

# CHRISTIAN RATIONALISM RESPONDS

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### Explanation

As soon as I started studying the Christian Rationalist Doctrine in 1991, I felt that I needed to understand it, make it part of me, carry out a series of Christian Rationalist Norms and change my conduct, so that I could enjoy relative happiness and attract the Lights of the Superior Astral.

Those Norms were in the books 'Christian Rationalism' and 'Practise of Christian Rationalism'. Therefore I asked myself how should I organise and consolidate those teachings so that I could better understand them?

We know that the disclosure of a text in dialog form conforms with one of the classical structures and is one of the most unconstrained of the philosophical tradition, being often used by Plato (427-347 (B).C).

Therefore I proceeded to do the following:

I First wrote 15 questions that we all ask when we start the study of Christian Rationalism (see the Index).

Then I numbered all the paragraphs of the books" 'Christian Rationalism'. 37th Edition - 1988 and 'Practise of Christian Rationalism, 12th Edition - 1989, thus obtaining 1691 propositions.

Finally I divided those propositions so that they matched the questions. With that source material I answered the questions, transcribing in its totality, what the great Luiz de Mattos, Luiz Thomaz and Antonio Cottas wrote as doctrine about the matter, in the publications mentioned above and in the collection of books called 'Doctrinaire Letters'.

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## 1.0 What is Christian Rationalism ?

1.1 Christian Rationalism is a doctrine essentially spiritualistic and spiritualising. Its activities are directed by the Superior Astral and as there is an Astral President as the head of each Christian Rationalist Centre, it is obvious that Rationalist Practises have nothing to do with black magic labelled as spiritism which is based on the invocation of spirits for a wide variety of purposes.

1.2 Christian Rationalism is practised only in Christian Rationalist Centres: in the Redemptor Centre whose headquarters is in the city of Rio de Janeiro, Rua Jorge Rudge, 119 , (Chief House) and its affiliates and correspondents spreaded all over Brazil and abroad.

1.3 Christian Rationalism fights for Truth and wishes that everybody can be enlightened on the meaning of life and the right conduct on each earthly existence, to avoid unnecessary suffering and the loss of incarnations.

1.4 Christian Rationalism is a Doctrine structured in well defined Principles, codified in the book 'Christian Rationalism', illustrated in the work 'Incorporeal Life' and developed in several other publications edited by the Redemptor Centre. It teaches how to find the Truth, explains the realities of life through concepts based on the lessons left by Jesus on Earth, which successive distortions have made unrecognisable.

1.5 Christian Rationalism is a Spiritualist Doctrine, whose principal aim is the enlightenment of humanity, without concern for religions, sects or creeds. It defends the Truth within the limits of human knowledge so that all can perceive themselves as particles of the Universal Intelligence and learn where did they come from, where do they go to and what do they need to do, to succeed in their undertakings and missions on Earth.

1.6 Eternal condemnation is a lie. Therefore everybody will have the opportunity to reach to the Truth explained by Christian Rationalism in the course of days, months, years or if necessary, centuries.

1.7 Christian Rationalism is destined to a great and sublime Mission, yet difficult and misunderstood by many: to restore the Truth and re-implant the magnificent teachings of Jesus on Earth.

1.8 Christian Rationalism was introduced on Earth by the Superior Astral which is the greatest pledge of it's perennial stability. Those who like to live in the sea of illusions, in the kingdom of

fantasies or in the country of dreams do not find a favourable environment in Christian Rationalism, in which people are taught that everyone must face the hard reality of life with courage, self-denial and abnegation.

1.9 Christian Rationalism - having in mind no other idea, intention, or interest but to awaken humanity to the reality of life - proposes to give man the knowledge he needs to overcome spiritual darkness which is so damaging and harmful to his evolution.

1.10 Because Christian Rationalism is a school of spiritualisation, not a religion, it has neither gods nor worshippers and therefore makes an effort to offer all human beings a safe journey for an healthy and progressive life.

1.11 Those who study Christian Rationalism have learned to trust themselves, their spiritual power and their will power to fight and win.

1.12 The ability of reasoning is a virtue that everybody owns and can be used in life. And every single person as an integral part of the Universal Intelligence, though in a latent state, holds the same virtues of that Intelligence. Therefore each individual should strive to develop and blossom them. Among those qualities one can find the ability of reasoning and the practise of Christian Rationalism leads the individual to that path.

1.13 Therefore, those who study Christian Rationalism are not worshippers, beggars, chronic complainers or mentally subdued. They all know that stumbling blocks appear at every step of life's way as well as that it is possible to overcome them with the moral resources at their disposal.

1.14 This doctrine teaches that each spirit is a minute fraction of Universal Intelligence in the process of evolution. It also shows that the Universe is composed of Force (Spirit) and Matter and that Force, which drives and moves all bodies, fills Infinite Space.

1.15 One of the main targets in the Redemptor Centre is the expansion and dissemination of the Christian Rationalist Doctrine, though always within cautious and rational criteria, to avoid the degeneration to sensationalism which is incompatible with our Principles.

1.16 It is a mistake to think that all beings are mature enough to receive the Christian Rationalism Doctrine. The majority need primarily rid of the enormous amount of habits, beliefs, limitations and fears that correspond to the chronic state of erroneous thoughts causing them, however, to undertake a new path diverse of that which they have been treading for centuries or thousands of years.

1.17 Therefore, one must not argue about beliefs. To put forth is always from the inside out, depending on the inner state of the individual and his or her capacity to learn spiritual concepts.

1.18 It is said that Jesus advised that no one should sow among the thorns. The similarity is obvious. We must have ample perception in order to avoid the propagation of the Doctrine in hostile surroundings.

1.19 The occasions to explain what Christian Rationalism is all about arise naturally, and the opportunity surfaces without provocation. The right response is to indicate the Redemptor Centre in the cases of awakened interest, thus, avoiding the need to extend into explanations. The

exposition of the Doctrine must always be performed under the action of the Superior Astral, which is given within the animistic currents formed in the Christian Rational-ism Centres.

1.20 Therefore once the teachings of Christian Rationalism are assimilated there is no need to make comments about its contents with people unacquainted with the Doctrine to avoid arguments and clashes between different viewpoints.

1.21 Explanations about the doctrine are exclusively given in Christian Rationalist Houses. Those interested in the teachings disseminated by the doctrine can visit it's Centres. If requested Christian Rationalism can also explain its principles by mail. Therefore everybody can be in touch with the Doctrine as its doors are open and post offices serve the community.

1.22 In Christian Rationalism there is not, there never was and there will never be any attempts to entice and conquer adherents to the Doctrine. What there is instead is the satisfaction of welcoming in our midst all sincere investigators with the intent of preparing themselves for life and freeing themselves from the fanatical domination of dogmas, rituals and enslaving myths, so they can offer their contribution for the evolution of the Planet.

1.23 However, the theory that we should wait for humanity to come to us instead of bringing the doctrine to them which was formerly acceptable, is inappropriate now, given the current development of society. To watch humanity mired in such a disturbing and degrading mud and keep on a passive posture without pointing out to people, with proper disclosure, the benefits that our spiritualist philosophy can offer, would be like committing a regrettable crime by omission.

1.24 If Christian Rationalist Practises cannot transform for the better, at a desirable pace, the spiritual conditions on Earth in this current life journey, then those transformations will inevitably happen in future reincarnations. There is no reason to give up hope, given that the period of a single incarnation is like a drop of water in the ocean in comparison with the eternal life that we are all subject to.

1.25 There is a Philosophical School called "Rationalism" that should not be confused with Christian Rationalism. The former is of materialistic nature while the latter is eminently spiritualistic. Therefore they are diametrically opposed. For that reason every time we refer to the Christian Rationalist Doctrine we say Christian Rationalism and not just "Rationalism".

1.26 Christian Rationalism is not associated with and is not similar to any other religion or doctrine on Earth. It is unique and consists of only one code and only one discipline. Practices and routines in Christian Rationalist Centres world-wide are identical and in all the same unchangeable Principles prevail. This unity is kept with great discipline and rigorous respect for the institutions and the direction of the Superior Astral. Any physical President of a Christian Rationalist Centre can preside in another affiliate and no one will notice any discrepancies in methods and discipline adopted.

1.27 Christian Rationalism with its theoretical and practical teachings offers humanity the best opportunity to live in a conscious and rational manner so human beings can put into practice a secure and efficient working program with no wastefulness, no mistakes and within the principles of solidarity and confraternisation. It is an enlightening, constructive, moralist and purifying Doctrine, engaged in restoring the Truth about life spiritual concepts.

1.28 Listening to the lessons given by Christian Rationalism and not practising them is to neglect a responsibility of the highest significance. Those who in this current existence do not have the rare fortune of becoming acquainted with the Doctrine, may have an excuse for not behaving in the manner recommended by Christian Rationalism. However those who have found it and in their indolence persist in making mistakes are running into errors of painful consequences.

1.29 Christian Rationalism is a Spiritualist Doctrine and explains in a simple and rational manner, who are we, where did we come from and where are we going to.

1.30 Christian Rationalism was codified by Luiz de Mattos in 1912 with the launching of the basic work 'Christian Rationalism' in 1914. However its principles are as old as the world itself. These principles were taught by Jesus Christ before the Gospels. Among those Principles stands out the following:

- The law of spiritual evolution through reincarnations.
- The law of cause and effect: "You will pay for the bad actions practised against others"
- The importance of Thought, Reasoning, Will and Self-denial in the life of all human beings
- The value of Discipline, Work, Morals, Free-will and Family.
- Discarding from the spirit, concepts of Faith, Praying, Creeds, Begging, Worshipping, as well as: Clemency, Miracles, Grace of the Biblical Gospels and Salvation.
- Be confident that the denomination of Superior Astral, imply all the spirits of Superior Planes, who conduct the evolution of this World in common agreement with Jesus Christ. Spirits of the Superior Astral provide the conditions for Psychic Cleansing.

1.31 Christian Rationalism is a spiritualistic philosophy, free from mysticism or religiosity, and therefore does not acknowledge the supernatural, mysteries and dogmas. Everything in the Universe and in Life holds a rational explanation, within the common, natural and unchangeable laws that rule all things.

1.32 The Christian Rationalist Doctrine began with the designation of "Christian Rational and Scientific Spiritism", using the mediumnity of people of good will and the elementary practice of spiritism, to be able to establish its foundations. As it progressed scientifically and spiritually, this doctrine transcended the concept of Spiritist to Rational, thus taking the proper designation of Christian Rationalism, which cares exclusively for the enlightenment of humanity and its evolution. This way Christian Rationalism engages in spiritualisation, education, instruction, the awakening of depressed souls, the fortification of weakened bodies, fighting vices and in the teaching of fairness, courage, honesty, modesty and truthfulness.

1.33 The Redemptor Centre is the House of Christian Rationalism. As in a human being the spirit occupies a physical body in the same way this Doctrine holds its own physical body, its material headquarters, that is the Redemptor Centre, a house suitable for the dissemination of its teachings. The word "Redemptor" gives meaning to freedom as in reality it is the Truth that makes humans spiritually free and in Christian Rationalist Houses the Truth is disclosed. The fact that it is known as 'Centre' should not be confused with "spiritist centre", which is a different thing. It is called Centre because it centralises and because it is a place that brings specific activities together at one

point to promote a spiritual culture in the same way Cultural Centres promote other cultural activities. Those who arrive at them find a friendly, peaceful and tranquil environment. During Sessions the Spirits in charge of Christian Rationalism work in favour of the evolution of the World. Therefore they work for the psychic normalisation of distressed souls, tortured by the suffering of life and work for the cleansing of the earth environment, swarming with millions of disturbed spirits.

1.34 The basic work of Christian Rationalism, in its natural simplicity is profound and must be seen as the primary foundation of knowledge whose framework must be built by the efforts of each one of us. Its fundamental principles encompass a new concept of the Universe and life as well as a sound pattern of behaviour for those who wish to follow it. This behaviour, thanks to the knowledge it provides, leads humanity to the knowledge of himself as Force and Matter. It shows that in every manifestation of life there is a flicker of Intelligence that, like in ourselves, is part of Total Life.

Thus we learn that we are but small torches of life, still very blunt, part of an immense flash of lightning driving forward the Cosmos - which is Universal Intelligent Life.

