, the spirit perceives their own acts, is conscious.

There is not, however, relation between the spirit of the man and his body. None affects the other. However, the spirit and the body are in such a manner constructed, that what happens in one is soon followed by a similar event in the other. It seems to us, therefore, that we are affected by what happens in the body.

For Spinoza, therefore, the whole universe is God or substance, in the form of spirit and body. The man is a unit in this whole. He is spirit and body.

Place of the Man in the Universe, According to Locke, Berkeley and Hume

John Locke maintains a conception some different about the place that the man occupies in the universe. For him, the man is part of the world, but a sensitive part to all around him. Being sensitive has ideas about the world that comes to him through the senses, through the experience. Although be spirit and body, the mental part finds itself affected by the body and this by the mental part. There is, therefore, interaction between the two parts that form the man.

In Locke's theory, in addition to these two substances, spirit and body, exists another, spiritual, God. God made the universe out of the nothing and, in accordance with the disposition that gave to it, it acts as we see to act through our experiences.

According to Locke, the reason of the man is established as the ultimate proof of everything in the universe. Locke agrees that there are an outside world and God, and to have been

the world created by God. He tries, however, to prove all this so that it can be reasonable and satisfies the human spirit. For him, the human reason becomes the ultimate proof of the revelation. The Locke's followers tried to take further the reasoning, going to get the true revelations of God in the laws of the nature. In their theories, the Christian religion becomes rational and loses the mystery.

So goes the man becoming independent. Should be the judge of the universe. His reason is the court of last instance. Need to understand the fact before accepting it as true.

Georges Berkeley goes further with this idea, eliminating the material world and making man the center of everything. For him, there is no universe outside the spirit, nor of the human spirit nor of the spirit of God. The existence is what we can perceive, not existing anything when there is no spirit to perceive it. The bodies, the universe, have no existence outside the spirit. Therefore, the theory of a substance that in him causes the ideas should be abandoned as completely worthless. The sensations come to us not from the material objects, but of the spirit of God.

The complete and logical result of this theory finds itself developed by *David Hume*. He makes the man, only the man, the center and the whole of the universe. As all that we can know - argues - are our own ideas, there cannot exist material or spiritual substance that causes them. The universe, the whole universe that we can prove, are our ideas in succession. They originate from unknown causes, and we are not sure in supposing that are *caused*. We can believe in the cause of our ideas, or on the existence of God and of an external world, but we cannot prove it by any rational method of the knowledge.

Hume led the men in a point at which should have doubted of himself. That enthusiasm for the universe domain would have received cold water. The man was trying to understand the universe and with it, to dominate it. The philosophers had gradually abandoned the idea of revelation and established the human spirit as the source of all the knowledge. Seemed to make remarkable progress when Locke quickly reunited them, insisting with them in order to stop of examining the power of the human spirit. Berkeley and Hume began where Locke ended, taking the examination further, where believed that was the logical conclusion of the position assumed. Hume left the man alone, the universe enclosure in his spirit, and unable to prove, by the method long time treated with love, that there was a universe, a cause originating of their ideas or even that it existed. Is the man alone, isolated? Is it necessary we think of a simple succession of ideas running through the space as the final blow? This was the problem that Hume left to the thinkers who followed him.

Leibnitz Theory

While was processing, in England, this march toward isolation, was manifested in Germany a movement something different. Originated from Spinoza's work and was developed by *Gottfried Wilhelm Leibnitz*, German thinker. Espinosa judged everything in the universe, including the man, matter and spirit, both being attributes of one substance - God. Leibnitz broke the substance in an infinite number of pieces or *monads*. His world was built of these autonomous units, of these blocks builders of the universe.

In the concept of Leibnitz, the man is a construction of monads, but differs from the inorganic, due to have a monad or central and controller soul. God ordered the universe in such a way that each monad acts in harmony with the others. So, while God was in the universe in the beginning, in order to put it in movement, He is not, anyway, part of it, after it entered on movement. Could withdraw Himself and leave the monads join and separate themselves in accordance with its nature. The universe of Leibnitz is, therefore, entirely mechanical. The man and the whole nature find themselves subject to laws, order and uniformity.

Here we have a mechanical universe propelled to the creation and dissolution by inexorable laws of its own nature. The man, as part of this process, is propelled together with the rest of the universe. While he, in some way, the objective of the will of the divine creator and finds enclosed in the universe since the beginning, participates of the natural whole and is subject to its pre-established laws.

Although this point of view differs, in many aspects, of the point of view of Locke and their successors, both forms of thought led this point of view towards the interpretation of the universe and of man within it. Descartes passed to that direction. For him, the man is a machine. Leibnitz reduced the matter to the force. It was, so, gradually becoming popular through all the philosophical world, the theory of a mechanistic world. Result: the point of view dominant, in many sectors, was that all the nature is governed by laws, being everything in the universe a product of them. This, naturally caused great interest by the Sciences and intense studies. The Sciences seemed to offer great hopes to the man.

Rousseau's point of view

It was *Jean Jacques Rousseau* who surprised the philosophical world and agitated its faith in this problem. For him, the man is not only machine, part of the mechanical world. On the contrary, he is endowed of sensation, feeling. The Science and the culture - indoctrinated him - chained the man, and this was destroying all that is really human. Rousseau proposed to throw away that part of civilization and liberate the man so that was developed all his capacity. He believed that the Science had isolated the man of the nature, and his salvation is in escaping to the bonds of the Science and return to the Nature.

Kant's theory About the Importance of the Man

That bold defiance of the tendency of the epoch, that appeal to get back to the nature in all its richness and exuberance, exercised, perhaps, influence over the greatest of all the modern philosophers, *Immanuel Kant*.

Kant undertook the task of restoring the man in his dominant place in the universe. Was necessary, therefore, to answer the questions raised by the philosophers who had preceded him. It was his task to "limit the skepticism of Hume, on the one hand, and the old dogmatism, on the other hand, and refute and destroy the materialism, the fatalism, atheism as well as the sentimentalism and the superstitions." The project was not insignificant; for its realization, it was necessary the coming of a spirit of the greatness of Kant.

The man - indoctrinated him - forms part of the world of objects and things. But, in truth, although he can be sure of the existence of this world separated from him, he cannot know it. All that can know is the world that his spirit, by its nature, builds of the sensations received by the contact with the external world. In this, he agrees with the essential part of the theories of Locke, Berkeley and Hume. The knowledge finds itself limited to the ideas.

But this is not all. The man can to ratiocinate, and on this basis, to form ideas about the external world, God, freedom and immortality. Can, therefore, by virtue of the reason, to act as if existed an external world, as if this and he himself were the work of one Creator, as if he was free and possessed an imperishable soul.

This way, while Kant recognizes that, from the point of view of the knowledge, the man sees himself limited within their own ideas, this constitutes only part of the frame. The other is that there are factors, within man, that justify to admit him the existence of everything for which Rousseau was fighting, and more yet. In it, would be restored the dignity of the man in the universe. Kant believed to have solved the problems left by their predecessors and have resolved them well. He believed that the man can get up again and confront the universe, conscious of being able to understand it and control it within his destination. He was sure that he had returned to the man the dignity that the Hume's skepticism had virtually destroyed.

Kant gave to the philosophical world the key to everything that seemed valuable to the men. Suggested, with strong and attractive arguments, that exists a kind of truth higher than that offered by the human intelligence: *the moral law* within us, which ensures the world of the values. This key fascinated the immediate followers of Kant. They tried therefore to develop the theory to the maximum and, thereby, give to the man the certainty of his strength and dignity in the universe.

Fichte, Schelling, Schleiermacher and Hegel

Johann Gottlieb Fichte adopted the freedom as the basis for his philosophy. For him, the man is fundamentally free, not the simple link in a predetermined chain of material events. The self-determiner activity constitutes the supreme characteristic of the man. Fichte sought to prove this thesis by means of a method similar to that of Kant. Argued that while the reason can prove the primacy of the freedom, we must accept this principle as final, because only acting like this we can satisfy the needs of our moral nature, given to the life value and significance.

In addition, the fundamental principle of the universe to Fichte is the universal activity, free and self-determiner. It is what he called the *absolute ego*, a reality above all human beings, an active reason, universal, found in every individual. The man is, thus, a part of the *universal ego*. Shares of the nature of the universe. He is dominated by that process of the universal life.

This *ego*, this universal activity manifests itself in the man and in the nature. The tree, the table, the animal and the man are, all, manifestations of this fundamental principle. Man is the highest manifestation of the creator *ego*, which is the universe.

By doing of this creative and free principle, of this spirit or intellect, fundamental factor of the world, and with it, liberating the man of the mortal mechanism, to which the anterior philosophers tried to condemn him, both Kant and Fichte responded to a deeply rooted desire of the humanity, that of finding, in the nature of the universe, justification for their greatest wishes and hopes.

Friedrich Wilhelm Joseph Schelling felt fascinated by the possibilities of this theory. Poet, of artistic temperament, took further the conception of Fichte, indoctrinating that the world is a work of art created by the great artist of the universe. The universe, including man, is, according to Schelling, a living system in evolution, an organism in which each part has its place, of the same manner that each color of a work of art adapts itself to the whole in order to result a masterpiece.

This point of view adjusted itself, naturally, to the thought and temperament of the poets, artists and creators geniuses of that period. Lessing, Herder and Goethe, only to mention some names, thought that at it was the philosophical expression of what was deeper in their nature. It was the universe of the artist and where in it there was a place where the artist would feel comfortable and satisfied.

Friedrich Ernst Daniel Schleiermacher identified God with the universal creative principle, the source of all the life. God is in the world, but supersedes it. The men, *individual egos*, are principles self-determiners, each one with his own talent and specific place in the scheme of the things. Each individual is necessary to the whole. If the universe has to reach a maximum of its realization and to create until the limit of its capacity, each unit, each *ego*, also has to create until its limit. The man is necessary to this complete self-realization of the world.

All the idealistic movement in Philosophy, of which Fichte and Schelling are representatives, interpreted the world under the point of view of the man.

Georg Wilhelm Friedrich Hegel employed the same method. The study of the man reveals certain facts and factors. The same manner as it is with the man, occurs with the universe. So reasoned the idealists.

Hegel found in the man the action of certain logical processes. Recognized that the human spirit passes, naturally, of the enunciation of a fact to its opposite. For example: the war is an evil, but it is evident that of the war comes and can come a good. It should be, therefore, also a good. Having recognized these two contradictory facts, the human spirit, then, seeks to discover some basis in order to reconcile them. Hegel believed to be that the process by which is realized every thought. First, we propose a *thesis*: the war is an evil. Then, we propose the *antithesis*: the war is a good. The final proposition is the *synthesis*: despite the evils arising from the war, there are certain values that the men realize with it.

What happens with the human spirit, happens, also, with the universal spirit, Hegel reasoned. The universe is like the man, being the processes in the first, the same as those found in the spirit of the second, although on a larger scale, of course. For Hegel, the reality is a logical process of evolution. It also has its thesis, antithesis and eventual synthesis. The man is the standard, from which the universe is the complete realization. The man is the universe in miniature; is the microcosm of the large macrocosm, i.e., a small universe that is miniature of the whole universe.

Thus, according to Hegel, no matter by where we begin the studies; the result will be the same. If we start with the man and move on to the nature, we will find equals processes in operation. If we first study the universe and move on to the man, we will find the same similarity.

We recognize, at this point analyzed by the idealists, the finger of the Sophists, Socrates and Plato, at least. These Greek philosophers, as we have seen, were primarily interested by the man. They did not interest in the universe, except in what affected the man and their relations with the others. Began with the study of the man. Inevitably arrived, however, to a theory of the universe. But in each case, interpreted it in terms of the man. Let us take Plato, for example. He thought that the most relevant in man is the idea. Saw him seeking to mold the world in order to adapt it to their ideas, the same manner as the artist molds the argil to concretize an idea. He ratiocinated, then, that the supreme thing in the universe is the idea, pure and untouched by the matter. Just as the man employs ideas to mold the matter, so the divine creative principle of the universe applied them to mold it.

And so, since centuries, all thinkers come seeking to understand the universe through the man and his nature. What happens to the man, occurs with the universe, ratiocinated them.

Theories of the Posteriors German Philosophers

There was in Philosophy, however, another equally powerful tradition. Its leaders first studied the universe, the material universe. Having discussed its laws and its nature put the man in a chain of inevitable causes and effects. If the universe is a machine governed by immutable laws, the man then is a machine.

Johann Friedrich Herbart represents the last aspect of the problem. The nature and man, indoctrinated him, are constituted of comings and goings, of mixtures and separation of units called *reals*. The universe of the *reals* is absolute. In it does not exist transformation, development and decomposition. The unique transformation is in our habit of connecting the *reals* in a way to form objects or patterns.

The reader, undoubtedly, have already seen drawings that, observed closely for some time, seem to transform themselves. The case is that the drawing does not suffer modification; only our eyes binding parts of it in different modes, thus, giving the impression that it modifies itself. In this way we must judge the universe and our experiences in it, thought Herbart. The universe does not transform itself; we connect, however, the various *reals* in a certain form that it gives us the impression that it transforms itself.

Analogously, the man is the result of the organization of *reals*. His mental life is the fusion, the organization of ideas that result from the interaction of *reals*. Herbart believed that all

this can be enunciated in purely mechanical terms. According to him, the Psychology is nothing more than the mechanical of the spirit. Such as Herbart saw the universe operate in terms of secure laws, reasoned that one can explain the man on the same terms, in all their acts. All in the spirit follows fixed laws. The man is part of the material universe, is governed by the same laws and can be understood and controlled if we know these laws.

The *Arthur Schopenhauer's* theory is included within the idealistic tradition. He interpreted the world, the universe, in terms of the human creature. Found in the man the supreme will. The man wants, desires to do, and to have something. This leads him to act and of this can result a change of the ambient. What happens to him, happens to the universe. The will is the fundamental principle of the creator universe. Whole nature is the manifestation of the will. In the stone, it is blind; in the man, conscious.

The man is, therefore, the standard of the universe, a standard in miniature. Is the universe greatly reduced.

Hermann Lotze followed the same tradition. The universe, in his theory, must be understood in terms of the human spirit, since this is the only knowable reality. The mental life finds itself present in all the nature, even in the rocks and in the land. The human spirit represents the highest phase, one in which the spirit becomes conscious of himself. The man is the truest representation of the universe, the highest creation of the spirit creator, which is the universe.

The man, as a model of the universe, is analyzed by *Friedrich Nietzsche*. In it, Nietzsche found the will of exercising dominion and believes that this is the preponderant element. Reasoned, therefore, that this will of dominating is the fundamental factor in the universe. However, this universal will of dominating assumes, according to the theory of Nietzsche, a sinister appearance. The universe does not care absolutely with the man, their dreams and hopes.

It is the will of the man that conducts him, independently of the consequences that may result to others, the same occurring with the will of the universe, independently of the consequences that may result us. This will smashes the man in the storm and destroys him into the torrent. No worries about his existence and ignores their plans and struggles. The universe is not complacent with the man. The life is horrible. There is no a solution. We fight for realization of our wills to, in the end, being smashed, devoured by the death.

Nietzsche did turn against the idealists their optimism. They believed that the universe should be interpreted in terms of the man if their values should be preserved. As the spirit is for them the essence of the man, reasoned, then, that the essence of the universe is the spirit, being this complacent with the human values. Nietzsche employed this same method, but is of the opinion that the essence of the man is the will of dominating. By translating this in universal terms, when did of the will of dominating the essence of the universe, came to the pessimist conclusion that the universe does not care about the man and their values.

Place of the Man in the Universe, According to Comte

The most radical attempt to interpret the universe in terms of the man is found in the philosophical movement known as Positivism. The chief of this movement was *Auguste Comte*. Adopted the viewpoint that the only source of knowledge is the observation and the experience. Proceeding from this, we only get uniform relations among the phenomena. With regard the interior essences, we can know nothing.

Consequently, we cannot know the interior essence of the universe or of the man. This, in contemplating that, see it operating in a certain mode. That is all that the man knows and everything that he needs to know. The universe and man's place in it are, therefore, interpreted in terms of what the man can see and experience.

The man sees individuals, receiving air stream, and cooling themselves and suffering. Until then, the air currents are its enemies. But also notice that, by regulating them can keep the fire lit, and with it can heat the house or cook the foods. Already here they are pleasing to the man. All that he needs to know, all that can really know are these relationships. If there is a basic unity behind these phenomena, it is something that cannot know; nor need to know, since it would not modify his life. Would remain, still, away from certain current of airs and would employ others to regulate the fire.

According to Comte, the man is in the universe, finds himself affected in various ways by its parties and can affect the universe in many ways. As finds regularity in the relations between the parts of the universe, and between himself and those parties, can predict consequences of their acts or events between the parties, and to govern their acts until some degree, at least, under the light of these relations.

Theories of Mill and Spencer

John Stuart Mill contributed to this point of view, showing how the man can discover regularities within the universe. His logical method of induction, was the guide for this assertion. We see many events in which there are certain similarities. We study them and we discover consistencies. The experience proves that we can depend of these consistencies. We, therefore, conclude that certain situation will be followed of certain phenomenon. We can act according to that - believed Mill - with a high degree of certainty of that we cannot go wrong.

Having perceived inevitable order, uniformity and sequence in the world that we experience, Mill reasoned that the same factors are found in the man, since that he is part of the universe. We perceive, however, that, in the man, the factors that must be taken in consideration are so numerous that it is impossible for us to predict something with high degree of certainty. The man is a being very complex. All their acts are the result of large number of factors. While, therefore, the same fundamental principles are applicable to the universe and to the man, it is easier to recognize them in the universe, since, in this, the factors are simpler.

For example, it is possible for an astronomer, based on observations and experience, predict with absolute precision the appearance of a comet, from now to many hundreds of years. But predict whether a newborn child will be doctor, lawyer, mendicant or thief, is virtually impossible. In the first case, the factors involved are relatively simple, while in the second, they are extremely complex. But - and this is what is important for us - Mill believed that if it were possible for anyone to know all the factors and their weight, the man would find equal certainty, uniformity and inevitability in both cases. In fact, when dealing with their social and political problems, sought to show that exists really certain uniformity and can be experienced.

While *Herbert Spencer* was of the opinion that the man can only have knowledge of the things by means of the experiences, was certain that these experiences should have a cause, there must exist an universe out of our experiences that make us feel them, as indeed, we feel them. Although this called the *unknowable*, interpreted it in terms of what had found in the man.

Since the man has the subjective sensation of exercising activity, muscular force, the *unknowable* is of the same nature, he reasoned. It is activity, force. The fundamental principle of the universe, so, it is also the fundamental principle of the man. This comes from the universe.

Just as this force is creator and active, according to defined laws of development, so we judge the man the result of this creator development. The man is the result of evolutionary processes that are in the universe. Furthermore, by developing, he follows these processes. The law of evolution is, therefore, the universal law. Is the law of development of the universe that explains the appearance of the man, it is in him and makes him develop.

Reasoned Spencer: just as all things in the universe result from the adaptation of the unity to the ambient, so all that is on the man results of similar adaptation. The conscience, for example, resulted from the necessity of adapting itself to the ambient. The man is what he is because his universe and his ambient make him certain defined and consistent exigencies. Therefore, the fundamental law to the universe is also fundamental to the man. This is part, a phase of the processes in moving, which are the evolution.

Theories of James, Dewey and Russell

The positivist theory, as was developed by Comte, it is evidenced in *William James* ideas. He also put the man at the center of the universe. For him, all that is experienced is real. The reality is pure experience. At the base, therefore, of our experience, we construct the theory of the universe. But this theory finds itself determined by what we experience. It is egocentric, that is, it concentrates on the *ego* of the man.

In James's theory, all that satisfies to the man is true; and everything that does not satisfy him is false. The man encounters certain consistencies in his experience, which, according to his reasoning, are applicable to the universe. We act in accordance with them, following them the results that we anticipate. Are true. The universe is, therefore, the universe of the human experience. We interpret it in terms of our experience, of which results all the ideas that we have of it.

John Dewey also referred to the man as the measure of the universe. This is what the man represents. It is foolish to seek to go beyond that in order to discover the absolute origin and finalities. The man cannot go beyond their experiences.

The reality, in the thought of Dewey, grows, changes and develops according to laws, which are those of the human experience. The man is part of this process; is in the universe, is a creation of the evolutionist process that we find everywhere. In him, the universe comes consciously.

In the man we find uncertainties, doubts and some degree of certainty; the same happening in the universe. The experience of the man is the measure of the universe, the only measure possible that we may have, because no man can go out of his experience.

Bertrand Russell expresses the same general principle in his little book *The Free Man's Worship*. Does not reach, however, by the same method, to the conclusions of Nietzsche, although they are both similar in consequences. Russell sees the universe as a great mathematical machine, governed by inexorable and immutable scientific laws. Man is part of this system, a very small and insignificant part.

According to Russell, the man is involved in the perennial movement of this great universal machine. Its laws are inevitable and their mills grind independently of what is being thrown on it. The man rises himself for a moment, thinks that he is something, but is short his time of exaltation. After a brief life, falls outside the scheme of the things, and the universe continues its march, indifferent and without noticing his fall. In the eternity of the universal machine, the individual and their values mean nothing.

The Humanity, says Russell, is similar to a group of sailors shipwrecks in a ferryboat, in a vast sea, at night. All around is darkness. One by one, they go falling from the ferryboat and disappearing into the water. When falls the last man, the sea continues in its movement, covering the space left by the bodies. The nature does not care about the men.

Thus, through the history of the thought, the man has tried to understand the universe and its relationship with himself. Appeared philosophers who told him that the universe is similar to him and to their friends and that, in the universe, there are forces that care about their well-being. Really, the philosophical God is almost always a being whose preoccupation lies on

man. But there are other philosophers who consider the universe, including the man, a vast system of laws and consistencies, in which the human values occupies little or, even, none place. The man lives their few days and then is forgotten.

At the extreme points, we have the position of the Religion and of the Science. The religious philosophy tried, more or less consistently, construct a universe friend of the man and of their values. Recognizes factors that seem to deny the theory: death, sin, suffering and hopes not realized. It does effort, however, in adapting them to a whole so that lose their painful part. Offers always God and the Heaven as the final solution to the problem.

The scientific philosophy, on the other hand, considers the universe as they discover in the laboratory or in strictly scientific researches. Finds only laws and consistencies, a great machine in constant movement, machine of which one can depend in order to act in a certain way, but that does not care about the human values.

And there are, also, the philosophers who seek to reconcile both extremes. The "*pragmatists*" belong to this group, existing, still, many others. It happens, however, many times, that the mediator simply form with the two, an unconscious mixture.

That is the question that still involves the Philosophy: Is the universe friend or enemy of the man?

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SECOND PART

THE MAN IN THE UNIVERSE

SPIRITIST PHILOSOPHY

ALLAN KARDEC

"THE SPIRITS' BOOK"

CREATION

I - FORMATION OF THE WORLDS

The universe comprises the infinity of worlds that we see and that do not see, all animated and inanimate beings, all the stars that move themselves in the space and the fluids that fill it.

37. Was the Universe created or exists from all eternity, like God?

- It may not have been done by itself; and if it existed from all eternity, like God, could not be the work of God.

The reason tells us that the Universe could not be made by itself, and that, could not be work of chance, it must be the work of God.

38. How did God create the Universe?

- In order to serve myself of a current expression: by His will. Nothing better expresses this all-powerful will than these beautiful words of Genesis: "God said, Make up the light, and the light was made".

39. Can we know the mode of formation of the worlds?

- All that one can say, and that you may understand, is that the worlds are formed by the condensation of the scattered matter in the space.

40. Would be the comets, as now we think, a beginning of condensation of the matter, worlds in process of forming?

- That is right; absurd, however, is to believe in its influence. I mean, the influence that vulgarly is attributed to them; because all celestial bodies have its part of influence in certain physical phenomena.

41. May a completely formed world disappear and the matter that composes it to spread out again in the space?

- Yes, God renews the worlds as renews the living beings.

42. Can we know the duration of the formation of the worlds; of the Earth, for example?

- Nothing can tell you, because only the Creator knows it; and very crazy would be those who intended to know it, or know the number of centuries of that formation.

II - FORMATION OF THE LIVING BEINGS

43. When the Earth began to be populated?

- In the beginning, everything was chaos; the elements were fused. Little by little, everything took its place; then, came the living beings, appropriated to the state of the globe.

44. From where did come the living beings to Earth?

- The Earth contained the germs, waiting for the opportune moment to develop. The organic principles came together, from the moment it ceased the power dispersion, and formed the germs of all living beings. The germs remained in latent and inert state, such as the chrysalis and the seeds of the plants, until the moment propitious to the outbreak of each species; then, the beings of each species came together and multiplied themselves.

45. Where were the organic elements before the formation of the Earth?

- They were, so to speak, in fluid state in the space, among the spirits, or on other planets, awaiting the creation of the earth, in order to start a new existence on a new globe.

The Chemistry shows us the molecules of inorganic bodies uniting to form crystals of a constant plurality, according to each species, since they are in the necessary conditions. The slightest disturbance of these conditions is sufficient to impede the meeting of the elements, or at least the regular disposition that constitutes the crystal. Why would not occur the same with the organic elements? We conserve for years germs of plants and of animals, which do not develop unless in a particular temperature and in an appropriate medium; were seen grains of wheat to germinate after many centuries. There are, therefore, in these germs, a latent principle of vitality, which only expects a favorable circumstance in order to develop. What happens daily under our eyes cannot have existed since the origin of the globe? This formation of living beings, coming out of the chaos by the very force of nature, takes something of the greatness of God? Far from it, corresponds better to the idea that we have of His power, exerting over the infinite worlds by means of eternal laws. This theory does not solve, it is true, the question of the origin of the vital elements; but God has Their mysteries and established limits to our investigations.

46. Are there beings that still born spontaneously?

- Yes, but the primitive germ already existed in a latent state. You are, every day, witnesses of this phenomenon. Do not contain, the tissues of the men and of the animals, the germs of a multitude of worms that wait, in order to erupt, the putrid fermentation necessary for its existence? It is a small world that was sleeping and awakens.

