

# **Spiritualistic Science**

by **Dr. Antonio Pinheiro Guedes**

This book was translated from Portuguese into the English language

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**PREFACE**

Dr. Pinheiro Guedes' reputation comes from the time of the Brazilian empire, but many people may still not be aware of who he was.

Pinheiro Guedes was a physician of the Royal Chambers, was also an army officer and later became a Senator in the new established Republic, exactly when the Constituent Assembly was installed in 1890. Therefore he helped to develop the first Republican Constitution of Brazil. Pinheiro Guedes was at the time the representative of the state of Mato Grosso together with Joaquim Murтинho.

His independence of character and the sincerity of his beliefs made him and his friend Angelo Torterolli, to accept the responsibility of leading a commission of spiritualists, to the presence of the Emperor of Brazil, Pedro II and offer him a collection of spiritist books.

Spiritualistic Science - proves that Medicine evolved from spiritualism and gives evidence of the perfect association between the body which is usually taken care by the physician, and the spirit which presides the formation of that body, right from the beginning. In this dwells the great advantage of the physician who not only holds the knowledge of human science but also the knowledge of spiritualistic science.

In this order of ideas, Dr. Pinheiro Guedes is admirably clear and becomes irresistibly fascinating when he explains under the light of spiritualistic science, phenomena usually classified by some as hysteria, insanity or any other similar attributions.

Spiritualistic Science - analyses and explains the origin, the nature and the evolution of the soul, the creation of matter, the role of the atoms and cells, the formation of beings, psychic force etc. It is a collection of interesting topics, thus offering us new and very useful information, in a clear, simple and persuasive language and addressed more to the reader's reasoning than to his own beliefs and religious feelings.

Therefore, expressed in a simple language, any person interested in the relationship between Medicine - materialistic science by trade - and spiritualism, will understand that Spiritualistic Science is an important contribution for the study of Spiritualism.

Dr. Pinheiro Guedes, besides being clear in his explanations he also impresses the reader with his vision, possibly his intuition in the manner he deals with such a transcendental issue in face of a materialistic science such as Medicine.

As the reader progresses with the gathering of fascinating knowledge on incorporeal life, under the methodical and persuasive reasoning of the author of this book, he will be able to see a new perspective unfold before his eyes, which was until then unknown to him.

His dedicatory to "the Masters, who taught me to comprehend the body" seem to indicate that the author, many years ago, believed that sooner or later, his work

would awaken the interest of scholars as well as people curious of facts and phenomenon of incorporeal life.

He was right and this edition of SCIENTIFIC SPIRITUALISM is the evidence of that. The editors deserve congratulations, not only for the diffusion of the knowledge abundantly transmitted in this book, but also for the justice of being able to remove from oblivion such expressive pages.

## INTRODUCTION

The enlightened man should be bound to the duty of either using speech or a pen to explain the truth. Anyone who can do this and refuses to carry out his obligations, provides the evidence of being an enemy of progress, peace and fraternal harmony. His life is nothing but useless, harmful to his soul and to society since he is creating around him an environment of permanent obsession and becoming as Camilo stated: "another soldier of the unhappy army".

The search for truth takes the thoughtful to a clear perception and a strong belief of what is life on Earth and in Space and what is needed to carry out duties in this world, in which we enter convinced that in the battle of life only work will make the spirit evolve. Therefore the spirit cannot, must not run away neither from work nor from the reform of some practises and customs.

Among those few who were able to be thoughtful about the Doctrine of Truth, Dr. Antonio Pinheiro Guedes stands out. He was an investigator, a dean of good who had always lived confined to his studies and played a decisive part on the rediscovery of Truth. By refusing to conform to the limited knowledge of physical life, he brilliantly sought the knowledge of spiritual life.

Now the spirit of Antonio Pinheiro Guedes, works in the Superior Space with greater amplitude than when he was chained to his body. Nowadays there are no frontiers or nationalities for him and as a particle of the Great Focus, he drives forward mankind to Universal Fraternity.

We do not seek adulation for this soul, since we know that, be they fair or not, praises are not of much value for infinity life, which demand deeds and good actions.. On Earth everything is temporary: wealth, personal status, etc, which sometimes bring forth spiritual ruin. As a matter of fact wealth and intellectual power are often the result of astral pledges with the purpose of being positively used on earthly life.

Still very few are capable of carrying out such pledges: self-importance, ostentation blind the souls, leading them to psychic disturbances, and lives of false appearances, thus forcing them to completely forget the serious promises undertaken under spiritual clearness.

It is our duty to express our views clearly to the reader when addressing the author of this book. Hence we would like to state the fact, that it was in Brazil which for the first time and in a better way, something was written about spiritualism. Therefore,

as already mentioned in Christian Rationalist books, it belongs to Brazil, the honour of the discovery of Truth. The same Truth that the great soul of Jesus Christ had in mind to transmit to mankind.

Pinheiro Guedes was not just a physician and investigator. He was also a courageous instrument of the Superior Forces to whom he willingly served. He therefore felt obliged to be as much as possible, the spokesman between the Superior Astral and the social elite, which included the scientists. That was significant for the awakening of that environment, perhaps the most refractory to the Truth and thus bring to an end the idea that spiritualism was the work of inepts, idiots and from people of low social status.

From the simple people came Jesus, Viriato, Johanne D'Arc, Galileo, Edison and so many other illustrious citizens of the world and their social status was never a reason for any kind of disregard for their work.

This book will enrich the libraries of doctors or people who are simply thoughtful of incorporeal life and being a written work that belongs to Christian Rationalism, it will enlighten the path of life of those who really want to live and not just vegetate in this miserable world.

The Editors

## **TO THE FACULTY**

### **To the Faculty of Medicine in Rio de Janeiro, A tribute from the author**

Having been able to learn about the soul, I have consigned that in these pages, which I carry as a gift to the masters who have led me to understand the body.

This is neither a golden gift nor an ostentatious one. It is rather a factual and worthy conquest - a prolific prize and an award gained from lucubrations and research done in the gist of the unknown.

To the repository and unlimited source of the Hippocratic doctrines, arrive these, revelations, as if mythical alary forms, brought in the inward nature of Pythagorean doctrines.

Et nunc... ad posteros.

Dr. Pinheiro Guedes

## TO THE READER

Public opinion which is wrongly advised even by the promoters of Spiritualism, seem to believe that it is just another religious group, adding up to the existent ones, vegetating under the shadow of Christianity.

In a conscious or unconscious way, people have been given the wrong advice, by the press, by the sectarians of all religions, by physicians and even by spiritists who, seduced by the consequences or moral effects derived from the knowledge of the doctrine, regard spiritualism as a Religion.

The press publish that spiritualism is the most pernicious of all philosophical doctrines.

Religious and non-religious people, proclaim from the pulpit and also from their own press, that spiritualism is the work of Satan and the greatest enemy of the church.

The majority of physicians spread the word that spiritualism populates hospitals for the mentally ill as well as cemeteries.

They are the thousand voices of the ignorant and the pretentious, scientific obscurantism, religious intolerance and stupid fanaticism, who vociferate against what they know nothing about.

That unrestrained uproar, all that clamour made me consider the idea of making accessible to spiritists, physicians, sectarians, the press and the people, the pages of this book.

To the people, I will say that spiritualism is like a lighthouse, that points the navigator to a port of refuge.

To the press I will say that spiritualism is the most rational, the most comforting of all philosophies, if not the true philosophy, on account of elevating and giving us solace to the soul.

To the sectarians of all religions, I will say that spiritualism is the reliable guide toward the infinite journeys to God, and definitely not an enemy of Religions. It does not denounce religions it just confirms them.

To the physicians, I will say that spiritualism is not a grave but rather a cradle in which the divine art of cure was first rocked. It is not death. It gives life instead. Rather than populate hospitals of the mentally ill, it opens its doors for them to leave such dungeons, such houses of torture, such holes of horror to which some ill-fated people were pushed by the hand of the materialistic medicine.

To the spiritists - mystics or fanatics - I will say that spiritualism does not exhibit the same attributes of religions; it does not have temples, priests or external worship. On the contrary, it shows character and fulfils all the requirements of science. It

employs proper methods, processes and instruments for study, observation and analysis of the facts under research.

This work is perhaps like flashes of lightening cutting across clouds, discharging thunderbolts and thunders which end up in thunderstorms. This book is going to travel across adverse hordes to agitate and shake them with the truth enclosed in its pages.

Anticipating rebuts or even rebukes, I will welcome criticism without fear. It may be harsh judgement but at least I hope it may be honest and fair as well.

I do not assume to have done work without blemish.

No human undertaking is perfect.

I do not expect applauses.

I do not have in mind glory, but the Truth.

Niteroi (Brazil) - 13 August 1900

Dr. Pinheiro Guedes

## **THE ORIGIN OF MEDICINE**

*Medicine as the art of cure is the legitimate offspring of Spiritualism.*

To those who are unaware of the spiritist doctrine and ignore the origins of the Hippocratic science, the above statement may appear to be alien, audacious and a paradox .

In the meantime, history proves the truthfulness of spiritualism, despite the veil on its long existence. Notwithstanding the mantle of darkness which enveloped spiritualism in the mist of gone times, it is the origin of all arts if not the origin of all things.

Nevertheless critics armed with thin scalpels, can lacerate those veils and then reasoning will analyse facts, looking for analogies, pondering about its value so that light can illuminate darkness and conquer the mist.

Travelling through the dominion of history, we can enter the territory of Mythology where the imagination - sui generis artist - creates mysterious legends, enfolding the truth with fantastic ornaments, and thus veiling it and concealing it to the inexperienced eyes. In that region where fantasy rules as an absolute queen, we can find the cradle of Medicine, within the erected temples to honour Asclepius, the creator of the art of cure, the god of Medicine.

The guardians of those temples and their priests, were called Asclepiades, taken from the Greek name Asclepius (the god of medicine). The temples were also called

that same name and to which came the sick to ask for medication. When cured and as a sign of gratitude, they would go back to describe their sufferings and indicate the remedies that cured them.

Among other places, the island of Kos, the fatherland of Hippocrates, had a temple like that. It was there that the Father of Medicine, found the materials with which his great spirit built the foundations of medical science.

Hippocrates sought the first notions of the divine Art of cure beyond Kos. He also went in search of knowledge to other places like Epidaurus, Syracuse, Pergamum, Esmirna, Athens and Delphi. The latter was certainly the place where it was located the most renowned Temple of all, which divine craft, *divinum est opus sedare dolorem* - was the cure of maladies.

At the temples of Asclepius in Kos and in other cities, priests conducted all ceremonies and were considered the disciples or descendants of the god Asclepius. However in Delphi things were different, and in our point of view this difference is important. It is a crucial element because in Delphi, whose temple was devoted to Apollo, the minister of cult was the Pythia.

The Pythia, a priestess of Apollo, was a woman of the people, of humble condition, enigmatic and uneducated, a virgin or an old woman, a recluse in the temple. She lived isolated and uttered oracles on specific days of the week, sitting down on the tripod under which there was an opening on the floor and from which aromatic vapours moved upwards. Thus immersed in an environment of fragrances, she was taken by a vigorous agitation and then began talking, uttering oracles or replying to questions directed to her or articulating sentences, that were religiously kept in their possession by the priests and assistants of the temple.

The Pythia is therefore a **Medium**.

That was the belief of the priests and the people, who accepted as true that a divine spirit, spoke through that woman.

Therefore, Medicine as an art of cure, evolved from the revelations of the Spirits

I stated and made evident that Medicine, as an art of cure, derives from the communication of the Spirits and I did that based on History.

