

# CHRISTIAN RATIONALISM

PHILOSOPHY AND SCIENCE  
A NEW CONCEPT OF THE UNIVERSE AND LIFE

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Published by: REDEMPTOR CENTRE, Rua Jorge Rudge, 119  
20551 Rio de Janeiro - RJ - B R A Z I L - TEL. 55 21 2484420

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A PHILOSOPHY AND A SCIENCE

Notwithstanding its natural simplicity, the basic book of Christian Rationalism contains in-depth reference material and should be seen as the foundation of knowledge whose framework must be erected with everyone's efforts.

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 man to the knowledge of himself as Force and Matter. It shows that in every manifestation of life there is a flicker of Intelligence which, 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 which will change the face of Earth the day it can be put to use.

These are the findings of patient researchers which 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 man and the Universe - represent, for future generations, a plan of studies and accomplishments which will continue forever.

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 obsolete concepts linked to religious dogmatisms.

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 which were, and still are, afflicting man. His life - that of an honourable, dignified, enterprising, preserving, undaunted man - was a model of invigorating action which 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 which 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 man 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.

## INTRODUCTION

This book - the basis of Christian Rationalism - should not be read like an ordinary story book and abandoned or even forgotten after being read.

This is a serious work of research and enlightenment, for constant study and reference, capable of widening man's range of outlook with the fullness of a panoramic view which places before his eyes perspectives he never dreamed of. These perspectives may help him in setting new orientation, new routes to his life and cause it to change, step by step, for the better, thereby reaching more practical, ampler, deeper, more objective, safer and more genuine purposes.

Everyone needs - and nobody will deny it - to follow a pattern of behaviour which is identified with an educational system based on high moral principles.

Moral behaviour is a pattern of conduct subject to guidelines which represent the highest expression of ambient spirituality, capable of serving as a standard and example in the environment where people live.

Let everyone carry out his duty - focusing his attention, his eyes, his soul, all on the main goal of incarnation, which is spiritual improvement and evolution - mindless of whether or not other people are also doing their duty.

The general tendency of the spirit, after incarnation, is to live for the sake of matter alone. This, obviously, will happen until the spirit reaches, through hardships and painful experience during many incarnations, a certain awareness of life which all will attain, sooner or later, through the growth of spirituality.

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

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.

Looking in this way at the fundamental feature of human evolution, it is easy to discern the average line of spirituality which symbolically separates the two layers measured by an upward scale. - where the differences between higher and lower spiritual values are recorded and clearly seen.

Classified in the lower rank are the men 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.

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.

Among the spirits of the upper stratus, idealism is a distinguishing quality. Their outstanding trait is the interest they take in mankind, as well as their control of the vibrations caused by human struggles, especially in the last stages of their human evolution when their spirituality stands out above the ordinary mentality found in this planet.

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.

Hence the need to maintain a generous and sympathetic attitude towards anyone who is in distress anywhere on this planet because mankind is like a sole family which lives temporarily on this planet in order to achieve spiritual growth.

Humanising should be a common slogan. Co-operation and brotherhood are the elements capable of eliminating hostility among men.

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 non-incarnate. When working in an Astral Body, the whole is the Universe; when working in an incarnate body, the whole is especially mankind.

No matter how severe earthly disturbances may be, the incarnate spirit should entertain only noble thoughts and act in a humane manner. This planet being a spiritual school, a first grader should not be blamed for knowing less than a fifth grader.

Those who are undergoing their internship here belong to the most varied degrees of spiritual evolution and do not go beyond their capabilities.

Those who consider themselves perfect spiritually, like many of the devout, are therefore wrong.

For those who live impregnated by ideas of sanctity, it is difficult to reconcile those ideas with the classification of the various spiritual categories set forth in this book.

It will, however, be useless for them to close their eyes to truth, because at the cost of new incarnations, long and continued meditation, study, suffering, work and experience, they will have to attain the degrees of spirituality which they are missing in order to reach the knowledge of reality, with the force of conviction resulting from factual evidence.

Spirituality is not the same as intellect. They are two different attributes which people improve, independently from one another. And it may happen that in the course of each incarnation one may develop the spirit more than the intellect. Both are essential for evolution and will have to be reached with effort and determination.

Spiritual development, like intellectual development, is tied to a complexity of skills, knowledge and experiences which the spirit can only reach by incarnating many times in various places.

Everybody knows that peoples differ from one region to another. Such differences are still more marked from country to country because habits, customs, tendencies, inclinations, tastes and temperaments differ widely.

In each of these human conglomerates the spirit finds certain conditions to develop capabilities which it feels are underdeveloped as compared with other capabilities.

Events that appear to be hard to understand because they occur in places where conditions are not the same, have a natural explanation because they follow a general plan of evolution and are in accordance with the laws of relativity.

Nobody is all good or all bad. Both good and bad are part of man's moral personality. His struggle aims at reducing the imperfections and increasing the qualities, from the time of his awakening to the evolutionary aspects of life.

Just as the total of individuals represents a people, their moral standing represents the partial sum of the qualities and imperfections of the same social group. This is why everyone contributes in a smaller or larger scale to the variation of the moral level of the people among which he or she decided to incarnate.

The evolution of the spirit is the result of its effort, will and ambition to grow. However, evolution is frequently delayed on account of the intolerance and self-indulgence of the incarnate spirit, especially when he is not very much assailed by difficulties.

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.

At this point, the reader is certainly interested in knowing what Christian Rationalism has to offer.

His curiosity will be totally satisfied in the following pages where he will find, fully equated, the problems of life in simple, honest, un deceitful, objective language, in-keeping with truth. He will feel, in every word, line, chapter and page, the warmth of the message which Christian Rationalism sends across to all mankind, with which it hopes to contribute to peace among men so that the world will become a fraternal, Christian and spiritualized place to live.

## CHAPTER I GENERAL OUTLINE

Before disclosing the subject of this book, we deem it appropriate to record some spiritualistic concepts of authors who commanded world-wide prestige due to the extraordinary intelligence and wisdom with which they are endowed.

As will be seen, ever since the most remote ages, such concepts never lacked the support of great men who were seriously concerned about the overall slow development of mankind.

Some of these men, of great evolution, reincarnated to sow the seeds of the teachings of Christian Rationalism, aiming at the enlightenment and consequent spiritualization of the inhabitants of this planet.

Unfortunately, much ignorance still prevails everywhere regarding spiritual matters and there is no doubt that, consciously or unconsciously, mankind has been the victim of such ignorance.

Many crooks have at all times taken advantage of this ignorance. Therefore man needs to be awakened to see the light, to know himself, to grasp a rational understanding of life, so that he will carry out his earthly duties more effectively.

For a long time, well-known spiritualists have been complaining against the age-old mistake of concealing Truth from mankind and keeping man in complete ignorance of the principles which explain his own existence.

"Ignorance of Truth is one of the greatest evils which afflict the world," asserted Plato.

Jesus backed him up when he said: "Only Truth can free mankind from the claws of ignorance and prepare it for the fulfilment of duty."

Later Descartes taught mankind an excellent lesson about Truth:

"To distinguish truth from falsity is the only way to clearly see one's acts and to move safely through life. A perfect knowledge of everything man may have is just as essential to regulate our habits as the use of our eyes is essential to guide our footsteps. Let us strive to think well: this is the principle of ethics."

The principle of moral referred to by Descartes is summarised in the following words of Cicero regarding the honourable man:

"To follow faithfully all the rules applicable to an honourable man is the same as meeting all obligations and complying with all documents which relate to all parties involved and all acts of life, and man can be considered honest only to the extent that he follows such rules.

Everything which can be called honest may be summarised in four principles: the first consists of the insight which compels us to seek and discover truth. This is called Prudence. The second is the one that lead us to comply with the laws of human society. It is the faith in contracts, giving to each his own. This is called Justice.

The third 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. This is called Valour.

The fourth consists of the orderliness and the just and precise measures of all our actions and words. This is called Moderation."

To Horatio, the honourable man is the one who conquers himself, does not fear death, poverty or work, who represses his intemperate impulses and scorns honours.

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.

To achieve this, however, it is necessary to sweep away from the common mind the world of falsehoods with which life has been portrayed..

It is essential to undo the false ideas and teachings about human existence which have created so much confusion in the minds of those seeking the truth.

Only those who are thoroughly truthful will be in a position to achieve the ideal of true honourability.

Can those who lack knowledge, who are ignorant or who know nothing about Truth, or about what we are spiritually, or what we are doing on this planet, be truthful? Evidently not.

No education is complete unless it conveys to man some knowledge about himself. Such knowledge should be the ABC's of life.

Well, the ABC's of the SELF - past, present and future - still more important and basic for the health, well-being and happiness (and consequently a less aggressive, more forbearing, more just and understanding world), these ABC's have never been explicitly taught to mankind.

It is sad, it is regrettable that this is so because if man were in possession of such useful, necessary and valuable knowledge, he would long ago have ceased to beg the protection and help of supposed paternalistic gods. If this were so, man would

have learned to trust himself and to seek help and protection in the vast power of his own will and in the unconquerable power of thought.

The law of reincarnation - which religious organisations so much strive to conceal from their followers, in an unfortunate offence against such elementary truth as that of evolution - is herein fully and amply explained.

Let it not be thought, however, that Christian Rationalism is thereby disclosing an unprecedented truth.

Three thousand years before Christ, Krishna in India proclaimed the existence of a Universal Intelligence, maintaining the immortality of the soul and its evolution through successive reincarnations.

And the great thinker clarified: "The body is finite, but the soul which lives in it is invisible, imponderable and eternal."

Referring to reincarnation, he remarked: "When the body dies, if the human being was enlightened on earth, the soul rises to the regions of the pure beings who have the knowledge of life. But is, while incarnate, the soul allowed itself to become the prey of passions and intemperate desires, it will then have to return to the earth in order to make up for the time lost."

On this train of thought, he continued: "you and I have undergone numerous reincarnations. Mine are known to me alone, whereas you do not know even your own. The evils with which we torment our fellow men follow us like the shadow follows the body. The work whose aim is love of our fellow neighbour should be inspired by what is just because that is what contributes most to spiritual evolution. A virtuous man is like a tree in our forests whose healthful shade gives the plants surrounding it the freshness of life."

Hermes in Upper Egypt asserted thousands of years before the Christian Era:

(a) "That the Universal Intelligence is the only creative power in the Universe.  
(b) That its attributes are immensity, eternity, independence, an almighty will and unlimited goodness."

Regarding the soul, its immortality and reincarnation, he pondered:

"Man's spirit goes through two stages: captivity in matter and ascent to light. During incarnation it loses memory of its origin. Enslaved by matter and inebriated by life's unsound pleasures, it plunges, like a torrent of fire, dominated by sensuality, through the regions of suffering, love and death, down to earthly captivity where real life appears to be a dream.

Poorly evolved souls remained tied down to earth during multiple rebirths. The virtuous souls, however, rise to the upper spheres where they recover the sight of real values, where they absorb the light of conscience, enlightened by pain, with the will power gathered through strife. They become luminous because they have light in themselves and through their actions they radiate this light."

Later came the Greeks Pythagoras, Socrates and Plato who also made interesting dissertations on the immortality of the soul and its reincarnation.

## SCIENTIFIC SPIRITUALISM

Such truths, although known to the priests of the Egyptian temples, were carefully concealed by them from their faithful.

Great scholars have always been concerned with scientific spiritualism because in its study they find valuable and indispensable contributions to their knowledge.

In "Animistic Evolution", Gabriel Delanne states, based on careful research:

"With the certainty of successive lives and of everyone's responsibility for his own actions, many questions will be posed from another angle. Social struggles, which appear under a terrible light these days, may be diminished by the conviction that the duration of one's life is but one moment in eternal evolution. An effective solidarity will emerge with less haughtiness in the upper classes and less jealousy in the lower classes."

To enable the reader to evaluate the efforts of some men of science determined to tell the truth regarding spiritual life - before Christian Rationalism was codified - we transcribe below some passages of a philosophical essay by physician Antonio Pinheiro Guedes. By criticising the prevailing materialism, he presents convincing arguments about the existence of the soul.

Let us see, initially, what he wrote about sleep:

"Sleep, both natural and induced by hypnosis or anaesthetics - as well as dreams and hallucinations - cannot be explained, in a manner which is understandable, rational and satisfactory, by the ordinary physiologic processes taught by the organicist or materialistic school.

Sleep is the suppression of relationship functions. It is the interruption of psychic activity, the quasi-cessation of animal life.

During sleep, the body rests and the soul restores itself.

Sleep, like vigil, is a way of being of the living. Both assert existence in antithesis, because life is twofold - vegetative or organic, animal or relational.

The materialistic schools try to explain sleep, both natural and artificial, induced or morbid, by paralysis of the brain caused by its compression, due to either the lack or the excess of blood.

Undeniably, both anaemia and congestion accompany or are present in sleep. The cephalic system is in one of those two states in either natural, induced or morbid sleep. But to indicate the state or condition of an organ or system in the course of a phenomenon or function, to explain its mechanism or how it comes to pass, is not the same as to determine its cause. They are different facts and should not be confused.

Observation shows that the loss of blood in excessive amounts or sometimes even in small amounts results in sleepiness, fainting, heart stroke, dizziness or even death, which is eternal sleep. There are still other mechanical inducers of sleep: the inhalation of anaesthetics, magnetic passes, suggestion, rest and even rhythmic motion, a monotonous chant and the absence of light. All such manoeuvres are merely preconditions for sleep. They are, at most, predisposing causes.

The only real and true cause of sleep, the one that determines and fosters it, is the need for interruption of psychic activity, the suppression of relationship functions, the temporary halt of animal life.

Sleep is for animal life what hunger and thirst are for organic life. Through hunger and thirst the body claims food, through sleep the soul asks for nourishment.

Dreams and hallucinations are purely psychic phenomena which cannot be explained physiologically. Therefore the theories developed by materialistic science to explain them are false and irrelevant. According to them, dreams are caused by disturbances in the digestive system! They are the result of an unconscious activity! They are the consequence of over excitement of certain groups of brain cells, when other centres are at rest, hence the incongruity of these dreams!

The makers of such whimsical theories forget that there have been actually recorded dreams which later come true.

During a dream the same occurs that happens in sleepwalking: the soul of the entranced can see and hear what is happening hundreds of miles away; he reads in the past and in the future. A variety of facts confirms this, and they can be found in religious and secular books, in novels and in the pages of history.

Hallucinations are in the same category and cannot be physiologically explained because they are spiritualistic facts, not psychic phenomena. It is simply ridiculous to try to explain them through materialistic science.

No one can seriously accept the hallucination, the hearing of words, sentences and dissertations in a language unknown to the listener and which he repeats with difficulty, or still, the hearing of a musical piece as corruption of the senses.

The same is true of the exact physical description of an individual, deceased or absent, whom the listener never saw before, or a detailed description of his posture, facial features, mood and usual gestures, all of which disclose this person's reality and proves his identity, although visible to the seer alone.

Facts of this nature are numerous, and they are recorded in medical, dramatic and other literatures.

Therefore, the theories invented by materialists to explain the how and why of dreams and hallucinations are false, are mere groundless assumptions without scientific basis.

Purely psychic phenomena and spiritualistic facts, like certain hallucinations, are real cases of mediumnity and do not follow organic laws.

Neuroses, and among them, sleepwalking, catalepsy and insanity, have no rational and satisfactory explanation outside the theories, principles and laws derived from the study of spiritualistic phenomena.

Phenomena commonly studied under the name of hypnotism today were known long ago to Mesmer, Paysegur, Dupotel and many others before and after them. The so-called transposition of senses, thought-reading and its transmission, as well as exteriorization of sensibility and others, have no plausible, rational or scientific explanation except in the existence of the astral body, animistic body or perispirit, which is composed of ethereal or universal fluid, the existence of which has been experimentally demonstrated in recent years."

## PSYCHIC KNOWLEDGE

This same spiritualist physician and scholar predicted the development of psychic knowledge in his time and foretold that its advancement would take place in the field of science, as follows:

"Science is the knowledge of things, facts and phenomena in themselves, in their nature and in the relationship between them and everything that surrounds them, i.e., the milieu, the environment. Such knowledge can only be obtained through systematic study, close observation and detailed analysis.

Consequently, science is the product of our intelligence, the result of our work. It aims at a goal, it fulfils a need of our spirit. The spirit ceaselessly feels the need to investigate. It is eager for knowledge. It always wants light, more light.

The Universe is infinite; the desire for light is insatiable, the matter for study inexhaustible.

The purpose of Spiritualistic Science is to enlighten us about other worlds and life after death, to prove the existence of the souls, its pre-existence and survival to the body, thus satisfying an unmistakable need of our soul, a ceaseless yearning of our ego.

It studies the extraordinary but numerous, very numerous facts constituting a class of phenomena which until recently were considered supernatural and thus disdained as impossible, unworthy of study. However, if adequately researched, these facts prove the existence of the spirit, enlighten us about Life and place a new world before our dazzled, amazed eyes.

The fact which 'Spiritualistic Science' deals with are not supernatural, not even extraordinary. They simply escape the observation of those who do not know how to see. They are natural, like everything else in the Universe. They are common, ordinary and even frequent.

But, to see them, observe them, learn to notice them and recognise them whenever and wherever they are present, it was necessary to discover an instrument capable of recording them, making them evident and obvious.

Such instrument is the medium.

Once the instrument was found and its capabilities studied, facts began to be observed. First spontaneous facts, later induced ones were observed with the purpose in mind of recognising the nature of the cause which produced such phenomena.

As a result of spiritualistic studies, the immortality of the soul is established on principles determined by perfectly irrefutable evidence.

The so-called reincarnation of the human spirit, consisting of successive existences or multiple bodily lives of a conscious individual, is a law to which all spirits are subject and is an essential condition for its advancement.

Thus Spiritualistic Science aims at a purpose, studies a class of facts, uses its own exclusive methods, processes and instruments. It develops theories, establishes principles and laws. Therefore, it fulfils all the requirements of scientific research.

Consequently there is no doubt that Spiritualism is a science. A vast, deep, eclectic science, it builds up a synthesis of human life. It encircles the cycle of evolution of the spirit, from beginning to infinity.

Its principles and laws have universal application. They are a guiding light in the middle of the surrounding darkness, a lighthouse in the stormy sea of life.

These principles and laws are a lighthouse in the stormy sea of life because they point to a port of refuge in calmness, in resignation, in patience. These are safe shelter against moral storms, which are the consequence of our vices and wrongs, the product of our backwardness, of our pride.

They are a guiding light in the middle of the surrounding darkness because they unveil the mystery of how our moral and intellectual advancement is accomplished through the process of reincarnation or successive bodily lives. They prove the pre-existence and survival of the human soul. They unveil before our eyes a series of lives, each one less brilliant, less free of errors, vices and crimes. This makes clear to us why this world is a school where we must learn to love our neighbour like ourselves. It shows us the need for reincarnation because bodily life is a means of atoning for past errors. Earthly life may bring together offended and offender, and may reunite in the same family a victim and his torturer behind the veil of matter, and thanks to the oblivion of past lives on earth.

We have therefore proved, by analytical demonstration, that Spiritualism is a science, a science of observation which also resorts to experimental methods."

## SPIRITUALISM AND THE MEDICAL SCIENCE

Proceeding with his scientific demonstrations of spiritual life, Antonio Pinheiro Guedes furthers the examination of psychic science, establishes its association with medical science, and concludes that the former should be studied in correlation with the latter.

"After proving the existence of the soul, nobody will doubt that it is the soul that controls the body, that enlivens and rules it. The soul will be a transmitter, a vehicle of bad habits and diseases as well.

The body is for the souls what clothing is for the body: a shelter against the elements, a veil over nakedness.

Not only the face, said to be the mirror of the soul, with its particular features, but the whole body impresses us by its measures and posture. There is no one who has not experienced this, and this impression is either pleasant or unpleasant. However, this is felt by us only in the presence of a human being or an animal. The emotion we feel in the presence of death is completely different. It is rather a commotion, a shock, an instinctively repulsive feeling.

