

THE EGOISM AND THE PRIDE

Moral perfection and egoism (veritable gangrene of the society)

Article 304 - Among the vices, the one that we can consider radical is the egoism. Of it derives all the evil. Studying all the vices we will see that at the bottom of all exists egoism. As much as we fight against them we will not get eliminate them while not attacking from the root, while we have not destroyed the cause. That all our efforts tend to this end, because in it is found the real scourge of the society. Who in this life want to get closer to the moral perfection, must extirpates from his heart every feeling of egoism, because it is incompatible with the justice, the love and the charity: it neutralizes all the others qualities.

The egoism and the education

Article 305 – Being the egoism founded on self-interest, it seems difficult to extirpate it of the man's heart entirely. We will get to that, however, in the proportion that the men are clarified about the spiritual things, giving less value to the materials things; then, it is necessary to reform the human institutions that entertain and excite it. That depends on the education.

The egoism and the reincarnations of the Spirits

Article 306 - Being the egoism inherent to the human species, will not be a permanent obstacle to the realm of the absolute good over the Earth?

- It is certain that the egoism is your greatest evil, but it binds itself to the inferiority of the Spirits incarnated on Earth and not to humanity in itself. Well, the Spirits are purified in the successive incarnations, losing the egoism as well as lose the others impurities. Do not have you some man on the Earth destitute of egoism and charity praticant? Exist in greater number than ye judge, but ye know few because the virtue does not seek to point out. And if exists one, why there will not exist ten? If there are ten, why there will not be a thousand, and so on?

The egoism and its growth: urgent need to destroy it

Article 307 – The egoism, far from diminishing, grows with the civilization, which seems to excite it and entertain it. How could the cause destroy the effect?

- How much greater is the evil, more horrible it becomes. It was necessary that the egoism produced very evil in order to make understand the need for its extirpation. When the men had been free of the egoism that dominates them, will live like brothers, not doing the evil among them, and will help themselves reciprocally by the fraternal sentiment of 'solidarity'. Then, the stronger will be the support and not the oppressor of the weak and no more will be seen men deprived of the necessary, because everyone will practice the law of the justice. This is the realm of the good that the Spirits are charged of preparing. (See item 784 of *The Spirits' Book*).

Means of destroying the egoism

Article 308 - Of all the human imperfections, the most difficult of destroying is the egoism, because it binds itself to the influence of the matter, of which the man, 'still very close to his origin', could not free himself. Everything contributes to entertain this influence; their laws, his social organization, his education. The egoism will weaken itself with the predominance of the moral life over the material life, and especially with the comprehension that the Spiritism gives ye about your future state 'real' and not disfigured by the allegorical fictions (heaven, hell etc.). The Spiritism well understood, when will be identified with the customs and the beliefs, will transform the habits, usages, and the social relations. 'The egoism is based on the importance of the personality (pride); but, the Spiritism well understood, I repeat it, makes to see the things of so high that the sentiment of personality disappears of some form face the

immensity. By destroying this importance, or at least in making to see the personality in what it in fact is, it necessarily combats the egoism'.

It is the contact that the man experiences of the egoism of the others that makes him generally selfish, because he feels the necessity of put himself on the defensive. Seeing that the others think about themselves and not on him, he is led to take care of himself more than in the others. When the principle of charity and of the fraternity be the basis of the social institutions, of the legal relationships of people to people and from man to man, and this will think less in himself when he sees that the others do it; 'will suffer, thus, the moralizing influence of the example and of the contact'. In face of the current development of the egoism is necessary a true virtue in order of abdicate of the own personality for the benefit of others, which in general do not recognize it. Is to these, above all, that possess this virtue, that is open the kingdom of the heavens; to them, especially, is reserved the happiness of the elects, so in truth I say you that in the day of the judgment, whoever had not thought except in himself will be put aside and will suffer in the abandonment. (See item 785 of *The Spirits' Book* – the pride and the selfishness).

308.1 - "The Egoism and the Moral Education" - Kardec comment on item 917 of *The Spirits' Book*:

Laudable efforts are made, no doubt, to help the Humanity to move forward; are encouraged, stimulated, honored the good feelings, today more than at any other time, and, yet, the devouring worm of the egoism continues to be the social plague. It is a true evil that spreads itself throughout the world and of which each one is more or less victim. It needs to combat it, therefore, how to combat an epidemic. For this, must proceed in the manner of the doctors: remount to the cause. That are searched across the whole structure of social organization, from the family to the peoples, of the cabin to the palace, all the causes, patents or occult influences that excite, entertain and develop the feeling of the egoism. Once known the causes, the remedy will present itself; only then will remain combat them, if not all at the same time, at least for part, and little by little the poison will be extirpated. The cure could be prolonged because the causes are numerous, but not will come to that point if do not attack the evil at its roots, that is, with the EDUCATION. Not this education which tends to make instructed men, but that which tends to make MEN OF GOOD. The education, if was well understood, will be the KEY OF THE MORAL PROGRESS. When will be known the ART OF MANAGE THE CHARACTERS how is known of managing the intelligences, will be able to straighten them, of the same manner as straighten the new plants. This art, however, requires VERY TACT, A LOT OF EXPERIENCE AND A DEEP OBSERVATION. It is a grave mistake to believe that it is sufficient to have the science in order to apply it profitably. Whoever observes, from the moment of his birth, the son of the rich and of the poor, noting all the pernicious influences that act upon them as a consequence of the weakness, of the negligence and of the ignorance of those who direct them, and as usually the means employed fail in order TO MORALIZE, one cannot admire himself of finding in the world so much confusion. That be made by the moral as much as is made for the intelligence and it will be seen that, if there are refractory natures, there are also, in greater numbers than one might think, those that require only good culture in order to give good fruits. (See item 872 of *The Spirits' Book*).

The man wants to be happy and this feeling is in his very nature; that is why he works without ceasing in order to improve his situation on Earth and seeks for the causes of their evils in order to remedy them. When he well understand that the egoism is one of these causes, one that engenders the pride, the ambition, the cupidity, the envy, the hatred, the jealousy, of which at all moment he is victim, which leads the disturbance to all the social relations, provokes the dissensions, destroys the confidence, forcing him to remain constantly in a defensive attitude in the face of his neighbor, and that, finally, of a friend makes an enemy, then he will also understand that this vice is incompatible with his own security. Of this manner, the more suffer

more will feel the need to combat it, as combat the pest, the animal pests and all others flagella. To this will be asked for his own interest. (See section 784 of *The Spirits' Book*).

THE EGOISM IS THE SOURCE OF ALL THE VICIES, AS THE CHARITY IS THE SOURCE OF ALL THE VIRTUES. Destroy one and develop the other should be the goal of all the efforts of the man, if he wishes to ensure his happiness in this world as much as in the future.

IV - "EGOISM AND PRIDE": 'Causes, Effects and Means of Destroying them' - (See Book 'Posthumous Works' by Allan Kardec).

The Egoism originates in the Pride

Article 309 - It is a recognized fact that most of the miseries of the life comes from the egoism of the men. Since each one thinks only in himself without thinking in the others, and, still, only wants the satisfaction of the own desires, it is natural that look for it at all cost, sacrificing, though, the interests of others, whether in the small or in the biggest things, both in the moral order, as in the material. From this, all the social antagonism, all the fights, conflicts and miseries, because each one wants to put the foot ahead of the others.

The egoism originates in the pride. The supremacy of the own individuality drags the man to consider himself above the others. Judging himself with 'preferential rights' is molested by all that, in his view, prejudices him. The importance that, for pride, attributes to his person, naturally makes him egoist.

The Egoism and the Pride have origin in the Instinct of Conservation

Article 310 – The egoism and the pride have origin in a natural feeling: the instinct of conservation. All the instincts have reason of being and utility, because God does not make useless thing. God did not create the evil; is the man who produces it by abuse of the divine gifts, by virtue of the free will.

That sentiment (instinct of conservation) contained within just limits is good in itself; its exaggeration is what makes it bad and pernicious. The same applies to the passions, that the man deviates from its providential purpose. God did not create the man selfish and proud, but simple and ignorant; it was the man who, by make bad use of the instinct, which God gave him to the own conservation, became himself egoist and proud.

Egoism and pride: obstacles to the peace, fraternity, liberty and equality

Article 311 – The men cannot be happy until they do not live in peace, that is, until they were not be animated by the sentiments of benevolence, indulgence and reciprocal condescension and while they seek to crush one to the others. 'The charity and the fraternity summarize all the conditions and social duties, but demand abnegation'. Well, the abnegation is incompatible with the selfishness and pride; then, with these vices can be no true fraternity and, as a consequence, equality and liberty; because the egoist and the proud all want for themselves. Always will they be the rodents worms of all the progressive institutions, and, while they reign, the most generous social systems, the most wisely combined, will fall to their blows.

Makes enjoy seeing to proclaim the kingdom of the fraternity, but why to do so, if a destructive cause exists? It is building on sand; the same was to decree the health in an unhealthy region. In such a region, so that men pass well, will not be enough to send doctors, because they will die like the others. Urges to destroy the causes of the insalubrity.