Force and Matter are, in a doctrinal sense, a synthesis of the Universe !

Force is Life, Intelligence, the principle that creates and activates everything. Only by knowing ourselves, and therefore by perceiving ourselves as Intelligence, will we be able to understand Life in its Universal, elaborate, deep content. And only by penetrating, with the help of physics, the microscopic planetary system named atom, will we be able to understand what we are as Matter. With their modern studies, by breaking down the atom into electrons, scientists have shown that matter, previously thought of as being inert, is in reality a large reservoir of energy that will change the face of Earth the day it can be put to use.

These are the findings of patient researchers that enable us to assert that, "from the most distant star to the clay under our feet we are all made of the same matter".

Those two words - Force and Matter, which synthesise human being and the Universe - represent, for future generations, a plan of studies and accomplishments that will continue forever.

1.35 Christian Rationalism makes an eloquent and constant plea for study and reasoning so that every person will realise the need for a diligent effort towards self-improvement. Knowledge about real life, which is a continuous process of study, will never be understood by those who, without reasoning, limit themselves to repeating obsolescent concepts linked to religious dogmas.

Therefore, divulging Christian Rationalist principles is nowadays an imperative, long-reaching measure.

Luiz de Mattos, introduced Christian Rationalism after sensing the deplorable condition of man's character. He did it without sparing any efforts, with the conviction that he could provide the world with the one and only means of correcting the serious moral evils that were, and still are, afflicting humanity. His life - that of an honourable, dignified, enterprising, preserving, undaunted man - was a model of invigorating action that will last as a striking example in the memories of present and future generations.

He did not attempt to impose on others a discipline which he himself could not follow. He did not consolidate a pattern of behaviour diverse from his own. Hence the unusual moral authority that characterised his statements. This is an example of the strong beliefs of those who know that they can serve as models of behaviour.

Luiz de Mattos was careful enough to present Christian Rationalist principles in a simple, practical manner, within the reach of every mentality. As a result, his principles are understood and respected by all social strata.

These principles are so simple indeed that they can be summarised in one word: CONDUCT. In reality, their aim is to show humanity a pattern of behaviour. By pattern of behaviour, we mean an individual's norms of conduct in his community in accordance with the Christian philosophy. This is why Rationalism is also said to be Christian.

The undeniable fact is that with his code of Christian discipline, Luiz de Mattos developed a new mentality. This new mentality expands day by day as this code becomes known to those who, in their present incarnation, have already broken the shackles of absurd beliefs and mystical concepts.

Therefore, it is in the struggles of everyday life that Christian Rationalists will make themselves worthy of consideration and respect by following a well-defined exemplary pattern of conduct. The value of the principles adopted by an individual is measured not in terms of his words, but of his actions and attitudes.

Each person's way of life is a reflection of his spiritual feelings. There is no easier way to bring human behaviour closer to the Christian doctrine codified by Luiz de Mattos, than by following the living norms modelled after Christian Rationalist principles.

## 2.0 Why do we live ?

2.1 We live to fulfil the Law of Evolution. Evolution must be accomplished at all costs. That is the determination of the Unchangeable and Natural Laws that rule the Universe. And these laws are unconcerned with the foolish pretences of those who believe they are able to evade or undo them.

2.2 Whenever evolution is disregarded, there is no logical or rational explanation for existence. Everyone should strive to give a sound orientation to his life in order to shorten evolution. He should strive to be hard-working and progressive and turn his attention to the betterment of his own personality.

2.3 Evolution is the fundamental principle of life in the Universe. In evolution lies the basis for the understanding of everything that happens within and outside the reach of human perception.

2.4 Let some deny it out of ignorance, others out of scepticism, or sectarian interests. To reinforce their denial, let them employ all imaginable sophisms, flourishes, and figures of speech. Evolution will always be present, always alive and active in all manifestations of life since its emergence.

2.5 Why do certain sects take so much interest in denying evolution? Why are they so uncompromisingly opposed to it? Why don't they surrender and accept it? The reason is not difficult to determine if we consider that acceptance of evolution would entirely destroy the mystique of salvation.

2.6 If religious organisations were to disclose to their followers the truth concerning the fantasy of forgiveness, eternal salvation, the celestial mansion, the divine father, hell, the devil, purgatory and so many other fabrications, none of them would remain standing.

2.7 We would see the disappearance of all the sources of income represented by industries of wooden or clay saints, relics, the tithes, alms for the "saints", printed prayers and many other ingenious practices.

2.8 By hammering the idea of salvation into a child's mind, this fantasy is gradually impregnated in the child's Perispirit until it becomes deeply rooted. Later in adulthood, the individual repeats mechanically what he or she has become used to hearing, without submitting it to reason. This occurs because of the disagreeable clash between fallacy, so long stored in the subconscious, and truth, which is alive in consciousness.

2.9 Besides being an absurdity, the dogma of "salvation" is encouragement for self-indulgence. The work and the battles that human beings must face and the efforts they are required to employ, to be able to attain spiritual evolution and material progress, are not understood by the sectarians who have more confidence in the "grace" of God and in the "favours" of a supposed divinity, than on anything else.

2.10 One cannot think that fanatics are going to admit as real, the truths proclaimed here. Fanaticism blurs the intelligence and does not allow reasoning. For the fanatic, there are sacred books prescribed by a "god", which he cannot question, at the peril of perpetrating a big sin and endangering his "salvation".

2.11 The acceptance of Evolution would mean the destruction of a system in which participate directly or indirectly, millions of individuals whose personal gains, are placed above the higher interests of humanity.

2.12 Not all the opponents of evolution are sure of its non-existence. It is not small the number of those who, even when battling against it, intimately acknowledge its reality. Some deny it because for them the truth is not professionally convenient. Others refuse to admit it because of their subordination to dogmas that have made them fanatics and obscurantists.

2.13 Evolution makes itself felt in everything: in the seed that germinates to become a flower; in the tree that grows big and fructifies in the trajectory of a cycle; in the human being who starts school as an illiterate and comes out as a scientist; in the development of the arts, literature, science, music, laboratories, industries, inventions and social services.

2.14 Humanity has emerged in this world as the result of the evolution of the animals that preceded him. And despite the current advancement of the Planet, the evolutionary journey in the three kingdoms of nature continues without interruptions or alterations. It is just that those who are now starting their evolution in a human form, in our day and age, find more favourable conditions for their mental development.

2.15 Any observer who really wants to see, will have before his eyes the chart of evolution of the spirit on Earth. There are no identical individuals although some are similar. Everyone is

promoting his progress in his own way and with his own effort, in harmony with the behaviour he has adopted in the course of previous reincarnations, over a period of thousands of years.

2.16 Those who have made better use of their free will, have obviously achieved a higher degree of evolution than others who were less careful in the same number of reincarnations.

2.17 This is one of the reasons that explain the great dissimilarities in mentality, disparities in feelings and differences in opinions, which can be found among people.

2.18 This is so because the number of reincarnations varies among individuals as well as the improvement that each person acquires by their own effort.

2.19 Look at how this revelation of life conveyed to the public knowledge is different from the principles that sectarians provide, full of incongruities, absurdities and contradictions, because it is based in biblical nonsense and in part inspired by playful spirits of the inferior astral, known by the name of "prophets", who often engage the help of talkative mediums, similar to so many we have come across, who exploit human credulity, and derive large profits under the guise of scientific knowledge.

2.20 When the books that, in our enlightened day and age, still enrapture and atrophy the reasoning of millions of worshippers, were written, thousands of years ago, the world was in a much worse condition.

2.21 Comprehension and knowledge about things are the result of spiritual evolution and many of those who are now incarnated already look at life from an angle closer and closer to the truth.

2.22 It is to be regretted that humanity, out of ignorance, transforms the wide road to evolution into a narrow, rough, winding path filled with obstacles that are difficult to overcome.

2.23 Sooner or later everyone will have to realise that all humanity travels in the same direction towards a common goal that is improvement. This goal can be reached only through well-guided self-effort, disciplined individual work and the grasp of knowledge, at the expense of vigorous, permanent action.

2.24 Every individual should look inside himself and learn to rely on himself. He should become aware that he possesses immense, invaluable resources to carry each earthly existence to a successful conclusion.

2.25 By following this trend of thought he will become synchronised with evolutionary currents which will lead him to spiritual evolution without major sacrifices or stumbling blocks.

2.26 Fear and temerity are two extremes, whose middle point is courage -- the virtue that is part of character's features.

2.27 All moral attributes are at equal distance from these two extremes. The prodigal and the miser are at opposite extremes, whereas the moderate remains in the centre. This is the ideal position for all persons of good character.

2.28 Also in the same extreme positions are the negative attributes that debase the spirit whereas in the centre shine the positive, ideal, constructive attributes which ennoble the spirit and promote its growth in the upward scale of evolution

2.29 Ill will and worship are also extremes, like prodigality and miserliness, but friendship and virtue play an outstanding role in the middle.

2.30 Men and women both fall down the sides of dangerous abysses because they do not realise that between two equal opposing forces there is always a central point of equilibrium where they should remain to enjoy its fruits.

2.31 Both ill will and worship create deplorable situations. Ill will arises feelings of aversion, hatred and revenge that carry with them the most harmful consequences for the individual who entertains them. Worship leads to fear, subservience and humility, to repression of initiative, alienation of will, and lack of self-confidence. Both ill will and worship bring about spiritual discredit and a glaring invalidation of self-worth.

2.32 Both of the feelings mentioned above slow down evolution or even halt it completely, which is very detrimental to character. To work towards betterment of this great, incomparable attribute promotes accumulation of immeasurable spiritual riches.

### 3.0 What is God ?

3.1 Men have conceived God as a deity of male personification, a superior being created by themselves to explain the Universe. Gods invariably have the physical and mental characteristics of those who conceived them.

3.2 It does not really matter that man, in a reversal of reality, assert that it was God who created man to God's likeness. The truth is quite different and it does not take too much imagination to discover the age-old hoax of which mankind has been the victim.

3.3 It was man who imagined, conceived, and created gods. He mentally conceived them with human form and with the same qualities and weaknesses that man has.

3.4 In this creation, the feelings of the conceivers are clearly reflected.

3.5 A bodily god is present in all religions. In the creed - which is the main prayer of one of them - god appears with his son seated to his right portraying a picture of everyday material life.

3.6 The concept of divinity, although variable from race to race, does not change the general concept of an almighty king-like god distributing rewards and punishments.

3.7 In the Bible, the Old Testament - a holy, untouchable book for so many worshippers, - refers several times to the irascible, revengeful god of those times

3.8 This shameful feeling, especially in a god, is no more than the reflection of the feelings of the people who conceived such a god.

3.9 All primitive ideas of a paternalistic god, which man has embraced until now, will fall apart as unreal and ridiculous when he, from one evolution to the next, comes to know what he is as a spirit, Force, Intelligence and Power; when he feels certain that he is endowed with the moral attributes to rationally overcome all difficulties; when he becomes aware of his condition as a particle of a harmonic whole - inseparable from himself - which is the Spiritual Universe.

3.10 Those who still pay homage to an abstract god will realise (after as many incarnations as are needed to reach the necessary enlightenment) that such cult is a foolish one. It is just as ridiculous as the idea, also entertained by civilised men of the past, of worshipping gods represented by the natural elements or by animals of inferior species.

3.11 To most people god is an entity that promotes punishment, distributes mercies, and convicts or acquits either on an eternal or temporary basis.

3.12 It should also be noted that this god, to whom the requests are made, seems so ill-advised and lives so aloof, apart, and indifferent to human problems, that his attention to such problems is awakened only by the appeals he hears.

3.13 He will not be moved to pity unless people ask him to be pitiful. He will not be merciful unless people beg him to be merciful. If people want peace they have to ask him for peace. He will not be fair unless people ask him for justice.

3.14 It is very common to attribute to God, whose designs are said to be impenetrable, the responsibility for much of what happens on Earth.

3.15 Thus, if a member of a family dies, it was God who took him or her. If an accident happens, it was God's will. If someone escapes from being run over by an automobile, God gets the credit for saving the quasi-victim. Individuality is thus always dependent on a third entity and this subordination exercises a crushing negative influence over the human spirit.

3.16 This shows to what extent religions are unable to convey to their followers a true concept of spiritual life, due to their complete ignorance about matters related to incorporeal life.