Thus the soul rules the body, encircles it and reveals itself even in the simplest physical forms.

It is beyond doubt, however, that the head, with its hollows and bulges, shows the influence of soul over body more completely: the face, as the centre of expression of our emotions, so well studied by Darwin and Duchenne de Boulogne; the mouth, wide or narrow, with thin or thick lips, with raised or lowered lines, the shaping of which finally translates into a quasi-infinite variety of feelings and ideas. The mouth forms and utters words, thereby stereotyping those opposing states of mind - tears and laughter!

And the eyes, by their shine and transparency, are like crystal globes where the emotions of the soul are reflected in ever-changing shades! Even the nose and the ears, in short, all the component parts of the face reveal the inclinations and tendencies of the spirit.

Lavater, in co-operation with Moreau de La Sarte, wrote a beautiful and very interesting study of facial features. Before them came Adamantus, a 4th century physician, and Porta (Giambattista), a celebrated physicist, inventor of the dark chamber, who published a treatise entitled 'Humana Fisionomia' in Sorrento in 1586. There were also Lachambre, Louis XIV's physician, the famous painter Lebrun, and still others. Also Gall and Spurzheim, physicians who created Phrenology, subsequently cultivated by Broussais, F. Combe, Vimont and others. They are all interpreters of the action, influence and domination of the soul over the body and forerunners of studies on the relationship between body and spirit.

Only Spiritualism itself can complete such studies, disclosing how such relationships are established and how the connections between spirit and body are formed or created. Such knowledge, however, is impossible without the help of that crucial instrument - the medium.

It is known today that the spirit not only attends to, but presides over the formation of its body as well. It transfuses itself, consubstantiates itself in the body through the perispirit or animistic body, molecule by molecule, organ by organ, all during the mother's pregnancy, until fetal evolution is complete. The spirit takes full and absolute hold of its body at birth, then taking full control over the ship it built to sail in the stormy sea of earthly life.

It is also known (and this stands to reason, sinks in, we feel that it must be so) that it is the spirit itself that, after a long search in spiritual life, seeks and chooses, according to its moral and intellectual needs, the country, the society, the family, the parents, in short, everything that should and can contribute to its advancement.

Thus, the spirit is mainly, if not entirely, responsible for the uncertainties, hardships and difficulties by which it is overwhelmed during bodily life.

In this way, it is granted (this is admissible and understandable) that the spirit may transmit and imprint in its body, together with the type and shape, its characteristic features, its moral and intellectual tendencies, developing to a greater extent either the emotional centres or the intelligence centres.

Upon incarnating, the spirits bring with them their vocations, their more or less developed skills for the fine arts or the mechanical arts. For this reason it is correctly said that the human being is a born poet, artist, businessman, soldier, musician or physician.

The role of the family in society is extremely important as well as the social responsibility of the parents who are responsible for the upbringing of their offspring. The main goal of education is to restrain or at least to change the detrimental tendencies of children which are revealed early in life, as well as to encourage and develop their favourable inclinations.

Spiritualism is a powerful focus of light whose rays reach the frontiers of the intellectual sphere and illuminate the whole cycle of life.

It clarifies and justifies the so-called occult sciences by rationally explaining their inferences and the whys of astral and bodily life.

Universal History, the life of civilisations, their nature, their character receive from it the most vivid light, and the enlightenment it scatters over the medical sciences sheds light over its vast territory, revealing the most hidden recesses of its domain.

In the science of Anthropology, the following parts are outstanding: Anatomy, the science of structure and configuration of the organs; Embryology, the science of formation and development of the fetus; Teratology, the science of individual abnormalities (the monsters) and of deformities of the organs; Spiritualism, which reveals, discloses and makes evident the whys of such unpleasant sometimes stupendous, often repulsive phenomena.

Spiritualism makes us see and understand how and why an emotion disturbs the functions of the digestive system which, to a certain extent, i.e., in its inner mechanism, in its physical and chemical processes, work independently from our will. The same applies to the functions of the circulatory system which also operates outside the limits of our will and whose centre, the heart, has its rhythm disturbed and may even be immobilised by a violent, abrupt emotion.

These functions, like all the others whose purpose is to nourish, repair and preserve the organs, are therefore called functions of vegetative life. They work and operate under the direct and immediate influence of their particular nerves, the ganglionic or parasympathetic system. This system is comprised of a series of nervous ganglions (a group of nervous cells) connected among themselves by nervous cords made up of 19 to 25 ganglions on each side which are found in the splanchnic cavities

(cervix, thorax and abdomen) adjoining the spinal cord from the atlas to the tail bone, surrounding it like a necklace or an endless chain.

Although autonomous in its particular function, the parasympathetic nerve is not separated from the cerebrospinal system but is controlled by it and is connected to it by the afferent nerves. These nerves are cords starting from the cranial nerves which penetrate - one by one - all the ganglions of the parasympathetic system. Here a great number of nervous filaments are originated which accompany the circulatory and lymphatic vessels and envelop them like ivy does to a wall, penetrate these walls and ultimately reach all organs and tissues of the human body.

Under these conditions, the organs and systems of nutritional life receive only indirectly the influx of the cerebro-spinal nervous system restricted to relational life. Therefore, in order to explain the disturbance of digestive and circulatory functions by moral trauma, one feels and recognises the need for an agent other than the nerves, capable of making evident the effects of an indirect, remote action. Although intangible, this action is so forceful, so terrible that it can strike like lightning.

This other agent is the perispirit, the animistic body, through which the spirit connects with its body, and consubstantiates itself, organ by organ, molecule by molecule. The spirit attends to and presides over the organisation, constitution and formation of its physical body, like a mason mixes the clay, prepares the mortar and shapes the material with which he erects a wall and a building.

Under the impact of a violent commotion, the spirit feels disturbed, filled with emotion, distressed. The perispirit then contracts according to the intensity of the shock. This reduces its influx over the material molecules, over the organic cells, over the organ which for the same reason, loses its warmth, its energy, its activity and even life.

Thus, it will be easily understood how an abrupt and violent emotion can not only disturb functions which are not controlled by the nerves of relational life, but can even kill a person.

This shows how Spiritualism sheds light on obscure points of Anatomy, Physiology, Pathogenesis and Embryology, so far not investigated and impossible to understand without such a light.

The reader can see, therefore, how the light of spiritualistic studies penetrates the deepest recesses of positive science, such as Anthropology, leading the way to the discovery of rational solutions to the sophisticated problems of pathological and embryogenic pathology.

The reader will perhaps think that the illuminating power of Spiritualism stops here.

If so, he is wrong and to convince himself of his mistake it will be enough to digress over the field of Nosology, where the most difficult problems of medical science are found, especially in the field of Aetiology, one of the most intricate. Here the help of spiritualistic science is priceless because of the tools with which it equips the physician in order to help him overcome the greatest diagnostic difficulties, and

the enlightenment it gives the physician to explain the origin of certain diseases and also the amazing resistance of the human body to disease.

As a rule, good health and longevity are found among individuals who are calm, orderly and patient, who follow a regular pattern of life, who do not allow themselves to be overrun by the whirling of society, and who are not claimed simultaneously by a multiplicity of demands.

The best evidence of this is found in the statistics of mortality by professions.

For them, the ship of life sails in tranquil seas.

Those however, whose activity is claimed and aroused, almost ceaselessly, by a thousand different demands, who live annoyed and under depression, those are sickly individuals whose lives are seldom long and they add considerably to the obituaries.

Those are the pilots whose vessels, harassed by storms of life, many times sink in the middle of the voyage because the enraged waves of passion consume their strength, and with it the courage of the steersman, who falls defeated.

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

Joy is contagious. It invigorates blood circulation, conveys warmth to the body, enlivens and strengthens it, preserves good health, prolongs life.

Melancholy, on the other hand, is self-contained. It slows down circulation, takes heat away from the body, depresses and weakens it, ruins health, shortens one's lifespan.

However, since ends meet and all extremes are harmful, if depression and sadness are fatal to life, excessive joy is no less harmful and may even kill.

We have shown and thus made clear that the soul's emotions, its depression and discouragement, resulting from the numerous and lasting difficulties of daily life, are predisposing causes of somatic diseases due to the state of weakness and lack of energy of the body to react against the environment. In this category are included all the agents - physical, moral, or social, capable of changing the body or altering health and destroying the human being. I shall now demonstrate that which is already obvious in itself except for the organicists and materialists, i.e., that neuroses are diseases caused by spiritual hardships or simply induced by disincarnate spirits.

In medicine, the word 'neurosis' is applied to a disease state consisting of functional disturbances without physical lesions or appreciable causes. These are found in relational life and in vegetative life as well.

Neuroses, which are centred in the digestive, circulatory and respiratory systems, are seldom impulsive, i.e., capable of ruling the will, like dispepsy, asthma and angina pectoris. Those however, which affect relational life and consist of alterations in motility, sensibility or intelligence can disturb, interrupt, alienate the

will, smother the conscience. They may turn a human being into a beast, a wild animal.

The former are caused by an alteration in a function ordinarily dependent on diathetic vice like herpes, syphilis, scrofulosis.

The latter, which affect animal life, are not related to any organic cause worthy of mention.

Among these, Nostalgia and Hypochondria are mere outward expressions of a state of mind. Others translate into a disorder of the relationship between body and soul like Catalepsy. Still others, like Hysteria, are complex conditions, a mixture of psychic disorder and interference of a foreign, invisible will or activity, such as a spirit. Finally, others like insanity are mostly spiritic phenomena, facts of psychic life. In these cases the patient is simply a possessed medium.

The phenomena of possession means the control of an incarnate spirit by a disincarnate one. The latter takes possession of the former, either abruptly and violently, or slowly and surreptitiously. In either case, hysteria is the so-called unfolding of personality which is rather a duplication of the individual. As the soul cannot separate itself completely from the body, because that would bring death, what really happens is the overcoming of the incarnate by the disincarnate spirit, the control of the latter over the former, who not withstanding remains attached to its body, in its possession, although upset and overcome.

This is acceptable and understandable, whereas the unfolding of the personality, as seen by organicists or materialists in disguise, is absurd. Unity is indivisible, man is one, undivided. Insanity, in most cases, is an obsession. Sometimes, it is a mere hallucination of the senses. At other times it is a mental disorder or perversion of moral sense. Sometimes it is depression, quasi-annihilation of psychic capabilities, actual beastliness.

These are states 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.

The 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.

This explains the cause of the varied, almost infinite forms of hysteria, beginning with plain sadness or joy without justifiable reason, from abstraction, elation, rapture, ecstasy, down to insanity. It may start with the victim singing or dancing, screaming and crying with no reason, until he or she furiously tears his or her clothing, struggles and falls to the ground, and convulses in ghastly, horrifying contortions. These, to be rationally and adequately explained, can only be attributed to the nature of the feeling which inspires, excites and impels the aggressor or obsessor spirit.

Similarly the various forms of insanity are explained. These cannot be attributed to brain disease. Autopsy performed on individuals who died of intercurrent

diseases, soon after the beginning of insanity, has never disclosed the slightest organic injury to the brain. On the other hand, significant changes have been found in the brains of people who died after a prolonged state of insanity. This clearly shows that such lesions are the product, not the cause, of psychic disorders.

Such facts may be observed and analysed by any person. And those who do it without preconceived ideas, without submission to schools of thought or sects, free from all restraints, will admit their truth.

## PSYCHIC LABORATORIES AND WORKSHOPS

The reason for the division of nature in kingdoms stems from the process of formation, individualisation and advancement of the spirit. Those kingdoms are the laboratories, the workshops where the vast, marvellous work of human creation is performed.

Each one of the kingdoms of nature consists of different regions, occupied by the species, more or less independent or distinct states which are hierarchically affiliated, from the simplest to the most complex.

The hierarchy depends on the number of workshops. The lowest contains just one. The highest encompasses all. Each workshop deals with a particular job, each executing its own (the lowest separate and successively) until they are all formed and the laboratory is completed. Then they begin to operate simultaneously and co-operatively, each contributing its work, its efforts converging to the same purpose - creation.

Once the laboratory (the human being) with the necessary workshops (the component parts of the body), and the latter with their mechanisms (organs) is completed, it starts operating and functions ceaselessly, as long as the machines work regularly and can no longer be repaired. Only if an accident interrupts the transmission of motion does the laboratory discontinue operation, either temporarily or permanently.

The reproduction, imitation and simulation of the statical body (forms, posture, features) is a sort of physical memory, retention of forms, which may, or rather, should be considered as a transformation or vitalisation of the force of cohesion. This force preserves and makes permanent the configuration of the bodies. It is the organic, bodily atavism.

The same dynamic phenomenon (reproduction of character, aptitudes, emotional and intellectual inclinations) happens in the psychic realm, which should be considered as a kind of mechanical, non-material memory. Therefore this is still retention, which I will call perispiritual memory, because it is the animistic body that retains the features of past existences."

As shown, Dr. Pinheiro Guedes thus disproved the theories maintained by materialists, including those of physicians, as against his spiritualistic knowledge obtained from the most reliable sources.

He did this with the sincere desire to help the medical profession of which he was a member. He knew that the medical profession could serve mankind still better if

it added to its valuable physiological studies the results of no less important research in the field of scientific spiritualism.

The physician who can administer physical treatment with knowledge of psychic causes or influences which occur in most ailments is twice a physician.

It is not necessary to re-emphasise that the purpose of this book is to help mankind to rise again in order to undertake through safe paths, its course of evolution knowing what it does and why it does it.

## CHAPTER II FORCE AND MATTER

Many attempts have been made, in the field of philosophy, to explain the general concept of Force and Matter.

Such explanations, however, have contributed in many cases to increase the confusion and the doubts existing in non-enlightened human minds regarding incorporeal life, because they were devoid of basis and, generally speaking, unpersuasive and unsatisfactory.

Nowadays, however, Force and Matter are a subject of mere analysis as long as it is unfolded, without deep theoretical thinking, in the sequence of rational principles exposed in this book. In this way it becomes unusually simple and accessible to the average mind.

No one will ever find a solution to spiritual problems outside the realm of spirituality.

The definition of Force and Matter is therefore within the logic of psychic phenomena amply illustrated by Christian Rationalism.

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.

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.

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

The principles contained in this book comprise a portion of lessons about truth which is within the reach of human comprehension, as long as the individual is really interested in their study, without letting himself be influenced by repetitious sectarian text-books.

Thus the mistakes made by so many people are minimised through the acquisition of better knowledge about life.

After all, what is life but the permanent action of Force over Matter?

Matter has no attributes. Attributes are characteristics of Force and as such they are outwardly expressed and manifested in the consubstantiation of the three kingdoms of nature.

The attributes displayed by man are just a few compared to those displayed by more enlightened spirits which, due to their higher stage of evolution, are no longer incarnate in this planet.

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.

The responsibilities and duties of man are within these principles. He needs to understand them well and convince himself that everytime he breaks a natural law he inescapably slows the course of his evolution.

Therefore, man cannot act and profit from his efforts without knowing the due process of his spiritual development, or his astral and physical composition. As a result, and in compliance with those laws, he has to undergo a multiplicity of reincarnations although of his own will and through hard experiences. The number of these reincarnations would otherwise be greatly reduced. The Universe is composed of Force and Matter. Force is the active, intelligent, transforming agent. Matter is the passive, pliable element.

Both in their original, indivisible, fundamental, imponderable form, permeate all bodies and spread over infinite space.

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.

Nothing is new and nothing is lost in the Universe. Everything is already created. There is only transformation of Matter and evolution of Force.

The countless bodies composed of multiple combinations of particles of organic matter represent nothing but those transformations.

Composition and decomposition, aggregation and disaggregation of bodies, are the result of the mechanical action of life.

After ceaseless investigations, chemistry has classified over 100 basic elements of organic matter and named 'atom' the fundamental and infinitesimal particle of those elements.

Atoms are scientifically combined to form molecules which in turn constitute infinitesimal particles of composed bodies.

Both atoms and molecules are kept together by the force of cohesion and they disaggregate when the force of cohesion ceases.

Organic matter, even though represented by a single atoms, contains extraordinary power. It keeps each nucleus of high condensation of power perfectly balanced with the others in the formation of the Whole, in complete uniformity, each within its respective class, without any alteration in its specific constitution. This is because the laws have established that there can be no changes, in as much as there are no unforeseen factors for the SUBLIME WISDOM which is one, complete, total.

Force, making use of matter, begins its evolution in the structure of an atom, then moving to a new stage of constructive action in the composition of molecules.

In the ceaseless aggregation and disaggregation of bodies, the intensity of force gradually increases in these infinitesimal nuclei, with more and more emphasis on vibrations of life, thus causing the degree of intelligence to grow.

When the initial cycle in the first of the three great kingdoms of nature - the mineral kingdom - is completed, those nuclei start forming micro-organisms of the lowest class, from which they move on to the vegetable and animal kingdoms.

From these micro-organisms of the lowest class the particle of Force continues its evolution through other species and other more developed organisms, always reaching more developed forms.

In the molecule and its subdivisions, the Intelligent Force is perceived only by its vibratory expression or intermolecular movement. However in micro-organisms, besides the vibration already described, a sign of exterior movement is revealed - locomotion.

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.

As a spirit, it incarnates numberless times, always acquiring more intelligence, more light, more experience, more knowledge, a more clear concept of life and better reasoning capacity.

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.

Earth is a sphere of organic matter impregnated with forces which act directly over the atoms, forming them, uniting them and keeping them in balance, within a system of complex motions.

Each atom is in constant vibration produced by the energy within it, and is connected to other atoms by the force of cohesion in order to form a molecule. This is the same force of cohesion which unites the molecules among themselves.

From the North to the South pole lines of force are revealed by the magnetic needle of a compass.

The force of gravity exercises powerful effect over the atoms, attracting them to the core in the centre of the globe.

In all its motions the Earth is impelled by the force which acts inside its atoms.

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 kingdom, besides these two, intelligence also predominates.

It should not be inferred from this, however, that no life exists in the mineral and vegetable kingdoms. We have merely stated the predominance of the fundamental attributes mentioned in order to facilitate reader comprehension in view of the transcendency of the subject.

Anyone who is willing to delve deeply into this subject will find ample field to develop his reasoning, to strengthen his convictions and to arrive at the conclusion that those two substantial sources - Force and Matter - are the beginning and the end. They are units whose extremes meet, which run parallel and which, in their immeasurability, enfold the infinite, permeate and encircle the Universe.

The terms herein used are relative only, due to the lack of better words capable of expressing an absolute concept.

### CHAPTER III THE GREAT FOCUS GODS AND RELIGIONS

This chapter is directed especially at those who are willing to free themselves from their sectarian chains so that, through spiritual liberation, they will be capable of rising to regions which religious materialism will never be able to reach.

It is perfectly understandable that indians in the jungle cannot have a concept of spirituality beyond worshipping fire, lightning, the sun or animals of the lower species. They lack a basis of reasoning to dissuade them from the worshipping perplexity in which they engage.

The primary idea of god, which is rejected by the more civilised but accepted by primitive men, arises precisely under the conditions described above.

No natural law ever fails, including the law of evolution. As regards the spirit, evolution occurs - as already explained - through countless incarnations, and only by this means does reason develop on the long way to spirituality. Under the light of spirituality, mysticism loses its form, its sense, its meaning, giving way to merely what common sense and logic admit as true, based on the lessons learned in the bulky book of life.

As soon as he begins to reason, in its first stage of an incarnation in human form, the incarnate spirit already feels, although in a vague and confusing way, the existence of a Superior Intelligence which he is unable to define. Hence his inclination to worship which is fully justified by the conditions of ignorance in which he lives.

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

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.

Generally speaking, people worship in order to beg favours and protection. Therefore, worshipping translates, into ignorance and spiritual inferiority.

The first impulse to worship is felt by man in his most primitive stage as an aborigine.

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

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

## GOD - A HUMAN CREATION

Groups of similar affinity gather to worship a certain god in a certain way. Each people, each race created the image of a god to its own likeness.