47. Was the human species among the organic elements of the terrestrial globe?

- Yes, and came to his time. That is what gave motive to say that the man was made of the slime of the earth.

48. Can we know the time of the appearance of the man and other living beings over the earth?

- Do not; all your calculations are chimerical.

49. If the germ of the human species was among the organic elements of the globe, why the men no more form spontaneously, as in their origin?

- The principle of the things remains in the secrets of God; we can say that the men, once dispersed over the Earth, absorbed in themselves the elements necessary for their formation, in order to transmit its under the laws of the reproduction. The same happened with other living species.

III - POPULATING OF THE EARTH. ADAM

50. Did the human species start by only one man?

- No; the one who you call Adam was not the first nor the unique to populate the Earth.

51. Can we know in which epoch Adam lived?

- More or less in that in which you signaled to him, about four thousand years before Christ.

The man whose tradition was preserved under the name of Adam was the one who survived, in some region, to one of the great cataclysms, which, at various epochs, have changed the surface of the globe, and became the trunk of one of the races that populate it today. The laws of Nature contradict the opinion of what the progress of the Humanity, observed very long time before Christ, had been realized in a few centuries, as it would have to be, if the man had not appeared after the time signaled to the presence of Adam. Some persons, quite rightly, consider Adam as a myth or an allegory, personifying the first ages of the world.

IV - DIVERSITY OF THE HUMAN RACES

52. Where does it come the physical and moral differences that distinguish the varieties of human races on Earth?

- From climate, of the life and of the habits. Occurs the same that it would occur with two children of the same mother, who educated away from one another and differently, not resembled nothing as morale.

53. Did the man appear in many points of the globe?

- Yes, and at different epochs, and this is one of the causes of the diversity of the races; later, the man was dispersed by the different climates, and allying themselves, the ones of one race to the others of the others races, formed new types.

53-a. Do these differences represent distinct species?

- Certainly not, because all belong to the same family. The varieties of the same fruit, by chance, do not belong to the same species?

54. If the human race does not proceed from only one trunk, should not the men no longer be considered brothers?

- All the men are brothers in God, because they are animated by the spirit and tend to the same target. You always take the words at the 'foot of the letter'.

V - PLURALITY OF THE WORLDS

55. Are inhabited all the globes that circulate in space?

- Yes, and the earthly man is very far from being, as he believes, the first in intelligence, goodness and perfection. However, there are men who judge themselves strong spirits and imagine that just this little globe has the privilege of being inhabited by rational beings. Pride and vanity! They believe that God created the universe only for them.

God populated the worlds of living beings, and all contribute to the final objective of the Providence. To believe that the living beings are limited only to the point that we inhabit in the universe, would be to put in doubt the wisdom of God, who did nothing useless and should have designed these worlds to an end more serious than to delight our eyes. Nothing, moreover, not in the position, in the volume, or in the physical constitution of the Earth, can reasonably lead us to the supposition that it has the privilege of being inhabited, with the exclusion of so many thousands of similar worlds.

56. Is the same the physical constitution of the different globes?

- No; they absolutely do not resemble.

57. The constitution of the worlds not being the same for all, the beings that inhabit them will have different organization?

- No doubt, as among you the fishes are made to live in the water and the birds in the air.

58. Are the most distant worlds of the Sun deprived of light and heat, by the reason that the sun appears to them just like a star?

- Do you believe that there are no other sources of light and heat besides the Sun? Have you not into account the electricity, which in certain worlds develops an unknown power for you, well more importantly, than what fits you on Earth? In fact, we did not say that all beings live as the same manner as you, with organs similar to yours.

The conditions of existence of the beings in different worlds should be appropriate to the medium in which they have to live. If we had never seen fish, would not understand how some beings could live in the water. The same applies to other worlds, which undoubtedly contain elements unknown to us. Don't we see on Earth the long polar nights illuminated by electricity of the aurora borealis? What impossibility would be for the electricity to be more abundant than on Earth, playing a general power which effects we cannot understand? These worlds can contain in themselves the sources of light and heat necessary to its inhabitants.

VI – BIBLICAL CONSIDERATIONS AND CONCORDANCES

CONCERNING TO THE CREATION

59. The People made very divergent ideas about the Creation, according to the degree of their knowledge. The reason, supported in the Science, recognized the improbability of some theories. The theory that the spirits give us confirms the opinion long time admitted by the most enlightened men.

The objection that one can make to this theory is to be in contradiction with the texts of the sacred books. But a serious examination leads us to recognize that this contradiction is more apparent than real, resulting from the interpretation given to passages that, in general, had only allegorical sense.

The question of the first man, in the person of Adam, as a unique trunk of Humanity, is not the only on which the religious beliefs have to be modified. The Earth movement seemed, in determined time, so contrary to the sacred texts, that there is no forms of persecution to which this theory has not given pretext. However, the Earth rotates, despite the anathemas, and no one today could contest it without offending his own reason.

The Bible also says that the world was created in six days, and fixed the time of Creation in about four thousand years before the Christian Era. Before that, the Earth did not exist; it was taken from the nothing. The text is formal. But the positive Science, the inexorable Science, comes to prove the contrary. The formation of the globe is written in indelible characters in the fossil world, and is proved that the six days of the Creation represent many others periods, each one of them, perhaps, of many hundreds of thousands of years. And it is not a system, a doctrine, an isolated opinion, but of a fact so constant as of the Earth movement, and that the Theology cannot leave of admit, evident proof of the error in which one can fall, when takes at the 'foot of the letter' the expressions of an frequently figured language. (The recent declarations by Pope Pius XII, admitting the Science calculations for the formation of the Earth, confirm the rightness of Kardec in this note. Not of the Translator). We must conclude, then, that the Bible is a mis-

take? Do not; but that the men were mistaken in their interpretation. (Warning to those who condemn the Bible without taking into account the historical factors and the figured language of the text. N. T.).

The Science, digging the Earth's archives, discovered the order in which the different living beings appeared on its surface, and this order agrees with that contained in Genesis, with the difference that this work, instead of having miraculously come out of the hands of God, in just a few hours, was realized, always by His will, but according to the law of natural forces, in some million of years. Would be God, therefore, smaller and less powerful? His work would become less sublime, for not having the prestige of the instantaneity? Of course, not. We need to do of the Divinity a very poor idea, in order not to recognize His omnipotence in the eternal laws that it established in order to govern the worlds. The Science, far from diminishing the God's work, shows it to us under a more grandiose aspect and more consistent with the notions that we have of the power and of the majesty of God, by the fact, even, of having it done without derogating the laws of the Nature.

The Science, in accordance in this point with Moses, puts the man by last in the order of creation of the living beings. But Moses puts the universal deluge in the year 1654 of the formation of the world, while the Geology shows us the great cataclysm as before the appearance of the man, considering that, until now, is not found in the primitive layers no trace of his presence, nor of the presence of the animals that, from a physical point of view, are of the same category. But nothing proves that this be impossible; several discoveries have raised questions about it, and can happen, therefore, that from one moment to another be acquired the material certainty of the anteriority of the human race. And, then, will be recognized that, at this point, as in others, the biblical text is figured.

The question is in knowing whether the cataclysm is the same of the Noah. Well, the duration necessary to the formation of the fossil layers does not give place to confusions, and at the moment in which were found the traces of man's existence, before to the great catastrophe, will be proved that Adam was not the first man, or that his creation is lost in the night of the times. Against the evidence there is no possible reasoning, and it will be necessary to accept the fact, as it was accepted of the Earth's movement and of the six periods of the Creation.

The man's existence before the geological deluge is, no doubt, still hypothetical, but let's see how it seems us less. Admitting that the man has first appeared on Earth four thousand years before Christ; if 1650 years later the whole human race was destroyed, with the exception of only one unique family, it is concluded that the peopling of the Earth date of Noah, that is, 2.350 years before our era. Well, when the Hebrews emigrated to Egypt, in the eighteenth century, found this country very populated and well advanced in civilization. The History proves that, at that time, the India and other countries were equally flourishing, even without us taking into account the chronology of certain peoples, which dates back to an epoch most rearward. Was it, then necessary, that of the twentieth fourth to tenth eighth century, that is, in the space of six hundred years, not only the posterity of a single man could have to populate all the immense regions then knowns, supposing that the others were not populated, but also that, in this short period, the human species had been able to rise from the absolute ignorance of the primitive state to the highest degree of intellectual development, which is contrary to all anthropological laws.

The diversity of human races still comes to support this opinion. The climate and habits produce undoubtedly modifications of the physical characteristics, but it is known until where can get the influence of these causes, and the physiological examination proves the existence, among some races, deeper constitutional differences than those produced by the climate. The races crossing produces the intermediary types; tends to overcome the extreme characters, but does not create these, only producing the varieties. Well, in order that had been crossing of races, it was necessary that existed different races, and how explain its existence, giving them a

common trunk, and especially so close? How to admit that, in a few centuries, certain Noah's descendants had transformed themselves, to the point of to produce the Ethiopian race, for example? Such a metamorphosis is no more acceptable than the hypothesis of a common trunk for the wolf and the sheep, the elephant and the aphid, the bird and the fish. One time more we say: nothing could prevail against the evidence of the facts.

Everything is explained, on the contrary, admitting the existence of the man before the time that is commonly signaled to him; the diversity of the origins; Adam, who lived six thousand years ago, as having populated an still uninhabited region; the Noah's deluge as a partial catastrophe, which had be taken by the geological cataclysm (The archaeological excavations conducted by "Sir" Charles Leonard Woolley, in 1929, at north of Basra, near the Persian Gulf, for Ur discovery, revealed the remains of a diluvium catastrophe occurred exactly four thousand years before Christ. By finding the slime layer that covered the ruins of the primitive Ur, Woolley transmitted the news to the world as follows: "We found the signs of the universal diluvium". Subsequent works confirmed the fact, showing that there was a local diluvium in the delta of the Tigris and Euphrates, exactly on the date marked by the Bible. This fact comes to confirm the provision of Kardec (Translator's Note - J. Herculano Pires.); and taking into account, finally, the allegorical form peculiar to the oriental style, which is in the sacred books of all peoples. This is why it is prudent not to accuse very slightly of false the doctrines that may, sooner or later, like so many others, offer a negation to those who combat its. The religious ideas, far from losing, become great, when marching with the Science; that is the only means of not presenting to the skepticism a vulnerable side.

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BOOK: "WHAT IS THE SPIRITISM" ALLAN KARDEC

ALLAN KARDEC

SOLUTION OF SOME PROBLEMS BY THE SPIRITIST DOCTRINE

The Plurality of the Inhabited Worlds

105. The different worlds that circulate in space, will have people like Earth?

All the Spirits affirm it and the reason says that so it must be. The Earth does not occupy any special position in the Universe, nor by its placement, not by its volume, and nothing would justify the exclusive privilege of being inhabited. Furthermore, God would not have created thousands of globes, for the sole purposes of recreating our view, especially since the largest number of them is outside our reach. (The Spirits' Book, No. 55. - *Revue Spirite*, 1858, page 65: Pluralité des mondes, by Flammarion..)

106. If the worlds are populated, will be their inhabitants, in everything, similar to those of the Earth? In a word, they could live among us, and we among them?

The general form could be more or less the same, but the organism must be adapted to the environment in which they have to live, as the fishes are made to live in the water and the birds in the air.

If the medium is different, as everything leads us to believe it, and as seems to demonstrate the astronomical observations, the organization must be different; is not, therefore, probable that, in their normal state, they can transport themselves of world, with the same bodies. This is confirmed by all the Spirits.

107. Admitting that these worlds are populated, will be in the same position as ours, from the intellectual and moral point of view?

According to the teaching of the Spirits, the worlds are found themselves in very different degrees of advance; some are in the same point as ours; others are later, being their humanity most crude, more material and more inclined to the evil. On the contrary, others are very more

advanced moral, intellectual and physically; in them, the moral evil is unknown, the arts and the sciences have reached a degree of perfection that escapes to our appreciation; the physical organization, less material, is not subject to the sufferings, maladies and illnesses; there, the men live in peace, without seeking the damage of each other, free of dislikes, cares, afflictions and needs which disturb the man on Earth. There are, finally, others still more advanced, where the corporal enclosure, almost fluidic, approaches more and more of the nature of the angels.

In the progressive series of the worlds, the our not occupies the first nor the last, but it is one of the most materialized and late. (*Revue Spirite*, 1858, pp 67, 108 and 223. - *Ibid.*, 1860, pp 318 and 320. - ... *The Gospel According to the Spiritism*, Chapter III.)

OF THE SOUL

108. Where is located the soul?

The soul is not, as generally believed, located at a particular point of the body; she forms with the perispirit a fluid conjunct, penetrable, assimilating to the whole body, with which she constitutes a complex being, of which the death is not, of some sort, more than a deployment. We can figuratively suppose two bodies similar in form, one embedded in the other, confused during life and after death separated. At this occasion one of them is destroyed, while the other remains.

During the life, the soul acts more specifically on the organs of the thought and of the feeling. She is at the same time, internal and external, that is, radiates externally and may even to isolate herself from the body, moving far away and there manifest her presence, as proved by the observation and the somnambulics phenomena.

109. Is the soul created at the same time as the body or prior to this?

After the question of the existence of the soul, this is one of the most capital questions, because of its solution emanate the most important consequences; it is the only one able to explain a multitude of problems until today insoluble, for not having believed in it.

One of two: either the soul existed or did not exist before the formation of the body; there can be no middle term.

With the pre-existence of the soul, everything is explained logically and naturally; without it appear complications at every step, and even certain church dogmas become without justification, which has led many thinkers to the incredulity.

The Spirits resolved the question affirmatively, and the facts, as the logic, can leave no doubt about it.

Admit it, at least as a hypothesis, the pre-existence of the soul, and we will see planing the most of the difficulties.

110. If the soul already existed before her union with the body, did she have her individuality and consciousness of herself?

Without individuality and without self-consciousness, it would be as if did not exist.

111. Before her union with the body, the soul had already made some progress, or was stationary?

The previous progress of the soul is simultaneously demonstrated by the observation of the facts and by the teaching of the Spirits.

112. Did God create the souls moral and intellectually equals, or made them more perfect and intelligent one than the others?

If God had made some of them more perfects than the others, would not reconcile this preference with the justice. Being all the creatures His work, why would Him dispense some from the work, when imposes it to the others, in order they can obtain the eternal happiness? The inequality of the souls in their origin would be the negation of God's justice.

113. If the souls are created equals, how to explain the diversity of aptitudes and natural predispositions that we note among the men on Earth?

This diversity is the consequence of the progress made by the soul before her union with the body. The more advanced souls, in intelligence and morality, are those that have lived more, and had progressed more before their incarnations.

114. What is the state of the soul in her origin?

The souls are created simple and ignorant, that is, without science and without knowledge of the good and of the evil, but with equal aptitude for everything. At first, are found in a kind of childhood, without own will and without perfectly conscious of their existence. Little by little the free will is developed, at the same time that the ideas. (*The Spirits' Book*, paragraphs 114 et seq.)

115. Made the soul that previous progress, in the state of soul properly said, or in precedent corporeal existence?

In addition to the teaching of the Spirits on this point, the study of the different degrees of progress of the man, on Earth, proves that the previous progress of the soul must be done in a series of corporeal existences, more or less numerous, according to the degree that he arrived; the proof of this is in the observation of the facts that are daily before our eyes. (*The Spirits' Book*, paragraphs 166 to 222. - *Revue Spirite*, April 1862, pages 97 to 106.)

THE MAN DURING THE EARTHLY LIFE

116. How and at what moment it operates the union of the soul to the body?

Since the conception, the Spirit, even errant, is, by a silver cord, attached to the body with which he must unite. This tie is narrowed more and more, as the body is developing. From that moment, the Spirit feels a perturbation that grows always; to approach the birth, at which time it becomes complete, the Spirit loses the consciousness of himself and only recovers the ideas gradually, from the moment in which the child begins to breathe; then the union is complete and definitive.

117. Which is the intellectual state of the soul of the child at the moment of the birth?

Their intellectual and moral state is what she had before the union to the body, that is, the soul has all the ideas previously acquired; but in reason of the perturbation that accompanies the change of state, their ideas find themselves momentarily in a latent state. They will clarify slowly but can manifest only proportionally to the development of the organs.

118. What is the origin of the innate ideas, of the precocious dispositions, of the instinctive aptitudes for an art or science, abstraction made of the instruction?

The innate ideas can only have two sources: the creation of the souls more perfects one than the others, in the case that they have been created at the same time as the body, or a progress acquired by them before the incarnation. Being the first hypothesis incompatible with the justice of God, only stands the second. The innate ideas are the result of the knowledge acquired in the previous existences, are ideas that have been conserved in the state of intuition, in order to serve of basis to the acquisition of new ones.

119. How can be revealed genius in the classes of the society completely private of intellectual culture?

It is a fact that proves to be the innate ideas independent of the medium in which the man was educated. The ambience and education develop the innate ideas, but cannot give them. The man of genius is the incarnation of an advanced Spirit who had already progressed very much. The education can provide the instruction that is missing, but not the genius, when it does not exist.

120. Why we find children instinctively good in a perverse means, despite the bad examples that they receive, while others are instinctively vicious in a good means, despite the good councils that they receive?

It is the result of the moral progress acquired, such as the innate ideas are the result of the intellectual progress.

121. Why of two children of the same father, educated under the same conditions, one is occasionally intelligent and the other stupid, one good and the other bad? Why the son of a man of genius is, occasionally, a fool, and the one of a fool, a man of genius?

It is a fact that comes in support of the origin of the innate ideas; proves, moreover, that the soul of the son does not proceed, in any way, of the soul of the parents; if it was not so, by virtue of the axiom that the part is of the same nature as the whole, the parents would transmit to their children their own qualities and defects, as they transmit the principle of corporal qualities. In the generation, only the body proceeds from the body, but the souls are independent ones of the others.

122. If the souls are independent of each other, from where comes the love of the parents for the children and the love of the children for the parents?

The Spirits are connected by sympathy, and the birth in such or such family is not an effect of chance, but often depends on the choice made by the Spirit, who comes to join to those whom he loved in the spiritual world or in their previous existences. On the other hand, the parents have by mission to help the progress of the Spirits who incarnate as their children, and, to excite them to it, God inspires them a mutual affection; many, however, fail in this mission and are, therefore, punished. (*The Spirits' Book*, No. 379, From the Infancy.)

123. Why are there bad parents and bad children?

They are Spirits who attached in the same family not for sympathy, but in order to serve as instruments of proof to each other and, often, to punishment of what they were in previous existence; to one is given a bad son, because also he was; to other, a bad father, for the same reason, in order they suffer the pen of talion. (*Revue Spirite*, 1861, p 270.: La Peine du talion.)

124. Why did we find in certain persons, born in servile status, instincts of dignity and grandeur, while others born in the upper classes, only present instincts of lowness?

It is an intuitive reminiscence of the social position that the Spirit has already occupied, and of his character in the previous existence.

125. What is the cause of the sympathies and antipathies that are manifested among persons who see themselves for the first time?

Are almost always persons that had known themselves and, sometimes, loved each other in a previous existence, and that, finding themselves on this existence, are attracted to each other. The instinctive antipathies come too, often, of previous relationships.

These two feelings may still have another cause. The perispirit radiates around the body, forming a kind of atmosphere impregnated of the good or bad qualities of the incarnated Spirit. Two people who have meet themselves, experience, by the contact of such fluids, the sensitive impression, impression that can be pleasant or unpleasant; the fluids tend to confuse or repel themselves, according to its similar or dissimilar nature. It is the reason that we can explain the

phenomenon of transmission of thought. By contact of these fluids, two souls, in some way, read in each other; they guess and understand themselves, without talking.

126. Why does not preserve the man the memory of their previous existences? It will not be necessary for his future progress?

Observation: "Second Dialogue - The Skeptic": Forgetting of the Past: *(V - I cannot explain to myself how can the man take advantage of the experience gained in his previous existences, when he does not remember of them, because, since it lacks to him this reminiscence, every existence is for him how was the first, and so, he is always starting again.*

Suppose that every day, upon awakening, we lose the memory of all that we did the day before; when we reached the seventy years, we would not be more advanced than to the ten; while remembering our faults, ineptitudes and punishments that were derived of this to us, we will make efforts to avoid them.

In order to me serve of the comparison that you did of the man, on the Earth, with a student of a College, I do not understand how this could benefit from the lessons of the fourth class, not remembering of what he learned in the previous.

These solutions of continuity in the life of the Spirit interrupt all the relations and makes of him, of some sort, a new entity; of what we can conclude that our thoughts die with each of our existences, in order to be reborn in another, without conscience of what we were; is a kind of annihilation.

AK - From question in question, will lead me to do a full course of Spiritism; all objections that you present are natural in those who still knows nothing, but that, through serious study, can find much more explicit answers than those that I can give in brief explanation that, of course, must always go provoking new questions.

Everything links together in Spiritism, and when one takes the conjunct, sees that its principles emanate from each other, serving themselves mutually of support; and, then, what seemed an anomaly, contrary to the justice and to the wisdom of God, becomes natural and confirms that justice and that wisdom. Such is the problem of the forgetting of the past, which connects itself to the others questions of not less importance and, for that, I will speak only lightly about the subject.

If in each one of their existences a veil hides the past of the Spirit, with that he loses nothing of their acquisitions, only forgets the way through which the conquered them.

Serving-myself, still, of the above comparison with the student, I will say that it does not matter to know where, how, with which teachers he studied the matters of a class, since that the knows them, when passes to the next class. If the punishments became him laborious and docile, what does care to him know when was punished for lazy and insubordinate?

It is so that, reincarnating, the man brings by intuition and as innate ideas, what acquired in science and morality. I say in morality because, if in the course of an existence he has improved himself, if he learned to take advantage of the lessons of the experience, will become better when he returns; his Spirit, matured in the school of suffering and labor, will have more firmness; far from having to restart all, he possesses a fund that goes always growing and over which is based to make greater conquests.

The second part of his objection, relating to the annihilation of the thought, has no more secure basis, because this forgetfulness only occurs during the corporeal life; once completed it, the Spirit recovers the memory of his past; then will can judge of the way that followed and of what it remains to him to be done; so that, there is no such solution of continuity in his spiritual life, which is the normal life of the Spirit. This temporary forgetfulness is a benefit of the Provi-

dence; the experience only is acquired, many times, by rude and terrible expiations, which re-
cordation would be very painful and would increase the anguishes and tribulations of the present
life.

*If the sufferings of the life seem long, what it would be if to them were joined the remem-
brance of the past?*

*Ye, for example, my friend, today you are a good man, but, perhaps, this may be due to
the rude punishments that received in consequence of the harm that today would repugnant you
to the conscience; would it be pleasing to the memory of having been, in the past, hanged for
your badness? Would not pursue you the shame of knowing that the world did not ignore the
evil that you had made? What cares to you what you had done and what you suffered to expiate,
when today you are an estimable man? In the eyes of the world, you are a new man, and in the
eyes of God a Spirit rehabilitated. Free from the reminiscence of a past importunate, you live
more freely; it is for you a new starting point; your anterior debts are paid, necessitating, now,
you be careful in order not to acquire others.*

*How many men would wish so to be able, during the life, to launch a veil over their first
years! How many, in reaching to the end of their career, have not said: "If I had to start again,
would not make more what I did!" Well, what they cannot do in this very life, will do it in another;
in a new existence, their Spirit will bring, in intuition state, the good resolutions that have taken.
This is how, gradually, is effected the progress of the humanity.*

*Let's suppose, still, - what is a very common case - that, in your relationships, in your
family even, there is an individual who gave you, previously, many cause of complaint, maybe
had ruined you, or dishonored you in another existence, and that, Spirit repented, came to incar-
nate in your midst, to connect himself to you, by the family ties, in order to repair their faults
with you, by his devotion and affection; would not be, mutually, in the most embarrassing posi-
tion, if both should remember yours past hostilities? Instead of becoming extinct, the hatred
would eternalize.*

*Of this, results that the reminiscence of the past would disturb the social relations and
would be an obstacle to the progress. Do you want a proof?*

*Supposing that an individual sentenced to the galleys takes the firm resolution to become
a good man, what happens when he finishes of accomplishing the sentence? The Society repeals
him, and this repulse throws him again in the arms of the vices. If, however, all ignored their
antecedents, he would be welcomed; and, if he even forgot them, could be honest and walk of
head high, instead of being forced to bend it under the weight of the shame of what cannot
forget.*

*This is in perfect concordance with the doctrine of the Spirits, about the worlds superior
to our planet, in which only reigning the good, the remembrance of the past has nothing of pain-
ful; that is why their inhabitants remember of their precedent existence, as we remember today
of what we did yesterday.*

*As to the remembrance of what they did in the inferior worlds, it produces in them the
impression of a bad dream.)*

127. What is the origin of the feeling that we call "conscience"?

It is an intuitive remembrance of the progress made in the previous existences and of
the resolutions taken by the Spirit before incarnating, resolutions that he, many times, forgets
as man.

128. Has the man the free will, or is subject to the fatality?

If the man's conduct were subject to the fatality, there would not be for him nor responsibility of the evil, nor merit of the good that practices. All punishment would be an injustice, all reward a nonsense. The man's free will is a consequence of God's justice, is the attribute that the divinity prints to him and raises him above all the other creatures. This is so real that the esteem of the men, ones for others, is based on the admission of that free will; who, by an illness, madness, drunkenness or idiotism, accidentally loses that faculty, is pitied or despised.

The materialist who does all the moral and intellectual faculties depend of the organism, reduces the man to the state of machine, without free will and, consequently, without responsibility of the evil and without merit of the good that practices. (Revue Spirite, 1861, p 76; La tête de Garibaldi - Ibid, 1862, page 97: Phrénologie spiritualiste...)

129. Will be God the creator of the evil?

God did not create the evil; He established laws, and these are always good, because He is sovereignly good; the one who faithfully observed them, would be perfectly happy; however, the Spirits, having their free will, do not always observe them, and it is from this infraction that comes the evil.