However I agree that this line of reasoning is not the best one. It is only an element of a firm view on the matter - a rational explanation. A more intelligible and convincing demonstration, logical arguments, convincing elements, that touch deeply and become indisputable can be found everywhere. It is just a matter of learning how to see them.

Therefore nobody will reject or try to prove as false, the existence of suffering and illness. They are facts of life and inherent to all creatures. They are the inevitable and almost necessary outcome of the fight of the living against Nature. It is the fight

of the organism against the environment in which it comes into existence and evolves.

Unfortunately, physical and moral pain, any kind of suffering, is necessary to life. Without it, there would not be any progress. The product of any activity for freedom stems from need, which means lack of something and that means suffering; suffering translated into pain.

The existence of the first human family, was probably the most precarious one can imagine.

Weak and ignorant human beings, lacking everything, exposed to violent weather and to the thousand of misfortunes of life: pain, suffering, illness were certainly their companions since birth.

In such conditions, how to provide for their needs ? How to avoid their ills and relieve suffering and pain ?

The observation of what is still going on nowadays, facts that happen everywhere, everyday, answer those questions.

When we feel physical hurt we instinctively and automatically rise the hand to the grievous spot as an attempt to keep the pain away and bring some relief.

It is beyond doubt and for that reason, that Mythology calls Chyron to the master of Asclepius, which is a term that in Greek vocabulary means “hand”.

The less developed natives (Brazil) visit Paje, the priest, the mediator between him and the deity; that is the one who speaks to Tupa and from whom receives directions and balsams.

Moreover, anyone who gets hurt and feel the piercing of pain, asks for help even if he finds himself alone in a desert. He asks and supplicates for assistance: the same assistance that can only come from wisdom and infinite power. That is God and the spirits who act on His behalf.

God, the supreme intelligence, the soul of the Universe only acts indirectly, despite being everywhere.

Just as the human spirit envelopes the whole body, which is made by the spirit itself and only functions through the nerves. One can also say by analogy that God, the supreme intelligence, soul of the Universe, which is made by God Itself, only acts indirectly.

Therefore either by instinctively pleading for direct and divine help, - which means through intuition and suggestion, because instinct is a mental faculty of the spirit - or requesting a mediator for assistance, the primitive man could only find the resources to heal his ills, in the direct or indirect intervention of the spirits.

Therefore, Medicine as the art of cure is the legitimate offspring of spiritualism.

## **SPIRITOLOGY**

Spiritualism is a deep, vast, eclectic science and its study gives us knowledge not only about the spiritual man, but also about the corporeal man. Furthermore it passes on us moral and intellectual teachings as well.

Spiritualism lead us to understand better the mechanism of functions, not only the psychic and mental ones, but also organic and vital functions, of which disturbances are predisposing and determinant causes of morbid states.

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.

While the body sleeps, it repairs its losses and recovers. The soul becomes stronger and prepares itself for the struggles of life while resting.

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.

Sleep is also a psychic necessity.

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.

Spiritualism is therefore a vast, deep, eclectic science and its study is extremely useful.

Having said that spiritualism is a vast, deep, eclectic science, it is now my duty to prove it. It is not enough to make such statement, it is now necessary to prove and make it clear and obvious. The time of **magister dixit** has gone.

In obedience to the method, I will first prove that spiritualism is science, then I will demonstrate that it is vast, deep and eclectic, given that it incorporates the cycle of evolutions that the spirit carries through since its origin.

Let us have a look at what science is made of.

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.

Science is a body of doctrines, combining all the laws and principles derived by the study of the Universe. It is therefore a group of sciences.

Hence, there are multiple sciences. In fact there are as many sciences as the number of fields of study and all aim the same goal, even though each branch of knowledge engages only on matters related to a particular subject area. In addition some are tangible and others are abstract sciences.

Therefore it is not possible for all sciences to apply the same methods. Each one will follow different methodologies, processes and use proper tools for observation and study of things, facts or phenomena.

This is the make up and what can be observed in all established sciences.

Mathematics, Astronomy, Physics, Chemistry and the biological sciences - Botany, Zoology, Anthropology and modern Sociology - all of them have their own fields of study and follow appropriate methods, processes and use proper tools, in accordance with the nature of the object of study and the requirements of the research.

Will spiritualism fulfil those requirements and satisfy those conditions to deserve the privilege of being regarded as science ?

The purpose of spiritualism is to enlighten us about other worlds and life after death, to prove the existence of the soul, 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, **ab initio ad eternum**<sup>1</sup>, 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 given a demonstration with reasons taken from History as well as the analysis of facts belonging intrinsically to human nature, that Medicine as the art of cure is the legitimate offspring of spiritualism.

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

We are now going to provide evidence with facts, of the eclecticism and vastness of the spiritualistic doctrine.

The explanation given by the materialistic school to the vital process, called **atavism**, is just unacceptable and absurd, and thus repulsive to the reason. It can be explained though in a rational and satisfactory manner, through spiritualism and by

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<sup>1</sup> In this book the author used some latin sentences to express some of his concepts. It seems that at the time this book was written, it was acceptable in Brazil, to use a few sentences of Latin to highlight some points. This however is not an impediment for the clearness of such sentences.

the reincarnational theory. This fact is more evident, obvious and unquestionable because it talks to reason.

It is altogether incorrect, one cannot understand and accept the explanation given by the organicist science of morbid and organic atavism; it is even more unacceptable the rationale of psychic atavism - moral and intellectual - because its mechanism does not make any sense. The process of transmission does not perceive the transmitter of heredity.

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.

A barbarous spirit is required to have an unrefined body, more suitable to its needs and to be in conformity with its nature.

An angelic spirit is intended to have a refined body, more suitable to the acuteness of its mind and more tuned to the refinement of its feelings.

The body is for the soul 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.

The hands indicate in such a way the nature and disposition of the spirit that **quiromancy**, an old subject cultivated in the ancient times by scholars and philosophers was created to study them. Among others the academics who studied quiromancy were Artemidoro from Ephesus; Henry Cornelius, known as Agripa who was a philosopher and historian and the erudite and priest Del Rio.

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!

An 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**.

The medium can see and describe the fluidic cords that link the spirit to his body and this way and only this way and by this process the study of **incarnation** can be undertaken.

It is known today that the spirit not only attends to, but presides over the formation of its body as well. It incorporates 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 and 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. From this, result the differences of character, mood and mentality which can be observed in all individuals since childhood.

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 foetus; 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 to the body, and envelops it 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 embryonic 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.

Also the workers are often the ones who suffer most in life, who face more frustrations and the ones who more frequently populate hospitals. From them emerge brave and fearless individuals as well as victims of progress. And their names are rarely registered by history despite their voyages in search of truth and their life struggles.

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.

Neurosis, 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 spiritistic phenomena, facts of psychic life. In these cases the patient is simply an **Incorporative medium**, and thus is possessed and obsessed.

The phenomena of possession or **incorporative**, 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.

I believe I have already demonstrated the influence and the effectiveness of the action of the soul over the body and the influence of spirits over human beings (the deceased over the living). Now I would like to call your attention for a process that provides a more clear and positive evidence of the soul domination over the body. This process is called **atavism**.

Atavism is clear evidence that the spirit creates its own organism by skilfully preparing and shaping the materials, in order to fulfil the way of life and social conditions of its corporeal existence. The spirit unconsciously determines the appearance of its body in its adult state and with the process of true atavism it will imprint tendencies related to gender. Sometimes it may imprint forms and feminine tastes to a man as well as looks and masculine temperaments to a woman. Moreover it is also possible to imprint the instincts of an animal.

This significant fact which proves **atavism** is even more important under the biogenic standpoint as it proves and makes **phylogeny** more intelligible, that is the affiliation and chain of the species in the animal kingdom. It demonstrates by a clear and indisputable evidence, the difficult voyage the spirit must undergo in its evolving journey - genesis: formation, individualisation, improvement.

The process of conservation or reproduction as well as emotional tendencies like character, tastes, propensities, skills and even attitudes are what represents true atavism. It is certainly the result, the product, not of futile causes, but of slow yet effective and incessant causes. And this is experienced by the **perispirit** - also known as animistic body, or astral body, which preserves aspects and the character acquired in previous remote or recent lives.

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 cooperatively, 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.

## **ORIGIN, NATURE, EVOLUTION OF THE HUMAN SOUL**

*The body is MATTER*

*The spirit is FORCE*

## **GENESIC SYNTHESIS**

*Serialisation is a Universal Law*

*Series of Worlds, Material Series, Spiritual Series, Series of Facts, Series of Laws, Series of Lives. Everything is linked by series. It is variety in unity.*

Bodies and phenomena is what we can perceive in the world.

Bodies are made of matter.

Phenomena represent movement and movement is produced by a FORCE.

Matter affects our senses.

FORCE expresses itself by its effects.

Bodies have forms and occupy a place in space. They remain.

Phenomenons have no form and do not occupy any place. They do not remain.

Here is the form and duration; there is the mode and sequence.

Bodies are many but limited: gaseous. liquids and solids.

Phenomenons are innumerable; vary at the INFINITE.

The INFINITE - in space and time - makes up the Universe.

The Universe is made of all planetary systems.

A planetary system is made of a group of worlds.

Worlds are made of beings.

Beings are: some are purely material and inert beings and thus known as inorganic. Others are known as organic and are not purely material. They are differently composed, because they are active and have life.

Inorganic beings do not have own activity and with no reaction, suffer the action of the forces that produce material phenomenons.

Organic beings react against external forces. They have own activity and produce phenomenons that are known as functions.

Functions are regarded as material and spiritual functions.

Material functions pertain to all organised beings while spiritual functions can only be found in the animal kingdom.

Animals are organised beings and their organism produce material phenomenons and carry out all organic functions as well as all the relational functions.

Relational functions are a natural endowment of the animal kingdom. They are social functions, purely spiritual some and strictly animal others. The former are of moral trait and always of conscious nature. The latter is of sensual, carnal and physiological character and of instinctive and unconscious kind.

The functions of moral nature are purely spiritual and an attribute of human beings.

Man is therefore a microcosm: MATTER and FORCE, body and functions.

Matter which makes up the body of the living does not look like and does not have the same composition of the matter which constitutes raw bodies. Though the matter of the living is made up of the same elements, it is however a new kind of matter. It is organic matter, vitalised matter, created for the formation of organs.

Forces that work in the organised body, are no longer the cosmic forces but rather biogenic forces. Cosmic forces do not generate functions. They only produce phenomena of material nature. On the other hand biogenic forces produce not only material phenomena but also vital functions which are elements of the organic functions.

The body is always one and the same and comes from organic matter which in turn is a metamorphosis of cosmic matter.

Functions which are multiple and diversified, come from vital phenomena which in turn are transmutations of material phenomena. The latter is produced by cosmic forces while the former is created by biogenic forces.

Biogenic forces are transmutations of cosmic forces.

Cosmic forces create inorganic matter and form raw and inert bodies, that is bodies without own activity or initiative.

Biogenic Forces create organic matter, from which emerge beings endowed with energy, activity and initiative. That is life.

Therefore life is the supreme manifestation of the biogenic force which creates an organism, that is a body made of organs.

The organism is the instrument of life. It is a system capable of infinite variation; from a simple plant cell to a tree - from animal cells like the amoeba, cytode or monera to marvellous combinations of cells, organised with admirable precision and in the greatest harmony, capable of satisfying a diversity of organic procedures. We are talking about the formation of instruments of life or better the organisation of the bodies of animals.