A Chinese, for instance, would never admit of a god with western features, just as a westerner would consider absurd and even ridiculous the idea of a divinity with an Asian face.

Gods invariably have the physical and mental characteristics of those who conceived them.

It does not really matter that the latter, 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.

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.

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

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.

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.

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.

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

Poor knowledge spells dependence. This is truth which is obvious in earthly life and still more obvious where spiritual problems are concerned.

What needs to be emphasised and made very clear is the way which man follows his spiritual evolution, the manner in which, step by step, he conquers his spiritual independence.

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.

Religions will last as long as they can depend on followers to protect and support them. It does not matter whether the objects of worship are stars, natural phenomena, animals of inferior species or allegoric sculptures of clay, wood or even gold.

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

Knowledge of incorporeal life is the basis of strong conviction. By means of this conviction man acquires enough superiority to free himself from the false conceptions which tie him to the gilded fantasies of mystery, miracles and the supernatural.

## SECRET KNOWLEDGE

It is about time that man should know there is no such thing as secret knowledge. There are instead secret interests that are not confessable, and on account of them truth has been harshly distorted.

It is regrettable that, in an age of high technological advancement, the deistic, godlike worshipping concept is still deep-rooted in many spirits.

The Spirit is Force, Intelligence, Power, with capital letters. All without exception, are subject to the same principles, to the same rules, to the same evolutionary process. There are no privileged spirits, such as the would-be gods and their imaginary sons.

The principles of evolution are tied-in to the rule of natural and immutable laws which are absolutely equal to all. All invariably follow the same course and travel the same cycle, and in this there is a high and laudable principle of justice.

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.

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

Great spirits, driven by ideals of reform, have descended to Earth with enormous sacrifice to themselves, trying to debrutalize the human mind engrossed by hedonistic feelings and excited by sheer material pleasure.

Such stout spirits like Jesus, Buddha, Confucius and Mohammed, however, besides not being understood, ended up deified by the illiterate masses.

Once the idea of divinization took hold, the respective religions were created, each preaching a different form of speculative worship, and the followers of each flocked together.

In a world like this 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.

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.

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 which weakens one's character.

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

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.

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.

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.

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.

## REPROACHFUL FANATICISM

All forms of fanaticism are reproachful because they can obliterate reason and prevent the use of reasoning. Religious fanaticism is still more harmful because it may lead people to commit the most ruthless acts and the most hateful crimes.

No wars in the history of mankind have been as cruel, ruthless, bloody, stunningly wicked and inhuman as religious wars.

Never did the world see such cruelty and vandalism as that perpetrated by the crusaders whose deep-seated hatred led them to shatter defenceless old people, women and children.

An illustrative example of the extremes to which such fanaticism may lead man is the dreadful Night of St. Bartholomew and the fires lit by the Inquisition. After horrifying torments and mutilations, victims of the hatred induced by religious fanaticism in the minds of the inquisitor priests were burned alive.

At best, religious fanaticism weakens, alienates and renders impotent the human will - and no one considers himself a fanatic, no matter how much he is overcome by fanaticism.

Man, who is essentially a creative spirit, many times meets with failure when he is influenced by the false ideas or miracles and divine assistance. Instead of helping himself, he relents in his efforts to accomplish his purposes, waiting for such help. He does not know how to make use of two powerful forces at his disposal which, if properly utilised, would lead him to success.

These forces, which in most people lie dormant and unknown, are will power and thought.

The mythological gods, in the imaginative vision of their worshippers, also performed miracles. Hence their authority and prestige among their faithful.

Therefore, there is no appreciable difference between the miracle-working mythological gods and the no less miracle-working gods of the various modern religions. The latter have merely developed and improved the ways of worshipping which have become more refined and stylish, as previously pointed out.

## SACRED BOOKS

As a rule, religions have books which are considered as sacred by their followers. By sacred is meant pure, immaculate, perfect, untouchable. Such books may, however, contain the greatest absurdities, the clearest offences to decency and common sense. Truth may be changed to untruth, fairness to injustice, honour to dishonour. Logic may suffer all kinds of assaults and profanations, but no criticism is admitted.

The nonsense in these writings may bewilder the reader, but will give him no right to speak out and much less to analyse. 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 which keeps this system.

The word 'forgiveness' alone, slyly introduced in the book, has provided an enormous, immeasurable return.

Through the centuries, religions have stood up for ignorance. Ignorance favoured the interests of religious leaders, because the rich and the ignorant always got along wonderfully with the religious sects which introduced in the Bible the following malicious versicle: "Blesses be the poor in spirit because their is the kingdom of heaven."

## RELIGIOUS OBSESSION

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.

What impresses children the most are the tales about miracles, rewards and divine punishment.

One does not need to be highly imaginative in order to realise what such fantasies mean during the critical period of formation of man's personality and character, and how much they contribute to dull reasoning and to stunt one's growth in the vast field of spirituality.

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

Absolution of sins pleases the flock, giving much relief to their consciences. The soul remains supposedly free from guilt. With such impunity assured by absolution, they do not hesitate to commit new faults, new mistakes, new crimes, from which they will be acquitted in the confessional or on their death beds when they receive the anointment of the sick.

Moral debts are thus paid with confessions, much the same as monetary debts are paid with money. And the good payer always has open credit for new operations.

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

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.

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.

### WHY DENY REINCARNATION?

Why do western religions try so hard, strive so much, are so obstinate in denying reincarnation? Why do they fight it so uncompromisingly, in spite of all the loud, unsuspected evidence of its real existence? Why do they persist in ignoring so many facts, of which the history is full, which prove it to exhaustion?

The answer is easy: reincarnation and salvation are conflicting, opposing, clashing concepts because they are adversely, irreducibly incompatible.

Now, in the concept of salvation - closely connected to the benefits of forgiveness - lies precisely the basis on which those religions are anchored.

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.

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.

When man becomes convinced that if he does wrong he will inescapably have to redeem it, without the possibility of forgiveness; when he realises that in the course of each incarnation he is preparing himself for his next incarnation and that the latter will be more or less arduous according to the manner in which he has exercised his free will, done good or wrong; when he becomes sure that his good actions will revert to his benefit and his wrongdoings against him; when he realises that he can count on nobody's help to relieve him of the consequences of his faults, which he will have to redeem himself by means of dignified actions - no matter how many reincarnations may be necessary; then will man certainly ponder more carefully before committing an undignified act.

Those who realise the responsibilities which their own actions carry will spare no efforts to lean upon their real knowledge of Truth and break off from all benumbing religious untruths.

### AWAKENING TO REALITY

Christian Rationalism - having in mind no other idea, intention, or interest but to awaken mankind 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.

Because Christian Rationalism is a school of spiritualization, not a religion, it has neither gods nor worshippers.

As souls free from sectarian slavery, the followers of Christian Rationalism have learned to trust themselves, their spiritual power and their will power to fight and win.

Therefore, they are not worshippers, beggars, or chronic complainers. They all know that stumbling blocks appear at every step of life's way but that it is possible to overcome them with the moral resources at their disposal.

This book 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.

Force is presented in this book under a common terminology: Force, Universal Intelligence or still, Great Focus.

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.

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 discredit by the mean and materialistic sense imparted to it by all religious worshippers.

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.

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.

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

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

Those who are really interested in the study of this transcendently important subject will find the material they need to arrive at a perfect judgement in the chapter titled 'Force and Matter'.

#### CHAPTER IV SPACE

No matter how much man can expand his knowledge, no matter how much he will analyse and research, he will not be able to penetrate the whole infinite extension of Space from the limited position he occupies of Earth.

The human mind, although able to reach a certain point, never attains the extreme goal, which is controlled by absolute values.

Those who are overly concerned about a clear definition of the concept of Space, trying to comprehend it totally, are wasting their time because only Universal Intelligence holds such complete knowledge.

Before being able to conceive the maximum issues of the Universe, man just needs to acquire the knowledge which is necessary for his evolution. He should make

an effort to learn the numberless lessons he has not yet absorbed and which of long precede those involving the transcendental conceptions of the Spirit.

The knowledge that human intelligence can grasp about Space is already being disclosed by space science.

This planet - which serves at the same time as a school and a purifying crucible to billions of incarnate spirits - is, like myriads of other planets, just a speck of dust in relation to Infinite Space.

Earth is part of a modest solar system belonging to a larger star family called GALAXY.

The solar system of which Earth is a part comprises a small number of planets revolving around the sun.

None of these planets has its own light. Light comes from the sun rays which are reflected on them. The same happens to the moon, whose brilliance results from the solar light reflected upon its illuminated half.

Apart from the planets, the other stars seen in the sky are suns and, therefore, centres of solar systems. There are solar systems both smaller and larger than the one which contains the Earth.

There are also other solar systems which are very complex, with various suns of different colours, producing changing lights of several shades which vary with the sunrise and sunset of each sun.

The light given off by solar bodies - identical to that of earthly matter - should not be confused with Astral Light, which represents Intelligent Force and fills Infinite Space. Astral Light has an entirely different composition.

The darkness of night is no obstacle to the spirit. It can see through Astral Light which penetrates all bodies, down to the smallest spot in space. Day and night express periods related only to earthly life.

There are various movements of the Earth in space. The most outstanding are: rotation around its axis; revolution around the sun; the movement around the axis of the galaxy, made in conjunction with the whole solar system; and another, resulting from the movement of the galaxy itself.

All these movements are perfectly co-ordinated at uniform, precisely adjusted speeds.

The measure used to evaluate astronomical distances is the distance travelled by light in Space during one year, using as a basis its speed, which is about 300,000 kilometres per second.

At this extremely high speed light travels between the two poles of Earth in a mere fraction of a second.

The distance between the sun and the Earth is travelled by light in about 8 minutes. However, it takes thousands of years for it to cross the galaxy of our solar system from one extreme to another.

We should not lose sight of the fact that there are incomparably larger galaxies - just as there are suns - in the galaxy where our small planet belongs, which are dozens of millions of times larger than ours, although our sun is so large in comparison to Earth that it contains much more than a million times Earth's volume.

## A UNIVERSE OF GALAXIES

A galaxy is an extensive family of solar systems which number in the millions. The galaxy to which our planet belongs has the approximate shape of a bi-convex lens or fried egg and is located at about one third the radial distance from its axis to its extreme periphery.

Everything man can see with a naked eye in the sky is an integral part of our galaxy of which the Milky Way represents the outside rim.

The distance from one galaxy to the next is of such magnitude that it surpasses the understanding of the incarnate spirit of average perception.

Nevertheless one galaxy, with its thousands or millions of solar systems, represents no more - in comparison with the infinite extension of space - than a meaningless isle in the ocean or, even less, a tiny speck in the Universe.

This relativity of magnitudes invites meditation on the grandeur of the Universe and the very humble role of our planet in the composition of the whole.

And if the composition of our planet is humble, so are its inhabitants; humble in intelligence, in spirituality, in evolution.

If everybody were inwardly aware of this reality, there would be no place for self-conceit and foolish pride which reflect merely a state pertaining to Earth, and demonstrate the ignorance and spiritual inferiority of its inhabitants.

To give an idea, although imprecise, of how many billions times billions of spirits in evolution there are in each galaxy, it is enough to take into account the millions of solar systems contained in each galaxy and to consider that a countless number of planets revolves around each solar system.

If in this planet, which is one of the smallest, about 5 billion spirits are undergoing the process of evolution, consequently in proportion this number cannot be smaller in other planets.

Universal Intelligence, from which thought comes forth - in its utmost expression - has unlimited power. Nothing exists in the Universe without a cause. Nothing was created by chance because everything followed a pre-established determination, even in the smallest details.

The meaning of 'creation' as used in this book indicates transformation of matter through the action of Intelligent Force. The idealisation of the planets conforms to the requirements of evolution.

Thus, from incarnation to incarnation, the spirit promotes its evolution on this planet up to a certain limit. Afterwards evolution proceeds in another environment where psychic and physical conditions follow a different pattern.

At a speed of about 30 kilometres per second, Earth follows its path around the sun with mathematical precision in an absolutely exact length of time.

Similarly, the sun completes its trajectory in a precisely accurate length of time. In turn, it drags along the components of its own system, in an orbit having its focus at a point in the axis of the galaxy, at a similarly high speed.

By the same token, the galaxy carries, in perfect uniformity, all the solar systems of which it is composed at a similarly high speed, and closes its orbit in a no less regular length of time.

All this revolving disposition of precise, unchangeable movements is the work of Universal Intelligence, for a single purpose: to provide the particles of the Whole with means to evolve and climb, one by one, the lengthy steps of evolution.

It is no overstatement to assert that a single one of those particles is just as important as the Whole itself because one could not exist without the other.

The work of nature contains neither errors nor flaws. Its laws are unchangeable, its movements mathematically precise. Even the least common events which may occur at variable times are no more than logical consequences of the unfolding of life itself, which is full of actions and reactions, causes and effects, but always on the way to final balance.

The spirits act and progress in co-ordination with each other, fully in accordance with a guiding rule of all functions. By the same token, the satellites' movements are co-ordinated with those of the planets. In turn the movements of the planets are combined with those of the suns of each system, and the movements of the solar systems with all those of the other systems of each galaxy.

Space is filled with Force and Matter. Nothing is lost or gained. There are no surpluses or losses. The equilibrium of laws can be seen in both the macrocosm and the microcosm, in both the immeasurably large and the immeasurably small.

Beyond the visual reach of man, in the infinite as well as the infinitesimal, Life goes on continuously, integrally, harmonically, manifesting the most varied vibration.

## SPACE AND TIME

For a spirit, all dimensions are one because the spirit is everywhere at all times.

Incidentally, Space and Time with lower-case letters, are relativities which only have meaning for the physical environment. Nevertheless, when capitalised, they

represent absolute concepts which can only be poorly defined by human language in view of the dimensions of the Infinite.

For Universal Intelligence there is - with respect to Space and Time - just a sort of Eternal Present, an idea that cannot be well understood in this world of so many limitations.

Thus, no matter how high speeds may be, they are merely relative expressions confined to the physical environment because on the spiritual level life is ruled by other principles, other laws.

The spirit, in its original essence, only as a Force, can make itself present instantly, on one planet as well as another, within its scope, using merely the related magnetised field of the Infinite Force which is a component of the Whole.

This Force, pervading and encircling all bodies in the Universe, literally fills Space.

When not overwhelmed by earthly emotions, if man will only contemplate the Universe and meditate about the immeasurability of the Infinite, exploring the creative sense of life and the unlimited power of Universal Intelligence, he will realise that he is but a being of negligible proportions compared to the dimensions of the Universe. He will then become aware of the long, long way he will have to tread on the endless road to evolution.

#### NEITHER PARENTS NOR CHILDREN

The great spirits who incarnated on Earth to help human progress did so impelled by their sense of duty, not to please anybody's will, much less the will of an imaginary heavenly father.

On the spiritual level, there are neither parents nor children. What really exists is an enormous community of spirits in an infinite evolutionary scale, in which all beings - all without exception - have a common origin: Creative Force or Universal Intelligence.

On the planets scattered over space there are - using small numbers to facilitate human comprehension - millions and millions of spirits at each level of evolution.

Even here on Earth, although rarely, there have been spirits of above-average evolution which have incarnated to help the evolution of mankind. Many others of the same evolutionary level are spiritually active in other regions of the Universe.

The more advanced the spirit is, the greater its desire to help its fellow spirits to advance.

Hence its decision to submit, of its own free will, to the sacrifice on incarnating on planets like ours, whereas at levels corresponding with its degree of evolution, life, although laborious, would elapse in an environment of incomparably common well-being.

It is a serious error, and also a sign of regrettable ignorance about spiritual life, to deny Jesus the merit of having achieved his spiritual evolution at the cost of great struggles, work, suffering, disincarnations and reincarnations, and to ascribe his qualities, magnanimity and character to a supposedly divine affiliation.

Who is worthier, the leader who rose to a dignified position by his own efforts and merit, after having climbed all the steps leading to full experience and wisdom, or the one who somehow stepped into a high position on the basis of his ancestors' hierarchy?

The worshippers of Jesus, under the influence of their deistic concept, stubbornly classify him in the latter category. For them, the merit of such a wonderful and advanced spirit lies more in its affiliation to an imaginary father-god than in its own merits. Nevertheless, Jesus owes to himself all that he achieved and is still achieving in order to enlarge his valuable spiritual assets.

## SEVENTEEN CLASSES

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

These classes are mentioned in this book merely to facilitate the reader's understanding, in view of the importance of this matter.

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.

Millions of others, of the same category, although they do not incarnate, devote themselves (especially through Christian Rationalism) to help the spiritual growth of less developed spirits incarnated on Earth.

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:

- (a) Materialised planets - spirits from the 1st to the 5th class.
- (b) Opaque planets - spirits from the 6th to the 11th class.
- (c) White planets - spirits from the 12th to the 17th class.
- (d) Diaphanous planets - spirits from the 18th to the 25th class.
- (e) Very pure light planets - spirits from the 26th to the 33rd class.

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

To the former go those spirits which disincarnate, leave Earth's atmosphere and rise to a planet corresponding to their own class where no spirits of different classes stay together.

## SCHOOL-PLANETS

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.

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.

There are no privileges or paternalism for ascending from one class to the next. The principles of justice is based on the law of equality. Every spirit must overcome identical difficulties and succeed through its own efforts.

Not making good use of an incarnation inescapably results in the need to repeat it and the spirit will have to undergo the same tribulations until it is able to overcome its vices and weaknesses and recover the time lost.

As explained in Chapter VI, the spirit, when on the planet corresponding to its own degree of spirituality, has full knowledge of what takes place on the planets corresponding to classes inferior to its own, but is unaware of what occurs in the classes above its own.

Realising, however, the enormous advantages of ascending to higher classes, the spirit lives under the unrestrained desire to move ahead in order to gain new knowledge and further its spiritual qualities.

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.

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.

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.

As it advances, the spirit becomes acquainted with the things of Space. If there is much to be learned on Earth, so much more there is in the Universe. Space leaves ground for the Universe. The Universe, however, represents the process of evolution.

Like the links of a chain, the three expression Space, Universe, and Evolution are bound together. To know Space, therefore, is to study the Universe and to acknowledge Evolution.

There is one duty which should be common to all: to work towards evolution. Everyone must take his place and strive to fulfil his duty with the conviction that he holds a definite, irreplaceable position in Space.

Millions of spirits incarnated on Earth feel apprehensive due to the lack of a guiding light.

If the guiding light that was Jesus about 20 centuries ago had not been partially extinguished by man's greed, many millions of spirits still incarnated today would have long ago finished their passage through this planet and would already be active in other regions of Space.

Time lost cannot be recovered. It is like water under the bridge. It is up to Christian Rationalism to fulfil a great and noble mission, a mission that is arduous and still not understood by many: to restore Truth and to reimplant the magnificent teachings of Jesus on Earth.

## CHAPTER V THE SPIRIT

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.

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.

In the Chapter "Force and Matter", the evolution of the particles of Force was demonstrated, beginning from their initial primary state, until they gain enough development to stir and move a human body.

We call spirit the particle of Force from the beginning of its evolution in a human body and this term is retained from there on in its long road of evolution.

In the immeasurable space of Universe, where Intelligence vibrates continuously, revealing permanent action and constant manifestation of life, the spirit stirs up its intranuclear power, which is expressed in all activities, by means of vibratory motions.

Such motions radiate from a nucleus of Force, which is the spirit, in an ocean of identical essence, which is the Whole, thus signalling the power of attraction which causes the attributes of the Whole to converge to the nucleus, to develop it and increase its potentiality.

The following are attributes of the spirit, inherent to the Whole:

- |                    |                         |                  |
|--------------------|-------------------------|------------------|
| (a) Will power     | (e) Reasoning           | (i) Self-control |
| (b) Self-awareness | (f) Power of Conception | (j) Sensibility  |
| (c) Perception     | (g) Mental balance      | (k) Rectitude    |
| (d) Intelligence   | (h) Logic               |                  |

## WILL POWER AND SELF-AWARENESS

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, as long as man knows how to consciously make use of this superior quality.