130. Does the man already born good or bad?

We must do a distinction between the soul and the man. The soul is created simple and ignorant, that is, neither good nor bad, but susceptible, by reason of its free will, of following the good or the bad way, or, by another, to observe or infringe the laws of God. The man is born good or bad, according to be he the incarnation of an advanced or delayed Spirit.

131. What is the origin of the good and of the evil on the Earth and why this predominates?

The imperfection of the Spirits who incarnate here is the origin of the evil on Earth; about the predominance of this, comes from the inferiority of the planet, whose inhabitants are, mostly, inferior Spirits or that have little progressed. In more advanced worlds, where only incarnate depurated Spirits, the evil does not exist or is in the minority.

132. What is the cause of the evils that afflict the Humanity?

Our world can be considered, at the same time, as school of Spirits little advanced and prison of criminals Spirits. The evils of our humanity are the consequence of the moral inferiority of the majority of the Spirits that form it. By the contact of their vices, they make reciprocally unhappy and punish ones to others.

133. Why do we see so many times the bad to prosper, while the good man lives in affliction?

For one whose thought does not transposes the rays of the present life, for whom believes that the present life is the unique, this should seem clamorous injustice. Does not occur, however, the same with whom admits the plurality of the existences and thinks in the brevity of each one of them, in relation to the eternity.

The study of the Spiritism proves that the prosperity of the bad has terrible consequences on their next existences; that the afflictions of the good man are, on the contrary, followed of a happiness, so greater and durable, how much more he resignedly learned to support them; the afflictions will not be to him more than a bad day in a prosperous existence.

134. Why some are born in the indigence and others in the opulence? Why do we see so many people born blinds, deaf, dumbs or affected with incurable diseases, while others have all the physical advantages? It will be an effect of chance, or an act of the Providence?

If it was effect of the chance, the Providence would not exist. Admitted, however, the Providence, we ask how to reconcile these facts with Their goodness and justice? It is for lack of comprehension of the cause of such evils that many are thrown to accuse God.

It is understandable that whoever becomes miserable or sick, for their imprudence or excesses, be punished on which sinned: but if the soul is created at the same time that the body, what did she do to merit such afflictions, since his birth, or to be exempted of them?

If we admit the justice of God, we have to admit that this effect has a cause; and if this cause is not in the present life, should find itself before this, because in all things the cause must precede the effect; there is, therefore, necessity for the soul already to have lived, in order can merit an expiation.

The spiritist studies show us, in fact, that more than one man, born in misery, was rich and considered in a previous existence, in which made bad use of the fortune that God determined him to administrate; that more than one, born in abjection, was previously proud and prepotent, abused of the power in order to oppress the weak. These studies make us see them, often, subject to those whom treated with a hardness, subjected to maltreatment and humiliation to which submitted the others.

Not always a painful life is expiation; many times is proof chosen by the Spirit, which sees a way to advance more quickly, according to the courage with which learn support it.

The richness is also a proof, but much more dangerous than the misery, by the temptations that gives and for the abuses that inspires; also the examples of those who lived, demonstrates to be it a proof in which the victory is more difficult. The difference of the social positions would be the greatest of the injustices - when it is not the result of the actual conduct - if it did not have a compensation. The conviction that of this truth we acquire, by the Spiritism, gives us force to support the vicissitudes of the life and we to accept our luck, without envy of the others.

135. Why are there idiots and imbeciles men?

The position of the idiots and of the imbeciles would be the less reconcilable with the justice of God, in the hypothesis of the unicity of the existence. For miserable that be the condition in which man is born, he could get out of it by his intelligence and work; the idiot and imbecile, however, are voted, since the birth to the death, to the brutalization and despise; for them there is no compensation possible. Why, then, was his soul created idiot?

The spiritist studies made about the imbeciles and idiots, prove that their souls are so intelligent as those of the other men; that this infirmity is a expiation inflicted to the Spirits who abused of the intelligence, and cruelly suffer for feeling themselves prisoners, in ties that cannot break, and for the despise of which they see themselves object, when, perhaps, they have been so considered in precedent incarnation. (*Revue Spirite*, 1860, p 173; *L'Esprit d'un idiot* - Ibid, 1861, page 311: Les crétins....)

136. What is the state of the soul during the sleep?

In the sleep is only the body that rests, but the Spirit does not sleep. The practical observations show that under these conditions, the Spirit enjoys of all the freedom and of the fulfillment of their faculties; takes advantage of the body's rest, of the moments when this dispenses his presence, to act separately and go where he wants. During the life, whatever the distance to which transports himself, the Spirit is always attached to the body by a fluidic cord, that serves to call him when his presence becomes necessary. Only the death ruptures that bond.

137. What is the cause of the dreams?

The dreams are the result of the freedom of the Spirit during sleep; are, sometimes, the remembrance of places and people that the Spirit saw or visited in that state. (*The Spirits' Book: Emancipation of the soul, sleep, dreams, somnambulism, dual view, lethargy, etc.*, paragraphs 400 et seq - *The Book of the Mediums. Evocation of living persons No. 284.* - *Revue Spirite*, 1860, p. 11: L'Esprit d'un côté et Le corps de l'autre - *Ibid*, 1860, p. 81: étude sur l'Esprit des personnes vivantes)...

138. From where come the presentiments?

Are vague memories and intuitive of what the Spirit learned in their moments of freedom and, sometimes, hidden warnings given by the benevolent Spirits.

139. Why do exist on Earth savages and civilized men?

Without the pre-existence of the soul, this question is insoluble, unless we admit that God has created savages souls and civilized souls, which would be the denial of His justice. Besides this, the reason refuses to admit that, after death, the soul of the savage stay perpetually in a state of inferiority, as well as be at the same elevation of the enlightened man.

Admitting for the souls one and the same starting point - unique doctrine compatible with the justice of God - the simultaneous presence of the savagery and of the civilization on the Earth, is a material fact which proves the progress that some have done and that others have to do.

The soul of the savage will reach, so, with the time, the same degree of the enlightened soul; but, as every day die savages, this soul cannot achieve this degree except in successive incarnations, each time more efficient and appropriated to their advance, following all the intermediary degrees to these two extremes.

140. Will not be admissible, according to some people think, that the soul, not incarnating more than once, makes his progress in the state of Spirit, or in other spheres?

This proposition would be admissible if all of the Earth's inhabitants were in the same moral and intellectual level; case in which it could be said to be the Earth destined to certain degree; well, how many times we have before us the proof of the contrary!

With effect, it is not comprehensible that the savage could not be able to civilize himself here on the Earth, when we see more advanced souls incarnated alongside him; resulting in the possibility of the plurality of the earthly existences, demonstrated by examples that we have in sight.

If it were otherwise, it was necessary to explain: 1, why only the Earth would have a monopoly of the incarnations; 2, why, having the monopoly, are presented in it incarnated souls of all degrees.

141. Why, in the middle of civilized societies, are presented beings of ferocity comparable to the most barbarians savages?

Are Spirits very inferiors, originated from barbarous races, who experience reincarnate in a medium that is not of theirs, and where are dislocated, as would be a rustic suddenly placed in an advanced city.

OBSERVATION - Cannot be admitted, without denying to God the attributes of goodness and justice, that the soul of the hardened criminal has, in the present life, the same starting point as that of a man full of virtues. If the soul is not anterior to the body, that of the criminal and that of the good man are so young one and the other; why, then, one is good and the other bad?

142. From where does it come the distinctive character of the peoples?

Are spirits who have more or less the same tastes and inclinations, who incarnate in a sympathetic middle and, many times, in the same medium in which they can satisfy their inclinations.

143. How do progress and how do degenerate the peoples?

If the soul is created together with the body, those of the men of today are so new, so primitives, as those of the men of the Middle Ages, and, since then, one asks why do they have customs more brand and more developed intelligence?

If in the death of the body, the soul definitely leaves the Earth, one asks, still, what would be the fruit of the work done in order to improvement of a people, if this had to be restarted with the new souls that arrive daily?

The Spirits incarnate in a sympathetic community and in relation to the degree of advancement.

A Chinese, for example, who had been progressed sufficiently and did not find more, on their race, a corresponding means to the degree that had reached, will incarnate among an more advanced people. As soon as a generation takes a step forward, attracts, by sympathy, a more advanced Spirits, who are, perhaps, the same who had already lived in the same country and that, by their own progress reached, of it had been away; it is so, that, step by step, a nation progresses. If the majority of its new inhabitants were of inferior nature, and the ancients emigrate daily, and no more descend to a lower mean, the people would finish by degenerating, and, finally, to extinguish itself.

OBSERVATION - These questions provoke others that find their solution on the same principle; for example, whence comes the diversity of races, on Earth? – Are there rebels races to the progress? – Is the black race susceptible to rise to the level of European races? – Is the slavery useful to the progress of the inferior races? - How can be operated the transformation of the Humanity? - (*The Spirits' Book: Progress Law*, paragraphs 776 and following - *Revue Spirite*, 1862, p. 1: Doctrine des Anges déçus - *Ibid*, 1862, p. 97: Perfectibilité de la rase nègre..)

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Book: "THE GENESIS" THE CORPOREAL MAN

From the corporeal point of view and purely anatomical, the man belongs to the class of the mammals, of which only differs by some nuances in the exterior form. For the rest, the same composition of all the animals, the same organs, the same functions and the same modes of nutrition, of respiration, of secretion, of reproduction. He is born, lives and dies in the same conditions and, when he dies, his body decomposes, like everything that lives. There is not in his blood, in his flesh, in their bones, one atom different of which are in the body of the animals. Like these, by dying, restores to the land the oxygen, the hydrogen, the nitrogen and the carbon that had combined themselves in order to form him; and these elements, through new combinations, will go form others bodies minerals, vegetables and animals. It is so great the analogy that are studied their organic functions in certain animals, when the experiences cannot be done on himself.

In the class of the mammals, the man belongs to the order of the bimanous. Just below him come the quadrumanous (animals with four hands) or monkeys, some of which, such as the orangutan, the chimpanzee, the jocko, have certain gestures of the man, to the point that, for a long time, were named men of the forests. Like man, these monkeys walk upright, use staffs, build huts and lead to the mouth, with its hands, the foods: characteristic signals.

For little that we observe the scale of the living beings, from the point of view of the organism, we are forced to recognize that since the lichen to the tree and from the zoophyte to

the man, there is a chain that rises gradually, without solution of continuity and which rings all have a point of contact with the preceding ring.

Accompanying step by step the series of beings, we would say that each species is an improvement, a transformation of the species immediately inferior. Since the conditions of the body of the man are identical to those of the others bodies, chemical and constitutionally; since he is born, lives and dies in the same manner, also under the same conditions as the others he should be formed.

Although that hurts his pride, has the man to resign himself to not see in his material body more than the last ring of the animality on Earth. Here is the inexorable argument of the facts, against which it would be useless protest.

However, how much more the body decreases of value to their eyes, so much grows in importance the spiritual principle. If the first equates him to the brute, the second raises him to immeasurable height. We see the extreme limit of the animal: we do not see the limit to which will reach the spirit of the man.

The materialism can through this to see that the Spiritism, far from to be afraid of the discoveries of the Science and its positivism, goes to encounter them in order to provoke them, because it has the certainty that the spiritual principle, which has own existence, nothing can suffer with them.

The Spiritism marches alongside the materialism, in the field of the matter; admits all that the second admits; but, goes beyond the point where this latter stops. The Spiritism and the materialism are like two travelers who go together, starting from the same point; arrived at a distance, says one: "I cannot go further." The other proceeds and discovers a new world. Why, then, will say the first that the second is crazy, only because, glimpsing new horizons, decides to cross the limits where to the other is better to stop? Was not also called crazy Christopher Columbus, because he believed in the existence of a world beyond the ocean? How many the History accounts of these sublime crazies, that have made the Humanity to move forward and to whom weaved crowns, after to have thrown mud to them?

Well! The Spiritism, the madness of the nineteenth century, according to those who persist in staying in the earthly margin, patents to us a whole world, far more important world to the man, than the America, because not all the men go to America, while that everyone, without exception of none, go to that of the Spirits, making incessant crossings from one to the other.

Reached the point where we find ourselves in relation to the Genesis, the materialism stops, while the Spiritism continues in its researches in the field of the spiritual Genesis.

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HYPOTHESIS ABOUT THE ORIGIN OF THE HUMAN BODY

Of the similarity, that exists, of external forms between the body of the man and of the body of the monkey, some physiologists concluded that the first is only a transformation of the second. There is nothing in this of impossible, nor what, if this is, affects the dignity of the man. Well can occur that bodies of monkey have served as a vesture to the first humans Spirits, necessarily little advanced, who came to incarnate on Earth, being this vesture more appropriate to their needs and more adequate to the exercise of their faculties, than the body any other animal. Instead of to do to the Spirit a special enclosure, he would have found one already ready. Dressed himself, then, of the monkey skin, without leaving of being human Spirit, as often the man clothes himself of the skin of certain animals, without leaving of being a man.

Stay well understood that here it is only a hypothesis, not being put as a principle, but only presented to show that the origin of the body in no way affect the Spirit, which is the principal being, and that the resemblance of the man's body to the body of the monkey does not imply parity between his Spirit and the spirit of the monkey.

Admitted this hypothesis, it can be said that under the influence and effect of the intellectual activity of its new inhabitant, the involucre has changed, has embellished in the particularities, preserving the general form of the conjunct. Improved, the bodies, through the procreation, they reproduced under the same conditions as it happens to the graft trees. Have given origin to a new species, which little by little turned away from the primitive type, in proportion that the Spirit progressed. The Spirit monkey, which was not destroyed, continued to procreate for its use, monkey bodies, just as the fruit of the wild tree reproduces trees of this species, and the Human Spirit procreated bodies of man, variants of the first mold in which he entered. The trunk bifurcated: produced a branch, which in turn became trunk.

As in the Nature there are no abrupt transitions, it is probable that the first men appeared on Earth differed little of the monkey by the external form, and not much also by the intelligence. Nowadays there are still savages who, by the length of the arms and of the feet and by the conformation of the head, have as much resemblance to the monkey, that only lacks to them to be haired, in order to become complete the resemblance.

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INCARNATION OF THE SPIRITS

17. – The Spiritism teaches us in what manner operates the union of the Spirit with the body, in the incarnation. For his spiritual essence, the Spirit is a being undefined, abstract, which may not have direct action on the matter, being indispensable to him an intermediary, which is the fluidic envelope, which, in some way, is an integral part of him. Is semimaterial this wrap, that is, belongs to the matter by its origin and to the spirituality for its ethereal nature. Like all matter, it is extracted from the universal cosmic fluid, which, in that circumstance, suffers a special modification. This envelope, called perispirit, makes of an abstract being, of the Spirit, a concrete being, defined, apprehensible by the thought. Makes him able to act on the tangible matter, as it happens with all the imponderable fluids, which are, as we know, the more powerful motors.

The perispiritic fluid constitutes, so, the bridge between the Spirit and the matter. While the Spirit is attached to the body, serves him of vehicle to the thought, in order to transmit the movement to the various parts of the organism, which act under the impulsion of his will and to do that resonate in the Spirit the sensations that the external agents produce. Serve to him of conductive wires the nerves as, in the telegraph, to the electric fluid serves of conductor the metallic wire.

18. - When the Spirit has to incarnate in a human body in process of formation, a fluidic bond, 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 the conception . As the germ develops, the bond shortens itself. Under the influence of the vito-material principle of the germ, the perispirit, which has certain properties of the matter, joins itself, molecule by molecule, to the body in formation, from which we can say that the Spirit, through his perispirit, is rooted of some manner, in this germ, like a plant on the land. When the germ reaches its full development, the union is complete; born, then, the being to the exterior life.

By a contrary effect, the union of the perispirit and of the carnal matter, which had taken place under the influence of the vital principle of the germ, ceases, since this principle ceases to act, in consequence of the disorganization of the body. Maintained that was by an acting force, such a union breaks up, as soon as this force ceases to act. So, the perispirit detaches, molecule

by molecule according had joined, and to the Spirit is restored the freedom. So, it is not the departure of the Spirit that causes the death of the body; this is what determines the departure of the Spirit.

Given that, a moment after death, is complete the integration of the Spirit; that his faculties acquire even greater penetrating power, while the principle of life is found extinct in the body, is evidently proved that they are distinct the vital principle and the spiritual principle.

19. – The Spiritism, by the facts which observation it becomes possible, makes known the phenomena that accompany this separation, which sometimes is quick, easy, smooth and insensible, while from others is slow, laborious, horribly painful, according to the moral state of the Spirit, and can last for entire months.

20. - A particular phenomenon that the observation equally points out always accompanies the incarnation of the Spirit. Since this is caught in the fluid lace that holds him to the germ, enters in a state of perturbation, which increases, as lace is pressed, losing the Spirit, in the last moments, all consciousness of himself, so that he never sees his birth. When the child breathes, the Spirit begins to recover the faculties, which develop in proportion as form and consolidate the organs that will serve to them to the manifestations.

21. – But, at the same time that the Spirit regains the consciousness of himself, loses the remembrance of his past, without losing the faculties, the qualities and aptitudes previously acquired, which had been temporarily in a state of latency and that, he returning to the activity, will help him to do more and better than before. He is reborn like had made himself by his previous work; his rebirth is to him a new starting point, a new step to climb. Here again the goodness of the Creator is manifested, because, added to the bitterness of a new existence, the remembrance, many times afflictive and humiliating, of the past, could disturb him and to create him embarrassment. He only remember of what learned, for it to be useful to him. If sometimes it is given him to have an intuition of the past events, this intuition is like the memory of a fugitive dream. Here he is, therefore, new man for more old to be as Spirit. Adopts new processes, aided by their previous acquisitions. When he returns to the spiritual life, his past unfolds before their eyes and he judges how employed the time, if good or bad.

22. - There is not, therefore, solution of continuity in the spiritual life, despite of the forgetting of the past. Each Spirit is always himself, before, during and after the incarnation, being this only one phase of his existence. The own forgetting occurs only on the course of the exterior life of relation. During the sleep, detached, in part, of the carnal bonds, returned to freedom and to the spiritual life, the Spirit remember, because then, no longer has the vision so obscured by the matter.

23. - Taking into consideration the Humanity in the smallest degree of the spiritual scale, such as is among the latest wilds, will ask yourself if is here the starting point of the human soul.

In the opinion of some spiritual philosophers, the intelligent principle, distinct of the material principle, is individualized and elaborates, through the various degrees of the animality. Is there that the soul is tested for the life and develops, by the exercise, their first faculties. This would be to her, so to speak, the period of incubation. Arrived to the degree of development that this state comprises, she receives the special faculties that constitute the human soul. There would be, so, spiritual affiliation from the animal to the man, as there is corporal filiation.

This system, based on the great law of unity that presides to the creation, corresponds, we must agree, to the justice and to the goodness of the Creator; gives an exit, an objective, a destiny to the animals, which, then, stop of forming a category of disinherited beings, in order to have, in the future that is reserved for them, a compensation to their sufferings. What constitutes the spiritual man is not his origin: are the special attributes of what he presents endowed on entering the humanity, attributes that transform him, making him a distinct being, like the

delicious fruit is distinct of the bitter root that gave origin to it. By having passed through the race of the animality, the man would not leave to be man; already would not be animal, as the fruit is not the root, as the wise is not the fetus inform which put him in the world.

But this system raises many questions, which favorable or unfavorable opinions, it is not appropriate to discuss here, as is not the examination of the various hypotheses that have been made on this subject. Without, thus, we research the origin of the Spirit, without seek to know the dies for which he, perhaps, had passed, we took him on entering on the humanity, in the point at which, endowed of moral sense and free will, begins to weigh to him the responsibility of their acts.

24 - The obligation that has the incarnated spirit of providing to the food of the body, to his security, to his well-being, forces him to use their faculties in investigations, to exercise and develop them. Useful, therefore, to his advance is his union with the matter. That is why constitutes a necessity the incarnation. In addition, by the intelligent work that he executes for his own benefit, over the matter, helps the transformation and the material progress of the globe that serves to him as habitation. And is so, progressing, he collaborates in the Creator's work, of which he becomes unconscious factor.

25. - However, the incarnation of the Spirit is not constant, nor perpetual: is transitory. Leaving a body, he does not take another immediately. During more or less considerable lapse of time, lives of the spiritual life, which is his normal life, in such a way that comes to be insignificant the time that takes to him the incarnations, when compared to what he passes in the state of free Spirit.

On the interval of their incarnations, the Spirit equally progresses, in the sense that applies himself to his advance the knowledge and the experience that reached during the corporeal life; examines what did while inhabited the Earth, passes in revue what he have learned, recognizes their faults, traces plans and takes resolutions by which waits be guided in new existence, with the idea of best conduct himself. That way, each existence represents a step forward on the path of the progress, a kind of school of application.

26. - Normally, the incarnation is not a punishment for the spirit, as some think, but a condition inherent to the inferiority of the Spirit and one means of he to progress. (Heaven and Hell, ch. III, paragraphs 8 and following.)

As he progresses morally, the Spirit dematerializes himself, that is, purifies himself, with the escaping from the influence of the matter; his life spiritualizes, their faculties and perceptions are amplified; his happiness becomes proportional to the progress made. However, as he acts by virtue of his free will, he can, by negligence or bad will, delaying his advance; prolongs, thus, the duration of their materials incarnations, which, then, become to him a punishment, because, for fault of himself, he remains in the inferior categories, forced to repeat the same task. Depends, therefore, of the Spirit to abbreviate, by work of purification executed over himself, the extension of the period of the incarnations.

27. - The material progress of a planet follows the moral progress of its inhabitants. And being incessant, as it is, the creation of the worlds and of the Spirits, and progressing these more or less rapidly, as the use that they made of the free will, it follows that there are worlds more or less ancients, in varying degrees of physical and moral advance, where is more or less material the incarnation and where, therefore, the work, to the Spirits, is more or less rude. From this point of view, the Earth is one of the less developed. Populated of Spirits relatively inferior, the corporeal life is there more painful than in other orbs, existing, too, orbs more delayed, where the existence is still more painful than on Earth, and in comparison with those orbs, the Earth would be, relatively, a happy world.

28. - When, in a world, the Spirits have already made the sum of progress that the state of this world comprises, leave it to incarnate in another more advanced, where acquire new knowledge and so on, until that, not being more of any profit the incarnation in material bodies, start to live exclusively of the spiritual life, in which continue to progress, but in another sense and by other means. Arrived at the culminating point of the progress, enjoy of the supreme happiness. Admitted in the councils of the Omnipotent, know his thought and become their messengers, their direct ministers in the government of the worlds, having under their orders the Spirits of all the degrees of advancement.

Thus, whatever the degree in which they are in the spiritual hierarchy, of the smallest to the highest, they have their attributions in the great mechanism of the universe; all are useful to the conjunct, at the same time as to themselves. To the less advanced, as to simple servants, compete the activity, at first unconscious, after, each time more intelligent, of material tasks. Everywhere, in the spiritual world, activity, at no point the useless otiosity.

The collectivity of the Spirits constitutes, of certain manner, the soul of the universe. Everywhere, the spiritual element is that acts in everything, under the influx of the divine thought. Without this element, there is only inert matter, destitute of finality, of intelligence, having by unique motor the material forces, which exclusivity leaves insoluble a multitude of problems. With the action of the individualized spiritual element, everything has a finality, a reason of being, everything is explained. Dispensing the spirituality, the man stays in insuperable difficulties.

29. - When the Earth reached itself in climatic conditions appropriate to the existence of the human species, incarnated in it human Spirits. From where did they come? Whether they were created at that time; whether they have proceeded, completely formed, of the space, of other worlds, or of the own Earth, their presence on this, from a certain epoch, it is a fact, because before them only animals existed. Dressed of adequate bodies to their special needs, to their aptitudes, and that, physiognomic, had the characteristics of the animality. Under their influence and through the exercise of their faculties, these bodies had changed themselves and improved, is what the observation confirms. Then let's leave aside the question of the origin, insoluble for now; let us consider the Spirit, not in his starting point, but at the moment in which, manifesting in him the first germs of the free will and of the moral sense, we see him to fulfill his humanitarian paper, without we cogitate of the mean where had occurred the period of his childhood, or, if prefer, of the incubation. Despite the analogy of his involucre with of the animals, we can difference him of these last by the intellectual and moral faculties that characterize him, as, under the same gross clothes, we distinguish the rustic of the civilized man.

30. - While should be little advanced the first who came, by the very reason of having to incarnate in bodies very imperfects, sensible differences would have certainly among their characters and aptitudes. Those who were similar, naturally grouped by analogy and sympathy. The Earth was, so, populated by Spirits of different categories, more or less capable or rebels to the progress. Receiving the bodies the impression of the character of the Spirit and procreating these bodies in accordance with the respective types, resulted, then, different races, either as the physical, either as the moral (n. 11). Continuing to incarnate among those who were similar to them, the similar Spirits perpetuated the distinctive character, physical and moral of the races and of the peoples, character that only with the time disappears, through the fusion and their progress. (*Revue Spirite*, July 1860, page 198: "Phrenology and physiognomy.")

31. - One can compare the Spirits who came to populate the Earth to these bands of emigrants of different origins, who go to establish themselves in a virgin land, where they find wood and stone in order to erect habitations, each one giving to his habitation a special style,

according to the degree of his knowledge and with his particular genius. They reunite themselves, then, by analogy of origins of and of tastes, ending the groups by forming tribes, and then peoples, each with own customs and characters.

32. - It was not, therefore, uniform the progress in all the human species. As it was natural, the most intelligent races advanced themselves to the others, even without taking into account that many Spirits newborns for the spiritual life, coming to incarnate on Earth together with the first arrived there, became still more sensible the difference in the subject of progress. Had been, in fact, impossible to attribute the same antiquity of creation to the savages, who barely distinguish of the monkey, and to the Chinese, or, still less, to the civilized Europeans.