If you would that the men live as brothers on the Earth, not just give them moral lessons; It needs to destroy the cause of the antagonism and attack the origin of the evil: the pride and the selfishness. Is that the scourge that merits the full attention of those who seriously desire the good of the humanity. During the existence of that obstacle, will be paralyzed their efforts, not only by an inertial resistance, as also by an active force that will work incessantly to destroy

the work that they undertake; because every great idea, generous and emancipatory ruins the personal pretensions.

Means of destroying the egoism and the pride: man's identification with the future life

Article 312 - Destroy selfishness and the pride is impossible, will it be said, because these vices are inherent to the human species. If so was, it would be impossible the moral progress; however, when we consider the man at different times, we recognize, to the evidence, an incontestable progress. So, if we have always progressed, in progress we will continue. On the other hand, there would not be some man clean of pride and of selfishness? Are not there examples of a person endowed with generous nature, in whom the sentiment of love for others, of the humility, of the devoting and of the abnegation, it seems innate? The number is lower than that of the egoists, as we well know, and if was not so, they would not make the law; but is not so reduced, how they think, and if it seems smaller it is because the virtue, always modest, is hidden in shadow, while the pride is put in evidence. If, therefore, the selfishness and the pride were conditions of life, such as the nutrition, then, yes, there would be no exception.

The essential, therefore, is to make that the exception passes to be the rule and, for this, it is necessary to destroy the causes productive of the evil. The main one is, of course, the false idea that makes the man of his nature, of his past and of his future. He does not know where he comes from, judges himself more than he is; not knowing to where he is going, concentrates all the thoughts in the terrestrial life. Wishes to live the more agreeably, looking for the realization of all the satisfactions, of all the pleasures. That is why he invests against the neighbor, if this opposes him obstacle; then, considers that he should dominate, because the equality would give to the others the right that he only wants for himself, the fraternity would impose sacrifices to him in detriment of his own well-being, and, the liberty, wishes it only for himself, not giving to others except the liberty that does not hurt their prerogatives. If everyone has these pretensions, will arise perpetual conflicts, which will make them to buy very expensive the few enjoyment that they can enjoy.

Identify himself, the man, with the future life and his perspective will change entirely, as happens to who knows that little time must be in a bad rest home and that, of it coming out, will reach an excellent for the rest of the life.

The importance of the present life, so sad, so short and ephemeral, disappears in front of the splendor of the infinite future life, which opens to the front. The natural and logical consequence of this certainty is the voluntary sacrifice of the fugitive present to a future without end, whereas before everything was sacrificed to the present. Since the future life becomes the end, what matters to enjoy more or less in this? The mundane interests are accessories, instead of principals. One works in the present in order to ensure a good position in the future, knowing what are the conditions in order to achieve it. In matter of mundane interests, can the men oppose obstacles which result the necessity of fight them, what generates the egoism. If, otherwise, elevate the eyes to where the happiness cannot be disturbed by anyone, no one interest will occur to him in order to oppress anyone else and, consequently, there will be no reason to the egoism, although will subsist the stimulant to the pride.

Belief in God, in the pre-existence of the soul, in the reincarnation and in the future life are the main requirements in order to destroy the pride.

Article 313 - The cause of the pride is in the belief that man has of his individual superiority, and here we see the influence of the concentration of the thought on the things of the terrestrial life. The sentiment of personality drags the man who sees nothing in front of him, behind him or above him; then his pride does not know measures.

The Incredulity, besides not having means to combat pride, encourages it and gives it reason, by the fact of denying the existence of a superior power to the humanity. The incredulous believes only in himself; it is, therefore, natural that has proud, seeing in the difficulties that appear to him only a matter of chance; while the believer sees the hand of the Lord in those difficulties and bows himself submissive, while the other revolts himself.

To believe in God and in the future life is, therefore, the main condition in order to break the pride; but it is not the only one. In conjunction with the future, one must keep in view the past, in order to make just idea of the present. 'In order that the proud cease to believe in his superiority, you need to prove him that he is not more than the others and that everybody are equals, that the equality is a fact and not a philosophical theory. These are truths that derive from the pre-existence of the soul and of the reincarnation.'

Without the pre-existence of the soul, the man who believes in God, is led to believe that God gave him exceptional advantages; and the one who does not believe in God gives thanks to the chance and to his own merit. The preexistence, giving him the notion of the previous life of the soul, teaches him to distinguish the spiritual life, infinite, of the corporeal life, temporary. He comes, by this reasoning, to understand that the souls come out equals from the hands of the Creator, have the same starting point and the same purpose - the perfection - which everyone will reach in more or less time, according to the efforts employees; that he himself has reached to the point in which he is only after he had long and painfully vegetated, like the others, on the inferior planes; that there is no among the more and the less advanced except question of time; that the birth advantages are purely corporeal and not affect the Spirit; the proletariat can, in another existence, born on a throne and the most powerful come as proletarian.