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 an eternal flame that leads to victory those who know how to foster it even during the most arduous struggles of life. It is the result of a sequence of successes, achieved in previous incarnations with effort and determination. It is an insurmountable fortress for the spirit, an expression of its valour.

Self-awareness ensures that man does not go beyond his capabilities and thus waste his energies.

It means, therefore, self-appraisal in its true sense. It allows for neither vanity nor false modesty inasmuch as magnitude and spiritual value are always measured from a precise, normal point of view.

A self-aware person acts with simplicity, equanimity and respect for others because he knows that we all have a common origin and follow, without exceptions, the same course of evolution.

## INTELLIGENCE AND PERCEPTION

With regard to perception, various psychological factors are of weight. These factors cannot be defined in common language, although they represent real, easily recognisable values.

Two strong components of perception are intuition and inspiration, which are outstanding among the remaining spiritual qualities and play an important role in human action themselves.

Perception, which is closely related to discernment, sharpness, insight and sensibility, also exercises great influence over the field of observation because it discloses what propriety very often conceals.

When prudence interferes cautiously with man's determinations, it is still perception that provides the elements for decision.

Intelligence, the master quality of the spirit, affects all other qualities. It purifies them and contributes to make them better and more efficient.

The remaining spiritual qualities depend on intelligence. They are created, they grow, enlarge and improve according to the spirit's evolution.

Intelligence is a powerful ally of perfection. It makes the spirit realise its faults and try to correct them.

It guides reason and provides it with the means it needs to expand.

Intelligence is illuminating beyond comparison. It magnifies the spirit's range of outlook and is an instrument capable of dissipating darkness and destroying ignorance wherever they may be.

## REASONING AND POWER OF CONCEPTION

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

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

Besides guiding the spirit in the course of its evolution, reason is also a powerful defensive weapon against fanaticism, wordly conventionalism, and mystical beliefs. These lead to blind faith and submissiveness, which are indicative of acute or mild forms of obsession.

Inherent in the power of conception are ingenuity, creative thought, and the resourceful accomplishing power of change and improvement.

The power of conception are ingenuity, creative thought and the resourceful accomplishing power of change and improvement.

The power of conception is essentially constructive. It is the prime mover of the gradual role in the arts, as well as in science and literature.

Altruism, self-denial and unselfishness, as well as material progress, are the product of the power of conception because it is often exercised having in mind the welfare of mankind as a whole.

## MENTAL BALANCE AND LOGIC

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.

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

Therefore, refining this quality should be the object of constant care and interest on the part of every incarnate spirit because it plays an extremely meaningful role in the evolutionary process.

Logic is a quality which provides consistency in attitudes, appropriateness in the formation of ideas, and methodical thinking.

Logic is completely impossible without spiritual growth and development.

Logic is pre-eminently a quality resulting from spiritual growth and development. It enables man to express his ideas based on firm, objective, realistic grounds.

Thus, no solid assertion can be made unless it is firmly based on the important quality which is logic.

#### SELF-CONTROL AND SENSIBILITY

Self-control insures inward control thus avoiding impulsive actions and thoughtless attitudes. These may lead man to make serious mistakes, many of them irreparable, which he later may regret, as is often the case.

Mans should always be on the alert. He should be aware that he is force that works ceaselessly, vibrating, attracting and repelling. Space is filled with streams crossing in all directions, both favourable and unfavourable to his growth and well-being.

Hence the need for self-control, so that he does not allow himself to be influenced by adverse irradiations. He should act only on his own will.

Sensibility is a quality that enables man to feel the vibratory streams of the environment and to recognise truth behind the facade of appearances.

It is through sensibility that man feels the affinity which gathers, unites, links together people who nourish similar ideals and equal yearnings.

Furthermore, sensibility is an instrument of joy and sorrow. And it is sorrow that often awakens to life's realities the inattentive, indifferent, wayward spirit.

#### STRENGTH OF CHARACTER

Strength of character, like so many mother qualities, is an unequivocal measure of man's spiritual evolution.

Those who are endowed with it always set the noblest, most admirable examples of rectitude in the course of their lives.

Coupled with other qualities already mentioned, it reveals spiritual maturity and effective preparation for ascension to a higher class of evolution.

There are countless spiritual attributes which grow and expand in direct proportion to the development of the spirit.

## CHAPTER VI INCARNATION OF THE SPIRIT

Earth is not the permanent dwelling of any spirit. It is a school-world, a purifying laboratory, a learning centre, a workshop where the spirit learns, improves itself, and grows, over a longer or shorter period of time, in an environment suitable for its evolution.

As explained in Chapter IV, spirits are distributed by classes among worlds, in accordance with their degree of evolution.

The spirits that are undergoing evolution in our planet belong to the first 17 classes. In space, these classes are separated by order of their importance.

When they incarnate, however, they blend to form peoples of heterogeneous structures, in keeping with the requirements of a school world. Those who know more, who have more training, more experience, teach those who know less what they in turn learned from others. This is exactly why we very often see in the same family persons of very different degrees of spirituality.

In order to learn life's lessons well, man needs to find in his fellow beings qualities and knowledge which he does not yet have.

The spirit is immaterial. Its astral body, also called perispirit or animistic body, made of fifth-essence matter - but still matter - is made of the same animistic substance existing in the world where the spirit stays between incarnations.

Similarly, its physical body is made of matter existing in our planet. The more advanced the world where it belongs, the more diaphanous the fifth-essence matter of which its astral body is made.

This explains why some astral bodies, although made of the same substance, are more diaphanous than others.

No fact or event in human life can be hidden from spiritual plans. Everything we do or think brings forth vibrations which cross in all directions.

This is why, 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.

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.

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.

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.

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

- (1) Mental body (spirit)
- (2) Astral body (animistic matter)
- (3) Material body (organic matter)

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

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.

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.

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.

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.

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.

Thus, only after disincarnation do the mental and astral bodies abandon the physical body definitively.

The physical body is a wonderful piece of machinery conceived by Universal Intelligence to provide its operator - the spirit - with the means and elements necessary to take a post-graduate course on Earth. This course is meant to last numerous multiple incarnations, which are essential to its ascension to an environment of higher spirituality on a higher level of evolution.

Medical science studies the physical body in minor detail and devotes full attention to it. And today a considerable number of scientists admit that the disorders of the spirit - among which emotional disturbances stand out - are the cause of a great number of physiological disorders, and constitute a picture of abnormalities and diseases whose aetiology is no longer a secret for them.

A normal physical body may be said to be a perfect, finished piece of sculpture.

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.

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.

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

The spirit retains forever all that was conquered through work and effort. This conquest, this wealth, this heritage are valuable assets in each incarnation. They facilitate the acquisition of new knowledge, new qualities and the refinement of its attributes.

#### DUTIES OF THE SPIRIT AFTER INCARNATION

During incarnate life, the spirit goes through distinct stages and in each of them it may learn priceless lessons.

These stages are: childhood, youth, maturity and old age. During all these stages the spirit has duties to perform, work to do, obligations to meet.

Life's dynamics requires permanent activity. But such activity should be dignifying, useful, constructive, for the benefit of self and others.

The four above-mentioned stages have meaning only in a physical sense. They are related only to the growth and life of the human body and are used to stress the diversity of experiences and lessons learned in the course of an incarnation.

#### CHILDHOOD, YOUTH AND MATURITY

We call childhood the period from birth to puberty. During childhood, so to speak, the foundations on which the whole building of incarnation will rest are laid.

Hence, the fundamental importance of the teachings received by man during that critical stage of life. These should consist of lessons of the highest moral content and especially of examples of a brave, noble personality.

After childhood come the teenage years, in which man is considered neither a minor nor an adult.

Youth begins in puberty and lasts until maturity. It is the age of reason. when the highest ambitions and ideals are usually present. And spirituality is not foreign to these ambitions and ideals, provided man has had the good fortune of absorbing high formative principles.

A nation will always be great as long as it can depend on its youth. The hopes of elders are permanently focused on youth.

Youth is followed by maturity. In maturity man enjoys the benefit of experience gained in the previous stages of life. He can be a competent and safe guide, because the sum of knowledge gained by him becomes a valuable asset.

In maturity man reaches his zenith. His organic cells - especially brain cells - reach their maximum vital power and allow the spirit to convey its constructive capacity to its fullest.

## OLD AGE

Old age represents, in each incarnation, the last stage of life. And this is understandable: the human body is no more than a machine at the disposal of Force (the spirit) from which it receives warmth, action, motion and life. This machine - like all machines - is subject to the action of time, break-downs, wear-and-tear which effect it to a greater or lesser degree depending on the maintenance care provided by its operator - the spirit.

And, truly there are a great many inattentive, careless, lax individuals. Many slush in vice, often causing irreparable damage to their physical bodies, bringing about their complete destruction.

A well-lived existence leads to a healthy, happy old age. However at this stage the spirit, although mentally sound, cannot display the former strength of youth and the vitality and dynamism of the previous stages. This is due to the natural decadence of its bodily instrument.

Happy are those spirits that leave behind after each passage through Earth, unequivocal examples of valour and honesty.

Interest in the common well-being, familial behaviour, constant concern about the guidance of offspring, discipline and devotion to work are some of these examples.

## SOCIAL MORALS AND SELF-EDUCATION

Activities in this planet are varied and many are the ways by which evolution is processed.

Equal possibilities are not available to everyone but, above all, what really matters is to dignify the meaning of life, even though engaged in the roughest, humblest jobs.

Social morals are characterised by high spiritual values, uncompromising support of sound behaviour, and effective exercise of healthy habits.

Each people has its own concept of life. But the further we proceed, the more we advance on the road to civilisation, the safer, the stronger the precepts of morals and honour prove to be. This applies especially to the home, the formation of which is

- an indeclinable duty of every citizen, as explained in Chapter XIV which deals with the family.

Man's education is not restricted to childhood, when the role of parents is paramount.

In adulthood, when man is already prepared to be his own guide, he should collect the greatest possible amount of experience through observation and the witnessing of events around him or of which he hears.

Success or failure of others, the causes of their joys or sorrows, are valuable lessons. Everyone should benefit from such examples in order to avoid incurring the same mistakes which caused pain and loss to others, and to take the same roads that led others to success and well-being.

If man feels debased in the eyes of his fellow-men, by doing something which reveals lack of morals or good principles, the more so would he feel if his spiritual awareness were alert and watchful to appreciate and analyse the extent of wrongful actions.

The existence of various social levels on Earth is partly justified not only by the fact that it is a school-world but also by shortcomings in the education of its inhabitants.

An individual who is inadequately brought up restricts his field of action to the level in which he lives, and becomes undesirable in the higher levels of upbringing. Hence the need for man to spare no efforts to improve his social conditions, thus helping to raise the degree of morals in our planet.

#### EXAMPLES OF HONOUR AND DEVOTION TO WORK

Honourable examples are the greatest contribution man can give to society.

Honour is not restricted to punctuality in payments, honesty in business operations and close adherence to contract agreements. Honour involves, above all, strength of character, uncompromising loyalty and unswerving rectitude in the fulfilment of duty.

Those who are devoid of noble feelings, unselfishness and valour cannot claim to be honourable since such attributes are inseparable from honour.

Examples of devotion of noble feelings, unselfishness and valour, cannot claim to be honourable since such attributes are inseparable from honour.

Examples of devotion to work are the most useful to the goals of mankind.

The Universe in itself is all motion and action. The great craftsmen of progress were untiring hard workers.

Those who live in idleness are nothing but social parasites thriving on other people's work even if they are wealthy and consider themselves important personalities.

Work always noble and dignifying for men and women no matter whether they do manual labour or intellectual, artistic or scientific work.

What is actually of benefit to the spirit is not the nature of the work done but its moral value and the pleasure derived from doing it.

Everyone should therefore seek the kind of work that fits his vocation and do it with joy and enthusiasm. Work should be considered a reward, not a punishment because without it nobody would advance a step further in evolution.

### PRAISEWORTHY ACTIONS; DELIBERATE AND INVOLUNTARY MISTAKES

Among the most praiseworthy human accomplishments are the educational books that are written, the schools that are opened, the scientific organisations that are founded and the work that is done to promote and encourage intellectual, spiritual and material exchange among people.

From this viewpoint, we might also add the enterprises intended to foster industrial, mineral and agricultural production towards the improvement of living standards.

All inhabitants of this planet are imperfect, some more, some less. Therefore, nobody is perfect. Some mistakes are involuntary. Others are the result of the improper exercise of free will.

To err is human. Nothing could be more true. However, once an honest person is advised and becomes convinced of his mistake, he should admit it and try not to repeat it.

It is common practice to conceal one's mistakes, instead of avoiding them. This is very detrimental to spiritual growth.

Most people seldom use impartiality and justice in the innermost evaluation of their own actions. Even those who are too harsh in the judgement of other people's actions, for whom they always have words of criticism and reproach, do not escape the usual tendency. When their own faults are concerned, they find a full, lenient, absolving justification.

In this way, mistakes end up incorporated to human habits. Man thus loses his self-respect and his sense of character and dignity becomes corrupted.

What everyone should do is to face up his mistakes and avoid new mistakes with the help of his will power.

### SPIRITUAL IMPROVEMENT AND THE EVILS OF IGNORANCE

Spiritual improvement should be man's main concern in all his fields of activity

Man should try to excel in the fulfilment of his duties, and work with utmost devotion.

No progress towards perfection is achieved without attention, concern, knowledge, effort, devotion, joy, good humour and unshakeable determination to obtain positive results. And improvement is closely related to evolution, besides being the main purpose of the spirit's presence on Earth. There will be no spiritual progress unless man strives for improvement.

No one should spare efforts to fight ignorance because ignorance is the cause of the majority of man's evils. Ignorance is a completely negative force. It is always harmful and, when it does not pull backwards, it hampers forward motion. Evolution means light. The brighter the light, the more effectively it drives away the darkness of ignorance.

Ignorance is therefore a strong, powerful, uncompromising enemy of the incarnate spirit. Those who really wish to grow spiritually and make good use of their incarnation should take every available opportunity to fight ignorance.

Having no time to waste, they should try to always learn more. They should be aware that each new skill they learn is a new asset added to the spiritual wealth.

Those who did not have the good fortune of attending schools should realise that Earth itself is a School where the most varied lessons can be learned. There is never lack of good knowledge.

The courses of learning which the spirit is supposed to attend on Earth, during numberless reincarnations, comprise many subjects. Inattentive, lax students are frequently repeating courses.

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.

The more advanced man is, the more he realises the endless distance that separates him from absolute knowledge, which requires infinite learning. True scholars do not lose sight of their limitations because they always strive to learn more and more. They are, as a rule, unpretentious, contrary to the average person whose main concern is to show off and to pass as persons of great talent and importance.

Many people do not realise how ridiculous they become when they make their intelligence, their kindness, or their personal attributes the subject of conversation.

Boasting of self-endowed qualities, either imaginary or real, is becoming to no one. Therefore judiciousness and moderation in all gestures and attitudes should become a sound habit in man's life to enable him to behave with exemplary dignity.

#### PRINCIPLE OF AUTHORITY

The principle of authority should never be exercised in a tyrannical, intolerant way since it cannot be dissociated from the precepts of moral, moderation and justice.

Although many people command respect due to the fear that their actions instil, the true, the most authentic, the most legitimate authority is generous and fair. This is what makes it endeared and respected.

This does not mean that people in authority should relinquish the right - and even the duty - to use strength and severity when necessary. What should never happen is for people in authority to become overbearing and despotic.

Those in authority should ponder carefully before taking any action, in order to reduce their chances of making mistakes and committing injustice to a minimum.

## ECONOMY

Whenever material resources allow it, economy should interfere with neither good appearance nor material, moral and intellectual needs.

Squandering is just as reproachable as stinginess and miserliness. Everyone should abstain from excess, repel vice, oppose waste and squandering, but not deprive himself of what is necessary.

It should be borne in mind that earthly possessions belong to Earth and will remain here. Man is merely their manager or trustee.

One of the most serious mistakes made by many people is to behave selfishly, to enslave oneself to sheer earthly values, in the belief that happiness is contingent on them.

The assets gathered by the spirit in the course of each earthly journey consist only of its praiseworthy actions.

These are, in fact, the only gains the spirit takes along after disincarnation. On the spiritual level, they will fill the spirit with joy and happiness.

## FEAR, EFFECTIVENESS, RESPECT

Fear is one of the most harmful, disquieting, distressing and tormenting evils that plague mankind. Its roots begin to grow in early childhood at a time when so many wrong ideas are instilled in children's minds.

The fear complex, which gradually takes hold of children, and the ominous influence it exercises on their whole lives should be blamed on certain ridiculous fairy-tales involving goblins, werewolves and other fabrications.

It is the duty of everyone who is responsible for children to, during the process of their education, fight everything that may contribute to make them shy or fearful. Of course extremes that may lead to want of foresight and recklessness should like wise be avoided.

To live effectively means to live fully in the proper sense, i.e., to take good care of one's physical and mental health, to share actively mankind's common effort to improve the world's conditions and always to conduct oneself in a disciplined, methodical, orderly manner.

Man should respect himself and his fellow men. A dignified earthly existence that is well adjusted to the common well-being is inconceivable without respect.

Respect must exist between parents and children, husband and wife, brothers and sisters and generally speaking, between individuals. Nothing is more harmful, more contaminating, more destructive of the feeling of friendship than lack of respect. In no way does intimacy forego respectful treatment.

To treat one's fellow man without respect reveals lack of moral principles and is equivalent to indignity. And in order to be treated with respect and consideration, man needs to follow an irreprehensible pattern of conduct at all times.

### ZEAL AND WORK

Fulfilment of any task requires zeal, devotion and concern in obtaining the best possible results. Examples, however, should be set from above, since only those who know how to fulfil their duties have the moral authority to make demands.

Carelessness in the performance of a job hurts the character, tarnishes the individual and lowers one's reputation in the eyes of other people. Those whose activities are characterised by negligence, laxity and slackness err against themselves.

Human work, although it may sometimes appear isolated, is overall co-ordinated, and everyone plays a part in it. Those who perform their share poorly reveal negative qualities and lack of a sense of responsibility.

In order to make the best use of time, everyone should plan their work intelligently so that each task is carried out at the right moment. Work, recreation and rest are three equally important prerequisites of physical and spiritual well-being.

Everyone should follow a time table that best suits his conveniences and the demands of work but should not neglect rest and recreation.

Only in this way will he find pleasure in work, benefit in rest and joy in recreation. These factors will contribute to his good health and well-being.

### INTEGRITY

Integrity should be the constant concern of every incarnate spirit. Man will profit greatly in each existence on earth he will succeed in polishing at least one of the many facets of this valuable moral treasure.

Man's spirit will never reach the final point of earthly incarnations until the highest level of integrity is attained.

This world is not lacking in cunning ways of providing profitable, but dishonest situations.

In the presence of these situations, the weak always surrender. The strong resist, those who resist win, and victory strengthens man. Truly righteous men are formed by the sum of these victories. However, it should be understood that one's

moral behaviour is not to be evaluated simply on the basis that he has not sold his conscience. More than that is needed. It is necessary to feel life in all its grandeur and fullness. The truly righteous are those who - in addition to being honourable - are just, dignified, loyal, brave, and always willing to contribute to the well-being of mankind.

## REASONING

The reason why so many wrong things are done on Earth is because man does not take the trouble to reason at length before acting in order to be able to foresee the consequences. Human reasoning becomes sharper the more it is exercised.

Due to self-indulgence, lassitude, mental laziness, many people leave to others the task of reasoning and then accept the ideas of others as if they were their own.

Hence the sectarian movements, composed of numerous followers, always inclined to believe what others believe or pretend to believe, no matter how absurd that belief may be. This is true especially in the ample and deceitful field of mysticism where spiritualistic investigation of truth is not allowed.

Using the insight for research derived from reason, it is not difficult to distinguish the rational from the absurd, the logical from the illogical, right from wrong, and to find the path that will firmly lead man to Truth.