3.17 Christian Rationalism teaches that each spirit is a minute fraction of Universal Intelligence in the process of evolution. It also shows that the Universe is composed of Force and Matter and that Force, which drives and moves all bodies, fills Infinite Space.

3.18 Force is presented in Christian Rationalism under a common terminology: Force, Universal Intelligence or still, Great Focus.

3.19 Force rules the Universe by laws which are common, natural and immutable. They are natural because they derive from a logical sequence in the process of evolution. They are immutable because they are absolute and in this connection there is no room for the unforeseen, for chance or doubt. Therefore only accuracy, certainty and perfection prevail.

3.20 Force, acting in accordance with the laws of evolution, uses Matter in its primary state and with it forms bodies and accomplishes countless, indescribable phenomena which are beyond common appreciation considering the limited resources of this planet.

3.21 It can be seen therefore, that Force is the fundamental attribute which predominates in the mineral kingdom. In the vegetable kingdom there is force and life. Finally, in the animal kingdom, besides these two, intelligence also predominates.

3.22 Forces acting over the atoms to produce psychic phenomena are driven by a spirit because the spirit is a particle of Total Force. Although in a limited way, and in proportion to its state of evolution, the spirit shares the powers of this Total Force.

3.23 Force is the word used to indicate its association with Matter, whereas Great Focus is employed to mean the Universal Agent, in its infinite conception. They are, however, synonymous, and have similar meanings.

3.24 No one, no matter how much of a sophist he or she may be, will imply the slightest connection between the two terms above and the word 'god' which is already so discredited by the mean and materialistic sense imparted to it by all religious worshippers.

3.25 It is not possible to express the infinite grandeur of an absolute value by using words of relative meaning such as those of the everyday vocabulary.

3.26 The words Great Focus or Force have been adopted due to the lack of more descriptive words, although they do not convey the full reality of its meaning

3.27 Great Focus conveys an idea of light and also of intense brilliance.

3.28 The word 'Great', with a capital 'G', means Total. It is no doubt an accessible expression to those who cannot yet penetrate into matters excessively abstract.

#### 4.0 Who am I ?

4.1 Incarnate or not, a being is always a spirit - a particle of Universal Intelligence. When incarnate, one is subject to the uncertainties of life on earth, some of which are completely beyond one's control. The denomination "Spirit" is only given to the particle of Force which has already acquired the evolutionary conditions to incarnate in a human body. The Spirit is a particle of the Total Force, which holds congenial powers, though limited to the state of evolution achieved.

4.2 The spirit makes its way through this planet under suitable conditions for its stage of advancement. In each successive reincarnation it progresses to an environment which is appropriate to the stage already reached, until it completes the part of evolution which corresponds to his present life on Earth.

4.3 The spirit is light, intelligence, life, creative and accomplishing power. In it there is no matter in either of its states. It is, therefore, immaterial. It remains as an individualised particle along its entire path in the process of evolution.

4.4 The spirit is indestructible, indivisible, eternal, and evolves towards ever greater improvement. As a particle of the Whole, it is inseparable from the Whole, and survives any transformation. Nothing can destroy it.

4.5 The spirit is a worker. With its effort, intelligence and skill, it takes part in the general evolution. It works directly for the whole and indirectly for itself. This is true, both with regard to the incarnate and the disincarnate. When working in an Astral Body, the whole is the Universe; when working in an incarnate body, the whole is especially mankind.

4.6 No philosophical quest will exercise a decisive influence in the improvement of man's individual behaviour until he acquires full awareness of himself as Force and Matter.

4.7 The more secure, the more clear-cut and realistic the understanding of the action of spirit over body, namely, of Force over Matter, the sooner will man have spiritual insight of the vital functions of universal nature.

4.8 Force and Matter summarise, synthesise and define the whole Truth of life

4.9 The Universe is composed of Force and Matter. Force is the active, intelligent, transforming agent. Matter is the passive, pliable element.

4.10 Luiz de Mattos assigned the name Force to the Spirit that acts on the matter to convey the manifestation of biological life. The Spirit is much more than intelligent Force. It is organising Force, it is thinking Force. Force can act only in accordance with its evolutionary state and in faithful obedience to the Law of Attraction. It is only natural that an incarnated spirit since birth, for years and years, accustomed to hear about a creator, God, will not be able to disregard that hypothetical entity, and thus accept the reality that everything in the Universe is composed exclusively by Force and Matter.

4.11 Thus, always changing from one body to the next in rank, the particle of Force evolves until it reaches conditions which will allow it, as a spirit, to incarnate in a human body, enabling it to exercise free will and to take on the responsibilities which free will carries with it.

4.12 Spirit is light and as such it glows with an intensity that corresponds to its level of progress. Intensity of light means intensity of vibration. The higher the intensity, the greater the knowledge of life, the more evident the dynamic spiritual action, the safer the control over human behaviour, the better the use made of free will.

4.13 As the intensity of the spirit's vibration grows, the lesser the chances of it being engulfed in inferior vibratory currents or of engaging in actions disapproved of by its conscience.

4.14 The spirit is linked to the entire physical body by animistic cords and relies on them to make possible the equilibrium of organic functions.

4.15 The spirit has no sex, although male and female tendencies and actions are revealed in earthly life. It is the spirit itself that decides what sex it will adopt when it reincarnates.

4.16 As a rule, if the spirit incarnates as a woman, its aim is motherhood. This tendency is so marked that a little girl, as soon as she starts taking her first steps, displays a special interest in dolls whose bodies she caresses like a mother does to a child. The same happens to a boy who turns his attention to little horses, automobiles or tool boxes.

4.17 Matter has no faculties. However, the spirit is endowed with countless faculties, and it should be stressed that only a few of them are revealed in earthly life.

## 5.0 Where did I come from ?

5.1 Since we are incarnated on Earth and being this planet a school-world, we came from Materialised Planets or Opaque Planets or still White Planets.

5.2 Distributed over a series of 33 classes, according to the degree of development of each spirit, they make their evolution beginning with the following order of planets:

Materialised planets	spirits from the	1st	to the 5th	class
Opaque planets	spirits from the	6th	to the 11th	class
White planets	spirits from the	12th	to the 17th	class
Diaphanous planets	spirits from the	18th	to the 25th	class
Very pure light planets	spirits from the	26th	to the 33rd	class

5.3 The spirits that are undergoing evolution on Earth belong to the first 17 classes of a total of 33.

5.4 Earth is a school-planet where the first 17 classes, of a total of 33, promote their own evolution, starting with the first and ending with the 17th, along periods of time which vary widely from one spirit to another but always in the range of thousands and thousands of years.

5.5 School-planets are identical in nature to ours. For this reason, spirits of various classes reach them in order to promote an interchange of intellectual, moral and spiritual knowledge among themselves.

5.6 Above class 17, only exceptionally does a spirit incarnate on Earth, not because its own evolution so requires, but to help mankind rise spiritually, in a fine and voluntary gesture of self-denial and unselfishness. This great awareness for self-denial and unselfishness is due to the fact that these spirits belong to Diaphanous planets (from 18th to the 25th Classes) or to the Very pure light planets (from the 26th to the 33rd classes).

5.7 No spirit ever incarnates having in mind the Inferior Astral as a goal. It goes from the Inferior Astral to a planet that corresponds to its level of evolution and only from such a planet will it incarnate.

5.8 On the planet corresponding to its own class, the spirit makes plans for a new incarnation from which it eagerly wants to take the maximum advantage. Its greatest hope is not to waste time on Earth, not to fail, not to render useless the sacrifice of incarnation.

5.9 The spirits of inferior classes, especially the first, incarnate under the guidance of more advanced ones. They are like children who need to be escorted to kindergarten.

5.10 As soon as fertilisation takes place, it is at once spiritually recorded and a spirit moves forward, among those who await their turn, to perform one of the paramount determinations of natural law - reincarnation. This is done without fear or reluctance, that spirit being fully aware of its duty.

5.11 Once the spirit has decided to reincarnate and identified a woman to serve as mother, it monitors the formation of the physical body throughout the pregnancy until fetal development is

completed. Finally at birth it takes full possession of the body to which it remains attached by means of animistic cords.

5.12 The developing physical body is then gradually enveloped, molecule by molecule, by the animistic body of the incarnating spirit which irradiates over it from outside the pregnant mother's body, until the moment of birth when it takes full hold of the child's body.

5.13 Once incarnation has been accomplished, the spirit sustains itself on its astral body placed side by side with the child's body, on the left side.

5.14 As soon as incarnation has taken place, the human being becomes complete with three bodies as follows:

1. Mental body: Spirit - Force
2. Astral body: Body made of animistic matter from its own world.
3. Material body: Physical body.

Note: Kardecism's definition of Perispirit should not be confused with the explanation of the Astral Body given by Christian Rationalism. Kardecists state that Perispirit is a semi-material wrapping, taken from the universal cosmic fluid which belongs to the planet where the spirit has incarnated. On the other hand Luiz de Mattos defined the Astral Body as being a semi-material wrapping taken from the World to which the Spirit belongs and not to the planet where it has reincarnated.

As such, the spirit is supposed to carry out its earthly duties and live two distinctly separate lives: material life and spiritual life.

5.15 The mental body, to which researchers are now turning their attention, is the live, intelligent agent that governs the other two bodies - the astral and the physical bodies - and is therefore responsible for all manifestations of life.

5.16 The law of transformation of matter, to which the other bodies are subject, does not affect the mental body. The spirit is eternal and unchangeable in its essence and it offers magnificent demonstrations of its capabilities and courage as it grows in spirituality.

5.17 The astral body is the bond, the connection between the mental and the physical bodies. It is joined, particle by particle to the mental body, as a result of the permanent vibration of the latter. It encircles the entire physical body to which it is connected by means of animistic cords.

5.18 During sleep, the spirit wanders away, together with the astral body (from which it never parts) but never breaks its links with the physical body. It continues to pass on warmth and life by means of the previously mentioned animistic cords.

5.19 No matter how long the distances separating the spirit from its corporeal instrument may be, their connection is never broken. Such interruption would amount to disincarnation and also, the extension of the animistic cords is unlimited.

5.20 When the spirit incarnates, it isolates itself from its past and forgets completely its previous incarnations. It only retains in its subconscious the experience gained from past ordeals and the tendencies resulting from the use of its free will.

5.21 That is extremely good for the spirit. Firstly, the veil of matter prevents identification of enemies of previous incarnations and makes reconciliation possible, bringing them closer, without grudges or ill will. Secondly, with temporary oblivion of past mistakes, which so often humble, shame, subdue and even alienate the will, the incarnate spirit sort of begins a new existence in each passage through Earth.

5.22 Billions of spirits have done and continue to do so in their trajectory through this planet, in a long series of incarnations.

5.23 The spirit retains forever all that was conquered through work and effort. This conquest, this wealth, this heritage is a valuable asset in each incarnation. It facilitates the acquisition of new knowledge, new qualities and the refinement of its attributes.

5.24 If mankind only realised what a profitable reincarnation means to the spirit, we would not see so many failures and so much disregard for spiritual values on Earth.

5.25 Spirits of a certain class are aware to others of their own class and of lower classes. They are unaware, however, of what happens to spirits of higher classes

5.26 Those that stay behind or stop lose contact with old, dear friends, comrades of long journeys in previous incarnations, and therefore they suffer like incarnate spirits who see their dear ones die.

5.27 This contact, however, can be re-established, as those in spiritual worlds well know. But how? The answer is obvious. If a person walks at a slower pace than another, who walks faster, they become further and further apart. And, if the person who is in front is not willing to slow down, the one behind will have to speed up if he wants to reach him.

5.28 That is precisely what many spirits do when they decide to incarnate and face all earthly sufferings, which they know are transitory. They do so to enrich themselves with knowledge and moral values that will enable them to ascend to the next class.

5.29 With strong determination and redoubled effort, they succeed in recovering the time lost and fraternally reapproaching those that had surpassed them.

6.0 Where do I go to ?

6.1 When we disincarnate we will all go to internship-planets. As soon as we leave Earth's atmosphere we will rise to a planet corresponding to our own class where no spirits of different classes stay together.

6.2 Planets may also be classified in two large categories: internship-planets and school-planets.

6.3 Only after they reach the planets corresponding to their class, where they will have to go before reincarnating (internship-planets), will the spirits - fully lucid and trouble-free - realise the long delays in human evolution caused by premature disincarnation.