However, the Spirits of the wilds also are part of the Humanity and will reach one day the level in which are their older brothers. But, certainly, will not be in bodies of the same physical race, inadequate to a certain intellectual and moral development. When the instrument already is no longer in correspondence with the progress that they have reached, they will emigrate from that means, in order to incarnate in another higher and so on, until they have conquered all the terrestrial graduations, point in which will leave the Earth, in order to pass to worlds more advanced. (*Revue Spirite*, April 1862, pg. 97: "Perfectibility of the black race.")

Reincarnations

33 - The principle of the reincarnation is a necessary consequence of the law of progress. Without the reincarnation, how would one explain the difference that exists between the present social state and that of the times of barbarism? If the souls are created at the same time as the bodies, those who born today are so news, so primitives, as those who lived one thousand years ago; let us add that there would be no connection among them, none necessary relationship; would be completely strangers to each other. Why, then, those of today had to be better endowed by God, than those who preceded them? Why do have those better comprehension? Why do they have more accurate instincts, more lenient manners? Why do they have the intuition of certain things, without they have learned them? We doubt that anyone get off these dilemmas, unless he admits that God creates souls of different qualities, in accordance with the times and places, proposition irreconcilable with the idea of a sovereign justice. (Chap. II, No. 10.)

You admit, on the contrary, that the souls of now have already lived in distant times; who were possibly barbarians as the centuries in which they were in the world, but that progressed; that for each new existence they bring what acquired in previous existences; that, therefore, those of the civilized times are not souls created more perfect, but that, by themselves, have improved with time, and you will have the only plausible explanation for the cause of the social progress. (*The Spirits' Book*, Part 2nd, chaps. IV and V.)

34. - Some think that the different existences of the soul are effected passing them from world to world and not in the same orb, where each Spirit would come once.

Would be admissible this doctrine, if all the inhabitants of Earth were in the same intellectual and moral level. They then could only progress going from one world to another and none utility would come to them from the incarnation on Earth. Since that here are noted the intelligence and the morality in all the degrees, since the savagery that borders the animal to the most advanced civilization, it is evident that this world constitutes a vast field of progress. Why should have the savage to go look for somewhere else the degree of progress just above where he is, when this degree is on his side and so on? Why could not have the advanced man to make their first stages only in the lower worlds, when at his side are beings similar to of those worlds? When, not only from people to people, but in the middle of the same people and of the same family, there are different degrees of advancement? If was so, God there had been made useless thing by placing side by side the ignorance and the knowledge, the barbarism and the

civilization, the good and the evil, when precisely of this contact is what makes the latecomers advance.

There is not, therefore, necessity for the men move from world at each phase of improvement, as there is not that the student move of school in order to pass of one class to another. Far from being that, advantage for progress, would be to him an obstacle, because the Spirit would be deprived of the example that offers to him the observation of what occurs in the highest degrees and of the possibility of repairing their mistakes in the same means and in the presence of those who he offended, possibility that is, for him, the most powerful way to accomplish his moral progress. After short cohabitation, dispersing themselves the spirits, and becoming strangers to each other, would break up the family ties, because of the lack of time in order to consolidate them.

To the moral inconvenient would join a material inconvenient. The nature of the elements, the organic laws, the conditions of existence vary, in accordance with the worlds; in this aspect, there is no two completely identical. The treaties of Physics, of Chemistry, of Anatomy, of Medicine, of Botanical, etc., for nothing would serve in other worlds; however, is not lost what in them is learned; not only that develops the intelligence, as also the ideas that are collected of such works help to the acquisition of others. (Ch. VI, in 61 ff.) If only one unique time made the Spirit his appearance, frequently briefest, in the same world, in each immigration he would find himself in conditions completely different; would operate of each time over new elements, with force and second laws that would ignore, before of having time of elaborating the known elements, of studying them, of to apply them. Would have to do of each time, a new learning and these continuous changes would represent an obstacle to the progress. The Spirit, therefore, must remain in the same world, until he has acquired the sum of knowledge and the degree of perfection that this world behaves. (No. 31)

That the spirits leave, for an more advanced world, that from which nothing more can receive, is how it should be and is. Such is the principle. If there are some who in advance leave the world in which came incarnating, it is due to individual causes that God weighs in His wisdom.

Everything in the Creation has a purpose, without which God would be neither prudent nor wise. Well, if the Earth was designed to be one unique stage of progress to each individual, what utility would be, for the Spirits of children who die at a tender age, to come pass there a few years, a few months, a few hours, during which nothing can obtain of it? The same must be considered with reference to the idiots and cretins. One theory only is good under the condition of resolving all the questions to which it refers. The question of the premature deaths has been a serious obstacle for all the doctrines, except for the Spiritist Doctrine, which resolved it of a rational and complete manner.

To the progress of those who accomplishing on Earth a normal mission, there is a real advantage in return to the same means in order to continue there what left unfinished, very often in the same family or in contact with the same persons, in order to repair the evil which they have done , or suffering the penalty of talion.

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Book: Agony of the Religions
J. HERCULANO PIRES
THE CREATION OF THE MAN

I concede me the right to abstract me from God problem in order to examine the question of the man's creation. The scientists placed themselves precisely in that position and admitted the existence of an evolutionary process in which man appears as the result of a fantastic phylogenetic. Of the inferior animals to the superior, in a progressive and complex development,

the natural forces have shaped successive forms of life that resulted in the appearance of the human species on Earth. The superiority of the man compared to animal species of what he would proceed, raised questions and discussions that remain even today. Simone de Beauvoir, Sartre disciple and companion in the field of the existentialist conception without God, admitted that the word species cannot be applied to the humanity, which is not an animal species, but a becoming, something constant and unstoppable self-evolution. Alfred Russel Wallace, Darwin's emulous in the evolutionist field, opposed to the biological materialism of him, sustaining a spiritualist position. From Spencer to Bergson the evolutionary conception was able to affirm itself as the highest interpretation of the reality, despite the insistence of the religious-dogmatic currents and of the irrationalists' currents in fighting it, considering the simple metaphysical theory without scientific basis.

After the Second World War and as a result of the atrocities to which great civilized nations were conducted, the pessimism took the man to new forms of doubt. Was begun to speak in *changes*, not in progress or evolution. Product of the fright and of the deception, this retreat is being surpassed by the very scientific advance, in which the processes of evolution are confirmed continually. Kardec already warned, in the past century, that the evil of the human interpretations is in the lack of a broader and deeper vision of the reality. The men see only one angle of the general picture of the Nature and cling themselves to that restricted perception for the elaboration of their thoughts. Typical example of this mental restriction is the attempt, today renewed, of separating the biological evolution, considered undeniable, of the others aspects of the universal evolutionary process. An arbitrary restriction, characteristic of the analytical orientation of the scientific research and opposite to the vision of conjunct of the conclusive methods of the philosophical reflection.

In science, as in everything, we must recognize the opposition of the contraries. The analytical method is a knife of two cuts. On one hand provides us of the objective precision in the knowledge of a specific reality, on the other hand prevents us the vision of conjunct. It was exactly because of that it became necessary, after the apparent discrediting of the Philosophy, before the undeniable conquests of scientific research, recourse to the Philosophy of the Sciences in order to avoid the complete fragmentation of the Knowledge. Only on the philosophical plane became possible to readjust the scientific conquests in a general frame of interpretation of the reality. But there is another determining factor of the scientific distrust in relation to the spiritist principles, which is the instinct of conservation, preserving agent of man's integrity and of their realizations. That instinct, well manifested in the social-centrism of the scientific institutions or of any other nature, reacts against everything that might modify the knowledge already considered as acquired. Recently, the Prof. Remy Chauvin, of the Institute of Heights Studies of Paris, denounced the existence in the scientific field of an *allergy to the future*, responsible for preliminary rejection, without examination, of all novelty, even if sustained by categorized scientists. That neophobia has produced many martyrs in the scientific field and cultural in general.

Little by little, however, and today more quickly than in the past, this accommodative position goes being won by the own exigencies of the progress, of the scientific evolution. In our days, the discovery of the antimatter, the cosmic researches, the recognition of the paranormal phenomena, through the Parapsychology, the recent discovery of the bioplasmic-body of the man and of all the beings, the success, still incipient, but already significant of the researches about the reincarnation, the conclusion of the existence of others dimensions of the reality, the evolution of the concept of parallel universes to the interpenetrated universes, the acceptance of the plurality of the inhabited worlds and of the evolutionary scale of the worlds - proposed more than a century by the Spiritism - are removing the scientific corporations of its comfortable academic armchairs and launching them, decisively in orbit, in the rotating routes of the progress.

I remember of a poem by Rainer Maria Rilke, in which he compares himself to a falcon that rotates in increasing circles around a secular tower, symbol of God. It is a happy image of the evolution, that takes place in a spiral. The return to barbarism in the Second World War does not represent retrogression of human evolution, but just a decreasing curve of the spiral that touched the man's barbaric residues - the subterranean region of the animal instincts - to a kind of collective catharsis. But all serves to the exploration of those who engage themselves in accommodation and of those who have not yet disengaged their thought of the material objects. The History of the Mathematic show us that the thought of the primitives was in a such manner attached to the concrete that, in the wild tribes, the count of the things did not exceed the number of the fingers of the hands, going as far to the sum of the fingers of the feet. The position of the actual anti-evolutionists is similar, guarded the cultural distances, to the position of the savages prisoners to their own fingers. We have the proof of the evolution in ourselves and in everything that surrounds us, but the systematic and opinionated spirits want the fava beans counted where there is no fava beans.

The Spiritism teaches that *everything is linked together in the Universe*, in a constant sequence of relations. In item 540 of "*The Spirits' Book*", fundamental work of the doctrine, we find this proposition: *Everything is linked together in the Nature, from the primitive atom to the Archangel, because he himself started by the atom*. Thus, from the atom is born the mineral, from this the vegetal, from this the animal, from this the man and from this the Angel, the Archangel and how many spiritual creatures we want to enumerate. Therefore, the supernatural disappears when we admit the continuous process of the evolution. The Nature shows us the two faces of the conception of Spinoza, with his theory of the *Nature Naturata* and of the *Nature Naturans*, equivalent to the concept of sensible world and the intelligible world, of Plato's thought, interconnected and interacting. What could exist outside of the Nature? God? But we have already seen that the original source, by the fact even of being the origin of everything is linked to the Whole and in it is inserted. We can, as the Druids (the Celtic priests of the Gauls) imagine the universe formed by three circles: that of *Gwinfid*, in which God remains; that of *Abred*, in which we live our carnal lives; that of *Anunf*, corresponding to the inferior regions of the evolutionary plan. But in the materialist conception, the circle of *Gwinfid* cannot exist, since God was deleted. How can we consider the creation of the man without God's action? This is what we will try to expose now.

The union of two fundamental principles, force and matter, existing in the primitive chaos, determines the appearance of the atomic structures. The atoms agglutinate itselfs into diverse formations and produce the mineral elements. But these elements are not dead, are not static. Within its apparent placidity, the atoms continue in permanent agitation and produce, when the conditions become favorable, the first vegetable forms. In these forms we have the birth of the rudimentary sensibility, which will develop itself until the production of the first animal forms. The atomic activity is transmitted to these forms producing the motility, the capacity of self-movement that pulls the animals out of the soil and submits them to the vital experiences. The sensibility is sharpened and is refined through the millenniums. The rudimentary brains are developed and enriched, the nervous system (development of fibrous vegetal system) is structured in a sensible network, allowing the organization of one cerebral apparatus that collects and re-elaborates the external stimuli. The animals evolve until the appearance of the primates, that signalizes the qualitative jump of the animal's brain to the human brain.

Here, in general lines, in this superficial scheme, the process of man's creation. How much simpler this scheme, more easy to we understand the slow elaboration of the human creature from the night of the primordium. It is supposed that this gross creature, elaborated from the mineral, has no other experience than those that faced in the process of its formation. But it happens that the man shows himself endowed with a creative intelligence, capable of development without limits of his imagination and - what more surprises - endowed with a

growing desire of rising beyond his human condition and achieve a superior position of what he could never have had some glimpse. How much more he develops, more is accentuated in him the contrast between his primitive condition - of 'animal of the land, so small', as Camões wrote - and their uncontrollable aspirations of elevation and communication with superior plans and beings, that he could never have seen. From where does come all this? The materialists suppose that this is product of the imagination excited by the fear, in a natural desire to achieve the security through imaginary creations. But how to explain the coherence of these arbitrary creations with the paranormal phenomena, which existence is today scientifically proven? What to say about a primitive idea, such as of a duplicate of the material body that can project at a distance, that Spencer attributed simply to the dream, when this body today is confirmed by the scientific research in the field of the Physics and of the Biology, by materialists researchers?

This is the moment in which we must return to the innate idea of God in the human creature - the perfect Being of Descartes found in the bottom of his own imperfection -, to the law of adoration signaled by Kardec and that exerted a decisive role in the orientation of the man to his humanization. The chance of materialist conception becomes necessarily in an cosmic intelligence to challenge for its greatness and its undeniable wisdom in the universal construction, the miserable human intelligence, capable of all attribute to a game of blind forces within an nebula. We do not even think about the complex formations of the man or of the angel. We can stay in the beginnings, just examining the structure of the atom, the infinitesimal construction of this microscopic universe, or better, sub-microscopic. But if we look to the high and think about the solar systems, in the galaxy and the super-galaxies, the absurdity of the materialist conception will become simply monstrous. We will feel the ears of Midas to substitute, hairy and acute, our delicate human ears.

And what to say about the *experience of God* sought through religious artifices, after this enormous extension walked by humanity through the millennia, in a natural and vital experience in which the forces of life go sprouting of the ground of the Planet and projecting itself to the cosmic profundities? It's like crazed millionaires solve join in a dark room, of doors and windows closed, to count the nickels of the pocket of the collect in order to evaluate how much they possess, in order to have the experience of the money. It is enough this in order to show us the reason of the religious crisis of the present. The men began to discover that possess much more than the churches can give to them.

Created from the slime of the land, according to the biblical allegory, plucked of the entrails of the mineral kingdom, according to the evolutionary spiritist theory, the man is still in formation, in developing, maturing on the experiences which faces in the corporeal existence. The body is his tool of development. A living and active instrument that he needs to control by the force of the spirit. In the proportion that advances, the spirit imposes himself to the body and dominates it. The dialectic of the evolution becomes in him a conscious process. Is the unique responsible for the success or failure of his destination. God stays in him as a maintainer and adviser power, but not punitive. He punishes himself before the tribunal of his conscience. When he decides himself to progress, the prize that he receives is the grace that strengthens him in order that can win the evil. Nobody can forgive their mistakes, to delete their faults. Disposes of the jurisdiction of himself and overcomes his determinist conditioning by the decisions of his free will. Judge and accused at the same time, can judge himself with full knowledge of the cause.

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Book: The Meaning of the Life
J. Herculano Pires
THE MEANING OF THE LIFE

The burden of the existence becomes too heavy for the human creature, when, winning the first years of illusion and easy enthusiasm, she is involved in the hard and monotonous daily routine. The days and nights become equals, or vary very little, and often of the worst manner. Comes to the man the fatigue of the obligations that enslave him, the constant danger of the disease, of the unemployment, of the accidents and of the death, for himself and for those who are most loved to him, the uncertainty of the future days and the anguish of the financial difficulties.

The riches, well portioned by the fortune, do not care themselves about many of these things, which weigh more strongly in the obscure life of thousands of poor, of thousands of persons who live of the sweat of their own faces. But, even for them, the life reserves its share of disillusion and bitterness. And often it becomes so bitter, through the family difficulties, of the inglorious struggles with friends and relatives, the disappointments of all sorts, that the man apparently lucky, lord of great fortunes, is filled with boredom and seek a way out in the suicide or in the dissipations and in the tumult of the impure passions.

The scientists and the artists, said Goethe, dedicate themselves in the labor of their conquests and realizations, and of nothing more need. The religious attach to the faith and can overcome the own troubles. However, if we analyze better these old concepts in the light of the real experiences, we will see that neither the Science nor the Art, the Philosophy or the Religion can in fact to save the man of the empty of the life, when that empty is presented to him in all its horror. The stimulus of living, that these sectors of human knowledge can awake, can also run out, leading the scientist, the artist, the philosopher and the religious to the despair and to the disbelief.

Before this, seeking the men to construct several species or systems of explanations for life. Numerous books have been written, thousands of conferences are daily pronounced in order to become supportable the existence for everyone, by softening the rude way of the disillusioned and unbelievers.

Of these systems, there is one that we can call of heroic. It is the materialist, that explains the life as a natural fatality to which we cannot escape and to which we must confront with energy and serenity, without make us afraid and without committing the weakness of a desertion. Beautiful system for the strong souls, endowed with innate intuition that the life has a hidden objective, although, intellectually, they deny it. But to what purpose would serve all the heroism of that system for the great mass of the people, which has no disposition for the heroism? If it were possible for us to become materialist an entire people, an entire nation, we would see to what extremes of despair and madness that beautiful system would lead us.

There is a system that we could call of superficial, and that is find in the classical philosophy, in the current of the Skepticism, which comes from the Greek philosopher Pirron (about 360-270 BC). This system explains nothing nor want to explain. Is limited to consider the life as a consummate fact, in front of which we have no other option except to support it. For the cold temperaments, naturally indifferent and egotists, it can serve. But there are times when the own egoist sees himself caught in a tourniquet of which cannot go out and often feel that his system of indifference escapes from his hands, leaving him alone and unarmed before the immense mystery of the world and of the life.

There is a system that we would call optimist, and that is not based on the thought of Epicurus because it is too inconsequential in order to have its roots in such a splendid source. According to it, the life is beautiful, the world is magnificent and the man was born to enjoy the delights of the life and the splendors of the world. When pressed by the disease or any other inevitable reasons, cannot satisfy this unique objective of the existence, should he courageously

blow his brains out with a bullet or throw himself from the top floor of the most elegant skyscraper. This system finds, today, more or less advanced interpreters in certain branches of the called existentialist philosophy.

But there is another system, that locates itself in the doctrinal structure of the various dominant religions in the world, according to which the man is born to suffer and his destiny is the pain, the bitterness, the hopelessness, the constant struggle with the insuperable adversities. It is the painful system of the exasperating mysticism, that the people, however, always seeks dosing with his illogical hope in the miracles and in the providences of the saints and angels. There is a slogan for this system, which we all know, and often we repeat, by habit: "The Happiness is not of this world."

The Spiritism, however, when appeared on the Earth, in the form of philosophy and, thus, of interpretation of the life, in the middle of the nineteenth century, opposed itself from the start, to all these systems. Denied that the life has no objective or signification, fought the theory of the material pleasure as finality of the human existence and manifested itself against the idea that the man was born to suffer. The spirits who gave to Kardec the task of codifying the doctrine taught him another system, different from all the previous ones. And they opened, with it, new perspectives and wider for the human intelligence, wider horizons to the anguished heart of earthling man, who was debating between the empirical belief in a future life and the scientific disbelief, each time more desperate, in any possibility of survival.

The Spiritism fundamentally renewed the human conception of the life and of the world, teaching to the man that he was not born to enjoy nor to suffer, but only to evolve, to progress, as everything evolves and progresses around us, and in the nature and in society itself. The pain ceased to be a punishment imposed to the man by the absurd vengeance of God against the primitive couple; the pleasure ceased to be the acceptable objective of the corporeal existence and both, pleasure and pain, passed to be mere derivations of a broader and more complex process, in which the man is involved, in order to grow and to develop himself, in spirit and truth.

THE MAN'S FORMATION

The great English physicist, Sir Oliver Lodge, wrote a little book, summarizing the conquests of the science and of the philosophy, in the terrain of the knowledge of the man in himself, to conclude, according to the new perspectives opened up by the Spiritism, in favor of the renovating thesis that the man is still a process in development. This thesis contradicts the religious dogmas that define the man as a consummated work of God, but does not contradict the deepest and most ancient teachings of the holy scriptures, in which the religions seek to settle its bases, nor contradict the result of the modern scientific researches and the most advanced philosophical conception of the origin and destiny of the man.

The theory of the transformism, of the evolution of species, of Charles Darwin, simultaneously presented by the great botanist and zoologist Alfred Russel Wallace, who later wrote his famous book *The Miracles and the Modern Spiritualism*, presents the man as a direct descendant of inferior species, of the animals, and more closely, of the monkey.

According to this theory, the man is a being that comes been prepared by the nature through long process, passing through the most varied biological experiments, in order to reach to his current state, and from here to advance forward. So, the life is no more than a constant work of elaboration, and the man is the highest product of this multi-millennial effort of all known and unknown forces of the universe that we inhabit.

The theory of the selection of the species and of the animal origin of the man is not yet scientifically proven, but is generally accepted as the only reasonable explanation of the appearance of the human species on Earth, from a scientific point of view. The theologians of various

Christian religions, and lately some theosophists and occultists, raise theological and philosophical objections to this theory, but all destitute of any scientific basis. The general tendency of the modern science is favorable to this theory and the majority of the biologists accepts and endorses it without any fundamental restriction.

There are people who understand be not possible so close relationship between the men and the animals, considering such fact depreciative for the human species. Pure and simple pride of an animal more advanced in the evolutive scale. And incoherence too, because would be enough for the satisfaction of that pride, the supposition that the man is the maximum exponent of the universe inhabited by him?

In *The Spirits' Book*, basic work of the doctrine, Allan Kardec left that question open. Spirit cautious, who Flammarion called of *good-sense incarnated*, did not want the wise professor of Lyon to advance more than he should, at the moment when he launched that book, already so deeply revolutionary. He gave, however, the two currents of opinions that he had found in the world of the spirits, one of which in favor of the animal origin of the man, and left the choice to the criterions of the readers. In *The Genesis - the miracles and the predictions according to the Spiritism*, Kardec defines, however, the position of the Spiritism, in the chapter X, referring to the organic genesis, affirming categorically:

"Even though it hurts his pride, the man must resign himself to not see in his material body no more than the last ring of the animal life on the Earth. The inexorable argument of the facts is there, against which he will protest in vain, but much more the body diminishes in value under their eyes, more gains in importance the spiritual principle. We see the circle into which closes itself the animal, but we do not see the limit to which could reach the spirit of the man."

One of the great pioneers and masters of the Spiritism, who helped the enlightening task of Allan Kardec, was Gabriel Delanne. With Léon Denis and Kardec, forms he trilogy of the modern constructors of the spiritualism. In his work *The Evolution of the Soul*, give us an even broader and meticulous vision of this slow process, through which the man comes been elaborated in the face of the Earth. Darwin and their emulators and followers showed us the problem of the point of view exclusively organic, materialist. The Spiritism shows us the other face of the question, and certainly the most important, which is the spiritual, since the man is spirit and not matter. Kardec and Delanne put us on par of the principles of a new branch of the biological science, the *physiological-psychology*, that Sir Oliver Lodge studies in his work about the formation of the man.

All the nature is an immense and arduous work of construction. The geology shows us the formation of the Earth, through the centuries and the millennia as a slow and laborious development of latent forces. We see, thanks to the studies and scientific researches already now unquestionable, that the various classes of living beings are all linked in a chain ample, descending from each other. Why strange reason only the man would be an exception to the general rule? And what strange exception would be that to the detriment of himself, instead of magnify him? Yes, if the man did not fit in this vast panorama of the earthly evolution, which today we can cover in a stroke of thought, what would be his position in a world of constant evolution? Everything would progress around him, except him, the rejected of the creation, abandoned to their own weaknesses and enclosed in the narrow limit of the organic life, between the cradle and the grave.

Thus, we see that the Spiritism shows us a general picture of the Universe as a continuous process of evolution. *Everything flows and everything transforms itself*, already said Heraclitus, of Ephesus. In this immense process, the man represents, according to the Spiritism, the culminant point of the Nature. We may say that he is the moment of the Universe more close to God.

But He - God - has not been forgotten or diminished by this new conception of the life and of the world? God did not stay on the sidelines, giving place to a simple clash of unknown forces to the production of the world and of the living forms in the space and in the time?

GOD AND THE MAN

The religions point against the Spiritism what they call *the word of God*, mentioning the verses of Moses' first book in the *Bible*, the *Genesis*, which states that God has created the man in his own image and likeness. According to this principle, apparently biblical, the man has to be the element at part of the creation, because he is the very image of God placed within the Universe. The Spiritism shows us, however, that this concept, instead of elevate the man, diminishes to God. Kardec tells us, for that very reason, in Chapter XII, number 12 of *The Genesis*:

"We do not reject, therefore, the biblical Genesis; we study it, the contrary, as if studying the history the childhood of the peoples."

In *The Spirits' Book*, basic book of the doctrine, we find the following definition of God. "... *Is the supreme intelligence, primary cause of all the things.*" We see, then, that God was not forgotten, nor He stood on the sidelines, but still continues placed with more justness and greater reason, at the basis of all that exists.

Commenting on the scientific theory of that the things in the universe come from the intimate properties of the matter, without the intervention of any other principle, Kardec says, in that same book: "To attribute the primordial formation of the things to the intrinsic properties of the matter would be to take the effect by the cause, since these properties are, in turn, effects that should have a cause."

We know, besides this, that the nature of the effect always arises from the nature of the cause. Analyzing the Universe, by what we can apprehend, we see that its effects are of intelligent nature, and bind themselves so harmoniously, so perfect, that can only arise from an intelligent cause.

We see, at this point, that the Spiritism establishes a close relationship between Science and Religion, by means of the Philosophy. Without denying the existence of God, it contradicts the anthropomorphic conception of the religions and establishes a theory that, although not have immediate experimental basis, it is still typically scientific. God is no longer matter of belief simply. He is object of philosophical deduction, but following the methods of observation of the scientific thought.

With regard to the formation of the man *to the image and similitude of God*, once more we do not see reason for the scrupulous and the astonishment of the religious. The biblical *Genesis* says that the man was made of the land, and, while not accepting literally the image of a doll made of mud by someone, who would be God, the Spiritism accepts the principle that the man proceeds from the terrain mud, that the organic life had beginning, together with the mental and psychic development, in the fertile argil of the early days of the planetary formation. The *Bible* presents us, therefore, only an image of what had occurred, in the distance of the millennia. *God spoke* through the *Bible*, by means of parables, as so often spoke the Christ in his earthly passage, for the men of his time.