## ATTRACTING GOOD, REPELLING EVIL AND FULFILLING ONE'S DUTY

Besides other powers, man is endowed with the power of intuition. This quality is more receptive and more developed in some people than in others.

With its help, disincarnate spirits that wander in Earth's atmosphere is a disturbed condition (in this book generically referred to as Inferior Astral) interfere with the lives and thoughts of the incarnate spirits. Thus they lead them to the worst actions, and even to obsession, unless they react through reasoning that is set in motion by self-awareness.

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.

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

Only the ignorant will choose materialism, religious or not - which has led mankind to so many failures - in lieu of the spiritualizing truth so clearly substantiated in the rational principles set forth in this book.

Man should always be aware of his material and moral duties.

Life demands from every individual, at every turn, an attitude, a gesture, a word which translates into fulfilment of a duty.

Fulfilment of duty means honesty, self-respect, dignity, a high moral level and enlightened awareness.

Every fulfilled duty represents settlement of an obligation, a step forward, one more point scored on the way to evolution.

Man should be always on the alert, watchful, mindful of his duties, bearing in mind that whatever obligations he fails to fulfil in one incarnation will unfailingly be accumulated in subsequent incarnations.

## CHAPTER VII DISINCARNATION OF THE SPIRIT

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.

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

Evolution demands time, work, sacrifice. Normally, disincarnation occurs in old age. However, to ensure this, it is necessary to take good care of physical and mental health.

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.

There are also certain social phenomena which generate conflicts and wars of extermination.

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

However, such reincarnation is not an easy problem. Candidates to reincarnation are innumerable and exceed existing possibilities. Hence the need to wait.

To avoid wasting time, many spirits, willing to face whatever difficulties they may encounter, decide to incarnate in an unfavourable environment.

It is a source of suffering for these spirits to realise that others of the same class, through more effort and better use of their time in earthly life, succeeded in ascending to a higher class. It is not their ascension itself, that causes this suffering, but the realisation that it was impossible to accompany them and that the distance separating them became greater on the way to evolution.

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.

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.

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.

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.

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

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.

Only in exceptional instances may disincarnation take place, without loss to the spirit, before man has completed the four stages of earthly existence. 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.

After all, what is disincarnation? What does it consist of? How does it occur?

#### DISINCARNATION, A NATURAL PHENOMENON

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.

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.

Let us however not lose sight of the fact that the word 'spirit' applies only to those particles of Force that have already evolved enough to incarnate in a human body.

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.

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.

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.

In as much as disincarnate spirits do not lose sight of their fellow incarnate spirits, they do not suffer separation the way incarnate spirits do. Obviously they cannot talk the way they did before. However, they are endowed with a telepathic sense which enables them to transmit thoughts to incarnate spirits, who receive them as if they were their own.

And what is worse: while still subject to earthly influences, a spirit does not transmit thoughts only. It also transmits feelings, many of them morbid, evil, obsessive.

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.

#### UNFOUNDED BELIEFS

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.

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.

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.

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.

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.

## USELESS DELAYS ON EARTH'S ATMOSPHERE

We already know how disincarnation works. When the spirit abandons its physical body definitely, it withdraws, taking along with it the animistic body which is made of fluidic matter, imponderable to the ordinary senses.

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.

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

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.

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.

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.

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.

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.

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.

## INFERIOR ASTRAL

We call Inferior Astral the atmospheric layer that encircles Earth. In this layer are the spirits that, while incarnate, were wholly engulfed in materialistic emotions and belonged to all walks of life.

Such emotions are not lacking in the Inferior Astral, which is also an environment pervaded with religious mysticism.

Many of those who deceived their fellow men with promises of heaven and threats of hell are also present in the Inferior Astral. It is the paradise of all materialists and hedonists.

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.

In the Inferior Astral the knowledge which spirits possess does not go beyond what they knew while on Earth. Those that were materialists cling still more to this idea because their environment does not favour a change of opinion.

There they 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.

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.

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.

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

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.

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.

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.

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.

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

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.

### FREE REIN TO VICES AND DANGEROUS CONTACTS

In the Inferior Astral, disincarnate spirits give free rein to the vices entertained by them while in a human body. Thus, if they feel the urge to smoke, they lean on an incarnate spirit who smokes and feel by induction the same pleasure he is feeling.

The same happens with regard to other urges. Hence it may be inferred that all incarnate spirits who entertain vices lend themselves, like unconscious instruments, to satiation of vices entertained by spirits of the Inferior Astral.

There is still one point to be clarified: vicious urges do not always originate with the incarnate. Many times vicious urges are aroused by the obsessors that follow the incarnate and, by intuition, prompt the incarnate to appease the desire.

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 man. Add to these the infectious diseases which spirits of the Inferior astral usually cause or aggravate, leading to disincarnation.

Their method is relatively simple: in the sources of putrid matter they pick up contaminating miasmas and deposit these in the victim's body, taking advantage of lesions or exposed wounds, of the patients' feebleness, and of any conditions that are favourable to the diffusion or growth of the illness.

### UNLIMITED CRUELTY

The degree of cruelty with which the spirits of the Inferior Astral may act is almost unlimited. Many misfortunes are the doing of their harmful activity.

Many more misfortunes would occur, however, if the spirits of the Superior Astral could not rely on stronger currents formed by the thought vibrations of incarnate spirits who are enlightened about their spiritual duties. These spirits are thus capable of keeping their minds clear and repel harmful influences.

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.

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.

It should be emphasised - and it is of the utmost importance - that not all of the evils that afflict mankind 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.

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

#### FORMATION OF PHALANXES

On Earth there are individuals who rule and others who are ruled. If these individuals are unable to impart a spiritualistic meaning to their earthly activities, when they disincarnate they enter the Inferior Astral and there they retain the same inclinations of command and obedience.

Thus, phalanxes are organised, always under the command of a leader. If the spirit in command is cruel, so are its subordinates because affinity of feelings is precisely what keeps them together.

Such phalanxes co-ordinate their activities with those of the incarnate spirits who engage in black magic and its numerous branches.

The degree of cruelty of a phalanx depends on the spiritual inferiority of its members. Those willing to cooperate in the most accomplished acts of savagery assist the most violent and perverted individuals. Other phalanxes of less aggressive instincts convey intuitions to mediums of identical feelings like followers of voodoo rites, soothsayers, swindlers, business-settlers, fortune-tellers and all the impostors who exploit other people's credulity and ignorance.

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

The spirits of the Inferior Astral are all surrounded by dense coarse animistic matter pervaded with harmful vibratory currents like envy, jealousy, corruption, hate, falsehood, ingratitude, hypocrisy, treason, and other equivalent feelings.

These spirits are frequently guileful and bland. They outwardly express the purest and noblest feelings and the sweetest and most pleasing manifestations of love of fellow men in the places where they actuate (not to be confused with Christian Rationalist centres).

#### WELL-MEANING SPIRITS

It should not be thought that only evil prevails in the Inferior Astral. In the same environment of perverted souls there are others that intended to be good while incarnated but failed in their purpose. The reason for that is that they kept their reasoning dormant because they were unaware of the important role played by feelings of justice and the effective practice of good, not limited to good thoughts.

It should be reiterated that the forces of the Inferior Astral can do nothing useful to mankind even though among them there are well-meaning spirits.

The reason is obvious: their best intentions are neutralised by the animistic action of their environment and they end up causing harm, the intensity of which varies with the degree of their spirituality.

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

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.

### RISING TO WORLDS WHERE THEY BELONG

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.

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.

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.

As we have already seen, in order to carry out its task of spiritual sanitation on Earth, the Superior Astral depends on various points of support, in several places on Earth. Without this support their task would be much more difficult or even impossible.

Wherever there is a person irradiating elevated thoughts, there is a magnetic pole, an instrument of support to the action of Superior Forces. This is the sole purpose of psychical cleansing done in Christian Rationalist centres.

With the help of animistic currents formed in those centres, 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 on 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 kings, worshipper popes mentally obscured by dogmas, etc. All of them are driven away by the animistic currents organised by these Forces of Good whose bright light illuminates and awakens even the most hardened of consciences.

The first duty of the spirit after disincarnation is to rise to the world where it belongs, without lingering on Earth's atmosphere.

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.

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.

If man would only understand that all events happen within natural conditions, in accordance with each individual's state of mind and spiritual development, he would neither torment himself nor feel disheartened by the despair and bitterness which frequently take hold of people.

All spirits of the Superior Astral are fully aware of this. They therefore follow with an enlightened mind all the misfortunes that are deplored on Earth without any alteration whatsoever in their feelings and activities.

### LIFE IS ACTION

Life is action. Where there is action there is fulfilment of duty. Since life is a dynamic, continuous process, the spirit's duty is ever present and its fulfilment is a non-postponable imposition which is strictly observed in the Superior Astral.

There, fatigue, laziness, and idleness are unknown and what needs to be done is never postponed. Fatigue results from physical work and is not felt by the spirit.

Day and night are inexistent in Superior Space. The light that illuminates and saturates it permanently is Intelligence Force in action in the infinite ocean of the Universe.

The spirits in the Inferior Astral disregard the laws of nature and are consequently prevented from fulfilling their duties. They live in an environment derived from error, non-fulfilment of duty, vice, atrophy and brutalization of the spiritualistic sense. They give free rein to inferior inclinations which they did not care to eliminate in previous incarnations.

In such surroundings the spirits are completely misled about life and in need of being awakened. And this awakening is not easy, taking into consideration the influence of the disturbing fluids by which they are surrounded.

Lacking the mental soundness which is indispensable to awaken their weak sense of duty, they vegetate in a worse situation than they had while incarnated because in the Inferior Astral they have no possibility whatsoever of improving their spiritual condition.

Certain deceitful aspects of life on Earth may bewilder the spirit but this lasts only while it is incarnated or living on Earth's atmosphere. In the world where it

belongs, free from all earthly influences, real life is seen with the clearness of truth. There, duty has but one interpretation and therefore there are no sophisms, ways of thinking, alternatives, ambiguities, hesitations, doubts or uncertainties. A duty established and a duty performed are principles which translate into ultimate fulfilment.

As explained in this book, the spirit cannot evolve in the world corresponding to its class. This impossibility stems from the fact that there, all spirits share the same intellectual level and, therefore, the same degree of growth. Thus, they have nothing to teach one another.

But the planet Earth - as already explained - is prepared to receive spirits of seventeen different classes which here mingle, associate, exchange knowledge and help each other.

We need emphasise once more the role that this disparity of values plays in mankind's evolutionary process. It is so important, so valuable and necessary that, as a rule, even members of the same family have different degrees of spirituality.

### VISION OF THE PAST

No detail, no motion, no fact connected with its past existences ever escapes the spirit's perception. The spirit's past life, since its beginnings, is recorded in animistic matter by the vibratory action of thought, and will continue being recorded eternally, with extreme accuracy.

It is difficult to picture this eternal animistic register of all the actions of each individual member of the human race. In it all actions are perfectly featured like on a motion picture that can be shown at any time.

As soon as the spirit reaches the world of its own class, it reviews all its past life. This examination is minute and detailed. The spirit compares, looks at lost incarnations, evaluates the time wasted in those incarnations it only took partial advantage of. It reasons, analyses and appraises exactly where it now stands in order to draw a new plan for its next incarnation.

If the spirit arrives at the conclusion that it wasted time in the Inferior Astral, it regrets not having made better use of its spiritual resources, by which it might have added new values to its moral assets.

### MAGNETIC POLES

We already know - because it was explained in previous chapters - that spirits grow in spirituality by reincarnating on Earth until they reach the seventeenth stage of evolution.

From then on, evolution is processed in Space which - as we have seen - is called Superior Astral.

Among their many duties, the spirits of the Superior Astral are committed to contributing to the spiritual growth of men and, as a rule, they do not interfere with man's free will.

It would be impossible for the spirits of the Superior Astral to reach Earth without establishing strong magnetic poles of attraction. Therefore, in addition to enlightened men and women who serve as their instruments on Earth, they depend on the help of the spirits of opaque planets at their service.

As a rule, such spirits would have reincarnated in order to achieve spiritual growth. However, they underwent so many lost incarnations and so much useless suffering that they decided to work in Space although realising that this would slow their advancement.

Nevertheless, this option has the advantage that it does not entail loss of time, as happens on Earth, where many millions of incarnated spirits mire in low earthly passions and allow themselves to be overcome by the false pleasures of earthly life.

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 explained in this book. Thus they enable the Superior Astral to undertake large-scale psychic cleansing in the Inferior Astral by driving away obsessor spirits. In the Superior Astral, spirits have all necessary resources at their disposal in order to carry out their assigned tasks.

## SPACE AND TIME

Space and time are two relativities unknown in the Superior Astral. Man's visual field is restricted to three dimensions.

When science records the speed of light, it says nothing about the speed at which the Superior Spirits - which are also light - move about in Space. In reality, such knowledge is still unnecessary in the present state of man's evolution.

Space and Time - relativities abstracted - are two expressions that mingle into one.

When the human intellect becomes able to exercise its deductive, imaginative and analytical powers within the range of this conception, then the configuration of the Universe will change completely and the problems of immeasurable values will acquire a new meaning.

It is precisely within this mode of life that the spirits of the Superior Astral move. The dimensions of their field of action are beyond the limits of comprehension of the human mind. Their duties consequently involve tasks which are unlike those of earthly life.

Particulars of life in the Superior Astral are of interest only to those that are already there. For the time being there is not much that such elaborations can offer to the incarnate spirit.

## CHAPTER VIII THOUGHT

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

When the spirit reaches a certain degree of evolution, it feels the need to expand its knowledge, to widen the horizons of its intelligence, to strengthen more and more the moral principles perfected from incarnation to incarnation along the route of existence.

Thinking means reasoning, creating images, conceiving ideas, building for the present and for the future. Through thought man makes decisions, creates solutions, discovers and resolves life's problems.

The spirit imparts to thought the very power with which it is endowed. Like sound and light, Thought travels all over in vibratory waves which 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.

The whole process of evolution is faithfully imprinted in the Book of Life. Good and bad deeds, vile as well as elevated thoughts, all are indelibly recorded there. Thought precedes action. Therefore, all dignified or undignified actions are the result of dignified or undignified thoughts. "Do unto others as you would like done to you" - goes spiritual law, like the saying. How true!

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

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

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.

Through ill thoughts man not only conveys but also picks up, with the same intensity, affinitive thoughts and their effects, whether he likes it or not. Such currents produce the most serious damages consisting of physical as well as psychic disturbances.

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

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.

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.

## ADVERSITY

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.

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

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.

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.

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

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.

Therefore, no one will strengthen himself and solve his problems by giving shelter to the sickly vibration of pessimism, despondency, ill will, envy, ingratitude, hate, revenge, wickedness and laziness. By entertaining such feelings one only benumb his mind and ruin himself.

## LEARNING TO THINK

Thought can be cultivated, refined and strengthened by the use of conscious will power. Strong thinking is clear, pondered and well defined.

An idea materialises more easily if one puts into action his spirited thoughts and vigorous determination.

In order to attain absolute grasp of any subject, it is of utmost importance to concentrate on it, giving free rein to imagination with the purpose in mind of scrutinising it, discovering all its nuances, multiples aspects, interpretations and even its misleading features.

In each case, however, the researcher needs to exercise strict control over himself so that his evaluation of facts is not biased by his own preferences, selfish interests or even his own pride and self-conceit, because these feelings invariably present a distorted view of the matter and may lead him to wrong conclusions.

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 which lead to fanaticism and fixed ideas.

It is frequently said that unity makes strength. Nothing could be more true, both materially and spiritually. The influence of the environment is of the utmost importance for the well being of the spirit. Several individuals of evil inclination and low upbringing together produce many more harmful vibrations than only one.

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.

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.

### POWER OF THOUGHT

The power of thought is measured by man's degree of evolution. Its limit is man's capacity to make use of his spiritual attributes.

The power of thought should always be exercised having in mind the common good. As long as man grows up aware of himself and identifies with his powerful innermost abilities, he will find in the power of thought a safe, efficient tool to achieve all his ambitions and aspirations as well as protection of his physical and mental health.

The history of medicine records innumerable instances of serious diseases and their cures. These were considered by many as miraculous, but were due simply to the spiritual reactions of the diseased themselves and to their attraction of Superior Forces.

Purification of thought translates into a state of awareness which is sensitive to the evolution of the spirit and favourable to achievement of inner happiness and the well-being thereby provided.

With the aid of thought, 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.

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

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.

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.

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

A backward man, no matter how evil his intentions may be, cannot go beyond certain limits imposed by shortcomings of his reasoning power. On the other hand, if an advanced spirit, like for instance a scientist, uses his intelligence for evil purposes, he may cause devastating harm.

Now, if this can happen on a planet like ours, of such modest, limited spiritual evolution, we can imagine the immense creative power, and extraordinary power of achievement of the highly evolved spirits living in more advanced worlds.

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

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.

The great repository of wisdom lies in Space, not on Earth. The advances of modern technology would still be unknown if many of their components had not been conveyed to man via intuition, that is, by the power of thought which overcomes all barriers.

Among the spiritual values which man 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.

## CHAPTER IX FREE WILL

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

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.

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.

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.

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.

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.

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.

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.

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.

Then remorse scorches conscience like 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.

What trains and develops reason is the intense suffering caused by the innermost struggle between the awareness of wrongdoing and that of unfulfilled duty.

Wickedness is an unequivocal sign of spiritual inferiority. It reveals a spirit not yet sufficiently polished and makes clear that its vibrations are identical to those of the less developed spiritual strata of mankind.

Under such circumstances, free will, with its behavioural distortions, reflects the spirit's state of ignorance.

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.

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.

It can never be overemphasised that evolution is ruled by natural laws which are never changed in Time and Space. No one can escape from their imperative norms.

These laws place everyone on an equal level as regards the means available to all men to freely use the spiritual assets already conquered, at a slower or faster pace, depending on their use of free will.

## BUILDING UP ONE'S FUTURE

Evolution may be delayed and even stagnate on account of human laziness, indifference or negligence. Many times, indifference, laxity and desertion of duty are attributed to a supposed predestination or to an unrelenting, cruel fate which many believe it would be useless to fight.

This way of looking at such serious matters leads to disastrous results. Incarnate spirits have enough power to change the course of their lives at any time by proper use of their free will. They are the craftsmen of their happy or unhappy future, of their own success or failure.

The enlightened man's tomorrow is planned today. In other words, his future will be what is being planned and done now.

As there is much to be done, man needs to be always attentive to his duties and endeavour to use his free will in ways that will safeguard his future and make his journey easier.

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

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.

No one is required to give more than he can give. Good use of free will is within everyone's capacity. Why, then, make mistakes that torment oneself? Why do so many people allow themselves to be absorbed by sparkling uncertain, deceitful sensations of earthly feelings?

It is therefore in human interest to know the responsibility man holds in the control of his free will. This responsibility is an integral part of life and is therefore irrefutable and non-transferable. It is useless to deny it as it is useless to try to escape its consequences.

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

What is imperative above all is the compelling, urgent need for everyone to face the problems and responsibilities of life with courage and determination.

One needs to be aware of danger in order to avoid it. The harms resulting from ignorance of the role played by free will in human life are incalculable. If free will were properly used, there would no be so many lost incarnations.

The spirit's journey on Earth, in successive stages, is undeniably long. However, all steps can be climbed without useless repetitions if Christian Rationalist principles are carefully followed. And the subject of this chapter is an important part of them.

A large portion of mankind knows little about free will. Many are even unaware of its existence. The multiseular misconception of regarding life as one sole incarnation has contributed decisively to this ignorance. And mankind has paid a very high price for this error.

When will mankind awaken to life's realities? When will it feel strong enough to break the shackles that enslaven it to misconceptions?

No matter when, this will have to happen one day.

## CHAPTER X THE AURA

The aura, which encircles all living beings of the three realms of nature, is an emanation of Intelligent Force. It may be seen by people who are endowed with a developed mediumistic sense of clairvoyance.

The part of the aura closer to the body's periphery is denser and it gradually becomes more diaphanous towards its outer periphery.