The pride, the social inequalities and the successive lives (reincarnation)

Article 314 - If the man consider only the corporeal life, sees the social inequalities and cannot explain them; but if launching the view to the prolongation of the spiritual life, to the past and the future, since the starting point to the terminal, all those inequalities disappear before their eyes and will recognize that God did not give to none of their children advantages that denied to others; that made the share with the most rigorous equality, not preparing the way best for some than for others; that the latest of today, dedicating himself to the work of his improvement, may be tomorrow most advanced; finally, recognizes that, not raising anyone except by the personal efforts, **'the principle of the equality has the character of a principle of justice and of natural law'**, before which does not prevail the pride of the privileges.

The reincarnation, proving that the Spirits can be reborn in different social conditions, either as expiation or as proof, makes us know that often disdainfully we treat a person who was in another existence our superior or equal, friend or relative. If we knew that, we would treat him carefully, but in this case there would be no merit; and, if we knew that the friend of today had been before an enemy, a servant, a "slave", would we not repel him? God did not want that it was so, and for this reason launched a veil over the past in order that we saw in all brothers and equals, how it is necessary to establish itself the 'fraternity'; knowing that we can be treated as we treated the others, we will firm the principle of 'charity as a duty and necessity, founded in the laws of the nature'.

Charity, equality, fraternity are natural laws as proves the Spiritism

Article 315 - Jesus settled the principle of the charity, of the equality and of the fraternity, making of it an express condition to the salvation; but was reserved to the third manifestation of God's will, to the Spiritism, by the knowledge that provides of the spiritual life, by the new horizons that unveils and by the laws that reveals, to sanction this principle, proving that it does not contain a simple moral doctrine, but a 'law of nature' that the man has the maximum interest in practices it. Well, he will practice it since, leaving of facing the present as

the beginning and the end, understands the solidarity that exists among the present, the past and the future. In the vast field of infinite, that the Spiritism makes him perceive, is canceled its capital importance and he discerns that, by himself only, worth nothing and nothing is; that all have a need ones of the others and that some are no more than the others: 'double blow in his selfishness and his pride'.

The Blind Faith and the Ratiocinated Faith

Article 316 - For the realization of what was said in the previous article, however, it is necessary that the men have faith, without which will be detained within the present circle, but not the blind faith, that runs away of the light, that shy the ideas and, therefore, feeds the selfishness, 'but yes the intelligent faith, rational', that asks for light and not the darkness, that tears, boldly, the veil of the mysteries and broadens the horizons. This faith, an essential element of all the progress, is which the Spiritism proclaims: robust faith because it stands in the experience and in the facts, gives the palpable proofs of the immortality of the soul and teaches us from where she comes, to where she goes and why is in the Earth and, finally, fixes our ideas about the future.

Once forwarded in this long road, we will not give more to the pride and to the selfishness to pasture, that feeds them, resulting from this in their progressive destruction and modification of all the social bonds by the charity and by the fraternity well understood.

Can this modification occurs brusquely? No, this is impossible, because nothing goes of a jump in the nature; the health does not suddenly return; and, between the disease and the cure, there is always the convalescence. The man cannot, instantly, change their feelings and to raise their eyes from the Earth to the heaven; the infinite fascinates him and confuses him; he needs time in order to assimilate the new ideas.

Spiritism: the most potent element of moralization

Article 317 - The Spiritism is, without contest, the most powerful element of moralization, because it undermines by the basis the selfishness and the pride, giving a solid fundament to the moral; it makes miracles of conversion. Are not still, of course, except individual cures, and, almost always, partials; but what it produces in the individuals is a prevision of what will produce a day on the popular masses. It cannot, at once, tear all the weed; but gives the faith, which is good seed and that just need of the time to germinate and fructify. This is why are not still all perfects. It found the man in the middle of the life, in the heat of the passions, in the strength of the preconceptions, and, if, in such conditions has operated prodigies, how will not operate when take him in the cradle, virgin of all the malefic impressions, when give him, with the milk, the charity, and to cherish him with the fraternity, when, in short, a whole generation comes nurtured by ideas that the reason will fortify instead of debilitate? 'Under the empire of these ideas, which will be commandments of rational faith for all', the progress, cleaning the road of selfishness road and pride, will penetrate in the institutions that will reformate to themselves, and the humanity will move quickly to the destinations that are promised to her on Earth, while does not come the hour of reaching the destinations of the sky.

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