Therefore the animal is the final product of the biogenic forces; the most complete manifestation of the vital force in the organic world. It is the absolute satisfaction of that supreme necessity - **Necessitas suprema est lex** - the need to expand, to produce, to create which is the essence of the Force and Creative power.

The animal is the microcosm and in its organism captive to the inorganic world by the elements which compose organic matter, the cosmic forces are at work. They produce material phenomena within the mechanics, physics and chemistry domains. Moreover the biogenic forces produce vital phenomena whose main goal is survival of the individual and the species. Such phenomena are called organic and vegetative functions, nutrition and reproduction functions.

Therefore, the animal also becomes attached to the plant kingdom not only through matter but also by organic functions.

The animal also gives expression to other functions which, among the kingdoms of nature, are peculiar to its category. They are the relational functions.

Relational functions are pure manifestations of animal life. The specific organ of relational functions is the nervous system and its composition and structure accomplish the supreme effort of the vital forces. They are the highest product of biogenesis.

We have seen that each new sequence of phenomena is the product of a new force. Relational functions are the manifestation of intellectual phenomena and of social nature, designated as psychic phenomena. These cannot be produced by the biogenic forces or vital force.

The force that produces and reveals a special quality like cognition, or a new trait like intellectuality, or still a wider sphere of action like society and the world is known as psychic force.

Psychic force or creator entity should not be considered as a new kind of force, raised from nothing - **ex nihilo nihil** - but rather a transmutation of the vital force. By analogy it is the blending of biogenic and cosmic forces.

Relational functions, which characterize animal life, pertain to all animals, be they rationals or irrationals.

Hence with that functional bond and with the organisational identity, man who is the last link from a chain that the creative power has been bringing into existence in this world, is also attached to irrational animals.

The human creature though, differs from irrational animals by his pondered actions, by his conscience, by his reasoning, by his free will and by his creative spirit. These are far greater manifestations of nature than the ones expressed by irrational animals.

These phenomena cannot be produced by the same forces which create the ones observed in other beings. These must have another source, because each sequence of phenomena is the product of a new force. This source, this new force is known as - HUMAN SOUL.

The human soul is the combination of all active and creative forces operating in the world. It is total synthesis - the synthesis of creations originated from eternal love, the infinite, the absolute - God (Great Focus).

This is the trajectory of Force **ab initio ad eternum**.

The evolution cycle is complete when intelligence equipped with this marvellous instrument called reasoning reaches a certain degree of evolution. Reasoning is somewhat like a **cryptoscope**.

Reasoning is like a cryptoscope, a human instrument with which it is possible to see the invisible, the occult, what is not evident. In fact it is with reasoning that our being, our spirit can analyse, observe and study ourselves.

## THE CREATION OF MATTER

*Omnis potestas a Deo  
Ex nihilo... nihil*

Earth is the last but two of the planets that make the solar system.

The process of its creation must have been the same used for all the other planets. In the Universe order is the norm and everything is ruled by unchangeable laws. The unity as a beginning and variety as an end. The former is substance and the latter is form.

Astronomy has proved that all planets are from the same origin - a nebula. They have been formed in the same way, under the same laws, by the same processes and they are all part of a solar photosphere.

The expansion under the action of hot matter overcame attraction and determined a separation of the outer layer of photosphere, which under the laws of attraction, cohesion and polarisation, formed a cosmic aggregate which was called nebula (cosmic dust and gas). As a result of the evolution of a nebula the first planet of the solar system was created.

In this manner all the other planets were formed

In the beginning, because of the absence of all conditions, the existence of any beings was absolutely impossible. Not even a simple inorganic body could subsist in such environment.

All the bodies and in fact everything there is on Earth was created here in face of the action of the natural powers and energies, known as cosmic forces. These forces are the **caloric** force which operates **polarisation** which in turn determines **attraction** and **affinity**. This is a particular way of these three forces to act combined in one and thus create inorganic substances.

The nebula is in full evolutionary development.

The planet is created. Then the orbit is settled for the planet to move around.

The cosmic matter of the nebula forms the earth atmosphere after the atoms which belonged to the solid and liquid parts were purged.

Earth is like an egg. The atmosphere is like a shell. The liquid part of the Earth is like the albumin of the egg and the solid part may be compared to the yolk. If we also consider that Earth is like a cell and its nucleus is the solid part, then the

blastema may represent the liquid part and the cosmic matter may be like the protoplasm. Also the universal fluid (ether) is the environment in which realm the Force of all forces, the eternal, the infinite, the absolute principle, acts and works the wonders of creation.

Caloric, polarisation, attraction and affinity are the forces of the inorganic world which surfaced from cosmic matter, the portion separated from the solar photosphere.

A study of the atmosphere reveals the existence of the following bodies: oxygen, nitrogen, carbonic acid and water vapour.

In the atmosphere, one can also find emanations of different nature: dissimilar gases, dust, animal, plant and mineral matter, miasmas and other emissions.

Water is the combination of oxygen and hydrogen and thus is a chemical product - the protoxide of hydrogen.

However all the simple bodies, in combined and free state are in solution or in suspension in this liquid known as water.

Water is always a protoxide of the hydrogen, be it from fountains, rivers, lakes, seas or from rain. Only the substances may be different as some kinds of water may contain a smaller or larger quantity of mineral, plant or animal matter.

The nucleus of Earth, that is the solid part of the planet, is the product of combinations of simple bodies: oxygen, hydrogen, carbon and many other elements discovered by science.

Cosmic forces continue their activity.

In the Universe inertia does not exist. Movement is continuous.

The activity is fundamentally productive and forces essentially active, operating over inorganic matter, create **organic matter**.

### **CREATION OF ORGANIC MATTER**

*The chrysalis shapes its cocoon; it is a bridge over the deepest abyss. The metamorphosis is the base of evolution.*

The condensation of cosmic matter forms the terrestrial globe which is made of three different parts though united and juxtaposed. One of them is solid - dry land, another is liquid - all water enveloping about three quarters of the world, which combined with the solid part forms a sphere. The third part is gaseous - the atmosphere which envelops the other two parts. In the atmosphere there are simple and composed bodies but no organic matter. Composed bodies are the result of the combination of simple bodies which group together in sets of two or three elements. These are known as binary and tertiary compounds.

For example, water is a binary compound which means that it is composed by two simple elements: hydrogen and oxygen. On the other hand gangue, a porous stone of rusty colour is a tertiary compound because it is made of three elements: iron, carbon and oxygen.

In the atmosphere there is no quaternary compounds, that is the composition of four simple bodies which in certain portions form organic matter.

What makes up organic matter which is endowed with vitality, but not yet organised, is the chemical combination of some simple bodies like Carbon, Hydrogen, Oxygen and Nitrogen. These are elements of inorganic matter and blend under the action of chemical laws.

However it is the combination of these elements in certain conditions and in some specific portions, starting with Carbon, Oxygen and Hydrogen, that the transition from inorganic into organic matter is initiated. These are the first compounds that start the metamorphosis from raw matter into vital substance.

These substances can be found both in plant or animal organisms and that is why they are called organic. Meanwhile they are simple chemical compounds though some are nitrogenized while others are not. Non nitrogenized plants are composed by Carbon, Oxygen and Hydrogen. They are Cellulose, Starch (dextrine) and Sugars (cane, beetroot, fruits, milk and glucose).

All these bodies, so much different in their appearance and in their physical and chemical properties, have nevertheless the same atomic composition. Therefore the reason for such difference and the rationale behind the particular nature of each body must be another one and not just chemical composition. Beyond the association of the molecules among themselves (the structure) and the combination of elements that compose substances and the number of atoms of simple elements giving its contribution for the creation of a new substance, there is no other cause for such physical and chemical differences, but the molecular makeup of the bodies.

Bodies with sebaceous properties, like wax, resins and oils are organic products and composed of the same elements: carbon, hydrogen and oxygen. Products with such properties are camphor, thymol, etc.

Plant acids are formed of the same elements: malic acid, tartaric, cinnamonic, tannic, oxalic and formic acids.

In these three series of plant bodies and its products, one can see that the difference is established by the predominance of one of the three elements over the others. Therefore in the first series carbon is the predominant element. In the second series the hydrogen prevails. In the third series is the oxygen which is predominant.

The nitrogenized plant substances are dyes and alkaloids.

Dyeing matter, among which chlorophyll takes some distinction, are quaternary compounds.

The metamorphosis of inorganic matter into an organic substance occurs with this “tool” called **chlorophyle**. Through the action of light, mineral bodies react and form new combinations which make up organic matter.

Alkaloids are also compounds of carbon, hydrogen, nitrogen and oxygen. For example nicotine is made of organic elements which are the combination of organic acids or minerals.

The quantitative analysis of alkaloids shows that their composition is very different from other non nitrogenized bodies. Therefore, while nicotine is composed by a small number of carbon, hydrogen and nitrogen atoms and no oxygen, strychnine contains two atoms of oxygen, two atoms of nitrogen, twenty two atoms of carbon and twenty eight atoms of hydrogen.

Non nitrogenized substances from the animal kingdom are just like the ones of the plant kingdom. They are hydrocarbon matter, that is glycogenetic matter and glucose, substances that can be found in the liver, in the blood and in the chyle. There are also inositol in the muscles and milk sugar in the milk, dextrin in the blood and in the muscles of herbivores. Cellulose can be found in the mantle of tunicates.

In regard to acids which are many, we can mention the following ones: formic acid, acetic, propionic, butiric, valerianic, caprylic, capric, palmitic, stearic and oleic.

The last three of the acids above, when combined with glycerine which is a triatomic alcohol, form animal fat: palmitine, stearine and olein.

Human fat is the mix of palmitine and olein. The combination of palmitine and stearine produces margerine and these can be found in all organs, tissues and fluids of the human body.

Both in the brain and in the nervous system a oleaginous liquid can be found, as well as glycerophosphoric acid and cholesterol. The last one can also be found in the blood and in the bile.

It is also important to mention that among the non nitrogenized substances one can find the following acids: oxalic, sunicine, benzoic and lactic. The lactic acid is the most important of them and can be found in the milk in the gastric and intestinal juices and in the muscles as well.

The animal nitrogenized substances are like the plant dyes, alkaloids and acids.

Dyes are all more complex quaternary compounds like hematin and dye matter from the blood which is the most important of all and in which composition one can find iron, sulphur, bilirubin, biliverdin, urobiline and melanin. The last one forms a cutaneous pigment which colours the eyes.

All these substances are rich in hydrogen but carbon matter is the most predominant element.

The alkaline substances of the animal sector are also quaternary compounds but its atomic structure is inferior to the identical plant group. This means that an evaluation to determine the quantity of atoms of simple bodies, proves that there are less number of equivalent atoms in the animal sector than in the plant group.

These are: *urea*, found in the liver, in blood, in lymph, in sweat, in urine; *sarcine*, found in the spleen, in the liver; *guanine*, found in the pancreas and in the liver; *xanthine*, found in the liver, in the spleen, in the pancreas, in the brain, in muscles and in the nervous substance; *tyrosine*, found in the spleen and in the pancreas; *leucine*, found in the salivary glands, in the thyroid, in the lymphatic ganglions, in the pancreas, in the spleen, in the liver, in the kidneys, in the suprarenal capsules in the nervous substance, etc.

One can see that the composition of alkalis or organic elements from animal origin is not identical to the plant group and it does not present the same regularity when it comes to the proportion of its components.