Astral vision, at the beginning of its development, perceives only the denser portion of the aura. Deeper perception of the aura is accessible only to those who are endowed with sufficiently developed clairvoyance.

Coloration of the aura of mineral bodies is constant, so to speak. In vegetable life the bodies already exhibit more advanced and variable evolution. In the exuberance of their lives the auras of plants differ from those of wood in industrial use. This change is accounted for by the transformation that they undergo.

In animals of inferior species there is even more variation in the colours of the aura. They change according to the animals' health conditions, their state of calmness or irritability, courage or fear, good or inadequate nutrition and, still, youth or senility.

Due to its greater variation of colours, the human aura is the most complex to analyse. In addition to revealing each individual's degree of evolution, it portrays his tendencies, natural disposition, degree of intelligence, reasoning capacity, sensibility and finally, the nature of his thoughts.

Although it appears to be only one, the human aura is in reality threefold: the spiritual aura, the astral body aura and the physical aura. Each corresponds to the nature of the body from which it emanates.

The physical body aura, which is an emanation of all particles of organised matter contained in it, may be observed during sleep without the interference of the other two when the spirit and the astral body withdraw.

It is then perceived as whitish and transparent ( as it were made of stretched hair filaments) if the body is healthy, or curved fallen filaments if the body is ill.

The astral body aura, less tenuous than the aura of the other bodies, is almost invariable. Neither of them, however, is comparable to the spiritual aura which, by the intensity and variety of its colours, faithfully defines the nature of its vibrations.

In the gamut of feelings entertained by the spirit, the two extremes are identified by the black and white colours.

Clear, crystalline, spotless white expresses the highest form of spiritual development. Black denotes the lowest, most animalized feelings.

Between the black and white auras, from one extreme to another, there is an immense variety of colours, each defining a state, emotion, or feeling, all obviously imperfect because the goal to be reached is perfection, which translates into white.

Physical vision can perceive only the colour of the solar spectrum and its associations. There are however, numberless other colours which, although invisible to the human eye, are part of the spiritual spectrum, of colours.

The colour of the human aura changes according to the thoughts of each individual. When in a state of calmness and tranquillity, it has a coloration of its own, which reveals the degree of spiritual evolution.

However, as evolution proceeds, inferior feelings are progressively eliminated. Therefore, the colour of the aura, which is representative of the degree of evolution, is composed of numerous combined colours, each implying the presence of a certain feeling, emotion or passion.

On his way to evolution, every well-meaning individual tries to free himself from the defects he detects in his own personality, but retains those that go unnoticed. Even so, this behaviour varies from one person to another.

Some, while trying to fight vanity, forget greed. Others, while attempting to overcome envy, allow themselves to be overwhelmed by lust and so on.

As a result, the customary colour of the aura varies from one individual to another. This colour changes gradually as the character improves.

The colour is also subject to sudden, transitory changes. Any emotion that overtakes an individual will immediately cause his aura to take on the colour that such emotion expresses. The explanation is that each emotion produces a corresponding vibration. This vibration imposes itself by controlling the field of the aura with its own, characteristic, underlying colour.

The habitual colours of the aura usually reveal the character of an individual, whereas the transitory colour express the passions that he has not yet destroyed and overcome.

Aura reading can be accurately done only by evolved spirits that are aware of the subtleties inherent in the alternation and combination of colours. Each shade of the

same colour has its own expression or particular meaning, and each combination of two or more colours or shades calls for new definitions.

The members of the Superior Astral invariably have a white aura because after reaching that state their nature becomes inviolable.

Even though his aura is, to a certain extent, hidden from the human eye, every individual should strive to be honest, loyal and truthful. This should be done, not out of fear that others discover the inferiority of his inner personality, but out of a sense of duty, dignity, self-respect and enlightenment about life

This is the only way human character can be polished, burnished, perfected under structural, indestructible conditions so that, whatever the situation, man's attitudes will always reflect moral attributes of the highest quality.

## CHAPTER XI EVOLUTION

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

Whenever evolution is disregarded, there is no logical or rational explanation for existence.

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.

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.

Therefore, the acceptance of such truth would imply the destruction of a system which is directly or indirectly shared by millions of individuals whose personal interests are placed above the higher interests of mankind.

Nor are all of the opponents of evolution convinced of its inexistence. It is by no means small the number of those who deny it but at heart admit it. Some deny it because truth would not be convenient to them professionally. Others deny it out of submissiveness to dogmas that turned them into fanatics and obscurantists.

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.

## FALSE IDEAS

Besides being an absurdity, the "salvation" dogma is an incentive to self-indulgence. Sectarians do not understand laboriousness, the struggles that man must undergo, the effort he must make in order to attain spiritual advancement and material success. They would rather rely on "grace", "favours", or divine protection.

Even idlers and loafers are still entitled to celestial immunity if they came into this world as the "elect" and therefore immune to the consequences of earthly sins. After all aren't the representatives of divinity always handy to absolve the delinquent and grant the passport to heaven?

The deepest human disagreements which have brought about so many tragedies and misfortunes in the world - such as hatred, wars, even misery and hunger - all have their primary or remote origins in the false ideas instilled in people by innumerable sects.

An unaware victim of these evils, mankind is pushed towards pain in an almost endless sequence of lost incarnations.

However, one thing is certain: evolution must be accomplished, at all costs. This is an imposition of the natural, immutable laws that rule the Universe. And these laws are not influenced by the foolish pretentiousness of those who believe they can evade or nullify them.

Therefore, 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.

Evolution is perceived everywhere. It is felt in the seed that sprouts into a flower; in the tree that grows larger and bears fruit; in the human being that enters school illiterate and leaves it a scientist; in the development of the arts, letters, sciences, music, laboratories, industries, inventions and social needs.

The atom has existed since the beginnings of life. And why were scientists only recently capable of identifying and isolating it? Why didn't they do it before? Even in the biological realm why didn't man's appearance on Earth precede that of other animals, if in the animal scale man is the most highly developed of them all?

The answer is obvious: man made his appearance on Earth as a result of the evolution of the animals that precede him. And, despite the present degree of advancement of this planet, the march towards evolution in the three kingdoms of nature proceeds without interruptions or alterations. It is just that those who are now beginning their evolution in human form, in our day and age find more favourable conditions for their mental development.

Even though such primitive human beings may be considered much more advanced than the inferior animals which they previously were, they are in reality so lacking in intelligence that they are actually guided more by instinct than by reason.

## EVOLUTIONARY TRAJECTORY

Mankind's history is filled with innumerable historical marks which point to man's long, immense evolutionary trajectory. And, because it is impossible to make

that long journey in a single physical existence, those who cling to religious traditionalism refuse to accept evolution so that they will not be compelled to acknowledge reincarnation - the means by which it is processed in the animal or human stage.

Mere reasoning will show that no serious opposition can be made to the law of evolution. Without evolution, everyone would have the same degree of intelligence, advancement and spirituality.

It is inadmissible that the "God", which people are taught to worship, would create spirits of differing degrees of advancement and consciously produce an idiot and a genius, in an arbitrary, imperfect, unfair way of doing things.

Time will come when sectarians will discern this absurdity in divine practices. Then they will no longer rebuff that which is rational, logic and intuitive because they will find the explanation for all of life's phenomena in the very remote origins of the evolution of the spirit.

It should be emphasised that this is the one origin of the evolution of the spirit. At the beginning of the evolutionary process, all particles of Universal Intelligence start with the same possibilities and resources, have identical conditions and equal potential values.

Therefore, all particles develop in the same proportion until they can be classified as spirits. At this stage they become endowed with free will in order to act at their own discretion and risk. We have already seen in Chapter IX how spiritual evolution is delayed by improper use of free will.

Any observer who really wants to see will have before his eyes a picture of the evolution of the spirit on Earth. No two individuals are alike, although there are those who are similar. Everyone is promoting his advancement in his own way and at his own cost, in accordance with the pattern of conduct adopted by him in the course of previous incarnations over a period of thousands of years.

Those who made better use of their free will obviously have made progress in the same number of incarnations than those who were less thoughtful.

This is one of the explanations for the great dissimilarities in mentality, disparities in feelings, and disagreements in opinions found among people.

The reason is that the number of incarnations lived varies among individuals, as well as the profit gained from them and the effort made by each individual.

There may be one who lost two hundred incarnations as a result of disorderly life, and another who lost only twenty in a similar period. The latter is undoubtedly more advanced than the former.

#### A SIMPLE, CANDID DISCLOSURE

Notice how this revelation of life differs from that presented by sectarians. Theirs is filled with inconsistencies, absurdities and contradictions because it is grounded on biblical nonsense partly inspired by playful spirits of the Inferior Astral,

known by the name of "prophets". These often engage the help of talkative mediums, similar to so many we have encountered, who exploit human credulity, and derive large profits under the guise of scientific knowledge.

When the books which, 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.

Evolution on Earth is promoted by those who live on this planet. In those times Earth's inhabitants had a much lower degree of evolution than now. They knew nothing about mediumnity, its effects and consequences. Mediumnistic phenomena, which today are commonplace, were looked upon as occult and supernatural.

Comprehension and knowledge about things are an outgrowth of spiritual evolution. Many of those who are now incarnated already look at life from a different angle which becomes closer and closer to truth.

Let us not believe that fanatics will admit as real the truths asserted in this book. Fanaticism clouds intelligence and hinders reasoning. For a fanatic, there are sacred books dictated by "God" which he cannot and should not doubt under penalty of incurring sin and risking his "salvation".

This is what really happens. But not all is lost. The believer has the right to reincarnate as many times as necessary to try to acquire during earthly life the knowledge and experience needed to consciously accept the truths he previously rejected.

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.

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

Sooner or later everyone will have to realise that all mankind travels in the same direction towards a common goal which 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.

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.

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.

## CHAPTER XII COURAGE

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.

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.

Whenever man, 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.

At one time or another, every human being has an opportunity to demonstrate his moral fiber 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.

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 which should be stimulated from childhood.

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.

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.

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.

This will enable them 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 men.

During the adult years, - as explained in Chapter VI - man's organic cells reach their maximum vitality and the spirit retains the precious treasure represented by the lessons learned in adolescence and youth. Man needs to be able to depend on that valuable store of knowledge in order to escape the errors and vices that predominates in his environment.

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 which is courage.

A man 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 which the thrusts of evil cannot penetrate.

This armour, although invisible, maintains all its rigidity as long as man 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.

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.

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 self-control or harming his subordinates.

### FAIRNESS

As a rule fairness is exercised when the spirit acts with serenity, impartiality and concern for truth. We need fairness as much as we need courage and honour.

Therefore, man should seriously strive to be fair, courageous and honest. It must be understood, however, that no one can be fair without being tolerant and judicious, without understanding life in all its complexities, spiritual aspects and realistic content.

A clear, true understanding of life enables man to speed his development and the refinement of his 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 mankind is engulfed, and with it the moral abasement that has infiltrated all social strata.

The understanding of life gives man 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 man can reach only some short-range objectives.

Material values are not owned by men. They belong to the world which entrusts them to Earth's inhabitants to manage and to make good use of, as a short-lived reward for their efforts and accomplishments.

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 men closer together as identical particles of a single Whole.

Let us not confuse, however, this noble spiritual quality with lack of interest for worldly things as a result of the disappointments and disillusionment which often makes people apathetic, sceptical, lonely, vagrant, exotic or fanatic sectarians.

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.

He 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.

### DIGGING ONE'S OWN ABYSS

Let us always keep in mind that the forces of evil will never prevail over the forces of good. The latter will, in the end, eternally prevail. The former are transitory, and act over a period of time that marks their own destruction. All wrongdoings damage severely the character of those who perpetrate them and leave marks which are difficult to erase in their spiritual personality.

It is therefore imperative that man strengthens his attributes of courage to conquer undignified behaviour.

Unfortunately, the selfish, unethical individual who goes about deceiving his fellow-man, taking advantage of all situations, is not hard to find. Unconcerned about the misfortunes of others, he delights only in gratifying his own interests, no matter how vile.

By doing so, however, he inadvertently begins to fall in a self-dug abyss from where he will only be able to emerge at the cost of tremendous sacrifice.

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

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.

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.

In all its books Christian Rationalism stands for a change in this unfortunate state of mind which is partly due to man's surrender to obscurantistic sectarianism that is unaware of life's evolutionary process and of man's spiritual duties.

Good or bad actions, besides never being lost, carry with them corresponding consequences, by imposition of the natural laws that rule the Universe.

Disincarnation occurs as a result of cardiac arrest. A bomb explosion brings destruction. Earth's revolution around the sun makes day and night.

Thus, both good and wrong doing determine some sort of consequence to the performer. These consequences invariably match the nature of the thoughts that generated his actions.

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.

Man needs to reason in order to live sensibly. He needs to act in an independent way, using his own moral and spiritual resources. Those who do wrong will inescapably have to redeem it sooner or later.

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 spiritualization of the human masses.

### CHAPTER XIII CHARACTER

Character is the sum of an individual's moral qualities. Among these both his virtues and the sum of spiritual values gained in previous incarnations are outstanding.

This valuable quality indicates the levels of human spirituality which can be measured by the firmness and rectitude displayed in everyday life.

Honesty in business dealings or in other areas are not the only measures of character. Character is also gauged by uncompromising aversion to cowardice, intrigue, envy, ambiguity, falsehood, disloyalty, treachery, in short, all undignified actions.

There are, in reality, few human beings endowed with a truly spotless character. This is because faultlessness cannot be taken for granted until the last incarnations in human form.

Educated individuals are not necessarily endowed with good character because many of them use education as a tool for deceit.

However, the advantages and even the need for education and culture cannot be denied. They contribute largely to the development of intelligence and of reasoning capacity, the means by which the spirit analyses, compares, infers and arrives at conclusions in the search for truth about life.

Character is one of the most precious assets of the spirit, however, by no means easy to build. On the contrary, it requires long periods of meditation during many incarnations in the course of which ideas sink in under the herd test of experience.

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.

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.

Man can develop his intelligence in any field of activity, be it in the literary and scientific circles, or in factories, business, agriculture, schools, shops, or in the home. Any honest working environment provides frequent opportunities for character refinement, always at a normal progressive pace. There is no room for radical change or instant regeneration. However, man will not accomplish anything without effort, good-will and, above all, an enlightened awareness coupled with a sense of duty and a desire to do his best.

Parents and teachers who are capable of transmitting to their children and students the vivid and high-sounding language of example, in regard to rectitude, will exercise an exceptional influence over them which will translate into esteem, obedience and respect.

It is no overstatement to say that the world needs more and more competent, honest parents and teachers. Those who are really so, have excellent tools in their hands which help considerably to mould the character of teenagers under their guidance.

There are parents who are inferior to their children in character. There are also those who are teachers in name only because their sole asset is their intellectuality. However, bad examples are not copied by people who have spiritual discernment to recognise them and reproach them. Parents and teacher of bad character on the one hand, and more evolved children and students on the other, follow different routes, each endeavouring to satisfy their own yearnings, be they sickly and vicious, or beneficial and purifying.

A teacher's task is not limited to academic training. School, as an extension of the home, imposes on teachers the unquestionable duty of instilling in students' minds the edifying concepts that will make them good citizens.

If the action of teachers in the building of their students' characters is highly praiseworthy, much more so is the role of parents whose inescapable duty is to watch the overall character of their offspring during childhood because that is the best stage to assimilate training.

#### MIDDLE -OF-THE-ROAD

In the definition of the lines of character, everyone should consider the avoidance of extremes, where equilibrium lies.

Good judgement, equity, common sense, punctuality, loyalty, harmony, courage, magnanimity, good-humour, dignity, gratitude, politeness, faithfulness, moderation, truthfulness, self-respect, respect for others, zeal, all of these are qualities which, if properly cultivated, compose a prime set of spirituality ennobling virtues. It is to these virtues that man turns when he feels the desire to acquire them in order to mould and enrich the spiritual complex which accounts for a refined character.

Fear and recklessness are two extremes. In their middle lies courage, one of the components of character.

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.

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.

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

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.

Both ill will and worship create deplorable situations. Ill will arises feelings of aversion, hatred and revenge which 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.

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.

As already said, material possessions remain on Earth. The same is not true of spiritual possessions. The latter never separate from those who know how to accumulate them. And the best fortune man can claim is the one formed by noble actions that always reflect greatness of character.

#### CHAPTER XIV THE FAMILY

Family is the basis, the foundation, the support of all stable societies.

Whenever a family excels in the cultivation of high spiritual qualities and does not allow itself to be contaminated by the virus of corruption, it plays a very relevant role in the improvement of the community.

Just as the force of cohesion keeps together the component cells of bodies in their utilitarian phase, families also need the force of cohesion to interconnect themselves like the cells of a whole, and to form a homogeneous, progressive, peaceful society intent on the development of the most meaningful virtues.

This force of cohesion derives from high affinitive feelings, noble aspirations, solidarity in accomplishments aiming at perfection, and disindividualization of efforts made towards a common goal.

The greater the number of familial nuclei engaged in the development of this force of cohesion, the higher the environmental indexes of morality and honesty.

The behaviour of a community, which reflects the condition of the majority of its members, is a measure of the average level of improvement of a people. It reveals its productive and accomplishing capacity, both materially and spiritually.

Therefore, family formation becomes an outstanding social problem. By this is meant not the union of two human beings who are spiritually apart, not the spiritual and physical intertwining of spouses having in mind their mutual responsibilities and the preservation of the human species.

To those who marry, a clear understanding of each spouse's duties and rights is essential. As a rule, these rights and duties are not equal, but complementary.

It is through association of interests aiming at the same goal, intelligently felt and pursued with devotion, that the spiritual ties linking wife to husband and husband to wife are formed. Thus, physical attraction, which is so debasing to mankind when perverted, should come second.

Incarnation carries with it, besides other commitments, the duty to form a family, to honour and dignify it at all costs.

Therefore, those who, either by action or omission, contribute to the break-up and disintegration of the family, are guilty of serious spiritual offence.

Communities, which nations are made of, will be great and respected as long as the foundations of their moral structure, represented by the spiritual links connecting families, are strong enough to repel the evil currents of corruption, unbridled sensuality, self-worship and immorality.

Family is a nucleus where man can exercise the virtues of affection, tolerance, loyalty, self-denial, abnegation, faithfulness, sacrifice, respect and community of feelings.

As a corollary, the home is a school of spiritual improvement and a field for psychic development.

It is easy to make mistakes. It is difficult to correct them. Therefore, to avoid mistakes, man needs to be on permanent guard.

#### AN OPEN BOOK

A couple's familial responsibilities, although heavy, are not more than they can cope with.

There must be complete trust between husband and wife. Like an open book, both spouses should always be ready to reveal their mutual feelings. Neither should do anything that may intimately arise shame or the need to conceal.

Secretiveness, hiding of faults or lying in order to maintain appearances are very detrimental to character, besides hindering spiritual evolution. Family life is much happier when each spouse strives to deserve the full confidence and moral support of the other.

Infidelity and adultery, besides hurting decency, leave an indelible spiritual stain on the conduct planned for an incarnation.

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

Man and woman act as mutual complements. They act to counterbalance and keep in equilibrium a condition that should be permanent.

The spirit is linked to the entire physical body by animistic cords and relies on them to make possible the equilibrium of organic functions. Similarly, spiritual action unfolds in the formation of the family, assigning to men tasks that involve high thinking capacity and accurate training, and to women those that are more closely tied to sensibility and gentleness, without excluding intellectual gifts with which women are likewise endowed.

Therefore, each spouse should endeavour to perform his or her tasks well. If they stand united, they will carry out their arduous and dignifying assignment. If they grow spiritually apart, they will sow the seeds of discord and disagreement and their work will be left unaccomplished.

## HARMONY AND UNDERSTANDING

Violin and bow are two distinct parts that, united, produce sublime musical sounds in the hands of an artist. Similarly, two human beings joined in marriage, although endowed with different qualities and assigned different tasks, should help each other under the harmonious vibrations of mutual accord and understanding

Men and women should never be concerned about the value of their contributions as these are measured by different standards. Liquids are measured by units of volume, whereas textiles are measured by lineal units. Therefore, there can be no comparison and equivalency between such bodies.