6.4 In the school-planets, emotions are a part of daily life. They are shared indiscriminately by all its inhabitants. When man rises above the feelings of poverty and wealth which are at the end of the list of those emotions, then he is in fact awakened to spiritual life.

6.5 Man cannot ascend to a higher level of evolution as long as on Earth he stubbornly persists in abiding by deceitful ideas about life and erroneously following them.

6.6 Only after disincarnation do the mental and astral bodies abandon the physical body definitively.

6.7 The concept of death derives from a concept of life which is completely wrong. In fact, death has never existed. The spirit is immortal. The spirit never dies.

6.8 Normally, disincarnation should occur in old age. The human body is like a flower or a fruit: It is born, grows, blooms, and withers. When it withers, it ceases to be useful to the spirit. The one natural, spontaneous, wise solution therefore would be disincarnation.

6.9 Many factors on Earth contribute to premature disincarnation. Among these are abrupt changes in temperature, earthquakes, air pollution, insalubrity in certain regions, epidemics, sources of contamination, vices and, last but not least, the harmful influence of spirits of the Inferior Astral.

6.10 Only in exceptional instances may disincarnation take place, without loss to the spirit, before man has completed the four stages of earthly existence (childhood, youth, middle age, old age). For instance, when a spirit belongs to a higher class than the 17th and incarnates on a special mission to awaken mankind or to contribute to moral changes designed to hasten the rhythm of evolution on this planet.

6.11 There are also certain social phenomena which generate conflicts and wars of extermination that we have to consider in regard to premature disincarnation.

6.12 In any event, premature disincarnation always represents a lapse in evolution that can only be repaired in one way: by reincarnation.

6.13 After all, what is disincarnation? What does it consist of? How does it occur? Disincarnation is a natural phenomenon in human life. It is the opposite of incarnation. The spirit incarnates the moment it takes hold of the body, at birth. It disincarnates the moment it leaves the same body definitely.

6.14 When this happens, the spirit causes the fluidic links, which conveyed life to the physical body, to be disconnected, and withdraws from it along with the astral body.

6.15 Once it has been abandoned by the spirit, the physical body is but a composite of matter. Its source of life is no longer present. Life having ceased, due to withdrawal of the spirit, the body falls under the domain of chemical laws: it disintegrates, and its molecules go on to make up other forms of life and to compose other organisms.

6.16 The sorrow of those who survive is only natural in the absence of those who have been deceased. Sorrow indeed, not despair. A feeling of fond remembrance, not one of mortification, is both understandable and admissible.

6.17 Most spirits, when they disincarnate, know nothing about spiritual life. Consequently, things closely related to matter are the ones that influence them the most in the moments immediately before or after disincarnation, of which they are often unaware.

6.18 These influences are still stronger, still more powerful if the spirit has lived wallowing in vice, with thoughts turned only to materialistic pleasures.

6.19 In such condition - and because the spirit is under the impression that the astral body is physical - it roams Earth's surface like a common pedestrian, annoyed at the disregard of his fellow beings, who are understandably unaware of its presence. However, it finds plenty of opportunities to establish relationships with other disincarnate spirits in similar situations.

6.20 The movements of disincarnate spirits on Earth follow the pattern of their astral bodies. If the latter are saturated with coarse components due to their vicious conduct on Earth, they move about step by step like incarnate spirits.

6.21 Those, however, that led a less materialistic life, glide in the atmosphere, according to the density of their astral bodies, impelled by the action of thought.

6.22 Although such spirits become easily aware of the phenomenon of disincarnation, their thoughts are excessively concentrated on events of earthly life. Their aim is to continue feeling the emotions and delights of earthly life. Therefore they begin to exercise influence over incarnate spirits and such influence, when it persists, eventually becomes obsessive. It is this desire that prompts them to remain on Earth's atmosphere engaged in activities similar to those they exercised while incarnated.

6.23 For instance, those that were physicians try to exercise their activities wherever they find developed mediumnity which is used without the safeguards of the Christian Rationalist discipline.

6.24 However, since the spirits roaming earth's atmosphere have no way of expanding their knowledge, they are unable to avoid mystifications and get rid of the harmful influences prevailing in their living environment. Therefore, no matter what their degree of evolution may be, as long as they stay on earth's atmosphere, their influence over the incarnate spirits is always harmful.

6.25 The devout who were educated under the principle of fear, are at first intimidated when they enter the Inferior Astral, because they think about hell and the purgatory.

6.26 Next, realising that they have been deceived, they become disturbed, lose notion of their condition, and enter into a state of complete perplexity. Thus bewildered, they seek the churches, as if in search of a route or a guiding light, as a last resort.

6.27 With the passage of time, they become familiar with the environment and establish relations with other disincarnate spirits in the same plight.

6.28 It is with no small disillusionment that they see the daydreams built into their minds with the plentiful, suggestive material of religious mysticism vanish into smoke.

6.29 Still, so addicted are they to saints and gods, and so deeply rooted is their fear of punishment, that not even in that state of spiritual-awareness are they able to make their atrophied reasoning work to liberate themselves and derive the consequent benefits.

6.30 The transformation that the disincarnate spirit sees when it enters the Inferior Astral is relatively small. It realises that it has an astral body similar to the physical body and it sees a picture of earthly life as it was known before.

6.31 Expressing itself, like the other disincarnate spirits, by the action of thought, as if it were talking, the spirit can even hear the tone that gives in the impression of hearing its own voice.

6.32 This phenomenon is perfectly understandable: each thought has a density of its own, and consequently a special, characteristic, individual sound.

6.33 All this leads the disincarnate spirits to adapt themselves to the Inferior Astral. They are unaware of the harm derived from their stay in an environment in which evolution is stagnant. As an aggravating circumstance, smaller or larger liabilities are accumulated for the future, depending on the activity the spirit engaged in, in this environment of low spirituality.

6.34 It is a mistake to believe that all spirits that disincarnate stay in the Inferior Astral. Many ascend immediately to the worlds of their class. They are not detained for a single moment on Earth's atmosphere. The first duty of the spirit after disincarnation is to rise to the world where it belongs, without lingering on Earth's atmosphere.

6.35 These are the spirits of men who knew to live spiritually and materially, those who took work as one of the serious reasons for living, those whose thoughts were kept pure, clean, uncontaminated.

6.36 Those who live and think in this way frequently attract Superior Forces that assist them, especially at the moment of disincarnation, helping them to rise to the worlds where they belong.

6.37 Blissful, paradisiacal heavens, probationary purgatories, hells and red-hot boilers, these are all imaginative human creations that common-sense itself repels. The same applies to a supposed divine trial, which is sheer fabrication. There are no gods to try those who disincarnate.

6.38 After leaving Earth's atmosphere - and with it all the factors of confusion and disturbance - the spirit views the good it has done with joy, and its reprehensible actions with deep regret.

6.39 Cemeteries and churches, where mental evocations of disincarnate spirits take place, are focal points of attraction of spirits of the Inferior Astral, due to the similar fluidic currents formed in those places by the thoughts of incarnate and disincarnate spirits. Therefore, whenever man's presence in such surroundings becomes necessary, he should do so with enlightened awareness in order to avoid taking part in the vibration of those currents.

6.40 If for instance, one feels a moral obligation to be present at a funeral, he should divert his thoughts from those of the surrounding assembly and elevate them, serenely, clearly, conscientiously to the Superior Astral. That is the goal of all spirits freed from matter and from the fluidic influences derived from inferior emotions so prevalent on Earth.

6.41 A thorough understanding of evolution is a great blessing. It is the only way to make people view disincarnation naturally, recognising that it is an event as normal as incarnation in the unfolding of human life.

6.42 Therefore, men should, with the help of noble thoughts, assist their dear ones who have disincarnated to rise to the worlds where they belong, where life is felt realistically without the disturbing influences prevailing on Earth.

6.43 It is time we give up the belief that disincarnate spirits need prayers or supplications. This is simply not true. In the spiritual field, where disturbing influences do not exist, life is felt in full reality. The mental soundness of the spirit is complete. The spirit is fully aware of life's eternity and of the process of evolution.

6.44 However, no one is able to carry out a duty without prior preparation. Therefore most spirits, when they disincarnate are enveloped in the intoxicating mist of physical emotions which is aggravated by the fantasies of religious mystiques. Thus they proceed, with the help of obsessors, to swell the hosts of those that stay behind on Earth's atmosphere.

6.45 Only those who, while incarnated, did not neglect their spiritual duties and made them the basis of their lives are prepared to rise to the worlds where they belong without skidding in the impure currents of the Inferior Astral.

## 7.0 Why do we suffer ?

7.1 Human beings suffer because they are unaware of the truth. It is necessary that all are informed of the purpose of life and the correct way of conducting themselves in the course of existence in order to avoid unnecessary suffering and the loss of incarnations.

7.2 To prevent suffering man should walk away from self-indulgence, by adopting patterns of common sense in regard to acts and words and follow the prescribed natural and unchangeable laws of Life, seeking to understand and fulfil them.

7.3 Man needs to know himself as Force and Matter, to be able to better recognise the difference between material and spiritual life.

7.4 The Spirit is a particle of the Universal Intelligence and as such it is subject to the Law of Evolution. Therefore it is a duty of all human beings to seek spiritual evolution.

7.5 Tranquillity and serenity are essential requirements for anyone to make the right decisions. Well aimed decisions will lead to success.

7.6 We suffer to shake up the Spirit in its journey to evolution. The evolution of the Spirit is the result of its own endeavour, will and desire to evolve. However during that journey, frequent delays may happen to the incarnated spirit, on account of intolerance and self-indulgence, especially if it is troubled by difficulties.

7.7 But, when tribulations come - and they do come, in order to stir, to awaken - then the lazy individual feels perplexed, stunned by the uncertainty which he feels in the void developed by himself in his own life.

7.8 Today, as in the past, those who study human problems and conflicts - and among those the practitioners of Christian Rationalism - know that only spiritual education can turn every man into a peaceful, truly honourable person.

7.9 Never should the spirit give way to discouragement. A setback is but a passing incident. It should serve to call attention to something that was neglected or unknown. Sometimes it is even useful.

7.10 In any way, from failure there is always experience to be gained and a lesson to be learned.

7.11 Nothing in life happens by chance. Everything has an explanation, a cause, a reason to be. Nobody learns solely from success, for failure also teaches a lot. Happiness, good health and well-being would not be as desirable as they are if misfortune, disease and misery were unknown.

7.12 Therefore, nobody should lose heart. The lesson is to feel evil in order to avoid it, fight it, and destroy it; to conceive good in order to win it, attract it, integrate it to our everyday life.

7.13 Most diseases originate in the weakening of the spirit which, depressed and discouraged, fails to convey to the body the vitality which emerges from energy.

7.14 It is only after enduring much disillusionment, grief, injustice and ingratitude that man is able to measure, in the innermost recesses of his soul, the extent of human wretchedness. Then, disgusted, he rebels against it.

7.15 Thus, having known and experienced suffering, the spirit gradually frees itself from evil actions and, through enlightenment and conviction follows the rigid tracks of a flawless conduct.

7.16 Never will man escape spiritual justice. It will in due time make him reap the fruits of the seeds scattered by him on Earth, no matter how many times he may have escaped man's justice which so often fails in the judgement of human behaviour.

7.17 Contrary to what it may appear, there are no astral courts pronouncing spiritual sentences on the defendant. It is the spirit itself that voluntarily submits to spiritual justice. Free from all earthly influences, it makes a detailed review of all its actions, of which not a single one escapes its judgement.

7.18 Then remorse scorches its conscience like a red hot iron. Overcome by feelings of repentance, the spirit yearns for a new incarnation and becomes anxious to give as much of itself as necessary to recover the time lost on Earth as quickly as possible.

7.19 Human life is arranged in such a way that events occur at the right time, provided natural laws are not opposed in the course of life.

7.20 Violation of natural laws is a frequent cause of disturbances and instability which, by altering the natural rhythm of life, brings about much suffering to the spirit.

7.21 Moral pain - if accompanied by bewilderment - produces vibrations capable of attracting and retaining harmful influences and animistic matter.