The group of acids are less numerous than the group of alkalis. Furthermore in the group of acids, there is more regularity in the proportion of the components and the number of oxygen atoms is considerable. Notwithstanding the predominant element is hydrogen. These acids are: *oxaluric*, which can be found in urine; *uric*, found in blood, in the lungs, in the liver, in the spleen, in the pancreas, in the brain and in the urine of herbivores; *inosic*, found in the muscular fluids; *glycolytic* and *tauru-colic*, both in the bile and in urine.

Besides these, sulfocian-hydric acid can be found in the parotidian saliva whose composition is different from all the other acids.

Chemical analysis found out that there is a sulphurous substance called *cystine* both in sweat and urine. Another one called *taurine* can be found in the lungs and in muscles. Two phosphoric substances, *lecithin* and *protagon*, can be found in some fluids including sperm.

To complete the enumeration of the elements that are part of the makeup of bodies, we will now refer to the simple bodies, the acids and inorganic elements, also known as oxides. We will also focus on salts which are the combination of acids with oxides and albuminoids which are the truly organic substances and the basis of the animal organism.

The simple bodies which compose the human body are: Hydrogen, Oxygen, Carbon and chlorine. These elements are in all fluids and in the majority of tissues of the body. Moreover there is sulphur in the albuminoids substances, in the blood and in the fluids of tissues and secretions. There is also phosphorus in the blood, in the nervous substance, in the bones, in the teeth and fluids of the organism. Fluorine can be found in the bones, teeth and blood. Silicium is present in the blood, saliva, in the bile, in the skin in hair and in urine. Sodium is found in the blood, in all secretions and in the tissues. Potassium is the red globules, in the nervous substance, in muscles and in secretions. Calcium and Magnesium can be found in

organs, in bones and teeth. Lithium is in the blood and in muscles. Iron and Manganese is found in the blood, in the lymph, in the chyle, in milk, in sweat and in urine. Copper and lead is present in the liver, in the spleen, in the bile and in hair.

Hydrochloric acid in combination with sodium or sodium oxide, forms the sodium chloride, the so called common salt, which is present in great quantity in the sea. Sodium chloride can also be found everywhere in the organism.

The hydrochloric acid runs free in the gastric juice and fluorine is in the bones and in the teeth. Phosphoric acid is the bones, in the teeth, in the nervous substance and in the organic fluids. Sulphuric acid is present in the blood, in the tissue juices and in secretions. Silicium is the blood, in saliva, bile, in urine, in the skin and in hair.

Oxides are the combinations of one of the simple bodies; metal or metalloïd, with oxygen or hydrogen. Sodium can be found in the blood, bile, pancreatic juice and urine. Potass is the red globules, in the nervous substance, in the muscles, in milk and in the majority of secretions. Calcium oxide is present in organs, bones and teeth. Magnesium is in organic fluids, bones and teeth. Ammonia is in the blood.

Albuminoids, are complex bodies in which composition there is carbon, hydrogen, oxygen, nitrogen and sulphur.

These elements are the primordial basis of organisms. Cells are generated among them to form tissues and all the plant and animal organs.

Albuminoids are amorphous substances that cannot be crystallised. They are also fermentitious, odourless and neutral. They are neither acids nor alkaline and under the action of acids and alkalis they decompose. Albuminoids will decompose under the action of the following products: acids - oxalic, acetic, formic, valerianic, fumaric and esparagic; or bodies - volatile sebaceous, leucin, tyrosine and ammonia.

The main albuminoids are: albumine in the blood, egg albumine, casein, fibrin, vetelin, miosin, globulin, hemoglobin, syntonin, amiloid substance and peptones.

Elements of organic tissues derive directly from albuminoids: *gelatine* which is the basis of conjunctive tissue and osseous. *Chondrin* and *elastin* are the cartilages and other elastic tissues. *Keratin* is from the epithelial tissues and corneal substances, such as hair, nails and animal skin.

As one can see the so called organic matter is the result of the combination of simple, inorganic elements like Carbon, Hydrogen, Oxygen and Nitrogen with atoms of sulphur or phosphorus and other substances. These elements combined among themselves with defined proportions, form a series of diverse bodies which originate from the same starting point and multiply to the infinite, by slight quantitative alterations of the compound elements and by the arrangement or grouping of their molecules.

Therefore there are eighteen simple bodies in the makeup of organic substances. These substances are the matter of bodies with limited growing, with variable form, somewhat unstable and of limited existence.

These are the attributes of organised matter and of the bodies or beings endowed with the so called vitality, and this is a different way of existence comparing with the one experienced by minerals and raw bodies.

However we wonder how, for what process and to which cause one can impute the creation of organic matter ?

We have seen that the components are minerals which combine among themselves in sets of two or three elements, to form the countless diversity of raw and inorganic bodies and whose prominent aspects are: unlimited growing, invariable form, and of uncertain duration.

As we have seen before, these are not the conditions for the existence of organic matter.

Therefore the original cause, the determining factor is the creator Force of the organic matter, the variable substance capable of forming organs. This Force must have different attributes, qualities and properties of the physics and chemistry forces. The atomic affinity, the molecular attraction are the pure result of **polarisation**.

Polarisation or magnetisation is the action of a magnet acting in some bodies and thus giving them polarity. This means that the magnet leads the vibration of the atoms in opposite directions, dividing them and creating two poles. It starts with the molecule and the central atom which becomes a neutral point, one being the boreal half and the other the aureal one.

We can now understand the atomic affinity and molecular attraction.

However the magnetic property and the power to magnetise does not rest only with the magnet. This phenomenon is also present in many other bodies, given that electricity and magnetism seem to exist in greater or lesser proportions, in most bodies if not all.

Therefore from these considerations, it is fair to conclude that all physical and chemical phenomenons originate from polarisation. For that reason, polarisation is undoubtedly the agent, the drive of the atomic combinations and the link which in the inorganic world, ties the molecules of bodies to each other.

In the organic world the phenomenons are the same, that is chemical composition and decomposition also occur. The difference is in the utilisation of the same specific elements in limited number and its combination in dissimilar ways.

However the character, qualities and attributes of the matter that result from those combinations, are completely different from the chemical combinations that compose inorganic matter. These attributes are: viscosity, that is neither solid nor

liquid; somewhat unstable substance or better, matter with little cohesion; growing by intussusception, etc.

That substance with small stability is the original generating cause, the creator force of the organic matter. It is capable of forming organs, cells and tissues and though similar to polarisation, is however from a different and superior order and category. Its energy and its activity produces various and more complex phenomenons than the simple chemical combinations of the inorganic world. These phenomenons satisfy the needs of nature and thus create organic matter - **protoplasm**.

Protoplasm, the *mater* of living substances is a product made of carbon, hydrogen, nitrogen, oxygen and sulphur. It is the first fruit of that synergy, that force or activity which even though has the same function and aims the same goal of the polarisation force, is however its transmutation, the co-ordinated transformation of polarisation, which syncretizes the physicochemical forces and builds a new force.

This new force is called fermentation or fermentative force or in a more technical language - fermentivity.

## **FERMENTIVITY**

*Crescite et multiplicamini*

Concatenation, combination or composition of primitive forces - syncretized cosmic and physicochemical forces is what constitutes fermentivity which by acting on quaternary compounds makes them more resourceful, that is gives them the capability of incorporating another or other elements. For example sulphur can be incorporated in casein; sulphur and phosphorus can be incorporated in albumin. This way a soft, viscous and gummy substance is formed. It is neither solid nor liquid and no considerable structure can be observed. This substance is known as **protoplasm**.

Therefore fermentivity is for organic matter what chemical affinity is for inorganic substances - force, creator power.

Fermentivity is the evolution of chemical affinity. Chemical affinity is the transmutation of the interatomic attraction which in turn is the transmutation of polarisation.

Protoplasm is a compound or an aggregate of mineral substances connected to each other by a force which exercises a similar function of chemical affinity. But in this case it is fermentivity or what I call **organic affinity**.

It is in the liquid environment, or better in the oceans where first appeared on Earth this soft matter known as protoplasm. And the sea is almost a living being or at least it simulates and resembles a living being. The sea agitates, moves, vibrates and often appears to utter voices. The sea either furiously roars, throwing itself against the shoals, sometimes destroying everything on its path or then just whispers or bemoans and shed tears when it gently and sleepy lies down on the beaches.

This soft, viscous and gummy matter, neither solid nor liquid, known as protoplasm appears for the first time in the sea. Organic matter, vitalised matter, the fertile component from which the spores of life are born, is the cell. This class of matter, the cell is different from all the others. Each one of its molecules represent the union of five mineral elements, connected to each other by a force of attraction that is not just a mechanical one like the interatomic force. Furthermore that same force is not purely chemical known as chemical affinity. It is much more than that. It is a **vital** or **organic affinity**. This organic matter - the protoplasm is like the cocoon of the chrysalis. It is the bridge over the deepest abyss.

This is organic matter.

### **FORMATION OF THE CELL**

*The cell is portico of life. It starts the individualisation,  
the selection, the co-ordination.*

The molecular makeup of the protoplasm is the condition for the formation of the cell, due to the presence of the fifth element which has given it its viscous nature.

Under the action of the primitive forces the protoplasm is in suspension in the liquid environment from which it is originated. These primitive forces are the indestructible and permanent mechanical, physical and chemical forces. The protoplasm is under the mechanical action known as caloric, under the physical action designated as attraction and under the chemical action known as affinity. More than that the protoplasm is also under the influx of a new force which results from the combination of all the other forces and to which I assigned the name of **organic affinity**.

These are the forces which act ceaselessly and in a simultaneous and synergetic way to syncretize in a vital force which then creates the cell.

Between two calorific currents, one that ascends from the centre of the Earth and another which descends in the solar radius, a portion of protoplasm magnetises, polarises, setting up a centre of attraction. Other centres of attraction are formed, each one of them acting over a specific zone.

Polarisation leads the most dense particles to gather in a central point. This way the nucleus is formed. The nucleus is composed by the heaviest molecules over which the attraction evolves more quickly and energetically. The less dense portion which remains around the nucleus is the blastema which continues in place before the formation of the enveloping membrane, due to the combined forces of polarisation, attraction and cohesion and the influence of the adjacent centres. Each of these centres prevails in conformity with its energy over a specific area, limited by those energies which are dependent on the abundance of corpuscles on each area.

Here is the created cell.

As we can see the well known and effective forces of nature acting in synergy are responsible for the creation of the cell. However none of those forces in isolated state or even synchronised but separated from each other, could ever create a cell without the intervention of another more powerful force which in turn is the result of those other forces. To explain such fact in a rational way and in an acceptable manner we will have to look at them in a peculiar arrangement and regard them as assembled and syncretized forces which create a new power, whose different and superior energy is known as **vital force**.

Therefore, vital force is the transformation or the transition through co-ordination and syncretization of the primitive forces. Vital force acting with its components, creates the cell which is the instrument or the tool for the metamorphosis of the organic matter.

The cell is a microscopic corpuscle, usually of spherical or oval shape, made of a soft, viscous and a more or less dense matter, either of homogeneous or granular nature - the blastema - which envelops a denser centre, a dark point called nucleus.

Hence a molecular arrangement, known as a cell is a co-ordination of the elements of the protoplasm.

How does this arrangement work? How does the co-ordination of the elements of the protoplasm operate?

To what principles and to what laws does the organic matter obey in the formation or creation of the cell ?

The law of **attraction**: bodies are reciprocally attracted in direct ratio of their mass and in reverse ratio of the square of distances that separate them. The law of **polarisation**: every molecule magnetises under the action of opposed calories. Law of **affinity**: the contact of two bodies of different electricities will combine to form a new body. Law of **cohesion**: bodies are more stable and less changeable if they are less complex. These are general laws that matter obeys in its transformations.