Consequently, it is also impossible to establish a fair comparison between male and female production because a fundamental unit is lacking. Hence, the duties of men and the duties of women, although equal in value, cannot be reversed. Doing so would infringe natural laws and cause a corresponding imbalance.

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.

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.

The maternal instinct arises in women in the dawn of infancy. To be a mother - devoted to her mission with body and soul - is the noblest accomplishment of a woman on Earth.

The support given to a wife to facilitate her familial duties, and to a daughter so that she will eventually become a good mother, is never too great. Women need much loving care so that they will not fail in the accomplishment of their high ideals, summed up in the excellence of her home environment and offspring.

Women play an extremely relevant role in the task of human regeneration. To achieve this goal they need to keep in permanent touch with their children - who will be the parents and rulers of tomorrow - in an effort to rear them according to the patterns of a fully virtuous moral conduct.

Children's subconscious is pliable and therefore sensitive to the guidance they receive. This guidance should be ruled by the principles of honesty, devotion to work and to truthfulness. In this way they will grow up to be good citizens, excellent husbands and wives, and exemplary parents.

### GOOD HUMOUR

The members of a family should never be lacking in serenity as well as good humour, and the cultivation of these qualities is of the utmost importance. Good humour and pessimism are irreconcilable. A good disposition paves the way to success because it overpowers defeatist thoughts and groundless fears, thereby driving nervousness away.

The countenance of a good humoured individual reflects joy and self confidence and he is bound to enjoy good health.

Living in a family setting demands of its members a great dose of self-denial and tolerance. By so doing harmony and understanding among them will not be lacking, and the bonds of affection that should unite them will become stronger and stronger.

Let us always bear in mind that we are all imperfect and stronger. These errors should be faced not with indignation and rebellion, but with calm and understanding. For this reason, impulsive, violent, untimely tempers need to be subdued.

A husband's personality may differ from his wife's, just as those of their children may differ among themselves. These differences are easily understood if we take into account the diverse spiritual categories of the members of a family.

One of the greatest human virtues consists of respecting other's viewpoints without ever falling short of politeness.

In order to maintain family unity and togetherness, the husband must put in as much effort as his wife. Every family member should feel proud to share his honourable name.

The deepest foundations of parents' moral authority are their conduct and good examples, and this authority will be greater or smaller depending on the degree of sincerity, common sense and honesty of their behaviour.

Whenever they feel the need to guide their children, good parents should set examples from the undeviating rectitude of their own conduct. Good parents never let their children acquire vices. They spare no efforts to ensure that their own lives will serve as a model of behaviour that their children may mirror with regard to love of family, honesty and devotion to work.

Children in turn need to listen to their parents' judicious advice in order to forearm themselves against the risks and dangers to which they will be exposed in the course of their lives.

Improvement of mankind must begin with rebuilding of family habits. It is an accepted principle that every individual can be as good as he aspires to be, within human possibilities. By the same token, the maxim that every people has the government it deserves is likewise confirmed.

Hence the need to always strive to raise the indexes of familial formation so that every nation will have a government up to par with its spiritual development and its moral awareness.

A people's well being and happiness can easily be measured by its attachment to home and family. Those who, without serious justification, refuse to form a family, fail to fulfil their duty to society and cannot be considered good citizens.

## CHAPTER XV BRINGING UP CHILDREN

"One cannot give what one does not have" - goes the old and wise saying.

Unfortunately, in our day and age only a minority of men and women are prepared to raise their children in a manner that meets the demands of spiritual and material life

People who are truly worthy of the name of parents are not those who limit themselves to irresponsible procreation. Real parents are those who measure and weight their matrimonial responsibilities and prepare themselves to conscientiously fulfil the duties of parenthood.

Procreation per se is merely instinctive considering the general source of animal life. However, as far as human beings are concerned, the resulting consequences are very serious and relevant.

As a rule, children are the image of their parents. With the immense power of assimilation they have in childhood, they try to imitate what they see adults do and this is indelibly recorded in their subconscious.

Therefore, it is impossible to dissociate the home from school. After all, the home is above all a school - a good or bad one - where parents (teachers) are continuously giving to students (their children) lessons and examples of discipline or indiscipline, virtue or vice, work or idleness, honesty or dishonesty, courage or cowardice, truth or falsity, dignity or abasement, order or disorder, shame or shamelessness, loyalty or treason, sincerity or hypocrisy.

Upbringing begins in the cradle. A few days after birth, children already display inclinations and tendencies which need stimulation when good and severe, uncompromising repression when unreasonable and inconvenient.

The responsibilities of a couple, during their children's childhood are enormous. In addition to constant watchfulness, they demand from both husband and wife, for the sake of their children's upbringing, all the courage, sacrifice and self-denial they are capable of offering. Giving their children a good upbringing should come first on the parents' list of priorities and should never be neglected.

## INSIGHT AND UNDERSTANDING

Parents should not frighten their children with threats and shouting. They should act calmly, using insight and understanding, in order to gain their trust, love and respect. A good educational approach consists of frequent informal conversations in the course of which parents can intelligently tackle the faults they have observed in their children and help them to correct themselves by showing them how to do the right things.

Although they may not show it outwardly, deep inside children feel grateful to parents whenever they perceive parental interest in their future, security and well-being.

Parents should prefer restriction of privileges for a specified period of time to physical punishment, which should be used only in extreme cases and, even so, in a moderate fashion.

Nevertheless, if the wrongdoing is serious enough to call for physical punishment, it should be applied only if the mother or father are complete serene. Nervousness and the resulting change in the tone of voice weaken their authority to punish. It also arises a feeling of rebellion in the child, which is the opposite of what parent had in mind.

Every educational action should have, as a goal and source of inspiration, a sincere desire on the part of parents to strengthen their children's personality and character.

Criticism in the presence of strangers is entirely inadvisable because it humiliates children and hurts their feelings.

## ABUSIVE BEHAVIOUR

Many parents vent their anger on their children, thereby making them scapegoats of their nervousness and ill humour. This attitude, besides being wrong, is also deeply abusive. As a result of it, children tend to see their parents as heartless and cruel. Consequently, these children become deceptive and insincere, in their endeavour to conceal their actions (which they formerly practised in the presence of their parents) in order to escape punishment.

Fathers and mothers should give advice whenever necessary and timely. Attentive, constant watch, aiming at the discovery of character flaws as they are revealed, will indicate the right moment.

Among the indicators of character flaws are vanity, lack of punctuality, carelessness, negligence, malicious gossip, untruthfulness, impoliteness, disrespect, tattletaling, cowardice, cruelty, mockery, disloyalty and pretence. Children should be made aware of these flaws and should listen with due attention and respect to their parents' admonitions. These should be administered with love and concern in clear, objective, and no uncertain terms.

Sincerity, loyalty, fairness and truthfulness should always be the mainstays of children's upbringing. The natural curiosity of the little ones should be appeased but never by means of makeshift, conventional untruths which are always discrediting. Rational, convincing explanations within the reach of young minds should always be preferred.

There is nothing ugly or shameful in Nature when the limitations of natural law are respected. Vice, corruption, affront to sound habits, lack of respect and morals, these are shameful.

Those who are willing to reason and make good use of their intelligence will not lack the means of expression to convey to their children sound ideas about the subtleties of earthly life.

#### TRUST IN PARENTS

Children should learn to trust their parents. This will enable parents to guide, enlighten and help their children so that they can learn to find solutions to their problems. However, this trust will cease to exist if parents lack morality, decency, moderation, common sense, self-respect, consistency and exemplary conduct. In other words, if they do not do as they want their children to do.

Discreet supervision and watch are two techniques that should always be present in the educational approach of parents. According to an old adage, "Birds of a feather flock together". Bad company is always detrimental and the tendency for evil is a fact of life. Furthermore, both the ominous influence of the Inferior Astral and the errors accumulated in past incarnations contribute to this tendency.

Bad company, excessive freedom, unreasonable compromise and apparently harmless concessions have been known to lead countless people off the right path.

It is in the home - and not outside of it - that children and youth should try to find a comforting, pleasant environment and a shelter against temptation and danger.

Radical changes are unattainable, even in the intimacy of the home. However, a great deal can be achieved in the home towards personality development. Even if this cannot be done on account of the temperamental rebellion of certain incarnate spirits, any improvement whatsoever should be a reason for rejoicing because such improvement, no matter how small, is always worth something.

Parents' efforts towards raising their children can never be too great. Good upbringing should invariably be founded on an important trilogy: work, honesty and discipline. It is a constructive process, the results of which multiply in the course of generations.

## CHAPTER XVI PHYSICAL AND PSYCHIC PHENOMENA

Although they differ in classification, both physical and psychic phenomena have an essentially common origin and are produced by the same powers. Inasmuch as the Universe is composed of Force and Matter, in both physical and psychic manifestations the agent is always one, namely Universal Force, revealed in a multiplicity of ways.

Outward expressions of Force do not go beyond the limits of normal phenomenology framed within natural law. They provide valuable ingredients for transcendental studies in the spiritual sphere.

Contrary to widespread belief, the most common human senses - smell, sight, touch, hearing, and taste - do not originate in the physical body. Their origin is in the spirit that gives them outward expression by means of suitable organs which do not work without spiritual vibrations and the consequent impulses transmitted to them. They are like a violin whose strings need to be struck by a player in order to produce sound.

The spirit, while incarnated, cannot give outward expression to all its capabilities. One of these is the telepathic sense, which is common on the astral level. Mankind will not be in a condition to use this capability on Earth until it reaches a stage of higher evolution.

Under the present conditions prevailing on Earth, the telepathic sense would be very dangerous because it would be like a holding valve for human miseries, which need to be consciously fought, not repressed.

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.

Manifestations of psychic phenomena vary according to the degree of evolution and the peculiarities of each spirit. Mediumnity, which is expressed in various ways, adds unequivocal demonstrations of these phenomena to human knowledge. This is because mediums have a more developed sensibility than other people, which enables them to establish contact with psychic vibrations.

Vibrations that are harmonious, or that match and adjust to others, associate among themselves.

### LINKAGE OF TWO LEVELS

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

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.

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.

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.

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.

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

The safety of the mediumnistic instruments, in this case, is warranted by the Superior Astral, which regulates the psychic cleansing operations carried out by Christian Rationalism.

The work of the Superior Forces that astrally control Psychical Cleansing is one of the most outstanding achievements in the field of spiritualism, considering its highly beneficial results on behalf of mankind.

Those who restrict themselves to watching physical phenomena while closing their reasoning to the analysis of psychic phenomenology take a narrow-minded view of spiritual matters. Their dialects, which revolve around a circle of small dimensions, disappear in front of the large scenario occupied by psychic science.

Human masses, which are alienated from spiritual powers, are mostly impressed by the spiritualist phenomena of materialisation, levitation, and rising or floating of objects.

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.

There are also, not rarely, mediums who engage in reprehensible practices for purposes of sensationalism, especially in the press. They do it to make converts out of people lacking knowledge of spiritualism, i.e., people who go about engulfed in superstition and clinging to absurd, benumbing beliefs derived from dogmatic mysticism.

It is a well known fact that simple, organised matter can be broken down to an atom - a particle of infinitesimal dimensions, invisible with the naked eye.

Notwithstanding its invisibility, the atom is a reality and is around us, composing all bodies and passing invisibly from one body to another under the action of an equally invisible Force.

Obviously, this same Force that drives one atom also drives a countless number of them without upsetting universal equilibrium. The laws that govern these actions belong to the astral level and are independent from those known on Earth.

Every living person on this planet can feel the action of the forces of nature, which are particles of the Total Force acting in harmony with the Universe in a combined and balanced way.

It is not difficult for man to sense atomic force, interatomic force, intermolecular force, the force of gravity, the force of attraction, magnetic force and all other forces that maintain Earth in perfect balance, in a combined motion of all opaque and luminous bodies in sidereal space.

These and other forces act directly over the atoms with an intensity that is regulated by Universal Intelligence in order to maintain the Universe in complete stability.

It follows then that any other 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 his Total Force.

#### THE POWER OF THOUGHT

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.

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.

When this happens, the body thus levitated hovers at a point in space in accordance with the force that upholds it.

A second force, also originated by the power of thought, can be applied to convey a directional motion to the body.

Materialisations are similarly performed. To achieve materialisation, it is necessary to perform a simultaneous de-materialisation. In this case a removal of atoms takes place in animistic form. The atoms are withdrawn even through obstacles, most of them relatively porous, like walls, floors and ceilings.

In the case of levitation and floating of objects, in addition to the force that counterbalances gravity there is also the force that imparts movement. In the case of materialisation, in addition to these two, there is the force that interferes with cohesion, offsetting it in the act of de-materialisation and re-using it in materialisation.

Obviously, there is nothing supernatural in these phenomena. What happens in reality are simple manifestations of Force.

It should be emphasised that all that is herein stated with regard to spiritual capabilities is but a negligible part of those powers that the spirit will possess when it reaches a high degree of evolution and its development will be taking place in the high planes of the Superior Astral.

Given that the spirit is Force and Power, its potential grows throughout and in proportion to its evolution. Its thoughts translate into ideals, and the higher the concentration of these powers, the higher these ideals will be.

## CHAPTER XVII MEDIUMNITY

Among the faculties of the human spirit, that of mediumnity is one of the most worthy of attentive and careful study. Unfortunately, very little attention has been paid to it by science. This is undoubtedly a gap that will have to be filled with the advancement of the spiritual development on mankind.

Mediumnity reveals itself in many ways, depending on the degree of development of one or more of its variations. It is an innate faculty of all incarnate spirits. Everyone has at least intuitive mediumnity which varies from one individual to another depending on the degree of evolution reached in each incarnation.

When put to good use, mediumnity is always useful. However, it becomes extremely harmful when used for evil purposes. Good or evil thoughts are attracted in direct proportion to their affinity, and mediumnity is their pick-up device.

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.

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.

Similarly, when he is inclined to do evil, his spiritual vibrations establish the magnetic poles of attraction of affinitive currents of the Inferior Astral. Then the obsessive spirits, with the help of his intuitive mediumnity, begin to influence him mentally and eventually lead him to wild behaviour.

There is nothing extraordinary about this. Ill intentions, reflected in thoughts, find their way to organised currents on Earth's inferior intentions because similar vibrations always find some form of identity.

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. This applies to those who live apart from sound moral principles, be they wealthy or poor, humble or powerful; to those who act in undignified ways, either covertly or in the open; to those who wear the mask of kindness on their faces and hide in their souls the ugliest turpitudes; to murderers,

thieves, swindlers, rascals, traitors, the disloyal, the false, the self-righteous, the liars, the ruffians, the cowardly, the lazy.

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.

The more developed one's mediumnity, the greater the dangers he is exposed to in everyday life.

Therefore, it is of the utmost importance that everyone strive to determine the degree of development of his mediumnistic faculties. This will guide him in the control of his thoughts.

Many insane individuals are developed mediums who became obsessed due to a lack of knowledge about their mediumnity. As a rule, insanity is a consequence of ignorance about incorporeal life.

As long as scientists persist in ignoring the study of mediumnity in its various aspects and varieties, they will not realise the pressing need for a concerted effort towards human enlightenment. The findings of such studies should be made known to the common person. In this way man would realise the need for sound spiritual guidance and the number of insane individuals would be minimised so as to include only the careless and the negligent.

#### FORMS OF MEDIUMNITY

Although the intuitive category is the most common form of mediumnity, it is by no means the only one. There are others, including incorporative mediumnity which is peculiar only to certain individuals.

We call "incorporative mediumnity" the kind where the action of the actuating spirit is easily observed in the medium's body. Many mediumnistic faculties may go unnoticed, but not incorporative mediumnity, which no one can fail to notice in the moment of actuation.

We may call it by other names and try to explain the unknown by other causes, but the truth is only one. Sooner or later, incorporative mediumnity as a spiritual faculty will have to be acknowledged as an obvious reality, like all tangible things on Earth.

The most common forms of mediumnity on Earth are the following:

intuitive mediumnity	auditory mediumnity	clairvoyant
mediumnity		
olfactory mediumnity	psycographic mediumnity	incorporative
mediumnity		
visual mediumnity		

together with the corresponding phenomena of disembodiment, materialisation, levitation and floating of objects.

The manifestations of mediumnity vary among individuals, depending on their temperament, nervous system, animating force, sensibility, and degree of evolution.

An incorporative medium does not even need mental concentration to receive the influence of spirits of the Inferior Astral. Just the action of thought is enough for him to be either violently or mildly actuated - depending on the animating forces of the actuating obsessor spirit. This is because the medium's sensibility and nervous system are already predisposed for actuation.

However, once the medium concentrates his thoughts with the purpose in mind of yielding to actuation, perfect juxtaposition of the actuating spirit to the medium's body takes place, without loss of consciousness on the part of the medium.

This spirit uses the mediumnity of the incorporative instrument in order to give outward expression to its thoughts. The medium's spirit slightly shifts from its normal position in order to seize the thoughts transmitted more easily.

As already stated in Chapter XVI, telepathy is a faculty which is still insufficiently developed in mankind. Nevertheless, some incarnate spirits are already endowed with it.

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

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.

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 perchance passed on to them by obsessor spirits.

## THE EVILS OF IGNORANCE

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.

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.

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.

In the Inferior Astral there are millions of pandering, troublemaking, disloyal, biased, quarrelsome spirits. They find in the incorporative mediumship 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.

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.

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.

### DISCIPLINING THOUGHT

Thought discipline is essential to everyone and much more so to mediums. Even though well-meaning in many cases, mediums may become victims of traps set by the Inferior Astral and engage in wild behaviour with serious consequences.

Mediums need to select their acquaintances carefully and avoid inadequate conversations. Overworrying and overworking are also inadvisable. They should take good care of themselves, both spiritually and physically, so as to preserve their capacity for reaction against discouragement.

Work, besides being a strong incentive for the body, is the most useful distraction for the spirit whose attention should be constantly focused on useful, honest things.

No doubt, everyone needs rest, sleep and recreation at proper hours. No one, however, should abandon himself to idleness, which is always harmful, especially to mediums.

### THE NEED FOR ENLIGHTENMENT

Arguments are strong magnets that attract the forces of the Inferior Astral. They generate misunderstanding, heartbreak, and resentment, which are strong contributing factors to the destruction of harmony and affection.

Mediums, due to their great sensitiveness and vibratility, are easily impressionable and can be influenced positively or negatively by what other people say or do.

Hence their need for enlightenment in order to protect themselves, in the environment where they live, from the blows of the terribly malevolent forces that encircle the world. These forces have as a bearing point the millions of ignorant, undisciplined, unsuspecting mediums living on this planet.

Like all spiritual faculties, mediumship 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.

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

The medium's safety lies precisely in guarding himself against inferior forces so as not to become an unconscious tool at the service of evil and deception.

To lead a useful life, man needs to know himself, beginning with the basic, fundamental principle that he is composed of Force and Matter. Force is the Spirit. Matter is simply the vehicle, the instrument, the means used by the spirit to promote its evolution on Earth.

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.

Mediumnity is one of the most important of these, 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.

## CHAPTER XVIII OBSESSION

Obsession is one of the most distressing woes of mankind.

Its greatest danger lies precisely in the fact that its least shocking aspects go unperceived by those who are unaware of spiritualistic truths as divulged by Christian Rationalism. This applies especially to those aspects in subtle, mild, periodical, permanent, bland, or violent form.

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.

We saw in Chapter XVII, dealing with mediumnity, how obsessor spirits prevail over individuals who attract them with affinitive thoughts.

There is no denying of all the damaging effects of the action exercised by the forces of the Inferior Astral over mankind. 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.

This book has exhaustively demonstrated - and this is substantiated by facts of everyday life - that 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.

The low strata of the Inferior Astral are therefore closely connected, by affinity, to people who are ill-humoured, vindictive, envious, irascible, dishonest, as well as those who harbour weaknesses and vice.