"But - will say the religious attached to the text - and where are the image and similarity of God in the formation of the man?"

In fact, we cannot conceive God as a vertebrate animal, of the class of the mammals, although superior to the man, by cosmic attributes that this still could not to obtain. The Spiritism does not admit that our organic form, material, be the form of God Himself.

To the question formulated by Allan Kardec, in the first chapter of *The Spirits' Book*, "*Can the man comprehend the intimate nature of God*", responded the spirits who were assisting him in the work of codification of the doctrine:

"- No, because lacks to him the necessary sense."

Ahead, in the same chapter, Kardec himself explains:

"The inferiority of man's faculties does not allow him to understand the intimate nature of God. In the childhood of the Humanity the man often confuses Him with the creature, whose imperfections attributes to Him; but, as in the man develops the moral sense, his thought penetrates better in the heart of the things; then, makes more just idea of the Divinity and, although always incomplete, more conform to the sane reason."

We see none reason to deny that the man had been made, if so can really say, *to the image and similarity of God*, though we do not agree that God has the organic form of the man. And it is the own *The Spirits' Book* that provides us the necessary data to a spiritist interpretation of this problem. We find in the number 77 of its first chapter the following question of Kardec and the respective response of the spirits:

"- Do the spirits have determined, limited and constant form?"

"- For you, no; for us, yes. The spirit, if you will, is a flame, a flash, an ethereal spark. "

Well, if we understand that the man is not his animal body, but the spirit that animates this body and realizes, through it, his evolution in the terrain life, we will see that the words of the *Bible* were not damaged by the spiritist interpretation of God; and we will also see that there is a more intimate and profound relationship of essence and not of form, between God and the man, than the materialist relationship established by the biblical exegetes of the various religions.

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The Spirits' Book

CHARACTERS OF THE MAN OF GOOD

918. By what signs can be recognized in the man the real progress that must elevate his spirit in the spiritist hierarchy?

- The Spirit proves his elevation when all the acts of his corporeal life constitute the practice of the law of God and when understands in anticipation the spiritual life.

The truly man of good is one who practices the law of justice, of love and of charity in its most complete purity. If he interrogates his conscious about the acts performed, will ask if not violated that law, if did not commit any evil, if did all the good that he could, if no one had to complain of him; finally, if made to the others everything that he wanted that the others had made to him.

The man possessed by the feeling of charity and love to 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 with everyone, because he sees brothers in all the men without exception of race or beliefs.

If God has given to him the power and the richness, look these things as a deposit of which must use for the good, and of this is not proud because he knows that God who gave these things to him, can also take them out.

If the social order placed men under his supervision, treat them with kindness and benevolence because they are their equals before God; uses his authority in order to raise their moral and not to crush them with his pride.

Is indulgent to the weaknesses of the others because he knows that he himself needs of indulgence and remember these words of Christ; "Let him who is without sin throw the first stone."

Is not vindictive: like the example of Jesus, forgive the offenses in order to remember only of the benefits, because he knows that he will be forgiven as well as had forgiven.

He respects, finally, in their similar, all the rights arising from the natural law, how he would wish that were respected theirs.

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CHAPTER VI

THE SOUL AND THE IMMORTALITY FIRST PART - *GENERAL PHILOSOPHY*

Is death the end of the human existence? Or does exist something to the man in a region beyond the grave? May we discover in the man a soul, something distinct from the body, which survives the event of the death and lives eternally? What can we believe about heaven and hell?

Death is an universal experience. Every man, big or small, rich or poor, high or low, inevitably directs himself to that time in which the life ceases, returning the body to the powder, from where it came. To the eyes is the termination point, the end, the conclusion. The body, abandoned to itself, disintegrates and disappears and, with the time, will not leave any trace of its existence.

It is what has been since life appeared on Earth. It has short duration; soon goes away. The death, writes *Finis*, and the life of yesterday, passes to the forgetting. The man is born, grows, dreams, traces plans and construct to, after all, to deliver himself to the death.

The human spirit, however, never satisfied himself in leaving the question at that point. During the whole history of the Humanity persisted the conviction, sometimes obscure and others very strong, of that the death cannot be the end, that the tomb is not a victory of adversaries of the man, and the death does not inflict a cosmic bite. There were, in all ages, millions of creatures firm in the belief of that what is most true in the Humanity persists, in certain form or state, after the death.

The primitive man had their dreams. In them, he wandered everywhere, hunted, fished, passed through many adventures and dangers. But on waking, their friends ensured that he had not left the cave or tent. How this happened often, he came to believe to exist something in him that could free itself from the body and live own life. It was probably the beginning of the belief in the human soul.

But if the man has a soul, other things should also have it. As we signaled, the primitive man believed that everything in the nature has life. The tree has a soul or spirits; the river has soul, and everything else, in the world of the primitive man, has a soul, spirit that can leave the body and return to it after to go wherever and do whatever he wants.

It was belief, in the early days, that what affects the body produces little or no effect on the soul. The freedom of what enjoys, to go and to come, and her special nature, made her more or less immune to what happened to the body. It was natural that the man believed in the fact that the soul survive to the body and to continue active, long time after the disappearance of the body.

And so, gradually, was the man forming the belief in the soul, as something distinct from the body, and in her immortality after the destruction of the body by death.

The immortality of the soul was not, however, necessarily eternal for many primitive peoples. Many believed that, having abandoned the body, remained near it for some time, coming back, time or another, to the body. Were placed, then, close to it, foods, beverages and other useful things, in order that the soul could be satisfied on their needs.

Other creatures believed that the soul only left a body in order to go inhabit in another. In this, we see the idea that the previous life of the soul determined which kind of body that she passed to occupy. The good soul went into a better body or in one of a higher scale, while the bad should enter in a body of very inferior scale.

Others, still, believed that the soul went to a place of shadows and spiritual forms, where sighed by the world of the men. The first Greeks and the ancient Hebrews, among others, maintained this belief. Their dead passed the eternity in a dark, inhospitable and dismal region, prey to sufferings and remorse.

The Soul According to the conception of the First Greek Philosophers

Many of the early Greek philosophers built their theories about the soul and the immortality supporting them on the popular beliefs, own of the culture of the era in which they lived. That the nature had life, few were those who contested. Nor contested the belief that the man has a soul that, in some way, is part of him. The early Greek philosophers referred to this soul as the smallest material form of the special substance of what everything in the world was made.

Anaximenes, for example, taught be the air the fundamental substance of the world; also stated that the soul is a very fine and rarefied air, the substance that maintains the individual consolidated. When it leaves the body, this one begins to disintegrate and, with this, destroys itself.

Pythagoras and their followers, the Pythagoreans, affirmed the destiny of the soul after abandons the body, is determined by the life in this. Consequently, they established long and complicated rules that every man should know and follow with the maximum rigor, in order to ensure himself a desirable existence after the death.

In the teachings of *Heraclitus*, we will find the belief that the vital principle of the world is the eternal fire. That is, also, the principle of life or of the soul of the human being. The soul is the finest form (more rarefied) of the fire, which always is transforming herself, however, without never destroying herself. To this basic belief, Heraclitus added the idea that the souls vary in quality. Some are very dry and hot. They are the best because they look more like the great cosmic soul, the soul of the world, the purest fire. Others are not so dry nor hot. They are those that appear less with the cosmic fire and, therefore, the less good.

The soul, according to *Empedocles*, leaves the body at the death of this, in order to enter into another and continue to live. It is the doctrine of the transmigration of the soul. Instead of leave the body and go somewhere reserved to her, or be destroyed with the body, the soul, according to this doctrine, emigrates, changes of location, passing from one body to another when her current address is no longer habitable. This was the very generalized belief among the members of a famous and ancient religious group, the Orphics, which exerted influence on many of the early philosophers and had many adepts during the pre-Christian era and the first phase of Christianity.

Leucippus, *Democritus* and others Atomists taught that, in the same way that the world is composed of atoms or particles of matter, the soul is also composed of the finest, the purest and more perfect atoms of fire. These atoms, affirmed them, find themselves spread all over the body, one atom-soul placed between two others. While the man lives, breathes and expels atoms-soul. When he dies, the atoms-soul are spread around the world. The body resembles a jar in which there are many atoms-soul. By break up the jar, at the death, are poured all.

These atoms, however, are not lost or destroyed. For those philosophers, the destruction of atoms is impossible. The atoms-soul may spread themselves but enter into other bodies, reorganize themselves and, thus, create another being. They believed that the transformation is not absolute. We cannot create or destroy, in any real sense of the term. The only transformation, truly possible, is of to aggregate themselves the atoms, forming new standards or beings. The atoms-soul live eternally, but are always reorganizing themselves in the world, in the same way that all the other atoms.

Democritus taught, as did the first Atomists, that one has to identify the soul with the reason, the thought, and the judging part of the man.

The Soul and the Immortality According to Plato and Aristotle

Plato distinguished between the soul of the world and the individual soul of human beings. In his book *Timaeus* describes, in mythological terms, as the Demiurge, or world architect, endowed the world of soul, the cause of the movement, of the beauty, of the order and of the harmony. This *soul of the world* finds itself between the world of the ideas and of the world of the things that we see and feel. Acts in accordance with definite laws, laws of its own nature, and is the cause of all the laws, harmony, order, life, spirit and knowledge.

The Demiurge created, according to *Plato*, the souls of the planets and of all individuals. The latest, indoctrinated him, are eternal, having existed before they have entered the body. In this pre-existence, each soul has seen all pure ideas in a realm of perfect ideas. But on entering the body, it is like entered in a prison. The body covers the soul and she forgets everything what she saw. Is degraded and debased by the body.

So, the objective of the soul, according to *Plato*, is to liberate herself of the body in order to be able to see clearly the truth. In addition, by certain experiences, the soul remembers the pure ideas which saw in her preexistent state. The knowledge is not, therefore, something new for the soul, but a reminder of what had been forgotten because of the body.

The human soul, therefore, is part of the Pure Reason. She is, however, degraded by the body. However, as existed before entering it, she can liberates herself and continue to exist after the body was destroyed. According to *Plato*, the soul is immortal.

Plato offered various proofs of the immortality. First, he maintained, the soul is in a form absolutely simple, and cannot, therefore, be divided or destroyed. Second, the soul is life, and it is not possible that the life may come to be *non-life*. Life must always remain life and the *non-life* must remain *non-life* forever. One cannot become the other.

Desirous of to possess a body, the soul which occupies a star, leaves her celestial home and enters into the matter, or body. From then struggles to liberate herself from the body. If she can, returns to the star, where passes to live forever. But, if she fails, will sink herself more and more, passing from one body to another. We see in this also the ancient idea, our known, of the transmigration of the soul.

The final objective of the life, according to *Plato*, is the soul free herself from the body in order to return to the star and, there, to spend the eternity contemplating the beautiful and pure world of the ideas. But, may or may not free herself of the matter and its evils, the soul cannot be destroyed. The eternal pre-existence and the immortality of the soul is the fundamental doctrine of *Plato*.

Aristotle preached that the soul finds herself wherever exists life and, as everywhere are found signs of life, the soul must be in all the nature. If we examine this, we will discover - as *Aristotle* said - a series of souls that begins with the of the inferior plants, or *plant-souls*, and rises to the more high, the *human souls*. The *plant-souls* occupy only in eating and digesting the food, or nutrition, and with the development of the body and the reproduction. The soul of man, however, has other higher powers.

In studying the man, said *Aristotle*, we discover that his soul is very similar to of the plant, because governs the functions of the life. Also resembles to of the animal, since, through her, he can receive the impressions of the senses and guides himself by them. It is through this function of the soul that the man knows the external world to his body, and with it enters in relationship.

However, the human soul is more elevated, because has the power of thinking in terms of concepts and about the interior nature of the things. The soul of man has, therefore, the

power of the reason. This perceives the concepts, as well as the inferior part of the soul perceives the objects in the world.

At this point, Aristotle subdivides the reason in *passive reason* and *creative reason*. The first is a possibility that the second becomes reality. Just like in the entire universe, Aristotle believed were united the matter and the form, so that this constantly concretizes itself in the matter, so also in the soul. In this respect, indoctrinated him that the creative reason is the form, and the passive, the matter.

The creative reason, the form, existed - affirmed - before the body and the soul had been created. While the passive reason, or material part of the body, is to this connected and perishes when it is destroyed, however the creative reason is not affected by it; it is immaterial and continues to live after the body. The creative reason is the divine spark, a part of God that, coming from outside, enters into the soul and is not affected by its vile side.

Once everything, except the creative reason, perishes with the body, the immortality of the person is impossible in the Aristotle's system. The only part of the soul that survives to the death makes, truly, part of God, and to Him comes back. Everything else perishes.

Theory of the Posterior Greeks Thinkers

As the Epicureans based their metaphysics in the work of Democritus, they were logically obliged to maintain that the soul is composed of atoms, just as everything else in the world. But the atoms of the soul are extremely fine and of varied species. There atoms of fire, air, wind and very fine matter. They are found throughout the body and are controlled by a rational part that, according to the Epicureans, is located in the chest. Besides, all the body sensations result from the soul.

As the soul, for these philosophers, is material, cannot be immortal. When dies and dis-integrates the body, the soul atoms are spread throughout the universe. Death is, therefore, the end of the body and of the soul. So wrote Lucretius, one of the last Epicureans: "A fool will not get, in the future life, more than has achieved in the present life."

Affirmed the *Stoics* that the man is soul and body, being the soul a spark of the divine fire controlled by a predominant part located in the heart. It is a kind of tablet in blank, on which are the things written by means of recording, in the same manner that is written in a wax plaque. This is the source of our knowledge.

The soul of man, taught the Stoics, is the source of what we know as perception, judgment, sensations and tendencies. In its best feature, it becomes rational, able to think in terms of concepts or ideas. The soul, therefore, makes possible for men to deliberate and to make choice before acting.

Several Stoics sustained different ideas about the immortality. Some preached that only the good and wise souls continue to live after the death of the body. The others perish with this. Others affirmed that all the souls, independently of the goodness or badness, live until the end of the times.

Theory of Plotinus

We see in *Plotinus* an attempt to interpret the Plato's teachings in terms of the subsequent religious interests. In doing so, Plotinus became one of the participants of the school known as Neoplatonism. For him, the human soul is part of the soul of the world. At first, she was in a realm where saw the pure soul of the world and knew everything that was good. She turned, however, to the matter and decayed, for wanting to shape this latest.

Of that state of degradation, the soul must fight to free herself from the matter. If she fails, should by the occasion of the death of the body, enter into the body of other man, plant

or animal. But, being successful in getting rid of the matter, returns to God and, therefore, realizes herself.

Being part of the soul of the world, which is an emanation of God, the human soul is immortal and continues to live after the death of the body. If she had purified herself, will return to God, of which is part, and will live of the same way as God.

Conception of the Soul According to the First Christians and the Medieval Christians

The Christianity, according to the interpretation of the *apologists*, preached that the soul and the body are distinct things, being the soul part of the individual that most closely represents what is good in the world. For them, therefore she is immortal, but continues to live in a resurrected body. The death, in the theory of these thinkers, was not the soul separate from the body, but before the body's purification in order to make it a convenient place for the soul to inhabit through all the eternity.

St. Augustine developed even more this point of view, indoctrinating that the man is the union of the soul to the body. For him, however, the body is the prison of the soul, the source of all the evils. The soul, on the other hand, is immaterial and entirely different and distinct from the body. While he taught that she directs and forms the body, he did not explain how it happens.

In addition, *St. Augustine* taught that each individual has his own soul, not being she an emanation of God. The soul does not exist before the body, in which inhabits. Her creation is a mystery. After appears, continues to live forever. The human soul, according to *Saint Augustine*, is immortal. However, his life, after the death of the body, can be happy or bitter, according to the manner that the individual lived during the earthly existence. If during this existence he received the favor of God, will have blessedness. If not, he will be forever condemned to a bitter life.

During the era denominated Middle Age, in the teachings of the scholastics and their followers, remained the belief that man has a soul distinct from the body, but which may be, in one way or another, affected by the body. It was judged that the eternal destiny of the soul depends, at least, of some degree of their experiences during the time she was in the body. Was not contested her immortality. Had taken an existence before she had entered in the body, according affirmed the influenced by Plato, or had arisen by the occasion of the body creation, would not doubt that she will live eternally after the body perishing.

Had been good, would be rewarded with permission to continue the existence in a kingdom of complete blessedness. But if the individual owner of the soul had taken a bad life, would be condemned to the suffering and torment eternal. The immortality was unquestionable in both cases. As was judged the body the source of the evil and a danger to the soul, many philosophers affirmed that she should, as much as possible, be free of it and of their temptations. In many cases, the men sought means of torturing and to repudiate the body so that the soul could live inside the spirit of the good, preparing themselves, thus, to the eternal happiness.

St. Thomas Aquinas was the philosopher who completed and generalized this point of view. He indoctrinated that the human soul was created by God. According to him, is the principle immaterial, spiritual and vital of the body. This spiritual soul is aggregated to the body by occasion of the birth. While there are others, the soul of the man differs of them by being intelligent and endowed with will. This intelligent soul does not depend of the body for her existence or function; can continue to act after he had perished. Moreover: she continues to exist as existed during the life of the body. Forms, so, by herself, a new body, a spiritual body, by means of which acts for all the eternity. This point of view constituted the norm accepted by the Orthodox Catholics, that they became fundamental to their belief. Posterior Christian thinkers did not

change its details, even the most insignificant. Heresies emerged, time or other, but were repelled by the force of the orthodox theory.

The Soul According to the Precursors of the Renaissance

Ludovico Vives, precursor of the interest by the science that signaled the Renaissance, counseled that it should abandon the doctrines, should the man do meticulous scientific study of the soul in order to discover not her essence, however, the manner by which acts. *Bernardino Telesio* sought to explain the soul, mechanical and materially, in a form similar to the form of the first Greeks. Affirmed that the soul is a very fine substance, similar to the heat, centralized in the brain, but spread throughout the body through the nerves. As such, he believed that she makes that the parts of the body are maintained united and move themselves as individual. In addition to this material soul, indoctrinated that there was an immortal, aggregated to the material soul by God.

Giordano Bruno taught that the soul is an immortal monad or element not caused, similar to the monads or elements that compose all the things of the universe.

To these men who figured at the dawn of the new era of the Humanity, the Modern Period, did not satisfy the theories of the soul, developed either by the ancient thinkers or by the men of the medieval Church. They felt that those first theories and ideas could not resist to the Science tests. They sought, then, a theory of the soul and the immortality that would fit in the culture that was beginning to flower.

Theories of Bacon and Hobbes

It is seen clearly in the works of *Francis Bacon*, who sought to break with the past. Indoctrinated him that the human soul is truly two, a divine or rational and other irrational. The first - affirmed - is a matter of the Religion. The second is free to study and comprehension by part of the man, who for that makes use of scientific methods. Bacon believed that, through these methods, we would see be material that soul, but invisible, inhabiting the head and radiating through the nerves to all parts of the body. She is the home of the reason, imagination, comprehension, memory, appetites and will.

Hobbes broke completely with the past. He argued that the whole world is material, there being nothing in it that corresponds to the human soul as described by the first philosophers. His materialist position did not leave condition for the immaterial soul, which could survive to the disintegration of the body.

Theories of Descartes and Spinoza

Descartes thought that the logical result of the Science was a materialist and mechanical world, but he was also sure that this did not explain the world completely. Consequently, he sought to discover a means by which he could explain everything what Science seems to require and, at the same time, to sustain the existence of the human soul. The result was his theory about the existence of one unique absolute substance, God, and two relative substances, spirit and body. Having established the distinction, it was easy to him to affirm that the soul is distinct of the body, not being, therefore, like this, subject to the same laws.

The soul - he explained - is a unity or a simple principle that is manifested in numerous ways, among which are those of wanting, to feel and to ratiocinate. She is seen, therefore, acting and, also, having passions.

As this soul is part of the whole, is part of God or of the Absolute Substance, cannot be admitted that it disappears, and, yes, that continues to exist while God continues to exist. The death of the body is just a change. Being the soul free of it and not being truly affected by it, does not suffer any influence with its disintegration.

Although he affirmed that God is the only substance, Descartes thought it necessary establish a clear separation between the soul and the body, and, with this, left a dualism. This did not satisfy their followers. It was easily evidenced two ways to solve the problem. On the one hand, a philosopher could despise the body and concentrate himself on the soul. It was what made *Malebranche*. For him, the soul is the only reality, being what we think about the body mere idea of the body in the soul. Here we have the pure idealism. *Hobbes* took another attitude: denied the existence of the soul and concentrated himself on the materialist theory of the world.

It remained to *Espinosa* to offer his solution without sacrificing the results of the natural science or of the Soul. As God, according to him, is the only substance, the soul could be nothing more than a mode of God. As such, is identified with the spiritual side of the world. One perceives the soul when is considered the substance more by the side of the spirit than by side of the body. She is, therefore, subject only to the spiritual laws and not to the laws of the Science or of the material world.

Besides this, as mode of the absolute substance, the soul cannot be immortal in an individual sense; she has, in reality, immortality as a mode of God that, of the same manner as God, cannot be destroyed. As mode of God, continues forcefully existing even that changes the visible form of the body, which is also a mode of God.

Locke, Berkeley, Hume and Leibnitz

The theory of *John Locke* very is very similar to the Descartes. Considered the world composed of two substances: bodies and souls. These, he said, are spiritual substances, endowed with the power of perception, thought and will. The man comes to the idea of the soul combining the various operations of the human spirit, such as of the will, knowledge, etc., and assuming a support for them. Such support or foundation is the substance of the soul. Here is his argument: "If we have in us clear and distinct ideas, both about the thought as about the solidity, I do not know why we cannot also to admit the existence of a thing thinking without solidity, that is, immaterial, as well as of the existence of a thing solid destitute of thought, that is, matter. Is not more difficult to conceive the existence of the thought without the matter than conceive how would think the matter." The soul is that immaterial thing that thinks.

The soul of the man is, according to Locke, active and passive. Can affect and move the bodies and, at the same time, being affected by them in order to have ideas. It is verified there, thus, an interaction.

If the soul is immortal, if lives after the death of the body, that, in Locke's view, is a question of faith, not being able to have about a clear and distinct idea. It is above the reason, but in it can be believed by the faith.

Spirit and soul are terms that *Berkeley* uses of mode permutable. The world is, according to him, whole spirit. Following Locke's theory, according to which all we can know are our ideas, Berkeley adopted the thesis that the spirit, creator and source of ideas, is all that exists. Ideas that are not creation of the spirit are God's creation, Who is also spirit. The soul of the man is, therefore, the beginning and the end of the world. Naturally cannot die; will live as part of the spiritual source of the world.

Hume, taking the theory of Locke to its logical conclusion, maintained that we cannot have secure knowledge either of the material substance, or of the spiritual. We cannot know if exists the material world or if exists the soul. All that we know is that exists a succession of ideas. If exists foundation for these ideas, a soul that has them, is thing that no one knows. We must, therefore, be agnostics (that is, without defined conviction) about the soul.

No research, said Hume, will reveal an immaterial substance-soul, indivisible and imperishable. He wrote, "when I enter intimately in what I call my *I (self)*, always I enter in one or other

special perception of heat or cold, light or shade, love or hatred, pain or pleasure. At no time do I feel without a perception; nothing I observe that not be perception." The spirit is, therefore, nothing more than a succession or mixture of perceptions. So, any idea about the immortality of the soul is entirely unfounded, and cannot be accepted.

This reasoning was pure skepticism. As such, could not satisfy the philosophers. They did not accept it by which represented, before they were sure that, along the Locke and Hume reasoning, there was something wrong, something important that had been omitted. Then, they tried to look for the error, the part that missed and that will become the frame completely different.

The *Leibnitz's* theory seemed more promising than Hume's skepticism. According to him, the world is composed of an infinite number of monads or units of force. Even the soul is such a substance, a unity of spiritual force. Really, the soul-atom is, in the universe, the model of all monads.

The human organism is different from all the others beings because contains, in addition to other monads, a *queen-monad* or soul, guide-monad, or controller of all the monads that form the organism. This soul-monad organizes the monads of the organism, making them a unity, a whole. But the control of the soul-monad over all the others of the body does not constitute matter of direct influence. None monad influences another. On the contrary, God created all of them in order to exist, in the man, a pre-established harmony between the soul-monad and the others monads. The soul-monad seems to control the others monads just as one man controls to another. But this is an illusion. In fact, they act in conjunction because of this pre-existing harmony.

The soul-monad, as well as all others monads, develops and moves herself to her self-realization, because of her own nature, because of what is in her internally.

In addition, all knowledge comes to the soul-monad not from outside, but from his own interior. It is implicit inside the soul and is a question of the development of what is latent in her own nature. The experience just agitates her to accomplish what is in her internally.

During the eighteenth century, was very strong the influence of Leibnitz in Germany, where the philosophers made efforts to prove the existence of the soul and her immortality. In England, where dominated the influence of Locke, Berkeley and Hume, there was a tendency for the mechanistic theory of man and his universe. Dominated the idea that the man is nothing more than a machine. This idea, of course, did not give place to the conception of the soul. Men like Toland and Hartley tried to demonstrate that any idea about the soul was out of the question.

The Soul and the Immortality According to Kant

It was *Kant* who reunited the many streams of the thought in a system that has proven to be one of the most important realizations of the history of the human thought. He affirmed that the intellect can only to know what we experience. However, the reason can go further and conceive a world of which we do not have, in fact, experience. The reason, therefore, transcends, elevates itself above the experience and gives us transcendent principles.

The reason gives to the man an idea of the soul as a result of all the mental processes. While we do not feel the soul, the idea about her has value, and we can, therefore, to think in her.