7.22 Nevertheless, provided an individual has some knowledge of life and understands the associations between body and spirit - without losing sight of the uncertainties and temporary character or earthly values - he will realise the need for immediate reaction to suffering so as not to

allow himself to be overwhelmed by it. The same applies to thoughts of weakness that may lead him to physical and spiritual depression which is the cause of so many obsessions.

7.23 It is the intense fire produced by the friction of the inner struggle in the conscience in face of wrongdoings and the abdication of responsibilities, that induces the awakening of the reasoning, thus cultivating it and making it evolve.

7.24 Most suicides, insanities, quarrels, commotions, conflicts, aggressions, arguments, turmoils, intrigues, and political upheavals are the result of interference by forces of the Inferior Astral.

7.25 Only in the world related to the class to which they belong and where they will have to go before deciding for another reincarnation, will the spirits - free from all confusion and in a full lucid state of mind - realise the long delays that premature disincarnation will bring to human evolution.

7.26 Generally speaking, and from certain viewpoints, they deem life on Earth's atmosphere better than that of the incarnate. Therefore, they sometimes wish the friends they left of Earth would disincarnate too, in order to enjoy their company. Thus, they start working astrally towards this goal although they are not driven by hostile feelings.

7.27 We do not need to see the world through rosy colours and thus distorting reality, to find out about the Truth. To prevent the occurrence of suffering, disillusion and setbacks, Christian Rationalism offer us crystal clear publications, which if studied will offer a credible direction to those emotionally strained, unstable and without purpose in life.

7.28 Christian Rationalism is an enlightening Doctrine but not a miraculous one. If miracles were possible we might see an amputated member from a human body grow up. Furthermore many pioneers of the Christian Rationalist Doctrine would have not died from illnesses. Do not let yourself be discouraged. Pain, no matter how intense it may be, will disappear and it will not hurt as much if opposed by courage.

## 8.0 How to be happy ?

8.1 The enlightened, strong individual does not allow himself to become disappointed or disillusioned. He understands the causes of human weakness and viciousness, does not believe in the existence of the flawless man, and always seeks a rational understanding of events.

8.2 One should not forget that to achieve some goals in life, planning is essential as is laying down norms of conduct, developing creative skills and not being limited to just following what others do. There is the need to improve his own character and forge a conscience of his own as the only way to strength reasoning and find the right answers.

8.3 The enlightened individual is truthful, loyal, honest, and well balanced. He never forgets, in times of danger, that his moral integrity should prevail above all considerations and interests, and does not fear the consequences of an inflexible stand against corruption.

8.4 Spirit is light and as such it glows with an intensity that corresponds to its level of progress. Intensity of light means intensity of vibration. The higher the intensity, the greater the knowledge of life, the more evident the dynamic spiritual action, the safer the control over human behaviour, the better the use made of free will.

8.5 Free will is a spiritual gift controlled by volition which, when well used, is guided by reason.

8.6 The greater the power of reasoning, the easier it becomes to control free will. Free will means complete freedom of action, both for good and evil purposes.

8.7 The gift of free will begins to emerge when the intelligent particle of Force reaches the stage of evolution that permits incarnation in a human body. At this stage, as it is easy to understand, knowledge about evolution is totally lacking. Nevertheless the spirit is already aware of the distinction between good and evil.

8.8 Improper use of free will results from low reasoning capacity, the development of vices and bad habits, as well as the harbouring of inferior feelings, among which wickedness is outstanding.

8.9 It is a crime worthy of the most severe condemnation to use one's free will to slander, intrigue, sneer, defame, or discredit one's fellow-man.

8.10 People do good when they further their evolution by working for the sake of improvement of life's habits. Those who, through action or thought, hinder evolution, do evil which will hurt them more or less harshly sooner or later.

8.11 Under the influence of these harmful habits which are detrimental to good health and spiritual evolution, man becomes saturated with sensual vibrations that lead him to lose his self-respect and act in a reproachable manner. Every evil grows in stature whenever its perpetrator is aware of it and those who act in this way will surely meet with a sad, painful awakening.

8.12 When the Spirit reincarnates, it is aware that it will face moral and material battles on Earth. However it does not bring a destiny to be followed. Nothing that may happen to the Spirit is marked by fate. By using its free will the Spirit is only bound by choice to practise either good or bad actions.

8.13 The following recommendation of Luiz de Mattos is beneficial for our relative happiness: "Be patient to be sure of success in all the natural campaigns of life. Those who have learnt how to wait will always be victorious on account of their connection to the Superior Forces. These Forces establish the White Current that strengthens bodies and souls and demolishes Black Magic which is made of wicked thoughts that radiate on ill-natured people and all that practise that malignant magic."

8.14 We all bring with us a Tribunal authority to judge our actions. This judge is present throughout our existence since all our actions are registered in the memory of the Astral Body.

8.15 One of the worst sentences that this Tribunal force upon us is remorse. Remorse agitates conscience and is a moral pain generated by the sense of guilty or by crimes committed. All this because we make wrong decisions and fail to renounce.

8.16 Reasoning power is a valuable quality of the spirit which allows it to analyse the facts of life and to learn from events.

8.17 Reasoning is like a light focused on the difficult problems of life to make them clear and understandable.

8.18 Humans, who are essentially creative spirits, many times meet with failure when they are influenced by the false ideas of miracles and divine assistance. Instead of helping themselves, they relent in their effort to accomplish their purposes, waiting for such help. They do not know how to make use of two powerful forces at their disposal that, if properly utilised, would lead them to success. These forces, which in most people lie dormant and unknown, are will power and thought.

8.19 Those unaware of Christian Rationalist Principles may often receive fluidic discharges from the inferior astral. These discharges suck up our animistic life and leave us exhausted and with a feeling of a weak physical body. In addition it may bring to us the mind symptoms of illnesses felt by others.

8.20 Humanity, therefore, needs to know the power of thought, the power of will, the psychic force of attraction that can be exercised for both good and evil purposes, depending on the nature of the thoughts that impel it. Humanity consequently needs to know the ways and means at it's disposal in order to attract good and repel evil.

8.21 It should be emphasised -- and it is of the utmost importance -- that not all of the evils that afflict humanity are caused by the activity of the Inferior Astral. Every individual has his own tendencies, temperament, and ways of feeling and looking at things, besides a free will, and personality to make his own decisions. He is, therefore, directly responsible for his success or failure in life.

8.22 It is true that forces of the Inferior Astral are attracted by affinitive thoughts. These forces intervene in person's life and cause certain harm or aggravate already existing harms. However, it is no less true that a person is able to defend himself against those inferior forces with the powerful weapons of thought and will power.

8.23 Thoughts form currents crossing in all directions, and are sent out by the incarnate and the disincarnate themselves.

8.24 Many of these currents, besides being unwholesome, are terribly overwhelming. Due to the marked spiritual inferiority with which Earth's atmosphere is saturated, they even predominate over beneficial currents.

8.25 Discipline and will-strengthening play a fundamental role in thought control. By learning how to strengthen oneself with worthy feelings, a person creates around themselves a fluidic barrier so solid that the malignant thoughts of obsessor spirits are unable to break through.

8.26 Calmness, serenity, moderation, pondered attitudes, reflection, good judgement and common sense are all qualities that reveal mental balance. And mental balance is what enables persons, in the whirlwind of earthly life, to proceed safely and avoid common mistakes.

8.27 A clear, true understanding of life enables a person to speed their development and the refinement of their spiritual qualities. It can reduce the number of reincarnations in the distressing environment of this school-world. Here ignorance has created the materialism in which humanity is engulfed, and with it the moral abasement that has infiltrated all social strata.

8.28 The understanding of life gives a person a practical sense of relinquishment of earthly values. He becomes assured that his stay on Earth is transitory, and that material values are also for his temporary use. With them a person can reach only some short-range objectives.

8.29 The sense of relinquishment, self-denial, abnegation, sacrifice and solidarity is therefore an outgrowth of a greater understanding of life which, in a brotherly manner, brings persons closer together as identical particles of a single Whole.

8.30 There is no order without discipline. Discipline is indispensable for us to have the benefit of relative happiness. That means spiritual discipline, control of emotions and impulses, discipline at work and during recreation, all by the spirit itself. By disciplining all their acts and living in an orderly manner, people will have time to work, rest and learn. Everything in the Universe is subject to the Discipline enforced by the Natural Laws. We can verify this fact in the Celestial mechanics of the stars in space.

8.31 No one can exempt himself from the obligation to work and find in work the true fulfilment of life. The whole Universe is a round-the-clock workshop where everyone is supposed to be an active, hardworking labourer. Those who do not do so are placed at a lower spiritual level of life. They are nothing but outcasts, just like the spirits of the Inferior Astral with which they associate due to the law of attraction. Idleness is wrong and must be strongly opposed with the help of will power.

8.32 Not even for a moment anyone should turn away from making good use of his existence in this world. It is always possible, anywhere and anytime, to find out something useful to do. For this purpose a good attitude of mind should be developed and conscience expected to be awakened. Opportunities come and go all the time, though for lack of spiritual education they may often go unnoticed.

8.33 It has been proven in both the material and spiritual sense, that union is strength. Moreover the influence of the environment is very important for the well being of the spirit. Therefore several people of ill nature, linked among themselves by similar thoughts, can produce far more insidious vibrations than if just generated by one of them.

8.34 This shows that everyone should know how to prepare himself mentally whenever the need arises to enter a bad environment. Such preparation consists of thinking with wisdom, self-awareness and self-confidence.

8.35 In such a stormy world as this, in which all human beings move in a sea of anguish and uncertainty and in which they perform acts of major or minor seriousness, nothing is more appropriate than seeking true spiritual knowledge and experiences that set them free from the dark paths of life.

8.36 We need mental balance to be relatively happy. Mental balance comes from sharpness of senses, a personality well adjusted to the realities of life, tranquillity, a precise understanding of reality, and an accurate evaluation of facts.

8.37 If we are honest we can also experience relative happiness. What we call honesty can be reduced to four principles to which we must comply in our daily existence:

1st -- PRUDENCE: Is the insight which compels us to seek and discover truth

2nd -- JUSTICE: It is the faith in contracts, giving to each his own

3rd -- VALOUR: It is the grandeur of spirit which keep us out of depression, makes us capable of the greatest undertakings and ensures our fortitude in the face of the worst accidents

4th -- MODERATION: the orderliness and the just and precise measures of all our actions and words.

9.0 What is mediumnity ?

9.1 Mediumnity is a spiritual faculty that makes possible the mediation between the living (incarnated spirits) and the soul of the deceased (disincarnated spirits). Mediumnity can be expressed in various ways

9.2 Intuitive mediumnity is an innate faculty of all incarnate spirits. The degree of development of that mediumnity varies from one individual to another depending on the degree of evolution reached in each incarnation.

9.3 The medium is the liaison between the physical and the psychic levels. This is why psychic phenomena are always revealed through mediums

9.4 Mediums who stay at the service of Christian Rationalism have nothing to be concerned of because they are sure of their own knowledge and know how to act in self defence. Furthermore their safety is warranted by the Superior Astral to which they connect by elevated thoughts and by the discipline received from them by intuition

9.5 The more sensitive an individual is, the greater are his chances of picking up vibrations. Space is filled with such vibrations, which differ among themselves. Each vibration picked up can produce a corresponding revelation or phenomenon.

9.6 The retina of the human eye can pick up the vibrations of sunlight but not those of astral light except when a medium intervenes with the help of his sensitiveness. It is the very well known phenomenon of clairvoyance.

9.7 Under certain psychic conditions it is possible for an incorporation medium to disembody. This phenomenon is very useful provided its practice follows some disciplinary rules.

9.8 Disembodiment means momentary withdrawal of the spirit and its astral body from the medium's physical body while retaining their connection by means of animistic cords.

9.9 The same that happens to the common person during sleep happens to incorporation mediums while awake in disembodiment sessions.

9.10 Among all the spiritual phenomena in which mediums participate, human masses, which are alienated from spiritual powers, are most impressed by materialisation, levitation, and rising or floating of objects.

9.11 Some of these phenomena are produced by playful spirits of the Inferior Astral. They do this by invisibly hurling objects and making noises. They also seek the help of abettors who make bad use of their mediumnistic gifts for profit, usually for money.

9.12 The spirits of the Inferior Astral are aware that every man and woman is endowed with intuitive mediumnity and they take advantage of this to instil preposterous, absurd ideas upon their minds.