The principle of individualisation originates from the need of the division of work so that the function is regulated and improved. This principle rules all evolution. Without it there is no progress.

The cell is the melting pot of evolution.

Tissues and organs of every organism are made of cells, no matter if they belong to the plant or to the animal kingdoms.

Here is **how**, **why** and **for what** the cell is created.

Cells are created for the same reasons atoms are created. Atoms, this invisible elements of matter, aggregate to each other due to the interatomic force of attraction

caused by polarisation. These elements fuse and combine forming all the bodies of the mineral kingdom - the inorganic matter.

Following the same norms and once polarisation and attraction are converted in chemical affinity, which is a special and superior process, then a salt may be created. This is so because it is just not a vibratory process but a chemical one. What happens is that in the chemical environment, compounds do not obey to a simple vibratory orientation like polarisation, with which atoms aggregate. In this case two elements composed in different manners; one is electropositive and the other electronegative, that is an acid and an oxyde combine to create a more complex body: a salt.

Matter obeys to another and superior need - the creation of bodies of great stability and resistance as required for each specific function: - formation of the crust of the earth, made of solids and liquids.

Then the need to create organic matter evolved and with it the need to form the cell, the retort in which operates the metamorphosis of inorganic substances into organic matter.

In organic chemistry, ferments are agents that can modify or decompose substances they interact with. Furthermore ferments do not suffer any alteration with their action over other substances.

This breakdown of substances is known as catalysis and is the replica of similar action in the mineral chemistry.

In the physiological chemistry known as biochemistry, the same phenomenon is observed. Thus we have an identical action, this time produced by the cell.

Therefore the cell is a ferment, though a physiological ferment. It operates in albuminoids as chemical ferments work in fermentiscible substances.

Just as the ferment does not suffer any change in its composition, equally the plant or the animal cell is not subjected to any alteration. It grows, increases its volume and multiplies, exercising catalytic action over the liquids in which it was created.

The cell growth is different from the development of raw bodies which are not made of vitalised matter. Inorganic matter grows and increases its volume by apposition while the vitalised matter does it by intussusception.

The growth by apposition means that a molecule joins another and another and another, all of them of the same nature, all identical.

In the growth by intussusception, there is not a simple addition but incorporation by absorption of the molecule which got in contact with the cell. This molecule is consumed or assimilated, that is transverses the peripheral layer and penetrates in the interior of the cell.

**Assimilation** is the first vital function, the primordial function and the one where life starts. Assimilation is the beginning of a series of functions which originates in the plant or animal cell and develop up to the apex - the tree in the plant kingdom and man in the animal kingdom.

What is assimilation, how does it work and which are the forces that contribute for the completion of this function?

It is a simple function and the product of complex procedures attributed to various forces acting in synergy.

Once the cell is formed, an individuality is created. It is like a centre of activity acting in all directions, due to the vital force that stimulates and animates. This is the biogenic force which represents the combination of the primitive forces: mechanical, physical, chemical and fermentative forces.

Being a centre of **attraction**, the cell attracts all the molecules within the limit of its energy. However given the polarisation effect, some molecules are attracted, others are repelled. The molecules drawn in, act in harmony with chemical affinity and combine with each other, producing various compounds: solids, liquids and gaseous. Two currents are enacted. One is centripetal and the other is centrifugal. This is the beginning of the nutritional life, that is the elements that enter the cell are its nourishment and the elements that leave the cell are its excreta or residues.

The cell grows and develops and in obedience to the same forces and on account of the same laws, it multiplies by assimilation.

Multiplication of the cells promote and determine various groupings from which result the most diverse combinations of forms and with them the creation of different tissues that compose organisms. These are individualisation phenomenons.

So far we have studied the evolution of force with the metamorphosis of matter. This has been done with the analysis of the transformations of matter in face of the transitions of forces. Thus for some it will look like that the transition of force results from the transformation of matter.

Before we go further I remind those who believe that the transition of force results from the transformation of matter, that the primordial phenomenon is polarisation. This is the effect of the caloric force which is the initial force. And as shown before the transitions of polarisation are cohesion, attraction, affinity and fermentivity. Therefore we come to the conclusion that the cause always precedes its effect.

It is important to clearly explain these matters for a better understanding of the metaphysical phenomenon. We have to deal with these subjects before studying its causes and its mechanisms. Besides this is the normal path for any class of research. Whatever else one may say matter is just the stage in which the plot of the play unfolds - creation.

We have seen that Polarisation is the effect of the **Caloric** force. it produces **attraction, cohesion** and chemical **affinity**. Then when these forces act in synergy the Vital Force comes into existence and creates a substance called **Protoplasm**. The consistence of this substance is different from all the others and is created by the addition of another element to the other four. Protoplasm is organic matter in which milieu the **Cell** is brought into being. The cell is an oval corpuscle, a seed, is the origin, the beginning of organised beings in the kingdoms of nature - plant and animal - in which life is given expression.

As explained before, only **Polarisation**, unfolded into attraction, cohesion and chemical affinity acted upon the process of the formation of the cell. Therefore these united and syncretized forces are the only ones that change into biogenic force - **VITAL FORCE**.

Hence Vital Force is the syncretization of the primitive forces, universal forces.

We will follow Vital Force in its evolution and then we will be able to determine how this forces unfold in so many secondary forces. Vital Force will bring out as many forces as necessary to satisfy the needs of its development which will in turn be converted into **PSYCHIC FORCE** through syncretization. Psychic Force is the supreme synthesis of life on Earth.

### **VITAL TRIAD**

*Assimilation. Motility. Sensitivity.*

Once the cell is created it works like a ferment. With the cell a new process of matter transformation comes out. This process is known as **Fermentation**.

Affinity is the creator of chemical combinations in inorganic matter. Here what counts is just chemical affinity. In organic matter fermentativity is the generator of the metamorphosis of matter. In this case the requirements are not determined by the simple attraction or repulsion promoted by polarisation. Here the vital force, that is the syncretization of those forces, creates an instrument - the cell. The elements that belong to the cell are placed in a certain order, giving shape to different parts of a whole. This is individualization starting up and the division of work required since the origin of life.

The edge of the cell or better its membrane is formed by both the degree of its energy and by the opposition created by the power of neighbouring cells. The main function of the membrane is to impede the incursion into the interior of the cell, of any undesirable elements. This is a form of selection.

This membrane is the instrument for **dialysis**.

Dyalisis is a process of separation of substances in solution or suspended in liquids.

Two currents are established: one from outside the cell into its interior, known as **endosmosis**, and another from inside the cell into the outside, known as **exosmosis**. The former takes the **ingest** and the latter brings the **excreta**.

This is the beginning of nutritional life.

The elements that penetrate the cell, combine with the elements inside - the blastema, and form compounds that make the cell grow. In biology this is called **assimilation**.

This the first vital act or phenomenon. It is the first functional act of an organism.

We have now the portal of the vegetative life functions, which we will call **assimilativity** or the capability to integrate the force of absorption and conversion of the absorbed element into the substance of the absorbing body.

Assimilativity makes the cell grow though with some restrictions given that it obeys to specific conditions like the limited zone of influence of the nucleus and the molecular arrangement. With its growth the cell divides and subdivides, multiplies and reproduces.

With the division and multiplication of the cell, the vital force which became **assimilativity** for the preservation, nutrition and reproduction of the cell, now becomes **motility**. This is the faculty of movement.

The first traces of the function were performed by **osmosis**, which is a double current and therefore the movement of molecules determined by the difference of density between the contents of the cell and the environment. This happens due to the existence of the membrane enveloping the cell.

Therefore the movement is in fact a phenomenon of attraction and repulsion. As a consequence it is an effect or the result of polarisation.

Cells move because they are drawn to each other as a result of polarisation. They also agglutinate and unite by the poles, that is the positive pole of one cell with the negative pole of another cell, etc. Electromagnetic currents become more intense and each cell is like a battery. New groups of cells are formed and with them an equal number of polarisation centres emerge. The energy of these centres depends on the number and volume of the components.

The form of each grouping as well as the arrangement of the elements become attached to this circumstance.

This way a number of tissues are formed. This is individualization, the division of work which is more and more emphasized with the creation of more refined instruments, that is more appropriate to perform new functions.

The arrangement of the cells in circular alignment, around a centre, prepares what is known as **contractility** or retractility, that is the beginning of movement for which

contributes the transformation of the environment. This transformation is determined by the absorption of assimilable elements which weakens and interrupts the endosmotic current. Exosmosis on the other hand continues preserved by biochemical phenomena which occur inside the cells.

When the centripetal or endosmotic current ends, the centrifugal or exosmotic current continues and with that the formation of nucleus occurs. Nucleus work as centres of attraction from which result the division of the cell, its multiplication or reproduction.

Consequently this important function, the reproduction of beings begins, and its main objective is the preservation of the species.

As we can see and based on what we have been explaining, all the functions of the organic life of all beings, be they plants or animals, are drawn from the cell.

The cell is the portal of life.

The primordial function is **nutrition**. Without it life would not exist. Nutrition starts by a purely mechanical process - the **osmosis**, followed by absorption and transformation of the elements taken from a limited environment. Then from **Assimilation** of the products of those chemical metamorphosis, results the increment and growth of the cell by intussusception. This determines the formation of centres of attraction inside the cell and as a result its division or fragmentation in other cells and thus the same process occurs as many times as the number of centres or nucleus.

This is how the cell multiplies and **reproduces**.

Nutrition preserves the individual. Reproduction preserves the species and is a function that represents the evolution of nutrition.

All vegetative life ends its cycle there.

Let us now observe the genesis of animal functions: **sensitivity** is the one which precedes all the others and is their substratum, that is the starting point for animal life.

Sensitivity will later convert into sensibility and then into sentimentality, is the animalization of Vital Force. In the same way **assimilativity** was **vegetative** and **fermentativity** was vitalization by contraction and transition of the physicochemical forces. Furthermore all these come from polarisation which in turn originates from caloric force.

A rehearsal of sensitivity is already revealed in the cell, even before the difference between the plant cell and the one which will originate the animal cell is determined

If we analyse to a great depth the process of assimilation, we will notice the ability of the cell to discriminate and choose between the attracted elements, those which can be assimilated.

This discrimination, this choice is preceded by the following phenomena: corpuscles approach the cell in obedience to the law of attraction, and establish contact with the cell. This contact stimulates a vibration which is transmitted from the membrane that envelops the contained material, producing waves which is either extinguished or bounced from the centre to the periphery. In the first case the contact is sympathetic, the impression is homeopathic and the element adheres and is assimilated. In the second case the contact is antipathetic, the impression is allopathic and the corpuscle is repelled.

Here is clearly and vividly designed the image of sensation as it occurs in a more sophisticated organism. As might be expected the more complex the organism the more vigorous and more colourful are the traces of sensation. Like everything there is a difference between a sketch and the complete work.

Therefore the first manifestation of perceptible life is sensitivity and it starts in the cell.

What characterizes animality or what stands out and differentiates animals from plants is locomotion..

A plant is restrictly embeded in the ground and therefore it rarely dies in a differently place from where it was born.

The animal does not become attached to the spot it was born. The animal changes its position, it moves around and of course it usually dies in a different spot from where it was born.

The origin of locomotion, which is a privilege of the animal kingdom, can be found in vibratility and this, as we have seen before, is the effect of polarisation. This force, polarisation is applied to elements whose force of attraction is neither so much energetic on solids nor so much weak in fluids. From that results some instability which then creates a viscous state.