As there cannot exists knowledge without *knower*, assists us to conclude that there is such a thing as a soul, which acts as if she existed. While we cannot prove the existence of an immortal soul, we can act as if she existed, because really is worth doing it. Kant affirmed that the use of this idea is regulator, because unifies many ours concepts and systematizes many of

our ideas. The idea about the soul serves as the focal point, to which we can guide the conscious experiences.

In addition, the idea of the soul has ethical value. It is the result of the moral law and serves as the basis for the moral life. The moral law requires goodwill and is regulated, in such a manner, that always acts in order to its action can very well become general, at least as a principle. This goodwill should be achievable. However, the man cannot become absolutely good at every moment, during his mortal existence. Consequently, this principle becomes necessary the immortality of the soul, in order the demands of the moral law can be met. During this infinite time, made necessary and possible, the human soul is moving towards the perfection, to the full realization of the exigencies of the moral law.

Fichte, Schleiermacher, Herbart and Schopenhauer

The assertion of Kant that the moral law is the basis for the man to act, as if there existed a supersensible world, a world beyond of the Science, of the experience, was the starting point of the philosophy of *Fichte*. Based on this principle, Fichte and those who followed him built what became to be known as the *post-Kantian idealism*. The *ego* or will, according to Fichte, is the source, creator of the world that we know. The man can only understand what he created.

The *ego*, however, is pure activity, universal reason, absolute principle that differs from the *ego* of each person who lives. He is the process of the universal life to dominate each individual conscience. This *ego* breaks up himself into pieces, the individuals *egos*, in the same manner that the light is broken into particles, without, however, rupture itself from the source. Therefore, the individual *ego* is nothing more than the manifestation of the universal *ego*, or principle creator.

This individual *ego*, because of the moral law that in him finds, as Kant had argued, must keep fighting and be, therefore, immortal. He is part of the individual that others denominated soul; one cannot judge him subject to perish with the body.

Although he was not inclined to accept the doctrines of idealism until this point, as Fichte, *Schleiermacher*, however, believed that the individual *ego* has an independence that makes him selfdeterminator. Can develop his own talent and, thus, to contribute to the development of the Whole, or Absolute, of which is part. But, even this freedom is not enough in order to admit the immortality of the *ego* or soul. The unique immortality that Schleiermacher proposes to accept is that of the union with the infinite. According to him, the soul is immortal when she becomes "eternal in all the moments of the time."

Herbart impugned all the idealistic point of view. For him, there are many *reals*, or substances very simple and immutable, which aggregate themselves in order to form the objects. The soul - indoctrinated - is a *real* that can be characterized as simple, absolute, destitute of time and space. Man's body is a mass of *reals*, with the soul established in the brain. While all souls are essentially similar themselves, differ, however, in the developing, due to the nature of the body in which each one resides.

When shocks a soul against another, appear sensations, which are found organized in the soul form and its content. The soul is originally empty, being her coating the sensations that result when she tries to preserve herself in the contact with the others.

As the world of the real is unchangeable, being the only change the mix and *remix* of the reals, the soul does not disappear when the body dissolves itself; continues to exist.

The *will*, of Schopenhauer, corresponds to the soul of other philosophers. It is the "*thing-in-itself*" of Kant, the supporter of all experience, of all the things. The individual will is immortal because it is part of the universal will. By occasion of the death, the individual will ceases to be

individual, as a special expression of the universal will. But the will does not die. It is basic to the whole world and so will it continue forever.

The exterior world, according to *Hermann Lotze*, is the creation of the soul in the soul. That soul finds herself located in the brain and, only in this, can enter in contact with the body. While the body is alive, she is the dominant principle and controller. After the death, it is not clear, argues Lotze, what happens to the soul; he believed, however, as an act of faith, that each individual must, in a certain time and somewhere, to receive the reward or the just punishment. Lotze believed, therefore, in some way, in the immortality of the soul, though he could not prove it.

Recent and Current Conceptions of the Soul and of the Immortality

The most recent philosophy abandoned the ancient conception about the soul and the immortality. By reading the modern philosophers, causes admiration the fact of the soul be, in their works, rarely mentioned, and of almost never to admit the word *immortality*. In a recent anthology of the modern philosophy, in a book of about six hundred and fifty selected pages of the works of the current philosophers, there is no mention to the soul, being very few the citations about the immortality.

The theory of many modern philosophers is of that the body can act in certain ways that demonstrate a high degree of intelligence. To this gave the name of *intentional action*. Some writers can use the general term soul in order to describe this action, but, if we insist on a more exact explanation, will admit to know nothing of a soul distinct from the body and that can intend something similar to immortality.

The behaviorist psychology, as was defended by John B. Watson and others, centralized the modern attention in the behavior, as an element to be observed. Although many thinkers are not inclined to go to behaviorism limit - and admit, with their most enthusiastic defenders, that the behavior, as an observer sees it, is the beginning and the end of the scientific study of the man - the influence of this attitude has been, however, great.

In addition, the ancient idea of explaining the capacity of the man, of thinking and to ratiocinate, based on the fact of possessing a spirit or soul, was, in large part, abandoned. One has the impression that such explanation is not true, and, yes, a means of evading of the question. The thought, it is said, is an activity with a certain quality, proper of the mind. The man who thinks does not have the mind, with which he thinks, distinct from the body. But, in order to be better organized and built, can perform acts that are characterized as resulting from the thoughts.

We find this general attitude in the representatives of the schools "positivist" and "pragmatic." Among the positivists we find *Auguste Comte*, who believed to be the soul and the belief in the immortality characteristics of a phase more primitive and more infant of man's development. By becoming more mature in the racial development, the man recognizes that such beliefs are not exact, however, mere wishes that one cannot to prove or to argument with facts. Consequently must be abandoned, argues Comte.

The pragmatism follows the same tradition. *William James* recognized that many men believe in the existence of a soul endowed with immortality, admitting that such belief has a certain utility in the moral life of the man. He did not know, however, how to include this belief in the structure of an exact thought. *John Dewey* appears more convict than James when affirm that there is no basis for the belief. Is convinced that the doctrine of the soul can be really prejudicial, because brings with it a charge of traditions that oppresses the man and makes him to renounce, completely, to the idea of understanding the experiences that have religious taste.

While there are still many philosophers, almost all influenced by the religious tradition, who seek to interpret the term *soul* and the term that accompanies it, *immortality*, in order can

adapt them to the scheme of the modern science, without much distortion and disfigurement, the modern tendency is to abandon completely these ideas with regards to the Philosophy.

The soul is considered nothing more than a name for a certain species of activity, of a spiritual nature. Does not mean entity or thing that one may possess of the same manner as if possess the hands, eyes, etc. In addition, the immortality does not mean, for the majority of the modern philosophers, the eternal continuation of something or the eternal life of individual entity that we know as ourselves. Biological immortality or existence continuous of the structure of the germ of the man, immortality of the influence or of the continuous effect of the influence of the individual after the death of the body, and immortality of the group or the continuation of the whole, of which each individual is part during certain time, are the theories accepted by the modern thinkers.

The ancient and traditional idea that exists the dualism body, or soul, both with lives more or less separated, has been almost entirely abandoned. So, the conception that a member of such dualism, the spirit or soul, can continue to live and to function after that the other stopped of functioning, was also abandoned.

Instead of these traditional ideas, which have long and honorable tradition, we see today the conception most scientific of being the man an entity that, in accordance with his long and highly specialized evolutionist development, is able to do things entirely impossible at any other level of the evolutionist process. Can ratiocinate, think, make plans and execute them, to conceive spiritual values and to fight for its realization. Can making exact adaptations to everything around him. In fact, can conceive the world in the sphere of his thought and to trace unimaginable plans to dominate it and transform it according to their wishes. That capacity is above anything that we know in the world. Has, therefore, a different quality of any others activities that the man knows. The modern thought, however, does not feel inclined to pass from these facts to the theory that such acts do not result from the body, but of something else that the man possesses, and which is called spirit or soul. In the modern thought, it is affirmed that these activities are of the mind or of the spirit, and part of the complete activity of the individual.

An example will help to clarify this attitude. It will say that a certain man is ugly while another is beautiful. What is it that makes the difference? Inquire the modern philosophers. Has the second of those men something that we can designate *beauty* and that is why is he beautiful? No. The beauty is not a thing, but a quality. Because are in such a way constructed and organized the characteristics of an individual, we say that he is beautiful. There is no thing or entity, like beauty, which makes the individual beautiful.

Equally, the man has no soul or spirit, but their acts are of such nature that we characterize them as volunteers or spirituals.

This theory makes the modern philosophy abandons the idea of the immortality of the soul, of the manner that it was sustained in the past. If there is no thing or entity that corresponds to the soul, there can be no immortality. From this the abandonment of the concept of a place to where the soul goes after the death of the body. This conception extends since the ancient Hebrew idea, about Sheol, and the idea of the Greeks about Hades, the land of the shadows of the other side of the River Styx, until the highly imaginative idea about the Heaven, kept by the Christian tradition. In fact, almost every religion has been fixed itself to the belief in a region beyond the grave, to where go the souls in order to receive and to enjoy the reward. Many religions also conceived another region, where the evil souls go to receive the punishment. But, not existing soul, cannot exist regions of rewards and punishments.

The modern thought turn itself, therefore, to the man and his life from the birth to the grave, in search of a kingdom to their values. Within this interval meets the modern philosopher everything that he needs in order to understand the man. Many thinkers admit beliefs or hypotheses about experiences from beyond the grave, but do not include them in philosophical

schemes, nor find sufficient proofs to make them different of ideas coming from a tradition older and less scientific, or of the desire of those who do not satisfy with the scientific interpretation of life.

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SECOND PART

SPIRITIST PHILOSOPHY

Allan Kardec

THE SPIRITS' BOOK

Allan Kardec

INTRODUCTION

INTRODUCTION TO THE STUDY OF THE SPIRITIST DOCTRINE

I – SPIRITISM AND SPIRITUALISM

For the new things, we need of new words, because so requires the clarity of language, in order to avoid the confusion inherent to the multiple meanings of the own words. The words spiritual, spiritualist, spiritualism have a well-defined meaning; to give them another, in order to apply them to the Doctrine of the Spirits, it would be to multiply the causes already so numerous of amphibology. In fact, the spiritualism is the opposite of the materialism; whoever believes to exist in himself something beyond the matter is spiritualist; but of this does not follow that believes in the existence of the Spirits or in their communications with the visible world.

Instead of the words spiritual and spiritualism we will employ, in order to designate this latter belief, the words spiritist and Spiritism, in which the form remembers the origin and the radical sense, and that, for this, has the advantage of being perfectly intelligible, leaving to spiritualism its own significance. We will say, therefore, that the Spiritist Doctrine, or the Spiritism, has by principle the relations of the material world with the Spirits, or beings of the invisible world. The Spiritism adepts will be the spirits, or, if want, the spiritists.

As specialty, *The Spirits' Book* contains the Spiritist Doctrine; as generality connects itself to the Spiritualism, of which is one of the phases. This is the reason because it brings over the title the words: Spiritualist Philosophy.

II - SOUL, VITAL PRINCIPLE, AND VITAL FLUID

There is another word about which we must also understand ourselves because it is one of the keys of all moral doctrine and has caused numerous controversies due to lack of a clearly defined meaning: it is the word soul. The divergence of opinions about the nature of the soul comes from the particular application that each one makes of the term. A perfect language, in which each idea had its representation by a proper term, would avoid many discussions; with a word for each thing, everyone would understand themselves.

According to some, the soul is the principle of the organic material life; has no own existence and extinguish herself with the life: it is the pure materialism. In this sense and by comparison they say of a broken instrument, which does not produce more sound, that it has no soul. According to this opinion, the soul would be an effect and not a cause.

Others think that the soul is the principle of the intelligence, universal agent from which each being absorbs a portion. According to them, there would be in the whole Universe one unique soul, distributing sparks for the diverse intelligent beings during the life; after death, every spark returns to the common source, confusing itself on the whole, like the streams and the rivers return to the sea from which they came. This opinion differs from the previous in which, according to this hypothesis, there exist in us something more than the matter, remaining anything after the death; but it is almost as if nothing remained, because, not subsisting the

individuality, we would not have more conscious of ourselves. According to this opinion, the universal soul would be God and each being a portion of the Divinity; is this a variety of the Pantheism.

According to others, however, the soul is a moral being, distinct, independent of the matter and that conserves his individuality after the death. This conception is undoubtedly the most common, because under a name or another, the idea of this being who survives to the body finds itself in a state of instinctive belief, and independently of any teaching, among all the peoples, whatever be their degree of civilization. This doctrine, to which the soul is cause and not effect, is of the spiritualists.

Without discussing the merit of these opinions, and considering only the linguistic side of the question, we say that these three applications of the word soul constitute three distinct ideas, which would require, each one, a different term. This word has, therefore, a triple signification, and each one is with reason, according to his point of view, to give it a definition; the fault is located in the language, which has no more than one word to three ideas. In order to avoid confusions, it would be necessary to restrict the meaning of the word soul to one of its ideas. To choose this or that is indifferent, simple question of prevention, and what matters is to clarify. We think that the most logical is to take it in its most vulgaris signification, and so we call souls to the being immaterial and individual that exists in us and survives to the body. Although this being did not exist and was not more than a product of the imagination, would be necessary a term to designate him.

In the absence of a special word for each one of the two other ideas, we will call:

Vital principle, the principle of the material life and organic, whatever be its source, which is common to all living beings, since the plants to the man. The life, being able to exist without the thinking faculty, the vital principle is distinct and independent thing. The word vitality would not give the same idea. For some, the vital principle is a property of the matter, an effect that occurs when the matter is found in certain circumstances; according to others, and this idea is more common, it is located in a special fluid, universally spread, of which each being absorbs and assimilates a portion during the life, as we see the inert bodies absorb the light. This would then be the vital fluid, which according to some opinions, it would be nothing more than the animalized electric fluid, also called magnetic fluid, nervous fluid, etc.

In any case, there is an incontestable fact, - because results from the observation, - and is that the organic beings possess an intimate force that produces the phenomenon of the life, while this force exists; that the material life is common to all the organic beings, and that it is independent of the intelligence and of the thought; that the intelligence and the thought are proper faculties of certain organic species; finally, that among the organic species endowed with intelligence and thought, there is one endowed with a special moral sense, which gives to it incontestable superiority face the others, and that is the human species.

It is understood that, with a multiple signification, the soul does not exclude the materialism nor the pantheism. Even the spiritualist may very well understand the soul according to one or another of the first two definitions, maintaining the distinct immaterial being, to which will give any other name. So, this word does not represent an opinion: it is a Proteus, that each one adjusts to his own interest, which gives origin to so many interminable disputes.

Also we would avoid confusion, even employing the word soul in the three cases, since we joined to it a qualifier in order to specify the way in which we face it, or the application that we give to it. It would be, then, a generic term representing at the same time the principle of the material life, of the intelligence and of the moral sense, that would distinguish themselves by the attribute, such as the gas, for example, that is distinguished joining to it the words hydrogen, oxygen and nitrogen. We could say, and perhaps it was the best, the vital soul, to designate the principle of the material life, the intellectual soul, to the principle of the intelligence, and the

spiritist soul, to the principle of our individuality after the death. As we see, all this is a question of words, but very important question for understand ourselves. In this way, the vital soul would be common to all the organic beings: plants, animals and of men; the intellectual soul would be proper of the animals and of the men, and the spiritist soul would belong only to the man.

We believe necessary to insist so much more in these explanations, because the Spiritist Doctrine is based naturally on the existence in us, of a being independent of the matter and that survives to the body. Needing frequently repeat the word soul in the course of this work, we had to fix the sense in which we take it, in order to avoid any mistake.

VI - RESUME OF THE DOCTRINE OF THE SPIRITS

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

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

He created the universe, which comprises all the animated and unanimated beings, materials and immaterial.

The material beings constitute the visible world, or corporeal, and the immaterial beings the invisible world or spirit, or of the Spirits. The spirit world is the normal world, primitive, eternal, preexisting and surviving to all.

The corporeal world is secondary; could cease of existing or never have existed, without changing the essence of the spirit world.

The Spirits make use temporarily of a material envelope perishable and its destruction by the death returns them to the 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 degree of development, which gives him moral and intellectual superiority before the others.

The soul is an incarnated Spirit, and the body only his involucre.

There are in the man three things: 1) The body or material being, similar of the animals, and animated by the same vital principle; 2) The soul or immaterial being, incarnated spirit in the body; 3) The bond that unites the soul to the body, principle intermediary between the matter and the spirit.

The man has, thus, two natures: by the body participates of the animal nature of which possesses the instincts; by the soul participates of the nature of the Spirits.

The link, or perispirit, which unites the body and Spirit, is a kind of semimaterial envelope. The death is the destruction of the grossest envelope. The Spirit retains the second, which constitutes for him an ethereal body invisible to us in its normal state, but that he can accidentally become visible and even tangible, as seen in the phenomena of apparition.

The Spirit is not, thus, an abstract being, undefined, which only the thought can conceive. He is a real being, defined, that in some cases can be perceived by our senses of the sight, of the audition and of the touch.

Spirits belong to different classes, not being equal in power or intelligence, knowledge or morality. Those of the first order are the Superior Spirits, which are distinguished by the perfection, by the knowledge and the proximity of God, by the purity of the feelings and the love of the good: are the Angels or the Pure Spirits. Those of the other classes are distant more and

more of this perfection. Those of the inferior classes are inclined to our passions: hatred, envy, jealousy, pride, etc. and take pleasure in the evil. In that number, there are those who are neither very good nor very bad; before disturbing and intriguing than bad; the malice and inconsequence seems to be their characteristics: they are the madcap or frivolous spirits.

The Spirits do not eternally belong to the same order. All improve, passing through the different degrees of the spirit hierarchy. This improvement is verified by the incarnation, which to ones is imposed as an expiation, to others as a mission. The material life is a proof to which they must be submitted repeatedly until they reach the absolute perfection; it is a kind of sieve or purifier of what they leave more or less purified.

Leaving the body, the soul returns to the world of the Spirits, of where had left in order to restart a new material existence, after a period of time more or less long during which remained in the state of errant spirit.

Needing the Spirit pass through many incarnations, we conclude that we all had many existences and that we will have others, more or less perfected, be on the Earth or on others worlds.

The incarnation of the Spirits always occurs in the human species. It would be a mistake to believe that the soul or the spirit could incarnate in a body of animal.

The different corporeal existences of the Spirit are always progressive, and never retrograde, but the speed of the progress depends on the efforts that we make in order to reach to the perfection.

The qualities of the soul are those of the incarnated Spirit. So, the man of good is the incarnation of a good Spirit and the bad man is the incarnation of a perverse Spirit.

The soul had her individuality before the incarnation and preserves it after the separation of the body.

On his return to the world of the Spirits, the soul finds again all those who knew on the Earth, and all their previous existences are delineated in her memory, with the remembrance of all the good and all the evil that had made.

The incarnated Spirit is under the influence of the matter. The man who wins this influence, through the elevation and purification of his soul, approaches himself of the good Spirits with whom he will be one day. The man who lets himself be dominated by the evil passions and puts all their joys in the satisfaction of the gross appetites, approximates himself of the impure Spirits, by giving preponderance to the animal nature. The incarnated Spirits inhabit the different globes of the Universe.

The Spirits non-incarnated, or errant, do not occupy any particular region or circumscribed; they are everywhere, in the space and at our side, seeing us and together us without ceasing. It is all an invisible population that agitates itself around us.

The Spirits exercise over the moral world and even upon the physical world an unceasing action. They act on the matter and upon the thought and constitute one of the forces of the nature, efficient cause of a multitude of phenomena until now unexplained or bad explained, that does not find rational solution.

The Spirits' relations with the men are constant. The good Spirits invite us to the good, sustain us on the proofs of the life and help us to support them with courage and resignation; the bad Spirits invite us to the evil: it is a pleasure for them to see us succumb and fall in their state.

The occult communications verify themselves by the good or bad influence that they exercise over us without we knowing it, competing at our judgment to discern the good and bad

inspirations. The ostensible communications take place through the written, the word or others material manifestations, most of the time through the mediums who serve as their instruments.

The Spirits manifest themselves spontaneously or by evocation. We can evoke all the Spirits: those who animated the obscure men and those of the most distinguished personages, whatever the era in which they lived; those of our relatives, of our friends or enemies and obtain of them, by written or verbal communications, counsels, information of the situation in which they are in space, their thoughts about us, as well as revelations that to they be permitted to make us.

The Spirits are attracted in the reason of his sympathy by the moral nature of the means that evokes them. The superior Spirits like of the serious meetings in which predominate the love of good and the sincere desire of instruction and improvement. Their presence removes the inferior Spirits, who find, on the contrary, free access and can act with complete freedom among the people frivolous or guided only by the curiosity and wherever they find evil instincts. Far from we obtain good advices and useful information from these Spirits, we should expect nothing more than futilities, lies, jokes of bad taste or mystifications, because they frequently serve themselves of venerable names in order better in induce us to the error.

Distinguish the good and the bad 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 counsels reveal the purest wisdom, and always are intended to our progress and the good of the Humanity. The language of the inferior Spirits, on the contrary, is inconsequential, almost banal and even gross; if they say sometimes good and true things, more frequently they say falsities and absurdities, by malice or ignorance; they mock of the credulity and have fun at the expense of those who questioning them, flattering their vanity and stimulating their desires with false hopes. In short, the serious communications, in the perfect acceptation of the term, are not verified except in the serious centers, whose members are united by an intimate communion of thoughts directed to the good.

The moral of the Superior Spirits is summarized, as that of Christ, in this evangelical maxim: "To do to others what we want that the others do to us," that is, to do the good and not the evil. The man finds in this principle the universal rule of conduct, even for the smallest actions.

They teach us that the egoism, the pride, the sensuality are passions which bring us closer to the animal nature, holding us to the matter; the man who, since this world is liberated of the matter by the despise of the mundane futilities and the cultivation of the love for the neighbor, approaches himself of 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 has a duty to support and protect the Weak, because the one who abuses of his force and his power in order to oppress his neighbor violates the law of God. They teach, finally, that in the world of the Spirits nothing can be hidden: the hypocrite will be unmasked and revealed all their turpitudes; the inevitable and constant presence of those who we harmed is a punishment that are reserved to us; to the state of inferiority and superiority of the Spirits correspond pains and joys that are unknown to us on Earth.

But they also teach us that there is no irremissible faults, that cannot be erased by the expiation. The man finds the means necessary in the different existences, which allow him to advance, according to his desire and their efforts, on the path of the progress, in the direction to the perfection that is his ultimate objective.

This is the summary of the Spiritist Doctrine, as it appears in the teaching of the Superior Spirits.

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BOOK: THE GENESIS**Allan Kardec****SPIRITUAL GENESIS**

Spiritual principle. - Union of the spiritual principle and of the matter. - Hypothesis about the origin of the human body. - Incarnation of the Spirits. - Reincarnations. - Emigration and immigration of the Spirits. - Adamic Race. Doctrine of the fallen angels and of the lost paradise.

SPIRITUAL PRINCIPLE

1. - The existence of the spiritual principle is a fact that, so to speak, does not need of demonstration, in the same way that the existence of the material principle. It is, somehow, an axiomatic truth. It affirms itself by its effects, as the matter by the effects that are proper of it.

According to this principle: "Every effect has a cause, every intelligent effect must have an intelligent cause," there is nobody that does not distinguish between the mechanical movement of a bell, that the wind agitate, and the movement of that same bell in order to give a signal, a warning, attesting, for that reason, that obeys a thought, to an intention. Well, being not possible to occur to anyone the idea of attributing thought to the matter of the bell, one has to conclude that moves it an intelligence to which it serves as an instrument, in order that the intelligence manifest itself.

For the same reason, no one will have the idea to attribute thought to the body of a dead man. If, alive, the man thinks, it is that there is something in him that there is not when he is dead. The difference that exists between him and the bell is that the intelligence that makes the bell to move is out of it, while is in the man the intelligence that makes him acts.

2. - The spiritual principle is a corollary of the existence of God; without this principle, God would have no reason of being, since one could not conceive the sovereign intelligence to reign for the eternity in out, solely over the brute matter, as one could not conceive that an earthly monarch, throughout his life, reigned exclusively over stones. Not being able to admit God without the essential attributes of the Divinity: justice and kindness, these qualities would be useless if He had of acting only over the matter.

3. - On the other hand, one could not conceive of a God sovereignly just and good, creating intelligent and sensible beings, in order to launch them to the nothing, after a few days of suffering without compensation, to recreate Himself in the contemplation of this indefinite succession of beings who are born, without having asked, think for an instant, only to know the pain, and are extinguished forever, after ephemeral existence.

Without the survival of the thinking being, the sufferings of the life would be, of part of God, a cruelty without objective. That is why the materialism and the atheism are corollaries of each other; denying the effect, they cannot admit the cause. The materialism is, therefore, consequent with itself, despite not being with the reason.

4. - It is innate in the man the idea of the perpetuity of the spiritual being; this idea is found in him in a state of intuition and aspiration. The man comprehends that only here is the compensation to the miseries of the life. This is the reason why always existed and will exist more and more spiritualists than materialists and more devout than atheists.

To the intuitive idea and to the force of the reasoning, the Spiritism joins the sanction of the facts, the material proof of the existence of the spiritual being, of his survival, of his immortality and of his individuality. Becomes precise and defines what that idea had of vague and

abstract. Shows the intelligent being acting outside the matter, either after, or during the life of the body.

5. - Are the same thing the spiritual principle and the vital principle?

Starting, as always, from the observation of the facts, we will say that, if the vital principle were inseparable from the intelligent principle, there would be some reason for that we confuse them. But existing, as exists, beings that live and do not think, like the plants; human bodies that still reveal animated of organic life, when there is no longer any manifestation of thought; since in the living being are produced vital movements independent of any intervention of the will; that during the sleep the organic life is conserved in full activity, while the intellectual life for no one exterior sign manifests itself, it is reasonable to admit that the organic life resides in a principle inherent to the matter, independent of the spiritual life, that is inherent to the Spirit. Well, since that the matter has a vitality independent of the Spirit and that the Spirit has a vitality independent of the matter, it becomes evident that this double vitality lies on two different principles. (Ch. X, in 16 to 19.)