9.13 Hence the reason for some people to appear as harassment maniacs, while others always see the darker side of things, and many believe they suffer from a number of diseases.

9.14 Intuitive mediumnity is closely associated with the structure of the embryonic telepathic element that is a reflex of psychic sensibility. In due time this element will develop and reveal itself.

9.15 Therefore, intuitive mediumnity, incorporative mediumnity and the elementary functions of the embryonic telepathic element, operating in a co-ordinated, complementary way, make up the sum of three spiritual faculties. The development of these faculties, when performed under careful supervision, produces the best results in the picking up of thoughts of both incarnate and disincarnate spirits.

9.16 Generally speaking, in currents supervised by the Superior Astral, the mediums express voluntarily what the spirits pass on to them. However, they do not lose control of themselves, and therefore do not utter improprieties that are passed on to them by obsessor spirits.

9.17 In every social stratum there are individuals who are unknowingly endowed with incorporative mediumnity, in addition to intuitive mediumnity which all humans are endowed. Because of their unawareness of this, we see such a large number of suicides, deaths by accident, and hospitals, jails, and penitentiaries are overcrowded. A great number of these individuals with less developed mediumnity take to disorderly conduct, gambling, drinking and ruin their lives in unrestrained sensuality.

9.18 The disincarnate spirits wandering in the Inferior Astral quickly identify those incarnate spirits who are endowed with incorporative mediumnity. They notice that, unlike others, these incarnate spirits receive their intuitions very naturally

9.19 Thus, an individual endowed with incorporative mediumnity will infallibly become a victim of those inferior spirits unless he is enlightened and prepared to repel their harmful approach.

9.20 In the Inferior Astral there are millions of pandering, troublemaking, disloyal, biased, quarrelsome spirits. They find in the incorporative mediumnity of humans an ample field to appease their malevolent desires and gratify their low passions in the homes where Christian Rationalism discipline is not followed.

9.21 One should not lose sight of the reality of affinitive attraction, and of the fact that one's way of thinking reveals oneself. Those who love slander, hoax, and malicious gossip generate corresponding thoughts and attract obsessors of like inclinations.

9.22 Whenever the generator of such thoughts happen to be an incorporative medium, though, the situation is even more serious because he becomes subject to receiving constant charges from

affinitive disincarnate spirits. These instigate him against his own enemies and also against the enemies of the obsessors themselves.

9.23 Like all spiritual faculties, mediumnity develops gradually from incarnation to incarnation. Beginning from the first degree of evolution, in the most backward human strata, in their savage rites, in the practice of magic, certain individuals begin to develop their mediumnity without psychic preparation, unaware of the risks to which they expose themselves due to non-compliance with the discipline that should be followed.

9.24 This explains why the world is filled with so many disturbed, abnormal, paranoid, deranged, obsessed, and insane people.

9.25 It should be reiterated that those who develop their mediumnity outside the discipline recommended by Christian Rationalism run all these risks, including that of insanity. (Please read Chapter III - Mediumnity and Mediums, in the book Practise of Christian Rationalism.)

9.26 Mediumnity is one of the most important faculties, due to the influence it exerts on everyone's life. Therefore, every person who wants to live consciously, and not only vegetate, must try to learn about mediumnity, its complexities and multiple manifestations.

## 10. What is obsession ?

10.1 Obsession is a psychic disorder caused by improper use of free will, ill-guided will, sexual unrestraint and intemperance, lack of control in everyday life, uncontrolled nervousness, unrestrained desires, inordinate ambition, and headstrong temperament. Accordingly obsession is the result of ignorance and the non-observance of Christian Rationalist teachings.

10.2 Obsession is also a state of mind caused by the more or less direct action of disincarnate or even incarnate spirits exercising influence over people in various ways: from mere ceaseless, constant, stubborn suggestion to direct, vigorous, violent action, causing the so-called attacks and rages.

10.3 The obsessor spirit acts driven by love or hate and under the influence of one of those feelings. However, by controlling its passions, it tries to earn the confidence of its victim. Its action is intentionally slow but mild, ceaseless but tender. If however, passion overwhelms the spirit, the aggression is violent and brutal.

10.4 In the biblical-religious spiritism, most of its followers are mainly interested in material gains and because of the obsessors spirits of the inferior astral, "services" and "works" are carried out. In such environment mistifications are predominant and the risk of obsession is very high. In those centres there is no discipline as a shielding protection against evil spirits. This safeguard can only be given by the spirits of the Superior Astral who do not meddle with those practises.

10.5 Religious obsession has its roots and origins in childhood when children start feeling dazzled by the pictures portrayed to them of heaven, hell, the heavenly father, and the court of angels, archangels and cherubs.

10.6 Among other things, all human beings are at least endowed with the faculty of intuition. With its help, disincarnate spirits that wander in Earth's atmosphere in a disturbed condition interfere

with the lives and thoughts of the incarnate spirits. Thus they lead them to the worst actions, and even to obsession.

10.7 Calls for help against such influences, addressed to hypothetical gods and saints, are completely useless. Such calls are usually made by those who are ignorant of the basic, fundamental principles of Universal Life: attraction and repulsion, action and reaction, cause and effect.

10.8 The danger of keeping contact with spirits of the Inferior Astral goes beyond man's subjection to harmful intuitive influences which result in madness, obsession, family clashes, unfounded resentments, family disagreements, extra-marital relationships and infidelity. There is also the risk of accidents and disasters caused by the disturbed state to which they may lead a person. Add to these the infectious diseases that spirits of the Inferior astral usually cause or aggravate, leading to disincarnation.

10.9 The spirits of the Inferior Astral are aware that every man and woman is endowed with intuitive mediumnity and they take advantage of this to instil preposterous, absurd ideas upon their minds. There are subduing environments like mortuaries, churches, asylums, burials and cemeteries in which the spirits of the Superior Astral cannot irradiate. Thinking in such places is like entering in obsessor currents.

10.10 Those who live apart from sound moral principles, be they wealthy or poor, humble or powerful; those who act in undignified ways, either covertly or in the open; those who wear the mask of kindness on their faces and hide in their souls the ugliest turpitude's; murderers, thieves, swindlers, rascals, traitors, the disloyal, the false, the self-righteous, the liars, the ruffians, the cowardly, the lazy: generally speaking, although unaware of it, all scoundrels are but slaves of obsessor phalanxes that turn them into pliant tools of their own will and lead them to perpetrate the most hateful actions.

10.11 These phalanxes find an easy way in the environment of physical life, in view of human mediumnity and the supporting current provided to obsessors by evil thoughts.

10.12 When someone feels weakened spiritually, he should review the book Christian Rationalism or any other publication from the Redemptor Centre. With that he will forget those who have brought on him some suffering and within a few minutes he will be surrounded by the Light emanated from advanced Spiritual Worlds. To read, think, concentrate and irradiate is to attract, assured by the connection with the Superior Astral, which in turn was induced by the reading of the books.

10.13 Obsession may come along in subtle, mild, periodical, permanent, bland, or violent form.

10.14 In its subtle and mild forms, it appears as manias, fright, oddities, phobias, eccentricities, exoticism, exaggerations, passions, fanaticism, cowardice, laziness, as well as overindulgence in sex, eating, laughing or crying, and many others.

10.15 There is no denying of all the damaging effects of the action exercised by the forces of the Inferior Astral over humanity. Nevertheless, it must be admitted that, to a great extent, the victims themselves are to blame. This is because, while still sound, they harboured thoughts that facilitated the formation of attractive currents for obsessors.

10.16 Thoughts of wickedness, revenge, hatred, and others of similar nature, cause vibrations all over inferior space, thus establishing immediate contact between the emitter of these thoughts and the obsessor spirits.

10.17 Obsessor spirits themselves are not always aware of the harm they produce. They are also victims of their own wrongdoings while incarnated, due to their lack of knowledge about incorporeal life.

10.18 This regrettable ignorance makes obsessor spirits become prisoners of Earth's atmosphere. They are led by the blindness or false beliefs and by their conviction that, apart from the deceitful environment where they now live, nothing else exists for those who disincarnate.

10.19 Thus these obsessors begin to act in that environment by transmitting intuitions to their former relatives, friends and acquaintances, either in the assumption that these people will benefit from such intuitions or because, as obsessors, they feel pleasure in this activity.

10.20 Such intuitions, if well received, act as an incentive to other intuitions, thus establishing close interaction between the Inferior Astral and the incarnate spirits. When this happens, the path to obsession is open.

10.21 Whenever there is deep affinity, obsessors do not part with their victims, because they enjoy staying where they fare well. When obsession is caused by spirits who were enemies of the obsessed on Earth, then their disturbing action takes a more violent form and even furious spells become frequent.

10.22 The spirits that, while incarnated, led an erratic life, filled with flaws and materialism, remain in the Inferior Astral, often during decades, acting viciously against the incarnate.

10.23 Their only goal is to make intuitions for evil purposes. They engage the help of weak-willed individuals whom they use as passive tools to perpetrate their crimes, causing the murders, suicides and many other social tragedies. These spirits act either on their own or in well-trained phalanxes, in order to better achieve their goals. Their groups place attentive watchers at various points, ready to signal at the right moment and recruit the aid of other obsessors.

10.24 Since unity makes strength, they usually win over the incarnate spirits who are unwary and unconscious of their plots. Sometimes these incarnate spirits become obsessed, at other times they are led to perpetrate crazy acts while their senses are completely disturbed.

10.25 Without this enlightenment no one can escape obsessive influences nor avoid interference from outside forces in his behaviour and in his spiritual ego.

10.26 Only the enlightened ones who are aware of the value of the powerful forces of Will and Thought are capable of keeping obsessors at distance.

10.27 A headstrong temperament reflects the self-centred personality of those who believe they are always right and want to impose their ideas on other people. Such individuals frequently clash with others even when their conflicts are not outwardly expressed. And nothing is more entertaining to the spirits of the Inferior Astral than watching human conflicts. This stirs up obsessor spirits. As they are always on the alert for suitable occasions to actuate, headstrong individuals are their

primary targets. At every step of the way they perceive an opportunity to trigger friction. Lacking another form of recreation, this becomes an absorbing occupation for them.

10.28 It is unnecessary to emphasise what this very common form of obsession means for humanity. In a deceitful way, this obsession slowly penetrates the human subconscious until the individual is completely overwhelmed by it. The victim, unaware of his entrapment, does not react, does not oppose it, plays down the harm that is being done. By force of habit, he finally derives a sense of pleasure from it and that facilitates the control of the obsessors who become more active, more violent, more difficult to drive away.

10.29 One can never be too careful. Only knowledge about spiritual evolution and how it is processed provides humanity with the conditions and means to fight obsession.

10.30 Passionate attractions of all kinds are the most dangerous, due to the intense pleasure they cause and the alluring impulses they arise, which often has the effect of a magic spell over the victims. Even newly enlightened individuals sometimes fall under their charm.

10.31 As a matter of mental hygiene, one should not concentrate one's thoughts on troublemakers, slanderers, enemies and, generally speaking, people who harbour mean feelings. To think of such people is equivalent to connecting oneself to their evil spiritual attendance, receiving malevolent influences and risking overwhelming obsession.

10.32 Each one of the millions of obsessors roaming the Inferior Astral has its own likes and dislikes and they choose their incarnated victims according to the degree of affinity perceived or to their own feelings towards those victims. Affinitive thoughts are always a magnet of attraction.

10.33 There are those that enjoy alcoholic beverages, those that were and continue to be gastronomers, the smokers and the slaves of other vices, all engaged in gratifying their intemperate cravings. The harmonic vibrations of the obsessor work together, merge, adjust to those of the obsessed. They tie in so closely that it becomes difficult to separate them.

10.34 Disobsession of a hateful, vindictive person is always questionable. Sheltering hate and ill will is a sign of an inferior spirituality and the entertainment of such feelings makes that person a permanent prey of inferior spirits. In such cases the psychic condition is incurable because the obsessed person's free will is used for evil purposes.

10.35 After disobessions, when the obsessed person is psychically cleansed, it is necessary to strengthen the patient's spirit and body, both damaged by harmful use of his will and disciplining of his thinking patterns.