It is this pasty state with its viscosity the condition for motion. It is the instrument created by the vital force to perform movement.

Therefore movement or better some sort of rehearsal or a sketch of movement exists already in the protoplasm. It is called contractibility.

If we understand that in its origin, movement is a mechanical effect, then we may not be too far from the truth if we confer that effect to its primordial force - caloric force.

From this analytic thinking we can say that nutrition, sensibility and movement - the tripod of life - originates in the protoplasm. We will emphasize however that

movement - attribute of animality - comes from far away. It shows up before sensibility and this one comes before nutrition which is the basis of life.

Nutrition - **assimilativity** or assimilation force; sensibility - **sensitivity** or perception force; movement - **motility** or locomotion force; all these are the unfolding of **vital force**. They are the instruments at service of the cell for its development.

Once these powerful forces are unfolded, **vital force** creates vegetative life. This is like the preparatory activity for a greater and more valuable work. It is like scaffolds to build an edifice destined for the highest purposes.

For the period of this conciliatory exercise we will call it **phytogenic force**.

## **BIOGENIC FORCE**

### **FORMATION OF BEINGS**

*Se autem genuit*

We will see that the appearance of plants and animals on the Earth, occur in the same way, by the same processes and due to the same laws. It was under the influx of those laws and processes that animals and plants emerged from the midst of cosmic matter, the mineral kingdom.

Caloric force produced polarisation and this is the basis, the origin of attraction which by acting continually developed the force of cohesion. All of them aggregated and working at the same time and in synergy, form chemical affinity and this is the worker of the mineral kingdom and the generator of the inorganic world.

We know that the nebula was pulled apart from this focus of energy and centre of life called Sun. We also know that everything that displays energy, acts, reacts and produces effects is known as force. Therefore it was from the nebula that those chemical and physical forces created dry land - solid ground, and the seas - water. These elements though distinct from each other, different in its makeup, separated by its nature and still together by the force of attraction, created the terrestrial globe.

Once the planet was formed, those forces that as such are always active, continued to work on the elements taken from cosmic matter which in time and gradually became rarefied and then reduced to the condition of the permanent gases that now form the earth atmosphere.

Under the force of attraction, the arid element which is the densest and heaviest part, took its place in the centre. The liquid element, thus less dense due to its fluidness and the weak cohesion of its compounds, formed the seas, lakes and rivers. This large body of water occupies the anfractuous and lower parts of the globe.

Life could not just appear on the scene in all the three constituent parts of the planet. For the occurrence of a fact, a phenomenon or anything else, it is necessary that the appropriate conditions take place. It was necessary an appropriate environment.

Those appropriate conditions and right environment were not available neither in the atmosphere nor on the nucleus of the globe. The atmosphere was very unstable and the hardness and immobility of the elements of the dry land, would not allow for the necessary transformations. They offered too much resistance to the biogenic force, which though formed by the combination of the cosmic forces do not have the same power. Therefore life could only emerge in the liquid environment.

In the vastness environment of the waters, under the influx of the same forces and due to the same laws, innumerable portions of vitalized matter were formed. That was biogenic substance - the protoplasm of the naturalists.

An infinite number of cells were created in each one of those living laboratories, but they were all identical cells, all without attributes and no quality that might differentiate them from each other.

This was neutral territory. It was the kingdom of protists. There were neither plants nor animals.

Later on, the differentiation will result in the appearance on the scene of the two groups of beings that will convey life or through which life will be revealed in the world.

With a simple process that results from a chemical action, the differentiation is accomplished. The cells of a group, struck by a ray of solar light become hot, magnetize and then attract iron molecules. The absorption of these molecules presents the protoplasm with the ability to generate life in the plant kingdom.

Several physical and mechanical causes or of magnetic origin and other sources, make their contribution for the creation of plant life. Important conditions are the circumstance of iron atoms being found in the environment in which the protoplasm floats and the disposition of the cells generated there, whose polarisation awakens its affinity to absorb the iron. Effective causes are attraction and affinity, which precede and exceed the need for the creation of the plant kingdom.

## **PHYTOGENIC FORCE**

### **THE SOUL OF THE PLANT**

*All beings have soul: The soul is the engine, the guidance, the agent, what presides.*

The cells that have absorbed and assimilated iron, are the genesis of the plant kingdom. They “gave birth” to the algae and these sea plants are the starting point of all the almost infinite number of plants now scattered all over the planet, covering it in a mantle of greenness.

The cells whose electromagnetic direction did not give them the necessary affinity for the assimilation of the iron molecules, “gave birth” to mushrooms. These are beings that can be regarded as parasites of the plant kingdom. Mushrooms cannot provide themselves with nourishment in the normal way, that is they are unable

decompose the inorganic compounds in its environment. Without other plants they would not be able to grow and reproduce. They would just disappear due to the lack of nutrition.

It is somewhat strange and unexplainable, that mushrooms provide themselves with nourishment like the animals, by absorbing substances directly assimilable.

Wonderful thing is the fact that mushrooms provide themselves with nourishment like animals but to a degree live immobilized like plants. They generate and live in the middle of organic substances or matter in a state of decomposition and like plants usually die in the same spot they were born.

This is a marvelous process of differentiation! By the simple addition of a molecule of iron to the molecules of carbon, hydrogen, nitrogen and sulphur, and if all these elements are combined in the right proportions and placed in a certain manner, vitalized matter comes into existence and with that the plant world begins.

For the transition from the inorganic to the organic world, a simple addition of a molecule of sulphur was enough. For the creation of the plant kingdom it was enough the addition of a molecule of iron to five aggregated elements, united in a new entity called protoplasm. Thus the instrument is created and through which the cell acts on the environment, decomposing inorganic bodies and transforming them into organic substances.

All this is amazing both for its simplicity and greatness!

Within the plant kingdom would be possible to elaborate on matters that would lead to the existence of the human soul, etc. We could go into detail on the development of the plant kingdom in its evolving path. We would be able to follow the vital force in its processes for the creation of organs, with which engages in complex operations to satisfy the needs that come along in its ascending path to perfection. But all the above would be fairly long and tedious and we do not need that to demonstrate the thesis - **human soul, the Spirit is the evolution of the force.**

Furthermore it is true that the plant kingdom comes before the animal kingdom. However the animal kingdom does not evolve from the plant kingdom but indirectly.

The plant kingdom holds its place in the planet as a converter of the cosmic environment. It is the rehearsal of the biogenic processes.

Let us now leave the vital force in its enormous work of creation of the plant kingdom, *in which vires acquirit eundo*, in which it strengthens and perfects the three levers it normally handles in its operations - **nutritiveness, motility, sensitivity**. Now let us observe the vital force instead in its animal evolution.

The so called protist kingdom is made of microscopic corpuscles. Protist cells are neither plant nor animal cells. Some of those cells vibrate as if an electromagnetic

current went through them. Other cells of this kind are immobilized as if no phenomenon operated on them and no force made them agitate.

A more careful observation will show that the protist cells that vibrate grow and “give birth” to immobilized cells while these last ones grow and then produce vibrating cells.

The differentiation here has not occurred yet.

As we have seen before, the incorporation of an atom of iron into a cell, is enough to make it a plant cell.

The cell which does not incorporate iron, must be the one which generates the animal kingdom. Here the differentiation is established.

## ZOOGENIC FORCE

### THE ANIMAL SOUL

*She is for the human soul what the embryo is for man.*

Nature is simple in its processes and fertile in its creations. Nature does not move in a careless manner. It “walks” slowly but with firm and consistent steps. It goes gently from one end to other, from one hemisphere to the opposite one, as if sliding. There are no disturbances, no disruptions. Nature is soft, placid, ingenious and inventive. It makes light from darkness - **ex fumo lucem**; it goes from cold to heat - **a frigore ad calorem**; from spiritual to material - **ex spiritu ad materiam**; from the ether to the universe - **ab oethere ad universum**.

Therefore from the small portion of glutinous matter, a glomerule - amoeba, cytode, monera, nature employs the simplest processes to form and create the human creature.

It is for the purpose of creation that nature, the creative power, **Force**, works and uses its energy. This is its essence. It is the condition for its existence: **act, produce, create**.

The instruments that the biogenic force needed to create the reproductive system were sensitivity, motility and nutritiveness and in these functions enter the primitive forces - cosmic, physical and chemical forces. Therefore once these instruments are formed, the biogenic force then improves, develops and invigorates them, thus creating the plant kingdom in which process is Phytogenesis.

Once the tripod of life is ready, the biogenic force becomes **zoogenic** force. This force then acts both on the cell that has not incorporated a molecule of iron and on the area this inactive cell rested. All this carried through while the phytogenic force prepared its environment.

Relying on **sensitivity, motility** and **assimilativity**, the amoeba, cytode and monera will develop, grow and transform or better are transformed little by little in

multicellular organisms. This can be studied in the Professor Haeckel's scientific works titled "**Creation and Anthropogenesis**".

It is not my intention to demonstrate the evolution of the organisms but the **Force** that creates, governs and animates them. Therefore I will invite the curious and purposeful reader to know more about the evolution of the organized bodies in the books of this Master, Professor Haeckel, who in my opinion is the most coherent of the materialists. Hence I will follow my objective which aims at the invisible. For that I will use my cryptoscope, this wonderful human instrument that is more powerful than the telescope. It is a human "device" that can disclose mysteries and thus making it possible to penetrate in regions interdicted until now and as far as I know never before scrutinized by the intelligent world.

### **GENESIS OF THE SOUL**

*Unity expects continuity. Correction of the forces implies and imposes its unity. Metamorphosis of the matter is the result of the law of continuity. Syncretization of the forces is the consequence of the law of correlation.*

The nature of the problem and the answers I sought and have been presenting, is of such magnitude that as far as I know nobody dared or tried to formulate solutions or look at it with the firm purpose to resolve it

What is the human soul? What is its origin? How has the soul been created? Is the soul generated with the body? Did it already exist? Where does it come from?

These are the rigid and terrible questions arisen among the erudite. These questions are of such difficulty that they look more like abrupt ice mountains that no one can imagine to be able to climb them.

The impossible is always before human weakness.

But how many impossibles has the human genius overcome ?

What is life but a battle with no truce with the impossible ?!

Life was impossible without fire. The human creature finds out how to produce fire.

The seas were impossiboe to be crossed over. Mankind conquered the seas.

All the impossibles that may arise before man are nothing but other battles to be fought and won.

Progress represents series of victories without bloodshed. Civilization are like superior spoils taken in battle.

Sciences, the arts, the industry are conquests of mankind and represent remarkable triumphs of the human spirit.

But those who are the first try to overcome the impossible, to reveal the mystery, are often regarded as idealistics, utopians if not looked at as devoid of good sense.

Therefore it seems to me that with the publication of this work which answers the questions formulated above and by referring to one of the most fearful human problems, I may be getting a place in the ranks of those qualified as idealistics, utopians and devoid of sense.

I hope ...because: **sic itur ad astra.**

Anyway, no matter what happens, I believe it is important to climb the staircase, which lead us to the summit.

All the solutions found so far to answer these questions, are mostly evasive responses. We can start with the theologians who use the Bible to reach their dogmatic conclusions. They say: - God created man at his own likeness and semblance and made him out of clay. Then blowing softly on this clay figure, gave life to man. Later on put man to sleep and by extracting a rib, created a woman.