6. - Will have the spiritual principle his original source in the universal cosmic element? Will be he just a transformation, a mode of existence of this element, such as the light, the electricity, the heat, etc.?

If so was, the spiritual principle would suffer the vicissitudes of the matter; he would extinguish himself by the disaggregation, like the vital principle; momentous would be, like of the body, the existence of the intelligent being who, then, at die, would return to the nothing, or, which would be the same, to the universal whole. Would be, in short, the sanction of the materialists doctrines.

The *sui generis* properties that are recognized to the spiritual principle prove that he has existence proper, because, if his origin were in the matter, those properties would miss to him. Since that the intelligence and the thought cannot be attributes of the matter, we reach, going back of the effects to the cause, to the conclusion that the material element and the spiritual element are the two constitutive individualized principles of the Universe; the spiritual element constitutes the beings called Spirits, as, individualized, the material element constitutes the different bodies of the Nature, organics and inorganics.

7. - Admitted the spiritual being and not being able to proceed him of the matter, which his origin, his starting point?

Here, absolutely die the means of investigation, as for all that respect to the origin of the things. The man can only prove what exists; about everything else, only is given him to formulate hypotheses, either because this knowledge is out of the reach of his current intelligence, either because it is currently to him useless or harmful and God does not grant him this knowledge, not even by revelation.

What God permits that His messengers relates to him and which, incidentally, the man himself can deduct of the principle of the sovereign justice, essential attribute of the Divinity, is that everyone come from the same starting point; that all are created simple and ignorant, with equal aptitude to progress by their individual activities; that everyone will reach the maximum degree of perfection with their personal efforts; that everyone, being sons of the same Father, are objects of equal solicitude; that there is no one more favored or better endowed than the others, nor dispensed of the work imposed to the others in order to achieve the objective.

8. - At the same time that created, from all eternity, material worlds, God has created, from all eternity, spiritual beings. If it was not so, the material worlds would lack the finality. Easier would be to conceive the spiritual beings without the material worlds, than these last without the spiritual beings. The material worlds is that would have to furnish to the spiritual beings elements of activity for the development of their intelligences.

9. – To progress is normal condition of the spiritual beings and the relative perfection the purpose that they must achieve. Well, having God created from all eternity, and creating incessantly, also from all eternity, will have existed beings who have reached the culminating point of the scale.

Before to exist the Earth, countless worlds had succeeded to worlds and, when the Earth came out of the chaos of the elements, the space was peopled with spiritual beings in all the degrees of advancement, since those who were born for the life until those who, since all the eternity, had taken place among the pure Spirits, vulgarly called angels.

UNION OF THE SPIRITUAL PRINCIPLE TO THE MATTER

10. - Having the matter to be object of the work of the Spirit to develop their faculties, it was necessary that he could act on it, and he came inhabit it, as the woodcutter inhabits the forest. Having the matter of being, at the same time, object and instrument of the work, God, instead of joining the Spirit to the rigid stone, created for his use, organized bodies, flexible, able to receive all the impulses of his will and to serve to all their movements.

The body is, simultaneously, the involucre and the instrument of the Spirit and, in the proportion that the Spirit acquires new aptitudes, his involucre is substituted by other more appropriated to the new gender of work that he must execute, as well as occurs with the worker, to whom is given an instrument less grosser, in the proportion that he is showing himself apt to execute work more perfect.

11. In order to be more exact, is necessary to say that is the own Spirit who models his involucre and appropriates it to their new necessities; perfects it and develops and completes the organism, as soon as experiments the necessity of manifesting new faculties; in one word, prepares it according to his intelligence. God gives him the materials; competes to him employ them. Is this way that the advanced races have an organism or, if we want, a cerebral equipment more perfected than the primitive races. In the same way is explained the special mode that the character of the Spirit prints to the traces of the physiognomy and to the lines of the body. (Chap. VIII, n.7: Of the Soul of the Earth.)

Since a Spirit is born to the spiritual life, has, in order to advance, of making use of their faculties, rudimentary initially. This is the reason that he uses an adequate involucre to his state of intellectual infancy, involucre that he abandons in order to take other, in proportion that are increased their forces. Well, as in all the times existed worlds e these worlds gave born to organized bodies adequate to receive Spirits, in all the times the Spirits, independent of the degree of advancement that they had reached, they found the necessary elements to their carnal life.

13. By being exclusively material, the body suffers the vicissitudes of the matter. After functioning by some time, it disorganizes itself and decomposes. The vital principle, no more finding element to its activity, extinguish itself and the body dies. The Spirit, to whom, this body, without life, becomes useless, left it, as one leaves a home useless, or an old clothe.

14. The body, therefore, does not pass of an involucre destined to receive the Spirit. Since then, less import its origin and the materials that entered in its construction. Be or not the body of the man a special creation, without doubt is that what form it are the same elements similar to of the animals, and to animate it the same vital principle, or, by other, to heat it the same fire, as has to illuminate it the same light and is subject to the same vicissitudes and to the same necessities. Is that a point that does not suffer contestation.

Considering, so, only the matter, abstracting the Spirit, the man has nothing that distinguishes him of the animal. Everything, therefore, changes of aspect, as soon as is established distinction between the habitation and the inhabitant.

Either in a shack, or wearing the clothes of a rustic man, a noble sir does not leave of being him. The same happens with the man: it is not his involucre of flesh that puts him above the brute and makes of him a special being; it is his spiritual being, his Spirit.

Incarnation of the Spirits

17. The Spiritism teaches of what manner is operated the union of the Spirit with the body, in the incarnation.

By his spiritual essence, the Spirit is an undefined being, abstract, who cannot have direct action over the matter, being indispensable to him an intermediary that is the fluidic involucre, which, of certain manner, is part integrant of him. Is semimaterial that involucre, that is, belongs to the matter by its origin and to the spirituality by its ethereal nature. Like every matter, it is extracted of the fluid cosmic universal that, in this circumstance, suffers a special modification. This involucre, denominated perispirit, makes of an abstract being, of the Spirit, a concrete being, defined, apprehensible by the thought. Becomes him apt to act over the tangible matter, as happens with all the imponderable fluids, that are, as we know, the more powerful motors.

The perispiritic fluid constitutes, so, the trace of union between the Spirit and the matter. While the perispirit is united to the body, serves to the Spirit of vehicle to the thought, in order to transmit the movement to the several parts of the organism, which act under the impulsion of the will and in order to make that resound in the Spirit the sensations that the external agents produce. Serve him of filament conductors the nerves as, in the telegraph, to the electric fluid serves of conductor the metallic filament.

18. When the Spirit has of incarnating in a human body which is in formation, a fluidic lace, that is an expansion of his perispirit, unit him to the germen which attracts him by an irresistible force, since the moment of the conception. In the proportion that the germen develops itself, the lace diminishes itself. Under the influence of the principle vito-material of the germen, the perispirit, which possesses certain properties of the matter, unites itself, molecule by molecule, to the body in formation, from what we can say that the Spirit, through his perispirit, takes root himself, of certain manner, in that germen, as a plant in the land. When the germen reaches its complete development, complete is the union; is born, then, the being to the exterior life.

By a contrary effect, the union of the perispirit and of the carnal matter, that happened under the influence of the vital principle of the germen, ceases, since that the principle stop of acting, in consequence of the disorganization of the body. Sustained that was by an actuate force, this union dissipates itself, as soon as this force stop of acting. Therefore, the perispirit detaches, molecule by molecule, according had united, and to the Spirit is restituted the freedom. So, is not the departure of the Spirit that causes the death of the body; this is that determines the departure of the Spirit.

Since that, an instant after the death, complete is the integrity of the Spirit; that their faculties acquire still more power of penetration, as soon as the principle of life is extinguished in the body, proved evidently is that are distinct the vital principle and the spiritual principle.

19. The Spiritism, by the facts that it permits the observation, show us the phenomena that are together to this separation, that, sometimes, is quick, easy, soft and insensible, but that, in other times is slow, laborious, horribly painful, according to the moral state of the Spirit, and can take entire months.

20. A particular phenomenon, that the observation equally signals, accompany always the incarnation of the Spirit. Since that the Spirit is involved in the fluidic lace that attaches him to the germen, enters in state of perturbation, that increases, in the measure that the lace compresses itself, losing the Spirt, in the last moments, whole the conscience of himself, in consequence he never observes his born. When the child breathes, starts the Spirit to recover the

faculties that are developed in the proportion that are formed and consolidated the organs that will serve him to the manifestations.

21. But, at the same time that the Spirit recovers the conscience of himself, loses the remembrance of his past, without lose the faculties, the qualities and the aptitudes before acquired, which had stayed temporarily in state of latency and that, returning to the activity, will go help him to do more and better than before. He reborns such had made himself by his anterior work; his reborn is to him a new point of starting, a new degree to rise. Still here the goodness of God manifests itself, because, in addition to the sorrows of a new existence, the remembrance, many times afflictive and humiliate, of the past, could perturb him and to create difficulties to him. He only remember of what learned, because is useful to him. If sometimes is given to him to have an intuition of the past happenings, this intuition is like a remembrance of an evanescent dream. He, then, is a new man, by more ancient that be as Spirit. Adopts new processes, helped by their precedent acquisitions. When returns to the spiritual life, his past shows itself face the eyes and he judges how employed the time, if good or bad.

22. There is not, therefore, solution of continuity in the spiritual life, even with the forgetting of the past. Each Spirit is always the same Ego, before, during and after the incarnation, being this, only, one phase of the existence. The own forgetting happens only during the course of the exterior life of relation. During the sleeping, detached, in part, of the carnal laces, restituted to the freedom and to the spiritual life, the Spirit remember himself, so that, then, already has not the spiritual vision so obscured by the matter.

23. Taking the Humanity in the lowest degree of the intellectual scale, when finds itself among the more backward savages, one would ask if is there the initial point of the human soul.

In the opinion of some spiritualists philosophers, the intelligent principle, distinct of the material principle, individualizes and elaborates itself, passing through the several degrees of the animality. Is there that the soul essays herself to the life and develop, through the exercise, their first faculties. That would be to her, saying this way, the period of incubation. Reached to the degree of development that this state allows, she receives the special faculties that constitute the human soul. There would be, so, spiritual filiation of the animal to the man, as there is corporal filiation.

This system, founded in the great law of unity that presides to the creation, corresponds, we must accept, to the justice and the goodness of the Creator; an exit, a finality, a destiny to the animals, that leave, so, of forming a category of beings disinherited, in order to have, in the future which is reserved to them, a compensation to its sufferings. What constitutes the spiritual man is not his origin: are the special attributes of which he presents himself endowed in entering in the humanity, attributes that transform him, becoming him a distinct being, as the delicious fruit is distinct of the bitter rout, which gave origin to him. By having passed through the string of the animality, the man would not leave of being man; already would not be animal, as the fruit is not the route, as the sage is not the inform fetus that puts him in the world.

But, this system arises multiples questions, which pros and opposed is not occasion of discussing here, as it is not the examination of the different hypothesis about this subject.

Without, therefore, to investigate the origin of the Spirit, without find to know the current by which had he, perhaps, passed, we take him in entering in the humanity, at the point in which, endowed of moral sense and free will, starts to weight him the responsibility of their acts.

24. The obligation of the incarnated Spirit of providing the food to the body, his safety, his well-being, forces him to employ their faculties in investigations, to exercise them and develop them. Useful, therefore, to his advancement is his union with the matter. Hence to constitute a necessity the incarnation. In addition, by the intelligent work that he executes for his own benefit, on the matter, helps the transformation and the material progress of the globe

which serves to him as habitation. And is so that, progressing, collaborates in the Creator's work of who is an unconscious agent.

25. - However, the incarnation of the Spirit is not constant, not perpetual: it is transitory. Leaving a body he does not take immediately another. For about considerable period of time, lives the spiritual life, which is his normal life, in such a way that insignificant becomes the time that lasts him the incarnations, when compared to what passes in the state of free Spirit.

On the interval of their incarnations, the Spirit progresses equally in the sense that applies to his advancement the knowledges and the experience that achieved during the corporeal life; examines what did while inhabited the Earth, he passes in revue what he learned, recognizes their faults, trace plans and takes resolutions by which account guide himself in new existence, with the idea of better conduct himself. This way, each existence represents a step forward on the way of the progress, a kind of school of application.

26. - Normally, the incarnation is not a punishment for the spirit, as some think, but a condition inherent to the inferiority of the Spirit and a means of his progress. (Heaven and Hell, Chap. III, nos. 8 and following.)

In the proportion that progresses morally, the Spirit dematerializes, that is, purifies himself, with the escape from the influence of the matter; his life is spiritualized, their faculties and perceptions are amplified; his happiness becomes proportional to the progress made. However, as acts by virtue of his free will, he can, by negligence or bad-will, to delay his advance; prolongs, consequently, the duration of their materials incarnations, which, then become him a punishment, because, by his fault, he remains in the inferior categories, forced to start the same task. Therefore, depends of the Spirit to abbreviate, by the work of purification executed on himself, the extension of the period of the incarnations.

27. - The material progress of a planet follows the moral progress of their inhabitants. And being incessant, as is the creation of the worlds and of the Spirits and progressing these more or less rapidly, according to the use made of the free will, it follows that there are worlds more or less ancient in varying degrees of physical and moral advancement, where is more or less material the incarnation and where, therefore, the work, to the Spirits, is more or less rude. From this point of view, the Earth is one of the less advanced. Populated of Spirits relatively inferior, the corporeal life is there more painful than in others orbs, existing, also, orbs more delayed, where the existence is even more painful than on Earth, and in comparison with which the Earth would be, relatively, a happy world.

28. - When, in a world, the Spirits realized the sum of progress the state of that world allows, leave it to incarnate in another more advanced, where acquiring new knowledge and so on, until that, not being more of any profit the incarnation in material bodies, they pass to live, exclusively, of the spiritual life, in which they continue to progress, but in another sense, and by other means. Having reached the culmination of the progress, enjoy the supreme happiness. Admitted to the councils of the Omnipotent, they know Their thoughts and become Their messengers, Their direct Ministers in the government of the worlds, having under their orders the spirits of all degrees of advancement.

Thus, whatever the degree to which find themselves in the spiritual hierarchy, of the smallest to the highest, they have their duties in the great mechanism of the Universe; all are useful to the group, at the same time to themselves. To the less advanced, as simple servants, incumbent the performance, unconscious at first, then more and more intelligent of materials tasks. Everywhere in the spiritual world, activity, at any point the otioseness useless.,

The collectivity of the Spirits constitutes, in certain way, the soul of the Universe. Everywhere the spiritual element is that acts in all, under the influx of the divine thought. Without

this element, only exists inert matter, destitute of finality, of intelligence, having by unique motor the material forces, which exclusivity leaves insoluble an immensity of problems. With the action of the individualized spiritual element, everything has a finality, a reason of being, everything is explained. Excluding the spirituality, the man finds himself in insuperable difficulties.

29. When the Earth found itself in climatic conditions appropriated to existence of the human species, incarnated in it human Spirits. From where did they come? Either they had been created in that moment; or had proceeded, completely formed, of the space, of others worlds, or of the own Earth, the presence of them in this, from certain epoch, is a fact, because, before of them, only animals existed. They involved themselves of bodies adequate to their special necessities, to their aptitudes, and that, physiognomically, had the characteristics of the animals. Under the influence of those bodies and through the exercise of their faculties, those bodies modified and improved themselves, is what the observation proves. Let's leave, so, aside, the question of the origin, insoluble by now; let's consider the Spirit, not in his start point, but in the moment that, manifesting in him the first germens of the free-will and of the moral sense, we see him to perform his humanitarian paper, without we cogitate of the mean where had occurred the period of his infancy, or, if you prefer, of his incubation. Independent of the analogy of his involucre with the involucre of the animals, we can distinguish him of these by the intellectual and moral faculties which characterize the human Spirit, like, under the same gross clothes, we distinguish the rustic man of the civilized man.

30. Even being little advanced the first Spirits which came, and, for this, having of incarnating in bodies very imperfect, sensible differences would have among their characters and aptitudes. Those which were similar themselves, reunited by analogy and sympathy. The Earth found itself, so, populated of Spirits of several categories, more or less apt or rebels to the progress. Receiving the bodies the impression of the character of the Spirit, and procreating those bodies according to the respective types, resulted, from this, different races, either as the physic, or as the moral (n. 11). Continuing to incarnate among those equivalents, the similar Spirits perpetuated the distinctive character, physic and moral, of the races and of the peoples; character which only with the time disappears, through the fusion and the progress of them. (*Revue Spirite*, July of 1860, page. 198: "*Phrenology and physiognomy*".)

We can compare the Spirits that came to populate the Earth to those bands of emigrants of diverse origins, who go establishes themselves in a virgin land, where find wood and stone to construct habitations, each one giving to his habitation a special stamp, according to the degree of his knowing and his particular taste. They reunite themselves, so, by analogy of origins and tastes, and, finally, the groups form tribes, and, then, peoples, each one with proper costumes and characters.

32. There was not, therefore, uniform the progress in all the human species. As was natural, the more intelligent races advanced themselves to the others, even without take in account that many Spirits newborn to the spiritual life, coming incarnate in the Earth, together with the first here arrived, became still more sensible the difference in matter of progress. It was, effectively, impossible to attribute the same antiquity of creation to the savages, who few are distinguished of the monkeys, and to the Chinese, neither, still less, to the civilized Europeans.

Therefore, the Spirits of the savages also are part of the Humanity and they will reach in the future the level in which are their older brothers. But, without doubt, will not be in bodies of the same physical race, inadequate to a certain intellectual and moral development. When the instrument already will not be in correspondence with the progress that they had reached, they will emigrate of that mean, in order to incarnate in another more elevated and so on, until that had conquest all the terrestrial graduations, point in which will leave the Earth, in order to

pass to more advanced worlds. (*Revue Spirite*, April of 1862, page 97: "Perfectibility of the black race".)

Reincarnations

33 - The principle of the reincarnation is a necessary consequence of the law of progress. Without the reincarnation, how would one explain the difference between the present social state and that of the times of barbarism? If the souls are created at the same time that the bodies, those which born today are so news, so primitives, as those that lived at one thousand years before; we add that there would be no connection among them, no necessary relation; all would be strangers to each other. Why, then, the souls of today would be better endowed by God, than those who preceded them? Why do have better comprehension? Why do have more accurate instincts, more lenient customs? Why do have a sense of certain things, without had learned them? We doubt that anyone leaves of these dilemmas, unless admits that God creates souls of diverse qualities, according to the times and places, proposition irreconcilable with the idea of a sovereign justice. (Chap. II, No. 10.)

Admit, on the contrary, that the souls of now already lived in distant times; who were possibly barbarians as the centuries in which they were in the world, but that have progressed; that for every new existence they bring what acquired in the previous existences; that, therefore, those of the civilized times are not souls created more perfects, but that perfected by themselves with the time, and you will have the only plausible explanation of the cause of the social progress. (*The Spirits' Book*, Part 2nd, chaps. IV and V.)

34. - Some persons think that the different existences of the soul are effected, passing them from world to world and not in the same orb, where each Spirit would come one unique time.

This doctrine would be admissible, if all the inhabitants of the Earth were in the same intellectual and moral level. They then could only progress going from one world to another and no one utility would result to them of the incarnation on Earth. Since that here are noted the intelligence and the morality in all degrees, since the savagery that borders the animal until the most advanced civilization, it is clear that this world constitutes a vast field of progress. Why should the savage to go seek somewhere else the degree of progress just above where he is, when that degree is found at his side and, so, successively? Why could not have the advanced man make their early stages except in inferior worlds, when at his side are similar beings to of these worlds? When, not only from people to people, but within the same people and of the same family are there different degrees of progress? If so, there had God made useless thing, by placing side by side the ignorance and the knowledge, the barbarism and the civilization, the good and the evil, precisely when this contact is what makes the latecomers to advance.

There is not, therefore, need for the men change of world to each stage of improvement, as there is not that the student changes of college in order to pass from one class to another. Far from being that vantage to the progress, it would be to him an obstacle, because the Spirit would be deprived of the example that offers him the observation of what occurs in the highest grades and of the possibility of repairing their mistakes in the same means and in the presence of to whom offended, possibility that is, for him, the most powerful way to realize his moral progress. After short cohabitation, dispersing the Spirits and becoming strangers to each other, would be broken the bonds of family, for the lack of time in order to consolidate them.

To the moral inconvenient would join a material inconvenient. The nature of the elements, the organic laws, the conditions of existence vary, according to the worlds; in this aspect, there are no two perfectly identical. The treaties of Physics, of Chemical, of Anatomy, of Medicine, of Botanical, etc., to nothing would serve in the other worlds; however, it is not lost the things that in them are learned; not only this develops the intelligence, as well as the ideas that are collected of such works help to the acquisitions of others. (Chapter VI, ns. 61 and followings).

If only once did the Spirit his appearance, frequently very brief, in the same world, in each immigration he would find himself in entirely different conditions; would operate of each time over new elements, with force and according to laws that he would ignore, before he had time of elaborating the known elements, of studying them, of applying them. Would have to do, of each time, a new learning and these continuous movements would represent an obstacle to the progress. The Spirit, therefore, must remain in the same world, until he had acquired the sum of knowledge and the degree of perfection that this world behaves. (No. 31.)

That the Spirits leave for a more advanced world, that from which nothing more can receive, it is as it should be and it is. Such the principle. If there are some who leave the world in which were incarnating, before the time, this is due to individual causes that God weighs in His wisdom.

Everything in creation has a purpose, without which God would neither be prudent nor wise. But, if the Earth was destined to be one unique step of the progress for each individual, what utility would be, for the Spirits of children who die at a tender age, come to pass there a few years, a few months, a few hours, during which nothing can get of it? The same happens with reference to the idiots and the cretins. One theory is only good under the condition of resolving all the issues to which it relates. The question of the premature deaths there has been an obstacle for all the doctrines, except for the Spiritist Doctrine, which resolved it in a rational and complete manner.

For the progress of those who comply on Earth a normal mission, there is a real advantage in return to the same means for continuing what there left unfinished, often in the same family or in contact with the same people, in order to repair the harm which they have done, or suffer the penalty of talion.

EMIGRATIONS AND IMMIGRATIONS OF THE SPIRITS

35. - In the interval of their corporeal existences, the Spirits are found in the state of erraticity and form the ambient spiritual population of the Earth. For the deaths and births, the two populations, terrestrial and spiritual, move themselves from one to the other incessantly. There is, therefore, daily, emigrations of the corporeal world to the spiritual world and immigrations from this to that: it is the normal state.

36. - At certain epochs, determined by the divine wisdom, these emigrations and immigrations are operated for masses more or less considerable, by virtue of the great revolutions that cause them the simultaneous departing in enormous quantities, as soon substituted for equivalent quantities of incarnations. The destructive calamities and cataclysms should, therefore, be considered as occasions of collectives arrivals and departures, providential means of renewal of the corporeal population of the globe, of it improves itself by introducing of new spiritual elements more purified. In the destruction, that by these catastrophes can be seen, of large numbers of bodies, there is nothing more than rupture of vestments; none spirit perishes; they just change of plans; instead of they leave in isolation, they leave in bands, that the only difference, since, either for a cause or another, fatally they have to leave sooner or later.

The rapid renovations, almost instantaneous, that are produced in the spiritual element of the population, by the effect of the destructive calamities, accelerate the social progress; without the emigrations and immigrations that from time to time they come to give violent impulse, only with extreme slowly that progress would take place.

Is to be noted that all great calamities that decimate the populations are always followed by an era of progress of order physical, intellectual, or moral and, therefore, in the social state of the nations that experience them. It is that the calamities have the purpose to operate a remodel in the spiritual population, which is the normal and active population of the globe.

37. - This transfusion, which takes place between the incarnated and disincarnated population of a planet, also takes place between the worlds, either individually, under normal conditions, or by masses in special circumstances. There are, therefore, collective emigrations and immigrations from one world to another, of which results the introduction, in the population of one of them, of completely new elements. New races of spirits coming to mix with the existing, constitute new races of men. Well, as the Spirits never lose what acquired, they always bring the intelligence and intuition of the knowledge that they possess, which makes that printing the character that is peculiar to themselves to the corporeal race that they come to animate. For this, they only need that new bodies are created in order to be used for them. Since the corporal type exists, they always find bodies ready to receive them. Do not are more, therefore, than new inhabitants. In arriving to the Earth, they integrate it, in principle, the spiritual population; then, incarnate, like the others.

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THE SPIRITS' BOOK

RETURN OF THE CORPOREAL LIFE TO THE SPIRITUAL LIFE

I - THE SOUL AFTER THE DEATH

149. In what transforms the soul at the instant of the death?

- Return to be Spirit, that is, returns to the world of the Spirits, that she had left temporarily.

150. Do the soul conserves her individuality after the death?

- Yes, do not lose it ever. What would she be, if did not conserve it?

150-a. How does the soul note her individuality, if no longer has the material body?

- Has a fluid that is of her own nature, which takes of the atmosphere of his planet and that represents the appearance of her last incarnation: his perispirit.

150-b. Does not the soul take anything of this world?

- Nothing more than the remembrance and the desire of going to a better world. This remembrance is full of sweetness or bitterness, according to the employment that had given to the life. How much pure she is, more will understand the futility of what left on Earth.

151. What to think of the opinion that the soul, after the death, returns to the universal whole?

- Do not constitute the conjunct of the Spirits a whole? When you are in an Assembly, you make part of it, and continues preserving your individuality.

152. What proof can we have of the individuality of the soul after the death?

- Don't you have this proof for the communications that you get? If you were not blind, you will see; and if you were not deaf, you will hear; because often a voice speaks to you and reveals to you the existence of a being who is around you.

Those who think that the soul, with the death, returns to the universal whole, will be wrong, if by this understand that she loses her individuality as a drop of water falling into the ocean. Will be certain, however, if they understand by the universal whole the conjunct of the incorporeal beings of which each soul or Spirit is an element.