10.36 In this second stage of disobsession success is more difficult to attain because it depends on retraining of the will and reaction against future obsessions. The vices stirred up by the obsessors become so ingrained in the spirit that only with much effort can they be uprooted. Under the influence of Rationalist discipline, the obsessed begins to reason and to overcome his own vices plus those that were aroused by the obsessors. When he is able to control himself, the patient will no longer fall victim to obsession.

10.37 The cure of obsessed children will be achieved by disobsessing and enlightening their parents and other people they interact with about the Rationalist principles. These children should undergo treatment through faithful attendance within the fluidic currents of Rationalist centres.

10.38 Obsessed children may also be helped by a change of environment. When removed from an ambience where the spirits of the Inferior Astral act (attracted by vices and evil thoughts of adults), they may benefit by changing to an environment that is ruled by the principles explained in the book Christian Rationalism.

## 11. What is Psychic Cleansing ?

11.1 Psychic cleansing is an activity performed by the Superior Forces and for its beneficial results in favour of humanity, it represents one of the most notable accomplishments in the field of spiritualism.

11.2 Spirits of the inferior astral are divided into several classes, the lowest being made of spirits of insignificant moral condition. As a result of that state, and complying with the law of attraction, many are enveloped in dense fluidic matter, saturated by miasmas, illnesses and putrid substances belonging to the environment where they live. The majority of such spirits vibrate thoughts of sensual and animalised nature and among them prevail feelings of malevolence, hatred, envy, vengeance and other similar emotions.

11.3 When the incarnate neglects discipline and transmits thoughts similar to the vile feelings of obsessors, he will immediately attract, one or more of those spirits to his company. He will then absorb inferior fluids and the pernicious charges carried by the spirits.

11.4 This is the reason Christian Rationalism has embraced the practice of Psychic Cleansing as one of its most important initiatives. Psychic cleansing should be practised twice or more times daily, or on all occasions when the individual loses his temper or feels inclined to express aggressive or hurtful words.

11.5 Be it by ignorance, negligence or laziness, the person may risk illness, accidents premature disincarnation or go through morbid changes of his psychic state if he is not careful. The law of Cause and Effect never fails.

11.6 Psychic Cleansing is practised in all Christian Rationalist Centres, in Public Sessions on Mondays, Wednesdays and Fridays and Private Sessions on Tuesdays and Thursdays at 20:00 PM. In addition all the assistants and committed members of the doctrine, at a particular time, practise psychic cleansing at home as a matter of hygienisation of the domestic environment.

11.7 This practice of a mental hygiene consists of irradiations, i.e., spiritual vibrations, which drive the Inferior Astral out of Earth's atmosphere. This removal is carried out by the spirits of the Superior Astral that perform psychic cleansing by working in tune with the disciplined thoughts of persons of good will, either during mental exercises in Christian Rationalist centres or in cooperation with such persons.

11.8 There is no doubt that this mental preparation, or psychic cleansing, is just as important to the spirit as physical hygiene is to the physical body. Therefore, Christian Rationalism recommends it to everyone so that, by following a disciplined, methodical and conscious life pattern, they will enjoy both physical and spiritual balance.

11.9 The spirits in opaque planets belong to class six through eleven. Their astral bodies are made of more or less dense fluidic matter, which enables them to move around easily on Earth. They are strictly disciplined by Superior Forces and their activity is extremely valuable in that they can enter any environment no matter how low or evil. Moreover, the spirits of opaque planets co-operate closely with incarnate spirits under the disembodiment rules in Christian Rationalist private sessions. Thus they enable the Superior Astral to undertake large-scale psychic cleansing in the Inferior Astral by driving away obsessor spirits.

11.10 With the help of animistic currents, the spirits of the Superior Astral penetrate Earth's atmosphere and drive away all kinds of obsessors, from the most peaceful to the most aggressive. There are countless disturbers of the peace of earthly life, some extremely dull, others of incipient intellectuality, but all of them engulfed in the deepest materialism. Among those are stubborn deceivers, venal judges, daring mystifiers, unrepentant quacks, vain ministers of state, impatriotic Presidents, megalomaniac rulers, worshipper popes mentally obscured by dogmas, etc.

11.11 Everyone who wishes to undergo psychic cleansing at home should gather for five minutes daily, sitting around a table, preferably at 7.00 AM and 8.00 PM.

11.12 Thus, gathered as close as possible to one another, in complete silence, the president will say aloud irradiation "A" and then irradiation "B". This latter irradiation should be repeated during five minutes. (For more instructions, please read the book Practice of Christian Rationalism, in the chapter Psychic Cleansing at home). Example:

Irradiation "A" (Only once)

TO THE SUPERIOR ASTRAL

"Great Focus! Creative Power!

We realise that the Universe is ruled by natural, unchangeable laws that everything is subject to!

We also realise that it is through study, reasoning and suffering derived from the struggle against our bad habits and imperfections that the spirit reaches enlightenment and greater evolution.

Being aware of our duty to do good and using our free will for that purpose, we here irradiate to the Superior Spirits so that they will envelop us in their light and fluids, strengthening us to accomplish our duty."

Irradiation "B" (For 5 minutes)

TO THE GREAT FOCUS

"Great Focus! Life of the Universe!

We here irradiate to the Superior Forces so that our spirit will be enlightened and become aware of its errors, in order to atone for them and keep away from evil."

11.13 If, during the irradiations, anyone should happen to have a fit or tries to give out communications from spirits, he or she should be strongly shaken, given fluidic water and called by his or her name until awakening. This should be done by one or more of the calmer people while the others will keep on irradiating mentally without getting up from the place where they are seated, no matter what happens.

11.14 In Christian Rationalist seances, people will have the shoulders shaken in strict obedience to the discipline. All in their daily lives are open to receive bad astral fluids given that they have to interact with others who may be spiritually ill assisted. Therefore they need to be shaken throughout the time of irradiations. The shaking process will facilitate Psychic Cleansing, since

people will feel lighter from body and soul. In the course of shaking, people are expected not to entertain bad thoughts and instead should link their minds to the Astral President of the Centre.

12. What is the main problem of life ?

12.1 The main problem of life is for a person to learn to trust in himself, in the action of his will power, and in the amazing, immeasurable power of his thoughts. Thus leaving behind the need to be worshippers, supplicants and beggars of god's protection.

12.2 Can the reader envision what today's world would be if the temples of all religions, instead of teaching how to plead, pray and worship, would minister the principles contained in Christian Rationalism, aiming at a sound, fulfilling life?

12.3 Can people conceive what the conversion of those temples into schools of high spiritualism would mean to humanity?

12.4 Both ill will and worship create deplorable situations. Ill will arises feelings of aversion, hatred and revenge that carry with them the most harmful consequences for the individual who entertains them. Worship leads to fear, subservience and humility, to repression of initiative, alienation of will, and lack of self-confidence. Both ill will and worship bring about spiritual discredit and a glaring invalidation of self-worth.

12.5 In the inferior astral, spirits realise that neither devils nor saints, neither heaven nor hell exist, and they scorn those worshippers who are still benumbed under the influence of their beliefs.

12.6 On Earth where souls of various classes mix, and where most people live more for the sake of matter than for the sake of spiritual values, it was not difficult to gather together countless legions of worshippers under the flag of each religion.

12.7 In Brazil, as in many other countries, Jesus is worshipped. Nevertheless, there is no difference at all between his worshippers and those who turn to Buddha, Confucius or Mohammed.

12.8 Behind a facade, they all hide a servile, flattering attitude with which they hope to receive larger rewards in the present or future, or forgiveness for their sins. Such attitudes are a destructive practice that weakens one's character.

12.9 If flattery and subservience are repulsive to enlightened incarnate spirits, it is easy to realise what affect these would have on highly advanced disincarnate spirits if such feelings could reach them.

12.10 The faithful may worship a piece of wood carved with human features because their free will gives them the right to satisfy their irrational urge to worship.

12.11 No worshipper is able to dissociate the ideas of worshipping and begging. The reason is obvious: worshipping and begging are two identical crutches for a single mental disability.

12.12 Every human being should know that Force, the Universal Intelligence, which a great diversity of peoples on Earth call God, is what Christian Rationalism calls Great Focus. It does not have a form, it is the Great Universal Light that makes up the Universe that envelops galaxies and

planets, ruling them with its natural, unchangeable Laws, without meddling with the free will of creatures.

12.13 Where can we find that great Light ? On everything. In the most inaccessible mountains, in the large spaces of the forests, in the vastness of the oceans, in rivers, in the countryside, in orchards, in gardens and in all creatures great and small, till humanity. In nature only persons are worshippers. He has made up worship because he is imperfect.

12.14 The truth is, all worshippers belong to the same class although to different categories. They are candidates to successive reincarnations in this psychic laboratory that is Earth, until spiritual maturity makes them understand reality.

12.15 It is not difficult for an alert observer to evaluate the degree of spirituality of persons by their tendency to engage in worship and by the higher or lower degrees of this tendency.

12.16 The ways of worshipping and the object of worship vary widely as conscience gradually awakens until the person is able to reject the feeling of worship.

12.17 People usually worship in order to beg favours and protection. Therefore, worshipping translates, into ignorance and spiritual inferiority.

12.18 The first impulse to worship is felt by a person in his most primitive stage as a less civilised individual.

12.19 From one incarnation to the next he rises to the so-called civilised classes, still entertaining this same feeling but already in a modified version, more refined to suit his social environment but, deep inside, maintaining the same thoughts and the same ideas that originated this feeling in the past

12.20 Religions always use pomp to impress followers. Most of it is meant to encourage worship.

12.21 In its present state, humanity may be divided into two large groups: worshippers and free spirits, with subdivisions that correspond with the scale of progress made in the course of successive incarnations.

12.22 The degree of average spirituality is found in an intermediary transition range. This range separates worshippers from people who characterise themselves by their strength of character, independent attitudes and rebellion against whatever their enlightened conscience repels.

12.23 Classified in the lower rank are the human beings of the jungle -- one of the initial phases of evolution in human form -- followed by those who, dominated by blind fanaticism, engage in whimsical worshipping rites.

12.24 In the transition range, no distinction is made between incarnate spirits -- those still attached to the inferior idea of a protective and fatherly god but already free from the stronger chains of primary and brutalising fanaticism -- and those who repel contemplative genuflections, flattering and servile attitudes, and try to behave with rectitude and prowess.

13. Why did Jesus Christ teach:

"You will pay for the wrong done unto others" ?

13.1 Because he knew that the Laws that rule the Universe are natural and unchangeable. As the result of a heart stop is disincarnation; as the result of a bomb explosion is destruction; as the result of Earth's rotation on its axis is day and night; likewise -- the good or bad actions, will inevitably determine for its source a correspondent result. Invariably the consequences are akin to the nature of the generated thoughts.

13.2 Those who believe that through forgiveness and other makeshift means they can evade the consequences of their actions are therefore wrong. On the spiritual level there is neither forgiveness nor gods to forgive.

13.3 It is well known that various original texts of the Bible were altered in order to favour a profitable system capable of providing funds to maintain the priestly class that keeps this system. The word 'forgiveness' alone, slyly introduced in the book, has provided an enormous, immeasurable return.

13.4 Among the most serious errors of religions, the forgiveness of faults and even of crimes committed by their followers is outstanding.

13.5 The mystique of forgiveness for crime, swindle and evasion of duty makes no sense whatsoever in spiritual life.

13.6 People may forgive each other or better be lenient with affronts received, in the sense that they do not wish to harbour grudges or holding feelings of ill will and revenge against those who have been ungrateful and malevolent. However that kind forgiveness or pardon, has nothing to do with the false concept that by prayers and donations: "sins are forgiven".

13.7 Those who believe in this misleading expression are being deceived and drawn away from the path of truth. Thus in their spiritual existence, sooner or later they will be faced with the consequences which may be disastrous. A delinquent who expects to pay his spiritual debt with money and prayers based on the frivolous promise of forgiveness, share with his religious forgiver the responsibility of the mistakes committed.

14. What is thought ?

14.1 Thought is spiritual vibration, manifestation of intelligence, spiritual power.

14.2 Thinking means reasoning, creating images, conceiving ideas, building for the present and for the future. Through thought people make decisions, create solutions, discover and resolve life's problems.

14.3 The spirit imparts to thought the very power with which it is endowed. Like sound and light, Thought travels all over in vibratory waves that are recorded in the infinite ocean of matter filling the Universe. All spirits can easily become aware of a thought at the very moment it is sent out. Hence the impossibility of altering truth in spiritual life.