There is no doubt that the above is a puerile and a delusive statement, it lacks common sense and is against the natural laws. It is just impossible to accept such religious assertions, specially for those who observe, analyse, appreciate nature and study it in all of its manifestations. Anyone given to diligent study uses between the self and the exterior world, this wonderful human instrument that I called cryptoscope which through it move all things, all facts and all phenomenons.

The creation of a man and a woman under the dogma of genesis, is profoundly ridiculous. Let us have a look at this absurd: God (Great Focus or Creative Force), acting just like any surgeon performing a surgical removal of one of Adam's rib. This is something related to hospitals and thus too immature to be accepted as truth.

The mistake and silliness starts with the first biblical sentence that says that God made man at his own likeness and resemblance.

Well ! Every image is limited because it is just the representation, the copy, the reproduction of something, of an object, of a figure, etc.

Therefore these two expressions - image and resemblance - cannot be taken seriously in regard to God (Great Focus).

He, the Great Focus, is the infinite. Hence what is infinite is not limited. What is not limited does not have a figure, does not have form and thus cannot create the image of Itself.

Resembling the infinite only the infinite.

God - the Great Focus, has no form but spiritualists can in a way see and feel It everywhere, even in the smallest things that come into their vision and perception.

Man as spirit and body, is the microcosm and represents the Universe in miniature since it is made of the same elements.

God is in its essence, pure spirit animating the Universe. The human spirit which is a particle of God (Great Focus), animates its body.

God is eternal. The human spirit is immortal.

God is omniscient. The human creature is intelligent.

God is omnipotent. The human spirit possesses volition.

God is absolutely free. The human spirit possesses free will.

God is Creator, omniscient, omnipotent, eternal, infinite. The human spirit possesses creative intelligent, volition and is infinite as well <sup>2</sup>. Therefore to present God as a human figure is not only an absurd it utterly ridiculous.

Metaphysical theories and doctrines of theologians and some philosophers (including biblical dogmas) about the nature of the soul, are of such anagogical and baseless character, that any exchange of views on the topic is a waste of time.

Likewise, materialistic theories do not even admit the existence of the soul and up to now still confuse animistic phenomena with brain functions.

I made these considerations because I find them essential to create a link between past and future as well as to express like a reflector the emotions of my cautious spirit. I would like also to keep an eye on the events resulting from the collision of those theories and doctrines, stretching out from materialists to spiritualists.

## **PSYCHIC FORCE**

### **THE HUMAN SOUL**

*The mystery of the creation of Ashaverus, the eternal traveller is revealed.*

*Everything is created. Nothing will be annihilated.*

*The soul is immortal: the spirit, eternal traveller.*

When organic matter is created it means that vital force is present. Vital force then becomes biogenic force and this converts into zoogenic force to create the animal kingdom. Zoogenic force then transmutes into Psychic Force, which unfolds, develops and multiplies. In time Psychic Force will acquire strength to make the instruments that will build this physical monument, the human body.

Through **assimilativity**, one of the levers with which zoogenic force works, the monocellular organism increases its volume, grows and multiplies. Therefore through the processes mentioned before, multicellular organisms are created.

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<sup>2</sup> The expression "God", used by Dr. Pinheiro Guedes, cannot be taken literally as an individual. God, if one wants to call it like that, is nothing more than the Universal Intelligence or Great Focus.

**Sensitivity** then creates the tactile sense. This is the first and more prevalent of all senses and the only one that can be found in inferior animals, the protozoans.

**Motility** creates locomotion. In the beginning there is simple movement by undulation or propulsion (jumping) as happens in infusorian animalcules, bacteria and others. The true locomotion starts in superior animals, coming through all gradations until perfection as in human beings.

Psychic force is essentially intelligent sensitivity. The other two zoogenic levers - assimilativity and motility, are just serviceable assistants. Motility acquires the elements that assimilativity captivates and collects.

Therefore, sensitivity which is vitalized polarisation, creates touch, the first and more prevalent of all senses and the basis of all the others. Furthermore sensitivity endows the organism with the necessary systems for self-preservation and development: vision, hearing, smell and taste which are all simple alterations of touch. In a way all the senses are special tactile senses, created by the organic need to receive impressions from the infinite diversity of the ether vibrations. The organism only perceives the ether vibrations gradually and in the beginning it just feels the most intense or the most unpolished sensations made accessible by the tactile sense.

I do not know exactly which of those alterations of the touch precede the others. It is not possible to know that by simple direct observation, because the elementary stages of vision and hearing can be found in jellyfish and even in some infusorian animalcules, though not detected at the same time in the same basic organisms.

However pondering on the conditions of the functions still to be determined and the urgency of the needs to be satisfied, I believe that my cryptoscope will help me to see that the urgency of the vision is greater and more imperative. This is so because vision offers a greater number of instructive elements and luminous vibrations are more constant, more exciting than the sound ones. Therefore I believe vision precedes hearing.

Still pondering on the conditions of the function and on the urgency of the needs to be satisfied, my reason tells me that taste and smell precede both vision and hearing. The reason for my assumption is based on the fact both taste and smell are closely linked to organic matter and thus related to nutrition. They also comply with ganglionic innervation to which audition and hearing are not subjected.

The systems destined to the preservation of the individual and the species, are created and therefore with the nutrition and reproduction systems in place, **psychic force**, operates with its levers, preparing the instruments with which perceives the phenomena operating outside the organism. These phenomena act on the organism and were created in accordance with the needs due to the constant repetition of the same impressions.

This is how the need creates a function and the function creates the organ for the related purpose.

It is so much true that the need creates the function and the latter creates its organ, that **protists** carry out their functions without an organ. They do not have filamentous tissues.

When the organism has the means to provide itself with nourishment and to reproduce, when it holds the conditions to perceive what is happening outside, in the external world; when the ganglionic nerve is created, that is the nerve that governs the functions of organic life, where the brain is formed with the cerebellum and all nervous system, from the superior ganglions, then **psychic force** animates. Psychic force is incited by the phenomenons of the external world which awaken, and activate it, acting constantly over the organism. From that results the need of psychic force to appreciate and evaluate the influence of such phenomenons, so that it can use them or repel them if of nocive nature, or change them making them useful.

This is what represents the primordial function of psychic life - **attention**. With the use of the cryptoscope, one can analyse attention and find out that it is sensitivity, acting at a higher level and in a more complex and wider sphere of action - the life of relation.

Sensitivity is no longer the same, that is just a lever of the bio-zoogenic vital force. Now it is converted into **sensibility**, a more perfected instrument prepared to receive impressions of phenomenons of another kind. We mean more polished and more complex impressions, produced by less material agents, more numerous and of a great diversity in nature. These impressions are related to creatures, societies, ideas, the thought in its diverse manifestations and multiple expressions - mimic, speech, writing, music, painting, sculpture, etc. Again it is *attention* which by collecting and appreciating the impressions of touch, vision, hearing, smell and taste, transforms them into sensations. All this thanks to sensitivity.

It is difficult if not impossible to follow the evolution of **Force** at this stage. There is no support to form the base for more explanations.

When the research deals with material or physiological phenomenons, it is like walking on solid ground. On the the other hand, if the investigation falls on psychic phenomena, of pure spiritual nature, then the ground is less firm, the region is shed by a more subdued light, filled with a comprehensive number of caves, each one of them more nighted, interconnected with numerous tunnels. A truly labyrinth.

## FORMATION OF INTELLIGENCE

*Intelligence is for the spirit what the senses are for man.*

Intelligence, understanding and intellect are the words used to denominate the faculty and the power we all have, to know, to differentiate and to separate from ourselves everything that surround us. It is the way to understand everything we see,

hear, smell, taste and touch. It is the manner we interpret everything that impress or affect us in any way.

It is through that faculty that we can appreciate and differentiate the impressions coming from the external world or the impressions which originate from our inner self without any strange provocation. Impressions from the external world are known as sensations while impressions from our inner self are called emotions.

Sensations come to us through sensorial organs while emotions are genuine offsprings of the soul.

Therefore intelligence, which is Force, Spirit or Light - is admirably constituted and irradiates the sensorial organs. Thus intelligence through those same organs, receives impressions which, when transformed by the intelligence itself, creates ideas, thoughts, feelings or emotions.

The sensation is a complex phenomenon and a mix of various phenomena. They are physical ones, such as the impression and physical disturbances; physiological, like nervous commotion and its transmission to the brain; psychic, like the understanding and distinction of its origin and character; the effect, be it sympathetic or antipathetic; the organic reaction of attraction or repulsion and finally retention, conservation or archiving of the emotion. Therefore we have the full and intimate knowledge of the emotion and its agent, as being distinct things from the patient, that is from the person who feels the emotions.

This is what the scientists and some philosophers call conscience - the **homo compos sui**.

This is the conscience that establishes the distinction between the **self** and the **non self**, or better what separates the external from the internal. It is this conscience that the materialists confuse with the moral conscience, the spiritual tribunal in which all our actions are judged.

This the conscience that I call organic or animal conscience and the one that man shares with irrational animals. This kind of conscience is known as **instinct**.

The instinct is a spontaneous movement of the soul, sometimes provoked by a sudden or irritating impression from the external world. This outside impression determines a reaction to which the living being obeys automatically. That is the combination of sensitivity with motility, created for the defense of life. Instinct is the guiding light and the warning of the creature, specially irrational creatures.

There are two main instincts: The self-preservation and the instinct of reproduction, both served by special organs. The first is the digestive system and the second are of course the sexual organs. In both of them the innervation of vegetative life is predominant; the ganglionic system and the great sympathetic nerve.

The instinct of self-preservation employs hunger and thirst as sentinels and are localized and make themselves felt as urgent needs in the organs of the digestive

system. The instinct generates selfishness with its procession of individualistic feelings - egotism.

The instinct of reproduction, whose objective is the perpetuation of the species, is like an evolution of self-preservation. The instinct of reproduction employs love as the shield-bearer, and sensual love, which I call **physiological affinity**. This sensorial affinity is the origin of the sympathy among the irrational animals, attracted by the natural law of the reproduction of the species. Among the rationals and by marriage, the most beautiful and sublime of the feelings can be born and develop with the union of bodies. We mean true friendship, the one that comes from spiritual love with its procession of philanthropic feelings - the altruism.

The idea that the centre of love is the heart, is a great mistake and demonstrates lack of knowledge and judgement. One cannot impute to the effect what belongs only to the cause.

The centre of love is in the soul - Force or Spirit. The soul is the cause or origin of all the organs that compose a body. It is the soul that irradiates and animates the organs through fluidic cords. Therefore it is important that feelings like friendship and love are not credited to organs when they belong and live only in the soul. The heart cannot be the guardian of love, despite the fact that it is the connection between organic life and psychic life or better the link between material life and spiritual life. The heart is just a circulatory centre, the propeller of organic life and the repository and distributor of the vital elements.

The blood impelled by the heart is distributed throughout the body, supplying all the organs with elements of life, giving them vigour to perform their individual, collective, private and general functions. Hence the brain and all the innervation of the animal life are dependent on the heart. However the centre of spiritual love is in the Soul - particle of Force. In the soul resides the sum or synthesis of all the feelings, thus creating a feeling that converts man and transforms him into purity, bringing him near the Truth.

Based on what we have mentioned previously one can see that conscience, the combination of sensitivity and motility, is the basis for the development of the intelligence. This means the refinement of the spirit.

Each sensitive system receives and transmits to the organ receptor of intelligence - the brain, an impression of a certain kind of phenomenon. These impressions are then converted into sensations, whose origin, character and effects are recognized, setting up a distinction between the emotional agent, the emotion itself and the target of the emotion. This is what is known as conscience, the **homo compos sui**.