If the souls get confused on the whole, would not have except the qualities of the conjunct, and nothing would distinguish them among themselves; they would have no intelligence or own qualities. However, in all the communications they reveal the consciousness of self and a distinct will. The infinite diversity that they present, in every aspect, is the consequence of their

individualization. If there were not, after death, except what is called the Great Whole, absorbing all the individualities, this whole would be homogeneous, and, then, the communications received from the invisible world would be all identical. Since we find good and bad beings, wise and ignorant, happy and miserable, since that there are of all the characters: happy and sad, serious and frivolous, etc. it is evident that they are distinct beings.

The individualization is still evident when these beings prove their identity by incontestable signs, of personal details relatives to the earthly life, and that can be verified; it cannot be put into doubt when they manifest themselves by mean of appearances. The individuality of the soul was theoretically taught as an article of faith, but the Spiritism makes it patent and, in a way, material.

153. In what sense should be understood the eternal life?

- It is the life of the Spirit that is eternal; the life of the body is transient, fugitive. When the body dies, the soul returns to the eternal life.

153-a. Would not it be more accurate to call the eternal life that of the pure spirits, which having reached the degree of perfection, have no more proofs to suffer?

- This is the eternal happiness. But all this is a question of words: call for the things as you wish since understand yourselves.

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SPIRITIST LIFE I – ERRANT SPIRITS

223. Does the soul reincarnate immediately after the separation from the body?

- Sometimes, immediately, but, in most cases, after shorter or longer intervals. In the superior worlds the reincarnation is almost always immediate. The corporeal matter being less coarse, the incarnated Spirit enjoys almost all the faculties of the Spirit. His normal state is that of your lucid somnambulists.

224. What is the soul, in the intervals of the incarnations?

- Errant spirit, who aspires for a new destiny and wait it.

224-a. What could be the duration of these intervals?

- Of some hours to a some thousands of centuries. Moreover, do not exist, properly speaking, extreme limit determined for the errant state, which can prolong for a long time, but that is never perpetual. The Spirit always has the opportunity, sooner or later, to restart an existence that serves to the purification of the anterior existences.

224-b. Is this duration subject to the will of the Spirit, or may be imposed to him as expiation?

- It is a consequence of the free will. The Spirits know perfectly what they do, but for some it is also a punishment inflicted by God. Others ask for its extension in order to continue studies that cannot be done with profit unless in the state of Spirit.

225. Is the erraticity, in itself, a sign of inferiority among the Spirits?

- No, because there are errant Spirits of all the degrees. The incarnation is a transitory state, we have already said. In his normal state, the Spirit is free of the matter.

226. Can it be said that all non-incarnated Spirits are errant?

- Those who must reincarnate, yes; but the pure Spirits, who arrived to the perfection, are not errant: their state is definitive.

About their intimate qualities, the Spirits belong to different orders or degrees, through which they pass successively, in the proportion that they purifier themselves. About their state, can be: incarnated, that means linked to a body; errant, or detached of the material body and waiting a new incarnation in order to improve themselves; pure Spirits or perfects and having not more necessity of the incarnation.

227. Of which manner are instructed the errant Spirits; because certainly they do not make it of the same manner like us?

They study their past and look for the means to elevate themselves. See, observe what happens in the places that they pass; hear the explanations of the clarified men and the conceals of the more elevated Spirits than them, and this proportionate them ideas that they did not possess.

228. Do the Spirits conserve some of the human passions?

The elevated Spirits, when lost their involucre, leave the bad passions and only maintain the passion of the good; but the inferior Spirits keep them, because other way they belonged to the first order.

229. Why the Spirits, when they leave the Earth, do not abandon their bad passions, since they see their inconvenient?

- You have in this world persons who are excessively vain. Do you believe that, when leave it, they will lose this defect? After the departure of the Earth, especially for those who had passions well alive, it remains a kind of atmosphere, that surrounds them, keeping all these bad things, because the Spirit is not entirely detached. It is just momentarily that he glimpses the truth, as to show him the good way.

230. Do the Spirit progress in the errant state?

- Can improve himself a lot, always according to his will and his desire; but it is in corporeal existence that he puts into practice the news ideas acquired.

231. Are the errant Spirits happy or unhappy?

- More or less, according to their merits. They suffer the passions of which germs retained, or are happy, according to their greater or lesser dematerialization. In the errant state, the Spirit glimpse what it lacks to be happier. Is how he seeks the means to achieve it; but it is not always allowed to him to reincarnate at will, and this is a punishment.

232. Can, in the errant state, the Spirits go to all the worlds?

- It depends. When the Spirit leaves the body, still is not completely detached of the matter and belongs still to the world in which lived or to a world of the same degree; except that, during his life, had elevated himself. This is the purpose to which must reach, because without this never would perfect himself. He can, however, to go to some superior worlds, passing through them as foreign. Nothing more makes than glimpse them, and this is that gives to him the desire of improving himself, in order to be dignified of the happy that in them are enjoyed and be able to inhabit them.

233. Do the Spirits already purified come to the inferior worlds?

- They often come, in order to help them to progress; without it, these worlds would be left to themselves, without guides to guide them.

CHAPTER VII

WHAT IS THE GOOD?

WHAT IS THE EVIL?

OR

WHAT IS MORAL?

FIRST PART

GENERAL PHILOSOPHY

Which is the measure of the good and of the evil in the world?

How can we know if an act is good or evil?

Do exist, in the own nature of the universe, a Code of Laws that determines the good and the evil? Or is the goodness and the badness a question of relation among an act and others acts?

Opens the book of the History of the Humanity, in any part, and will see this question repeated innumerable times. What is the good and what is the evil? This has been, undoubtedly, one of the most insistent problems of the philosophers through all the times. Abundant has been the answers offered, answers that, several times, seemed to represent, for determined philosophers, the definitive solution of the problem; but this always reappeared some years after in the thought of others.

Do exist an absolute measure, final and unquestionable of the good and of the evil, which had been established since the early times, and remain until no more exist the time? Numerous individuals have accredited in such a measure, and there were thinkers who sought stating it in a code of commandments or of basic principles of conduct. The Ten Commandments, of the ancient Hebrews, constitute an example of this tendency. It is a code of conduct that many believe received of the own divine authority, and endowed of force for all the times and places.

At the other extreme there are the thinkers who judge the good and the evil relating to the conditions of time and place; an act judged good at one time or place can be judged bad in another. For example, a maniac pursuing a man with the intention of killing him. The man passes me, turns to the right and disappears. It comes after the maniac and asks what the path taken by his victim. I say that he turned left and, thus, I saved the life of an innocent. This attitude constitutes a good, argue the thinkers seeking to prove that the truth is not always a good.

There are many theories between these two extremes. Philosophers, wanting to prove the absolute goodness of God, sometimes find difficulty in explaining the existence of the death, of the sufferings and of the bad will in the universe. How could God, all goodness, to create a world in which there are these apparent evils? Ask. And they had presented many ingenious arguments to reconcile the good God and the evil world.

And so, throughout the history of the human thought, we find the problem of the good and of the evil (to which we referred as *moral or moral problem*) to persistently challenge the philosophers.

The Good and the Evil According to the Early Greek Philosophers

Heraclitus, the Greek philosopher of the transformations, believed that the good and the evil are two notes in one harmony. He found many things that turned into opposite things. The ice, which is hard, it turns into water, which is soft. This led him to believe that the combination of the opposites resulted in a whole, in which there is harmony. Just as in the music the harmony results from the combination of graves and acutest notes, in the universe it results of a combination of opposites, of the good and of the evil.

We - indoctrinated him - we only see the opposites, the good and the evil, but God sees the harmony, so that, for Him, all things are just for being part of the great universal harmony. So, the good life for the man is the one that is lived in harmony with the universal reason, law that is diffused in all things. The man tries to understand this harmony and adapt himself to it, so that their actions are consistent with the principle that governs the universe.

The first Greek philosophers, primarily interested, as we saw, in the problem of the nature of the universe, indoctrinated there are laws completely diffuses controlling all the universe. For them, therefore, the goodness must be found in harmony with those laws. Still more, they were so impressionable by this idea, that the own evil did not interest them very much. They considered it one phase, one note in the universal harmony, being, therefore, not truly an evil, but, another kind of good, a necessary part of the whole good.

In passing the philosophers of their interest in the universe to a new interest about the man, they began to present very seriously another question: What kind of life is good to the man to live? How can one regulate his life in such a way, that be considered good among their companions?

Democritus, the principal figure of the Greek atomists, taught that the happiness constitutes the goal of the life. The man should always seek the happiness. Democritus considered the happiness an interior condition, or state of tranquility, which depends of the harmony of the soul. Taught that, to be happy, we should not depend of the things of the world, because these come and go, and their lack causes unhappiness. More exactly, the happiness is a state of the superior man, an equilibrium of the life, an attitude that combines the reflection to the reason.

According to him, the goodness is not just a question of action; It depends on the internal desire of the man. The good man is not the one who practices the good, but who desires to practice it always. "One can distinguish the false man of whom appears to be true, not only by their acts as also by the desires" - he said. The goodness brings happiness, the goal of the life.

When appeared the thought of the *Sophists*, the theories about the problem of the good and of the evil entered into a period of confusion. If, as Protagoras asserted, "man is the measure of all the things", then he is also the measure of the good and of the evil. By man, the Sophists referred to the individual, to you, to me, to your neighbor. Each has the right to determine, for himself, what is the good and what is the evil. The end of this practice is, of course, the chaos. What I consider a good, you might consider an evil. The Sophists left the question in that foot.

The conclusion is that each man has his own moral code. Protagoras challenged others, asking them to prove that he was wrong or justified why they condemned him. Many sophists in evidence, such as *Eutidemos*, *Thrasymachus* and *Calicles*, indoctrinated that the morality is simple convention, habit. According to them, there is not truly moral laws or complete principles about the good and the evil. They sought to justify the principle that every man should live as was better to him, get what he wants, by any means possible, and elaborate his own code.

The result of this theory was the moral anarchy, the pure individualism and, ultimately, the selfishness. But a detailed examination of it reveals a rich tendency of possibilities. The Sophists were appealing to the independence of the human spirit. They rebelled against the arbitrary authority in a matter of moral, claiming that the human spirit must think for himself and, with this, find out a code of the good and of the evil. They were the champions of the individual and his independence. It is true that were extremes and were lost in the complexity of the problem by concentrating the attention on details. They possessed, however, something very precious to the modern man, the freedom of thinking and to come to conclusions about of the good and of the evil. Defied that was justified the moral theory face the barriers of the human reason.

Theories of Socrates, Plato and Aristotle About the Moral

Socrates felt himself encouraged by the sophists, but was not inclined to follow them in all the theories. He was also quite interested in the problems of the moral life. Large part of their teachings, thus, versed over the signification of the good and of the evil.

Had firm conviction that should exists a basic principle of the good and of the evil, a measure that superimposes the beliefs of any individual. Inquired several times: What is it *that*

good? What is the highest good, by which we can measure everything else in the world? Responded that is the knowledge.

If the individual knows what is right, will act accordingly, he argued. "No man" - he said - "is voluntarily bad." When the individual knows that something is good, will prefer to do it. Therefore, the most important is make efforts to find out what constitutes the good. Socrates spent his life seeking to auxiliary the men to find out what represents the good. So, for him, the life that is inquiring, and trying to discover what is good, is the best; It is the only one worthy to be lived.

Plato took the problem of the good and of the evil where Socrates left it. In his view, the goodness is linked to his theory about the nature of the universe. The world of the senses, indoctrinated him, is unreal, transient and changeable. Here is evil. The true world of the pure and immutable ideas is the one of the good. The man can only know it through the reason. This, then, is the highest good of the man. The goal of the life is to liberate the soul of the body so that she can contemplates the true world of the ideas.

But the man can live a just life, even being subject to the body and remaining in the world of the mutable shadows of the real things. This is what one can do - *Plato* believed - while the rational part of the man govern all their acts. The appetites care about the functions and the desires of the body. The will, or the spiritual part of man, cares about the actions, the courage and the bravery. And the reason, with what exists of more elevated and best in him.

The man lives a just life when the reason governs the will and the appetites and when, as a result, he is wise, brave and moderate.

The life of the reason is, therefore, the highest good for the world, a life that overlaps by the wisdom, courage and self-control. *Plato* taught that this kind of life is the happy life. Happiness and kindness go hand in hand. One should not, however, seeks the pleasure as a goal of the life. The pleasure comes when one reaches a just life, in which *the highest good*, the reason, governs and dominates the *inferior*, the will and the appetites.

Aristotle signaled that all the action of the man has one objective in mind, being this, and others, the objectives of an infinite chain. The individual acts in order to get something, but this *something* is obtained in order to obtain other more, and so successively. What is the highest good - he asked -, the good for which one does everything else? Presented an answer to the question, emphasizing that the goal of all in the world is the complete realization. Everything differs from all others. It has some talent, capacity. Thus, it is just when concretizes fully the talent and the capacity. The complete concretization is, therefore, for *Aristotle*, the highest good, the goal of everything else that is done.

Well, the characteristic that distinguishes the man is the reason. No other being possesses it. Only the man has this faculty. Therefore, his highest good is in the full concretization of the reason. It is what brings the happiness, believed *Aristotle*. The pleasure accompanies the complete concretization of the reason; it is its natural result.

But *Plato* also preached that the reason is only a part of the man. This has, also, sensations, desires and appetites. A just life is, therefore, that in which all these factors are concretized in perfect harmony, in which the reason dominates and the sensations and desires obey. The purpose of the human life is a rational attitude towards the sensations and desires.

What is this rational attitude? *Aristotle* indoctrinated that it consists of a *middle term*. For example: one should judge the courage a middle term between the cowardice and the imprudence. Good man is, therefore, he who lives according to this *middle term*; who, in their acts, is not going to the extremes, and yes establishes an equilibrium between one extreme and another.

The just life, for Aristotle, is, therefore, that in which the man completely concretizes the supreme part of his nature, the reason. Such a man will be noble, honest, attentive and will give proofs of all the other virtues. Will act so because he wishes it of the intimate of his being. Is not forced to act in this way by imposition of any authority out of him; his own nature impels him to the good actions. Aristotle wrote: "The virtue is the disposition, or habit, which involves a deliberate alternative or objective, and consists of a means related to ourselves, determined by the reason or by the manner that a prudent man would determine it."

The Good and the Evil According to the Epicureans and Stoics

That which was, for Plato and Aristotle, part of a complete philosophical system became, for the later philosophers, the dominant problem. Plato and Aristotle judged the just life the logical and natural result of his whole philosophical theory. The *Epicureans*, however, had made of this problem the central point. *Epicurus* indoctrinated that the focus of all human activities is the pleasure, being the happiness the supreme good for all. He warned, however, that the man should be careful when chooses the pleasures. Certain immediate pleasures can result in aches and pains. I find myself before an excellent meal and I would be happy to eat it. I ate it, but I do so exaggeratedly. I feel delighted, but after I suffer indigestion, gout and other diseases. We have, therefore, need to foresee the consequences of the pleasures that we enjoy. This will mean, many times, that we have to avoid certain immediate pleasures seen its consequences, eventually, be prejudicial.

Moreover, in Epicurus' theory, the mental pleasures are better than the physical, being prudent measure to choose those of the intellectual life.

The experience shows - he pointed out – that we get the pleasure satisfying desires or when we find ourselves free of them. We must, therefore, seek to free ourselves of the desires satisfying them completely. This frees the pain, the pain of the desire, and is, consequently, a good.

The *Stoics* taught that the highest good of the man is to act in harmony with the world. For them, the man is a part of the world, to which complete development has a definite function to perform. As the dominant force in the world is the reason, should this to govern every man in their individual actions.

The man must, in addition, to submit himself to the domain of the laws of the world, to live according to the nature. The man is good when he lives in order to adapt himself to the scheme of the nature, obeys its laws and is resolute in everything that he makes guided by the reason, which is part of the universal reason.

He must, therefore, to know the laws of the world. If he knows them, knows which is his place in the scheme of the things, he knows what of him waits the nature, will be good. The result of this way of living is the happiness. One should not look for it; nor is it acquired by itself. Let us live as good men, let us live a virtuous life, and the happiness will come inevitably.

The early Greek thinkers conceived the goodness as the harmony in the world. The evil, in their theory, is only imaginary, the result of not be seen that the apparent evil is part of a whole which is good, a discordance that is harmony when heard in relation to the rest of the song. The posterior Greeks became interested, primarily, by the relations of the man with their similar. So, they conceived the goodness as a question of just life. The *Stoics* sought to reconcile these two theories, but tended more to the early Greek thinkers.

Theories of the Greeks Religious Thinkers

With the advent of a definitely religious movement in the Philosophy, has established clear distinction between the principles of the good and of the evil. Is discovered this easily in the religious traditions of the Babylonians, Assyrians, and other peoples, of which the religion of

the western world received many elements. Those first religions clearly defined a line between the light and the darkness, between the life and the death, between the good and the evil. In fact, in many cases conceived special gods governing each kingdom. Although some Greek philosophers relegated the evil to the matter, were not so explicit about the distinction between these principles, as the thinkers most religious.

Philo, for example, referred to God as the perfect purity, without any contact with the matter. God is the source of all the good, and the matter, of all the evil. Of the same manner, the spiritual part of the man, his spirit or soul, is the center of the good, and his body, the matter, the center of the evil. Consequently, by integrating the soul in the body, she loses her divine protection and becomes predisposed to the evil. The goal, therefore, of the man is to liberate himself of the body and from all the sins and return to God and to the perfect goodness. The *Plotinus's* theory is very similar. The matter is the source of the evil, and God, the source of the good.

Moral theories of the First Christian Philosophers

It is of seeing, therefore, a clear dualism through all the religious traditions of the Occident, dualism, in its essence, extracted from the Oriental religions of the earlier times. The Christianity accepted it, making it basic in treating with the problems of the sin and of the redemption.

The *apologists* indoctrinated that God created the man with the proper spirit of kindness, but the man preferred to get away from God and turn to the flesh, to the body. With this, the sin descended into the world. The Christian interpretation of the story of Adam, the first man, is the picture in symbolic terms of the coming of the sin, which was then transferred to all the men as original sin. For being the man what is, a descendant of the first man, lives persecuted by the evil and must seek the salvation through the divine grace of God.

St. Augustine believed that the presence of the evil in the world propositioned to him endless torments. For him, God is all kindness, all perfection. He created the world from nothing. If this is true, how could a good God, all powerful, create a world where there is the evil? How to explain the evil in a world created by a god all goodness?

In order to solve the problem, *St. Augustine* said that everything in the world is good. Even what seems an evil is, in fact, a good, because adapts itself entirely to the standard of the world. The shadows, the nuances, are necessary to the beauty of a painting. Being seen in themselves, separated from the painting, look bad. Contemplated in it, however, become possible the beauty of the whole.

The evil is, therefore, in the thought of *St. Augustine*, relative, is truly the absence of the good, as the same manner as the darkness are the absence of the light. The evil that we find in the world in it was put by God in order to become it good in its totality.

Still *St. Augustine*: The goal of all the Humanity is to escape of the world and unite itself completely to God. The man must despise the pleasures, insignificants and obscures, and direct his full attention to God, Who is the goodness and the perfection. Is obtained the union with God through the love to Him, in opposition to the love by the world.

The Point of View of the Medieval Christian Thinkers

The *St. Augustine's* theory was also defended, largely, by the philosophers of the Scholasticism. Believing in a God All Powerful, who created all the things, they had to explain the apparent evil as a part of the good in its totality and, therefore, the good itself.

Abelard added a new tone, at to indoctrinate that the justice and the injustice of an act are not in the act itself, but in the intention of those who practice it. If someone steals from another, the act itself is neutral. If the thief wanted the stolen object in order to practice some

good end, the act is good. "God" - he wrote - "does not consider what is done, but the spirit with which one practices the action; merit or praise of the agent is not in the action, but in the intention."

If someone acts in terms of that judges just, if he believes that is doing the good and seeks to practice it, can make mistakes but is not committing a sin. Goodness and morality become, therefore, a matter of conscience. The true sinner is who acts with the desire to do the evil. Is sinner because he shows in his act, deliberately, the disdain for God.

The largest of the Scholastics was *St Thomas Aquinas*. In his theory about the good and the evil, we find Aristotle's philosophy associated with the basic principles of the Christianity. God made all the things, including the man, to determined purpose, and the highest good of all the things is in the concretization of that goal. In concretizing the purpose for which he was created, the man reveals the goodness of God. Therefore, the highest good is the concretization of oneself as God has ordained.

Moreover: the highest form of action is the contemplation of God. One can do it through the reason or the faith; its highest point, that Aquinas called *intuition*, is the going to God, which can only complete in the future, in the heavens.

Aquinas also followed Augustine, when he said that the goodness or the badness of a certain action depends on the goal of those who practice them. An action can have good consequences, but it is only good when the agent wanted that had those good consequences and knew that would happen that result. Aquinas, however, did not follow Augustine on the theory that a bad act can be good if the agent intends so be it. The intention does not make the act good or bad, but it is the only thing that becomes a good act truly good.

The Christian doctrine of the *despise for the world* occupies prominent place in the teachings of Aquinas. The best way to achieve the goodness is to abandon the mundane goods and try to live to God. Therefore, the life in a monastery, entirely devoted to the service of God, constitutes the ideal.

The evil, according to Aquinas, is the privation, the lack of what is good. All the things created by the good God objectify the goodness. When they fail, the evil arises.

Meister Eckhart, in their mystical teachings, emphasizes the union of God and of the individual. As God is the pure union of the world, of the universe, any individual, isolated, is a separate part of God and, therefore, the evil. Consequently, the life is just when it strives itself to return to the divine union and to integrate itself in God. "Whoever wants to see God" - he wrote - "should be dead to himself and buried in God, in the desert not revealed of the Divinity, in order to become again what he was before *to be*."

The just life, according to Eckhart, is not, therefore, a life of actions, but of *to be*. We did not achieve the kindness by striving to practice the good; we reach what is the perfect goodness in immersing in the union with God.

The Christianity and the entire Occidental religious movement emphasize the great abyss between God and everything what is less than God. God created the goodness, which must be found in the adaptation to His plan or goal. The evil finds itself, in some way, associated to the matter, to the body or to the world. But God, being the unique Creator of the universe, would not create the evil. This, therefore, is not truly an evil, but part of the great good. Not all the Christian philosophers have held to this explanation. Took into account the human degradation, the actions whose intentions or consequences are bad, the acts deliberate by part of many, that cause the harm; they associated all this to the body, to the sinful will of the man, in some way inherited from Adam, or to the perversity of the matter.

The Christianity could not solve the problem of the evil and of the sin. The oriental religions were more realistic: they did not make of their gods the creators of the whole universe; on the contrary, they had at least two gods, one, of the goodness, and other, of the evil. In the traditional Christian religion, we find these two beings in function. It refers to God as the source of all the good, and to the demon as the principle of the evil. But to the question. "Did God create the demon?" There is no answer. The dualism - good and bad - works well until the attempt to be explained the creation of the world; but this attempt presents difficulties still unresolved.

Hobbes, Spinoza, Locke and Leibnitz

The modern Philosophy fights with the same problem, but introduced many new elements in its efforts, either to solve the original difficulties or to put the question on a different level.

Thomas Hobbes, as we saw, preoccupied himself to interpret the universe in a materialist basis. In his view, the movement is fundamental in the universe. He considered, therefore, the good and the evil question of movement. When this is successful, it generates pleasure; on the contrary, it results in pain.

What pleases the man is good and what causes him pain or discomfort is bad. So, the good and the evil are, as the way of seeing by Hobbes, relatives to determined man. What pleases to one may not pleases to another. Consequently, there cannot be a good or an evil absolute. Both depend on the nature of the individual at the occasion; when suffers he a modification, the good things can become bad, and the bad, good.

The relationship that exists between the general point of view of a philosopher and his attitude, face to the question of the good and of the evil, finds itself exemplified by *Descartes*. According to him, God is perfect and incapable of doing us to err. But we fall into error and with this we suffer. It is explained the fact by the theory of not be complete the power that God gave to the man in order to distinguish the true from the false. The man is, therefore, many times, blamed for making judgments, because he has enough comprehension in order to judge with exactness. In such cases, he can choose what is wrong, bad, instead of choosing what is good. On the theory of Descartes, the error is not in the act of God, but in us, because we take decisions and act before we have sufficient proofs.

The *Spinoza's* theory presents itself with almost the same character. The error is lack of knowledge. The action, destitute of knowledge, will produce undesirable results, arising with that the pain.

By studying the individual, Espinosa came to the conclusion that the fundamental effort of each individual is done in order to preserve himself. This effort constitutes a good. So, anything that tends to difficult it is an evil, and everything that helps the man to achieve the goal of his effort represents a good.

But the man's effort must be rational. Is not enough the simple effort; must be done diligently, the man must understand what he is doing and know the consequences. His highest happiness is in understanding perfectly their efforts and what he is doing. When we come to understand our own efforts, we perceive that, since we are God's modes, the efforts in truth are of God, because we are God. The highest good of the man is this complete concretization. In it, he sees that, by love himself, is in reality loving to God. To this Espinosa called *spiritual love of God*.

The basic philosophy of *John Locke* gives origin to his theory about the good and the evil. Just like all our ideas come from outside and find themselves written in the spirit, of the same manner as in a white sheet of paper, so produces itself our conception of what is the good and what is the evil. The proof is in many people pass through the same experiences and reach to the

same conclusions. They agree that certain things are good and others bad. More still, our parents instilled in us, from the earliest days of our life, notions over the good and the evil. And we came, so, to believe that they are innate. According to Locke, the human consciousness is nothing more than notions a long time rooted into us, that appear to have been received from some divine power.

Locke indoctrinated still that the notions of pleasure and pain are innate in the man. The nature did so, for us to enjoy the happiness and try to avoid the pain. Therefore, the things that bring happiness are called good, and bad, those that bring pain.