14.4 A thought remains connected to its source as long as the feeling that generated it persists. Thoughts set up real environmental climates that promote good health or disease, joy or sorrow, success or failure, well or ill-being.

14.5 Every individual will feel enveloped by the fluids of Superior Forces when linking his thoughts to them. Those fluids bring out a sense well-being, warmth or freshness and sometimes even the shedding of some tears. They are fluidic charges from the Superior Astral. However our main concern should not be taking in the fluids. Worrying only about that may bring about psychic disturbances.

14.6 In Christian Rationalism there are no prayers and no alms begging. There are irradiations instead. Irradiations to the Superior Astral and to the Great Focus, so that with our thoughts and under the Law of Attraction, we may benefit from the fluids shed by the Spirits of Light.

14.7 Like it or not, by thinking wrong, a human being not only transmits but he also attracts similar thoughts and its malevolent outcome, with the exact same intensity. Those currents produce the most serious damages, giving rise to physical and psychic disturbances.

14.8 Will power is the most powerful lever that the spirit can use to succeed. There is no stumbling block -- naturally within human limitations -- which the spirit cannot overcome. Will power makes no allowances for self-consciousness, despondency and weakness. It has the power to conquer all weaknesses, all passions, all vices, all intemperate desires. People commonly confuse will and whim, although they really are entirely opposite things. When an incarnate spirit is assaulted by an inferior desire and his will power is sufficiently trained, the latter intervenes in an overwhelmingly way and the desire is subdued. Will power is the result of a sequence of successes, achieved in previous incarnations with effort and determination.

14.9 Determination is essential for thinking and making decisions. Fear and indecision lead to failure. Reasonably optimistic thinking should always prevail. Combined with action, it is a force capable of overcoming the most serious stumbling blocks.

14.10 Thoughts of virtue, courage, and determination attract vibrations of other thoughts of identical formation, thus creating an environment of confidence capable of leading to success.

14.11 This way of being reflects the supreme action of thought that is outstanding because it represents a driving power of amazing capacity to overcome obstacles.

14.12 This power of thought varies according to the training of one's will. A weak will inspires frail thinking. A strong will inspires powerful thinking. In order to be thoroughly fulfilling, our thoughts need to be clear, transparent, free of the spiritual deformities caused by unmethodical living habits, self-worship and the so-called infallibility of opinions that lead to fanaticism and fixed ideas.

14.13 The notion of death derives from a concept of life that is completely wrong. In fact, death has never existed. The spirit is eternal, therefore it never dies. Hence, every person should do his best to recover as quickly as possible from the shock caused by the disincarnation of relatives and friends. In this way they will not weaken spiritually.

14.14 One should uplift his thoughts to the Superior Astral if going through feelings of annoyance, anguish and sadness and ponder on each one of the following spirit's attributes: Intelligence, Reasoning, Self-awareness, Perception, Power of conception, Will power, Mental

balance, Logic, Self-control, Discipline, Sensibility, Strength of character, Honesty, Devotion to work, Self-denial.

14.15 The vigour of thoughts entertained by enlightened, sound individuals grows in proportion to the needs of each particular case. It enlarges, expands and outdoes any current of inferior thoughts because it attracts its affinitive Universal Force, the power of which is infinite.

14.16 The refinement of thought, that is the ability to elevate thoughts to higher levels is a prominent aspect of a sensible conscience, open to the evolution of the spirit and therefore capable of attracting happiness and well being.

14.17 The spirit first creates an image and only then materialises it for a certain purpose. Consider the wonders of universal painting. Observe the richness, the wonder of the works that have immortalised so many artists through the centuries. None of them was put on canvas until the painter had mentally conceived it in all details.

14.18 The same happens with the Engineer. Before designing a building, machine, device, instrument, or part, he studies and examines them in the smallest detail.

14.19 With the help of thought, he first visualises the outline, then corrects the possible mistakes, until the image of what he wants to express and portray on paper is more or less perfect.

14.20 In all human achievements -- all without exception -- the spirit first creates an image with the aid of thought, and only then does it put it in tangible form. This happens on Earth and, much more so in Space, where the power of creative thought is incomparably greater.

14.21 Evolution means, above all, creative power. The more advanced the spirit, the more powerful its thinking and creative capacity.

14.22 Vigorous thinking emanates from strong, skilled, experienced spirits. In each incarnation that is well-taken advantage of, they consciously work to improve more and more their psychic personalities.

14.23 The power of thought, as well as the capacity to conceive, create, and accomplish grow in proportion to this progress, making each accomplishment better than the previous one.

14.24 Among the spiritual values which humans must inescapably conquer on Earth, thought is outstanding, since the rational solution of all life's problems depends on the power of concentrated, encompassing thought..

14.25 Honest thought and will power are powerful weapons to be wielded in the fight against the thrusts of inferior forces, which try to encircle people in the harmful animistic matter of their currents when they perceive an affinitive feeling bent towards transgression.

14.26 In the worlds where they belong, spirits communicate by means of thought. On Earth, articulated language will continue to prevail, as a means of expression, for a long time to come.

14.27 Depending on its state of development, the spirit is strong enough to use the power of thought in order to alter certain physical conditions. It should be emphasised that psychic

phenomena result from the action of the thoughts of incarnate or disincarnate spirits, working either by themselves or jointly.

14.28 Levitation is one of these cases. It is possible only when the power of thought is sufficiently intensified to offset the force of gravity that acts over the atoms of a body.

14.29 The space occupied by Earth's atmosphere is full of both spirits and thoughts, hence the resulting vibrations of two separate currents: the current of good and the current of evil.

14.30 Every individual with good character whose thinking is directed towards useful achievements, who harbours a sincere desire to grow spiritually, and strives to reach this high objective, will be enveloped by the currents of good, strengthened by the irradiations of Superior Forces. With this favourable attendance, success becomes easier.

14.31 Ill intentions, reflected in thoughts, find their way to organised currents on Earth's inferior space, because similar vibrations always find some form of identity.

14.32 Obsessor phalanxes find an easy way in the environment of physical life, in view of human mediumnity and the supporting current provided to obsessors by evil thoughts.

14.33 It has been said many times that to think is to attract. Those who cling, through thought, to disincarnated spirits of the Inferior Astral, besides attracting and disturbing them still more, also delay the obsessors' ascent to the worlds where they belong. This encourages such disincarnated spirits to keep in touch with earthly issues, including familial problems, and tends to turn them into obsessors.

14.34 Thought is the language of disincarnated spirits. Through thought they identify the feelings of the living, their intentions and tendencies. Obsessors take advantage of this to encourage human vices and weaknesses through intuition.

14.35 The whole Universe is ruled by common, natural laws. Such laws, from which the well-known axiom "as you think, so you will be" is derived, are immutable. Among these, the law that governs the action of thought is outstanding.

14.36 Once this truth is acknowledged, that is the importance of thought as a powerful force of attraction of both good and evil, then for his own benefit and others, a person should steer his life so as to put into practice his acquired knowledge.

## 15. What is courage ?

15.1 Courage is a quality with which all spirits are endowed, to a higher or lesser degree. It is one of the distinguishing traits of the human personality.

15.2 The firmer man's character becomes as a result of the harshness of daily life and his struggles for self-improvement, the more the spirit feels the need to test this valuable asset, so that the results obtained can match the efforts made.

15.3 Whenever an individual, upon choosing a pattern of conduct, has to resort to his own courage and select a route to follow, his spiritual assets are increased, invigorated, and enriched.

15.4 At one time or another, every human being has an opportunity to demonstrate his moral fibre through an accomplishment. This brings a real heart-felt joy that gratifies one's conscience, brightens the countenance and, as a major reward, gives one the pleasant feelings of an accomplished duty.

15.5 All faculties tend to languish if they are not regularly exercised. Exercise strengthens and invigorates. It is necessary to both body and mind. Exercising the mind consists of the routine practice of acts and thoughts of courage that should be stimulated from childhood.

15.6 Such actions and thoughts may be seen in the home when a teenager accepts responsibility for his faults, when he expresses sympathy for the difficulties and suffering of his parents and siblings, and when he is capable of self-denial and abnegation on behalf of his fellow-beings.

15.7 They are also demonstrated in school when a student is capable of fair play in sports, when he acts in a dignified way in his studies and tests, when he acknowledges his parents' efforts and tries to be worthy of their sacrifice.

15.8 If these high spiritual attributes are exercised by adolescents, they will begin young adulthood with a moral preparation that will clearly reflect their traits of courage.

15.9 This will enable youth to resist the worldly temptations inherent to their age, to lead a methodical, disciplined life, to regard work as a reward and to demand for themselves the same respect they pay their fellow citizens.

15.10 Courageous attitudes, fearless when necessary, bold if needed -- but always serene and peaceful, pondered and fair, inflexible and straight -- this is the main characteristic of the remarkable quality that is courage.

15.11 A person who lives under the precepts of honour and duty, moulds his habits according to the pure principles of Christian morals, keeps himself under the dynamic incentive of good vibrations, is permanently encircled by an armour that the thrusts of evil cannot penetrate.

15.12 This armour, although invisible, maintains all its rigidity as long as a person remains alert. A mere oversight may cause everything to be lost. But the strong, backed by enlightenment, strive not to become heedless. The purpose of Christian Rationalism is precisely to guide and enlighten the strong so that they will remain on the alert, and the weak so that they will become strong.

15.13 An individual's courage begins with self control. The essential quality he needs in order to develop courage is to know how to control his nerves and thoughts, subduing reprehensible impulses and inclinations. Thus reasoning will show him the best solutions.

15.14 Any individual who is in a position of leadership first needs to learn how to lead himself and to set examples of serenity, courage and valour. He must check himself in the presence of life's emotional situations, and avoid losing self-control or harming his subordinates.

15.15 It is imperative that a person strengthens his attributes of courage to conquer undignified behaviour.

15.16 The gestures of spiritual grandeur that reveal a person's degree of courage are also the ones that dignify a person the most and give him the happiness he seeks. Courage is to light what weakness is to darkness. Both are mutually exclusive.

15.17 No rational person would rather have negative than positive action, nothingness rather than all, backwardness rather than progress, doubt rather than certainty, failure rather than success, fear rather than courage, darkness rather than light.

15.18 Those who choose ugliness instead of beauty -- a symbolic comparison -- are foolish people who put aside commonsense and behave at the whim of an apathetic conscience, entirely unable to appreciate authentic values.

15.19 Only good actions enrich one's personality and dignify one's character. Those who practice good come to play an effective role in the work of pacification and spiritualisation of the human masses.

15.20 Christian Rationalists are aware of the fact that "IF THE SPIRIT WANTS. THE BODY WILL GIVE WAY." And that is so because they also know that the powers of thought and will, when educated for the good, are capable of removing mountains of vices as well as all earthly or astral miseries they may be faced with.

## Conclusion

Dear reader,

I hope this book can offer you the necessary knowledge for you to enjoy relative happiness.

I concede that for many years, I studied and followed several spiritualist schools, with the intention of finding the Light. I didn't find it. Instead I accumulated lots of useless knowledge. What a waste of time! What a fantasy!

I found the Light in Christian Rationalism, after being subjected to several intense fluidifications from the Superior Astral, during a process called Psychic Cleansing. For someone to progress, he needs Astral Light and Pure Fluids, constantly irradiated over his mental, astral and physical bodies. Only in this way he will be cleansed, thus eliminating the harmful miasmas involving him that were attracted in the first place by the association of thoughts with the inferior astral.

Once I was psychically cleansed, I was then able to understand that a disciplined conduct will give us the power to attract everything we think. That is so because the secret of success is in the power of thought, which in turn is at the service of will power.

I could also understand God, explained by Luiz de Mattos:

"We are but small torches of life, still very blunt, part of an immense flash of lightning driving forward the Cosmos -- which is Universal Intelligent Life. It is the Force that permeates everything."  
"

With that explanation, I understood that the Immense Flash of Lightning will never interfere either in the free-will of the World or in the people who inhabit it. It simply established laws that rule the Universe and makes them to be rigorously followed.

Therefore, the god of religions is nothing but a myth. In the Universe there is only Force and Matter. And we call Great Focus that Immense Flash. This way everything that may happen to us is based both in our Free-will and Conduct.

Fernando Faria