Such individuals, even though they may not appear to be obsessed, create an environment which is extremely harmful to themselves and to members of their families or other people with whom they live. Thus they compel others, not having at their disposal the enlightenment to minimise the harmful effects of ill attendance, to share the same environment.

The result is, in nearly all cases, the disturbances or obsession of those victims, either in a benign or violent form.

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

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.

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.

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.

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.

## INEXISTENCE OF DEATH

The concept of death derives from a concept of life which is completely wrong. In fact, death has never existed. It is no longer necessary at this point to reiterate that the spirit is immortal. The spirit never dies.

Therefore, 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.

According to a popular saying, "what cannot be cured, must be endured". It is completely useless to continue to regret the past. Man should concern himself with the present, which is the basis for the future.

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.

Let us emphasise again: 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. Their only goal is to make intuitions for evil purposes. They engage to help of weak-willed individuals whom they use as passive tools to perpetrate their crimes. Hence 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.

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.

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

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.

## WAYS TO OBSESSION

In various chapters of this book we have clearly shown the ways that lead to obsession - a psychic disorder caused by improper use of free will, ill-guided will, sexual unrestrained and intemperance, lack of control in everyday life, uncontrolled nervousness, unrestrained desires, inordinate ambition, and headstrong temperament.

Whenever man makes improper use of his free will he goes against natural laws that establish correct, safe, adequate patterns of life. Free will ensures everyone's right to conduct himself with freedom of choice and independence of action, as benefits all beings endowed with reason. But it also makes man responsible for all his actions.

Man can follow the rules of good conduct by proper exercise of reason in solving the problems he constantly faces, always bearing in mind the importance of honesty. In this way he will make good use of his free will.

Those who swerve from this route do so because they so desire, and because they let themselves grow weak. This weakening of the will, in turn, paves the way for spirits of the Inferior Astral, which sooner or later bring about obsession.

An ill-guided will derives from laziness, indifference to, and negligence of life's serious issues. The lazy are always hopeful that others will do what they

themselves should do. They dislike schedules and abhor discipline. They are enemies of work and order and do nothing to progress.

They are, therefore, classified as parasites. Whereas the world demands energy and action, the lazy act as mere spectators with no desire to participate in the activities that claim their share.

No one can exempt himself from the obligation to work and find 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.

The origins of obsessing materialism lie in sexual unrestrained and intemperance, the pillars of which are lasciviousness and other vices. The human being, in this situation, gives free rein to his animalistic instincts, offering free shelter to the affinitive spirits of the Inferior Astral which contribute to his obsession.

Every act of everyday life needs to be done with the utmost good judgement and honesty. Our social organisation follows a pattern whose main features define the positions that man must take in the course of human interaction, without losing sight of both self-respect and respect for his fellow man.

To achieve this goal, behaviour control, self-control and active reasoning are needed. Lack of control over behaviour and words, besides being grounds for offence and even sorrow, is a frequent cause of lasting resentments and brings on hostility and animosity.

#### IRRITABILITY, LACK OF SELF CONTROL, AND INORDINATE AMBITION

The spirits of the Inferior Astral like to take advantage of unrestrained, ill-tempered, thoughtless individuals who do not pause to think before acting. They enjoy the effects of their actuation.

Unrestrained individuals are, therefore, tools of the Inferior Astral, and are on their way to obsession, if not already obsessed.

Unbridled nervousness brings about irritation, intolerance, thoughtlessness, and recklessness, which lead to deplorable psychic conditions. Therefore, nervousness needs to be kept under severe control because it is, among all agents of disturbance, the one that facilitates the most the action of obsessor spirits.

As a rule, people with neuroses take little care of their health and make no effort to overcome their impulses. As a result, they frequently fall under the deceitful traps of the Inferior Astral and end up on the disastrous path to obsession.

Certain desires and aspirations are unattainable. Some individuals are inordinately ambitious and never satisfied with what they have. They are chronic

complainers, always believing that they deserve more, and living in a permanent state of dissatisfaction.

It is perfectly rational and even praiseworthy for one to endeavour to improve one's style of life and spare no efforts to accomplish this objective. However, this cannot be achieved through despondency or lamentation. These states of mind can only worsen difficult situations and debilitate spiritual energies.

The boundless ambition of some individuals, associated with their inner mental conflict, causes ill-humour. The spirits of the Inferior Astral take advantage of this to actuate over these individuals, thus conveying to their minds the gloomiest thoughts, capable of leading to obsession and, by way of obsession, to other evils.

The law of attraction never fails. Everyone is under its domain. Mankind needs to understand that earthly things are ephemeral. Besides delaying spiritual evolution, enslavement to such transitory earthly values has caused a greater deal of suffering.

Moderate ambition is only natural. Unrestrained ambition however, is an obsession in which selfishness and self-worship play a decisive role. The overambitious and unrestrained believe that the end justifies the means. They cheat, appropriate, monopolise. Their minds are set on ideas of quick profit, even at the cost of extorsive, despoiling manipulations.

For them, there is neither consideration nor middle-ground. They are always determined to win. They plot their bold strategy regardless of morals and honesty.

The world is filled with such characters who are, to a large extent, responsible for its economic instability. They comprise two very large groups. One is on Earth, speculating and acting with artfulness and self-assurance. Another group, equally active and clever, is in the Inferior Astral and consists of disincarnated spirits who, while incarnated, acted just like their present incarnated counterparts.

Both groups work in close association with each other and share the same sensuousness that feeds their common obsession.

## HEADSTRONG TEMPERAMENT

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.

The headstrong become easily irritated when the view-point of others does not match theirs and thus they promote annoyance.

It is unnecessary to emphasise what this very common form of obsession means for mankind.

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 which 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.

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

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

### RESISTING DEPRESSION AND FOLLOWING A SAFE TRACK

No one should ever lose heart. There are times, in the course of life, when moral depression - sometimes very intense - shakes the human soul pitilessly. The soul, however, does not lack strength to react and overcome these situations, especially when backed by knowledge of the realities of life and truth. This knowledge constitutes the soul's strongest weapon and shield and, when well wielded, always leads to victory.

How often does the mere departure of a loved one to eternity - something rather natural - leads to unconformity, distress and despair!

Thus, the unenlightened disincarnate spirit frets, suffers, tries to convey soothing intuitions to the incarnate and, not quite succeeding, ends up becoming an obsessor, disturbing and leading the incarnate spirit itself to obsession.

The best that the incarnate can do on behalf of those who depart from Earth is to lift their thoughts up to the Superior Forces, with firmness and conviction. In this way those who disincarnated will be enveloped in the tender warmth of friendly irradiations and helped in breaking through Earth's atmosphere before leaving for the worlds where they belong.

Christian Rationalism is engaged in showing mankind a safe route to a healthy and evolutionary life. This is the purpose of this book.

A great many humans are victims of obsession, precisely because they do not know the resources, the elements, and the means at their disposal to avoid it or free themselves of it.

Some symptoms of incipient obsession may be noticed in the following instances:

(1) a tendency to laugh without cause on account of futilities; (2) tics; (3) crying without plausible reason; (4) overeating; (5) constant sleepiness; (6) delight in idleness; (7) manifestation of manias; (8) fixed ideas; (9) facetiousness; (10) persistent annoying of other people; (11) mechanical repetition of the same sayings; (12) allowing oneself to be overwhelmed by passions; (13) foolish prejudices; (14) melancholy; (15) depravity; (16) ostentation; (17) temperamental outbursts; (18) mystification; (19) lying; (20) using obscene language; (21) cowardice; (22) swearing; (23) fanaticism; (24) gesticulating and talking to oneself; (25) constant nagging; (26) hearing and seeing imaginary things; (27) living beyond one's means; (28) obsession with illness; (29) neglecting of duties at home and in the workplace; (30) abandonment of work at home and estrangement from family; (31) living in a faraway world of dreams; (32) stirring up or entertaining arguments

Any of the above manifestations predisposes one to obsession, even though it may not be an advancement form of mental abnormality.

It should be reiterated that 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.

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.

## CHAPTER XIX DISOBSESSION

Disobsession is best achieved within the fluidic currents organised by the Superior Astral in Christian Rationalist centres. In the public seances for spiritual cleansing purposes which are held in the Redemptor Centre and its branch centres, two obsessed persons are seated on a suitably designed chair at the end of the seance table (one on each side and facing each other, next to the "respondent"\*) and each surrounded by three "supports"\*\*. The latter watch the obsessed persons closely and apply the "shaking" technique. From time to time he or she is offered a drink of fluidic water.

The purpose of the "shaking" technique is to facilitate the removal of the obsessor spirit from the body of the obsessed person by the spirits of the Superior Astral. The obsessed person often struggles on the chair, thereby disclosing the activity of the obsessor spirit which stubbornly tries to hold on to its victim. If necessary, the obsessed person's feet, hands and waist are tied to the chair in order to prevent him from hurting himself due to sometimes violent contortions.

Meanwhile the "supports" irradiate confidently, thus strengthening the current and facilitating the process of disobsession. In the meantime the seance follows its untroubled course and none of the participants, including the person presiding, pays

the slightest attention to the complaints or protests raised by the obsessed person. As soon as the obsessor spirit is dragged away, the obsessed person quiets down and develops a feeling of exhaustion due to the loss of animistic life drawn by the obsessor spirit

However, he is not yet cured. The cellular upheaval caused by the obsessor was too great, and now his system needs to return to equilibrium. In this case, if he cannot depend on the assistance of relatives or friends who are able to apply the discipline and corrective measures recommended by Christian Rationalism, that person is bound to attract another obsessor, among the millions that roam Earth's atmosphere, thereby making his cure more difficult or even impossible.

\* By definition, the person seated across from the president, who closes the cycle after indoctrination.

\*\* By definition, the person or persons who uphold the action of the Superior Forces.

Nevertheless, if people at home will help, by irradiating around the obsessed person during 5 minutes twice a day and shaking him in the process, disobsession will take place quickly provided other measures are not required due to the person's disturbed condition.

As a rule, obsessed people harbour the same desires as those of the obsessors, one of which is for strongly flavoured, spicy foods. For this reason, during treatment a bland diet should be administered, which is not favoured by obsessors.

One should not lose sight of the fact that the spirits of the lowest level of the Inferior Astral cultivate the same habits and vices that they entertained while incarnated. Thus, in order to meet the demands of their materialised "ego", they eagerly cling to their affinitive incarnate, so as to gratify them, no matter how illusively. This peculiarity should not be dismissed in the treatment of obsession.

Treatment of the obsessed should proceed until they are cured, with regular attendance at the psychical cleansing seances held in Rationalist centres where the discipline already described is administered.

There they will listen to indoctrinations and, notwithstanding their still disturbed condition, some of what they hear will remain imprinted on their astral bodies and will benefit them. Their escorts will thereby also improve their knowledge of spiritual matters, which will enable them to deal with disobsession at home.

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.

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.

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.

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

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.

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.

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 this book.

## CHAPTER XX SYNTHESIS OF RATIONALISTIC PRINCIPLES

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 which governs the action of thought is outstanding.

First one truth must be acknowledged, i.e., the importance of thought as a powerful force of attraction of both good and evil. Once this is acknowledged, man should steer his life so as to put into practice his acquired knowledge.

For this purpose he needs to adopt, as behavioural guidelines, the Christian Rationalist principles best suited for each occasion. This will ensure success in his undertakings and good spiritual attendance.

Following are some of the most important of these principles:

- (1) To strengthen the will for the practice of good.
- (2) To cultivate uplifted thoughts in favour of one's fellow man.
- (3) To lend a helping hand to whoever needs it, whenever the available means and the opportunity allows it.

(4) To keep emotions in balance when analysing facts so as not to disturb the necessary serenity

(5) To conduct oneself in a respectful way as regards language and attitudes.

(6) To respect other's points of view, especially when sincerely expressed.

(7) To eliminate heated arguments from everyday habits.

(8) Not to wish others what one does not wish for oneself.

(9) To fight slander

(10) Not to connect oneself through thought to mean, disturbed, or impudent people..

(11) To exert one's will power against irritability.

(12) To adopt, as a disciplinary rule, the healthy habit of only making decisions aimed at being just. For this purpose, to act with serenity and valour and only after careful consideration.

(13) To drive away evil thoughts.

(14) To exercise moderation in speech, dress, work, sleep, nourishment and recreation.

(15) To be mindful of politeness and punctuality, which are a reflex of sound upbringing.

(16) To impose mental and physical discipline on the demands of life.

(17) To forget those who have perpetrated offence, treason, and ingratitude.

(18) to refrain from social contact with people who lack moral character.

(19) To minimise the time spent with dishonest individuals whom business interests may force one to have contact with and to forget them immediately thereafter

(20) To cultivate the habit of good humour since organic cells receive healthy influences by way of good humour.

(21) To foster longevity by all means, including spiritual means. One should not forget that bodily health is dependent on a good state of mind.

(22) To devote one's full energies to the safety and stability of the household.

(23) To keep full mental and physical hygiene.

(24) To refine to the utmost the brotherly feeling of friendship towards good people, having in mind the intensification of the affinitive current in our planet, for the common good.

Inasmuch as there are two currents involving our planet - the stream of good and the stream of evil - man cannot be neutral. He will have to vibrate in unison with either one or the other. Therefore, it will be only logical and wise to become connected to the current of good.

## CONCLUSION

Having finished the reading of this book, one question should be posed to the reader: how will he react to the enlightenment he has received? Will he be willing to review at least its main chapters, in order to penetrate, comprehend, feel life and its governing principles and laws still more deeply?

Will he give this book the importance, the value, the high regard it deserves? Will he keep it as his bedside for daily reference?

Or will he banish it to the back of a bookshelf, like any novel he may have read previously as a pastime?

The world's greatest evil lies precisely in the indifference with which life's serious problems are seen. The mind, which develops so much through constant exercise of reason, is seldom utilised by man because he has become used to accepting without questioning, explanations that explain nothing about the whys of life. Religious obscurantism, unable to provide any sort of serious explanation, tells its followers that the divine decrees which govern life are mysterious and impenetrable.

It should be emphasised that Christian Rationalism has no material interests to protect. Its leaders and supporters live off of their honest work. They learn to discipline material and spiritual activity so that one will not conflict with the other. They feel happy because they are able to give their fellow men the same contribution they received when they had the good fortune of encountering Christian Rationalism.

Is mankind in a position to absorb the teachings of his doctrine, and put them into practice in daily life? Of course not. Most people still do not conceive life without divine protection. A Universe ruled by natural laws that make no special distinctions and grant no privileges or favours to whomsoever, is hardly conceivable to the average person. Led by their parents or tutors, these individuals have had the mental image of the gods and saints that crowded their childhood imprinted in their subconscious.

It is said that the time has come for mankind's awakening. It is noticeable, however, that material values prevail strongly over spiritual values.

Youth is beginning to repel - a rightly so - the concept of heaven and hell, in a world which scientific research strives to unveil. And looking at the age-old hoax of which they have been a victim, youth easily becomes the prey of materialism and mystical superstitions, thus risking the emergence of even greater evils.

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 his book, aiming at a sound, fulfilling life?

Can the reader conceive what the conversion of those temples into schools of high spiritualism would mean to mankind?

The main problem of life is for man to learn to trust in himself, in the action of his will power, and in the amazing, immeasurable power of his thoughts.

How man's creative power would then develop! And what splendid material would he have available for the betterment of conscientious, unyielding, stalwart personality!

It is not easy to eradicate the wrongdoings of religious sectarianism related to spiritual life, because they are too deeply rooted.

Let us bear in mind that they have generated so much hatred among men that mankind has been led to perpetrate the most appalling acts of violence and cruelty.

Only the knowledge of spiritual life and the common origin of all beings will give man the strength to open new horizons on Earth. These will enable mankind to find the road to a dreamed-of peace and fraternity and to the creation of one world.

Christian Rationalism operates with the highest interests of mankind in mind.

This has been the sole objective of writing this book. Let's hope that all readers will be able to absorb its effective teachings.

## APPENDIX

PSYCHIC CLEANSING (1)

FLUIDIC WATER (2)

THE VALUE OF DISCIPLINE (2)

THE VALUE OF WORK (3)

THE VALUE OF GOOD WILL (3)

ASTRAL PRESIDENT (3)

## PSYCHIC CLEANSING

Psychic cleansing is a mental hygiene practice.

It 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 which 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 co-operation with such persons.

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.

Everyone who wishes to undergo psychic cleansing should follow the procedures described below, daily, in their homes, during five minutes, preferably at 7.00 AM and 8.00 PM.

(1) The head of the household, who will serve as president, will take his/her place at the head of the table and will not leave, nor let anyone else leave, until the psychic cleansing is over.

(2) The other will take their places around the table, either sitting or standing.

(3) In case there is any psychically disturbed person in the home, he or she should be seated at the extreme end of the table, with a healthy, strongwilled person behind to shake him or her. This should be done by holding the disturbed person's shoulders with both hands and giving him or her a strong shake every time the president says the GREAT FOCUS irradiation. There should be no gap between the persons around the table. Shaking is a useful practice, even when applied to normal people but the one assigned to shake a disturbed person should not leave his or her position until the psychic cleansing is over. In instances where the disturbance ranges on obsession or insanity, there is a special discipline prescribed in Chapters I and II of the book: "The Practice of Christian Rationalism".

(4) In the case of bedridden patients, the irradiations should be made around the bed with the presence of healthy and strong-minded persons only, who are capable of emitting powerful thoughts.

Thus, gathered as close as possible to one another, in complete silence, the president will say the following irradiations aloud:

"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."

"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."

NOTE: The former irradiation should be said only once in the beginning of the psychic cleansing but the latter irradiation should be repeated during five minutes.

After five minutes, the president will close the psychic cleansing session by saying twice the smaller irradiation (Great Focus), once addressed to the Superior Astral and again to the Astral President (Antonio Cottas). After this all should endeavour to remain calm and well humoured.

The irradiations recommended by Christian Rationalism are simply a mental preparation. They are completely useless if those saying them do not try to feel their meaning deeply.

If, during the irradiations, anyone should have a fit or try 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 more calm people while the others will keep on irradiating mentally without getting up from the place where they are seated, no matter what happens.

These instructions should be followed to the letter. Whoever does anything beyond what is indicated here, especially spiritual seances, will be risking bodily or spiritual sickness.

No one should visit the homes of fortune-tellers, witches or any other environment of superstition or fanaticism because such attendance and practices are apt to produce insanity and various illnesses.

## FLUIDIC WATER

Prepare one or more containers with the desired quantity of water, next to them, one or more persons should say one irradiation to the 'Superior Astral' and six to the 'Great Focus'.

Sick persons should drink a glass of this water every hour, whereas healthy persons may also drink it whenever they feel thirsty. It may also be used externally to clean wounds, or in compresses, either cold or warmed in bain-marie.

This water, which is preventive and beneficial, should not be boiled, and may be used without restrictions.

## THE VALUE OF DISCIPLINE

There is no order without discipline. Christian Rationalism teaches that discipline is indispensable in human life. 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.

### THE VALUE OF WORK

Honest work is indispensable to every spirit. Idleness is the cause of great evils, including obsession.

### THE VALUE OF GOOD WILL

Enlightened person fight the vices of alcoholism, smoking, gambling and anything that may degrade, sicken, debase or create complexes. Every citizen should make himself respected by his/her integrity, nobleness of character, and physical and moral deportment.

### ASTRAL PRESIDENT

Christian Rationalism was codified and founded by 'Luiz Jose de Mattos' and 'Luiz Alves Thomaz' in 1910 in the city of Santos, Brazil. For several years Luiz de Mattos was the physical President of C.R. and Antonio Vieira, who had disincarnated on 1697 was the Astral President.

When Luiz de Mattos disincarnated in 1926 he became the Astral President of Christian Rationalism and his successor on Earth was Antonio Cottas.

In 1983 Antonio Cottas disincarnated and became the Astral President of Christian Rationalism.

Humberto Machado Rodrigues is currently the C.R. physical President.