There is in all this or beyond this, an effort, an activity, a certain energy: that is the attention.

The sensibility, the attention, the conscience and the inner sense, assist each other and are sparks of the INTELLIGENCE. In the function of intelligence one can perceive: perception, comprehension and memory. These are intellectual processes.

PERCEPTION is like a sharp and incisive instrument or like a probe used to investigate something. It can also be compared to a tentacle of an insect and its ability to grasp. In a manner of speaking perception is the organ of touch of our spirit.

Once excited by the attention, perception touches the animal or organic conscience - the sensorial. That is the way **Psychic Force** acts on its sensations and emotions.

PERCEPTION is for the spirit what physical senses are for human beings. It is its recapitulation.

MEMORY is the register and the archive of sensations and emotions, converted into ideas, thoughts and feelings.

Memory carries out in the psychic world, the same function that cohesion and affinity exerts in the physical world.

The gathering, concatenation, the register and archiving of everything that impresses the soul or affects our spirit, operates and takes effect by continuity and contiguity, by sympathy or antipathy, by analogy or antagonism, by similarity and antithesis, not only from ideas and feelings but also from images.

COMPREHENSION is a more complex instrument than perception. It is formed in a different way and only works in operations in the realm of ideas.

In the structure of comprehension, besides attention and conscience which are elements that offer their contribution to **perception**, one can find the memory, which in turn is the repository of the necessary elements for the preliminary operation known as comparison. As a matter of fact, comparison is the basis of comprehension and thus is the process through which comprehension occurs.

COMPREHENSION is like a holding device, a polished shell, a concave mirror, to which centre converge the images reflected in the periphery.

It gathers, comprises, analyses and compares sensations and emotions, thoughts and feelings.

These are the instruments and devices of INTELLIGENCE, through which we acquire knowledge, get educated and improve on all aspects of life.

Reasoning, abstraction, generalization, comparison and judgement, that some philosophers believe to be elements of the intellect, are functions of comprehension, and its raw materials are ideas and thoughts.

Here is the how intelligence acts and how it behaves in all species, from the infusorian animalcules to anthropoids. The animals are like workshops or laboratories in which, instruments and devices are forged and shaped. The greatest

of all improvements will be completed in that same laboratory and the result will be perceived in man, who is the outcome of all the other animals.

INTELLIGENCE in man is a complete and perfect workshop. Intelligence at this level holds all the necessary instruments to study the Universe as well as carry on the analysis and synthesis of all facts of nature and the discovery of the laws that everything is subject to.

Human intelligence holds resources like no other animal in the world. This advanced intelligence handles some instruments that could only be exhibited by the other animals if they all joined forces. But humans hold even more perfect resources, made by the combination of other intellectual abilities, forming even more sensible and more profound instruments: **conception, imagination and reason.**

CONCEPTION creates ideas. It is an instrument formed by memory, attention, comprehension and perception.

IMAGINATION creates images, figures, forms and is formed by the same instruments that belong to conception, though concatenated according to the function they have to fulfil, plus the inventive power. This ability, inventiveness is formed by appreciation, comparison and appropriation of forms by analogy. The origins of these faculties can be found in Polarisation.

Conception compares, combines sensations whose centre is the sense modality. Imagination compares and combines impressions, whose character is the perceptual structure of form.

Reasoning is the most complex, the most perfect, the most profound and the most useful of all the instruments of intelligence. It is the combination of all the others and thus works as the superintendent. All the operations, all the work done in the intellectual workshop are submitted to reasoning. This wonderful instrument is the light of the workshop.

INTELLIGENCE is for man what the State is for Legislative Power.

## **VOLITION**

*Volition is like the electrical generator and the psychic coil.*

Volition or will is the energy, the power, the activity of the intelligence force in action. It is the capability to react and oppose the external world by repelling and neutralizing its influence and its effects with the production of resistances. It is also the capacity to react to intimate solicitations either from instincts and appetites or from physical motivations.

Volition is the intelligent biomagnetic power. In essence volition is polarisation since it is inherently an impulse and as such a movement.

Volition is already noticeable in inferior animals. On nutritional processes the search and capture of food would not be possible without the intervention of volition.

Volition evolves in the animal kingdom. In the beginning it is just a reflex movement, similar to the distention of a spring. Then it will become an instinctive impulse, like an electrical discharge. Finally volition will evolve into a reflective and conscient act in which the following elements play a role: **appreciation of the circumstances, analysis of the conditions, deliberation and decision.**

The confusion of volition with desire and appetite is common. Such confusion can be observed in conversations of common people, as well as among the erudite, namely scientists, writers, etc. Therefore a great deal of people believe they are exercising the capability of volition if they just want to eat, sleep, cry, dream or satisfy carnal desires. Hence volition or will power cannot be confused with desires or appetites. That is incorrect and even a contradiction.

As a matter of fact volition or will power will take a counter action, it will act in opposition or will resist the satisfaction of a desire. Volition is a non-conforming capability in face of organic or psychic solicitations.

This is really will power.

To control the will is to be strong and know how to resist all mundane, material, social and animistic temptations.

Volition is the foundation of the character and the cornerstone on which it is supported. Through volition the soul stimulates acts of intelligence to be more fertile.

The intellectual workshop uses all its instruments, enlightened by the reason. Then the moral conscience which is the supreme tribunal, deliberates, judges and finally passes the sentence - acquittal or condemnation. Then the free will makes a decision either in favour or against and finally volition act accordingly.

The executive power is for a social organization as volition is for the human being.

### **THE STRUCTURE OF CONSCIENCE**

*The conscience is for a creature what a tribunal is for society.*

How to explain the structure of conscience?

The more we penetrate in the realm of the psychic, the more difficult is the journey. We are like a traveller walking across a region never explored. Here there are no guides. The itinerant must trust his sense of direction and sound judgement and thus depends upon nobody.

Therefore the conscience is like a journey through an undiscovered large densely forest, with an overabundance of trees of different species. However there are so many trees around that it is difficult to differentiate them. Moreover the crown of the

trees are so dense that shadows are casted over the ground limiting visibility and thus making it difficult if not impossible to continue the journey.

This is the situation before this problem: the structure of conscience.

To find and explain the structure of conscience, it is necessary a greater concentration of the soul over itself, in the most profound cryptoscopic introspection, in which the attention making the perception act in that chamber - **o sancta sanctorum espiritual** - search the facts thouroughly, shaking up the light of reasoning in all its psychic foldings.

It occurs to me the formula of the Universe - variety in unity. This is a solid basis for the law of transformism which explains and justifies the doctrine of evolution.

I believe have been accurate in the demonstration of the evolution of force, starting at the **caloric** force that creates polarisation, which in turn produces **cohesion** and **affinity**. Then these forces combined and transfused make up the **vital force** or **biogenic** which in turn unfolds into **assimilativity**, **motility** and **sensitivity**. The fusion of these three elements is known as **phytogenic force**, when it creates the plant kingdom and **zoogenic force** in the creation of the animal kingdom.

The vital force - **bio-phyto-zoogenic** is converted by syncrisis into **Psychic Force** - human soul - by the predominance of **sensitivity** which in its evolution produces the senses of **touch**, **taste**, **smell**, **hearing** and **vision**. In the senses the action of intelligence is felt.

Volition derives from the syncrisis of sensitivity with motility. The latter is a predominant source of energy.

From the union of intelligence with volition, animal conscience is created and then converted into spiritual conscience.

Spiritual or moral conscience is an animistic, dynamic and non-material instrument, thus of psychic nature, formed by memory, attention, perception and comprehension. Since it is enlightened by reasoning, in it all the acts of **psychic force** are reflected.

It is necessary that the conscience may be influenced by principles of a superior order, coming from intelligent forces that live outside the individual. This way acts, feelings and thoughts that do not translate into friendship for our fellow man, are reprimanded.

Therefore conscience is a sensitive spiritual instrument, through which psychic force communicates.

Conscience is for human beings what judiciary power is for the State.

## FREE WILL

*Free will is the basis of morality.*

**Free Will** is volition, enlightened by reasoning in the presence of conscience.

Some philosophers - determinists, fatalists and materialists - deny the existence of free will. The determinists conceptualize a human creature as an automaton or a little animal under the action of external forces. The fatalists reduce human beings to the condition of raw and inorganic materials, over which operate the forces of nature. Materialists consider the soul as a simple cerebral function and do not even recognize its individuality.

They forget that the human soul is an intelligent being, endowed with activity. Materialists pretend to ignore what is happening inside themselves. They just forget that by denying free will, they also eliminate all moral responsibility. They reduce the human being to the conditions of a beast.

Free will is the origin of merit and therefore the basis of morality.

In free will ends the evolutionary cycle of psychic force.

Through **sensibility** the individual receives the impressions of the external world. Through **intelligence** he understands. Through **volition** the person acts and reacts, operates, produces and creates. Through **reasoning** he scrutinizes the infinite. Through **conscience** the individual gets enlightened. Through **free will** the person determines his destiny.

## THIS IS THE HUMAN SOUL

The origin of the soul is in the Infinite, its nature is dynamic, its evolution is carried out in this world through the animal kingdom - from the ameba to man, and will inevitably continue in other worlds.

The soul will necessarily continue its evolution, because as a Force is indestructible. The soul can never be annihilated, it exists, subsists and persists. It comes from the Infinite in a journey to the Eternal.

**In nature nothing disappears; everything is transformed.**

Therefore and like everything in the Universe, the soul comes from the Great Focus (God) and moves continuously to the Great Focus - the Eternal Infinite where there is no beginning and no end.

## THE EVOLUTION OF THE SOUL

*Evolution is a law that everything is subject to in the Universe.*

The evolution of the human soul in one incarnation ends with the return of the Force to the Great Focus, from which is a particle in action in this and other planets. The

divided Force starts from one point and comes back to that same point in the Great Focus.

Under the impressive phenomenons of the external world, in its almost infinite variety in the Universe, the psychic force acquires the resources, conquers the means, and attains a level that gives rise to a humanized psychic force. This is the **human soul** that from the start evolves and progresses among other human beings, differentiated by personal character, knowledge and moral standards.

The law of adaptation applied to the soul, which is originated from the grouping of individuals into families, societies and peoples, transforms the soul, inducing it to adjust to the conditions of the environment. This way the rough edges, the harshness, the rudness, the shadows left by heredity, are cut, smoothed, polished and tempered. In this manner the soul is stripped and cleaned of the impurities brought from a long journey on each march from the cradle to virility, from creation to individualization. In the process of evolution and progress, the soul travels through the social groups of family, society and nation.

Therefore the progress of the **Spirit** and the incentives for evolution are based on the diversity of conditions in which corporeal life operates and grounded on the circumstances and other incidents that surround life.

Hence the difficulties and miseries of life, the struggles against the storms, the needs of all kinds - material, intelectual and moral needs - are the incentives, the instigators, the promoters of the human progress.

## **THE LAW OF WORK**

*Work is the lever of progress.*

The law of work imposed to the creature by the need to do away with storms, win difficulties, satisfy needs, reduce suffering, raise above the battles, prevail over the adverse elements and make the best of difficult circumstances, is the solution for all the evils of mankind. Work is the balsam that cure all open wounds and the lenitive that eases all pains.

Therefore work is not and cannot be God's punishment as some have stated before and thoughtlessly repeated by many. That is pure mythology.

Unfortunately it seems that so far few have understood the blasphemy that such idea contains.

Furthermore few have also protested against the reprehensible and ignorant idea of attributing to the Great Focus such objectionable values.

To regard work as punishment is ripping off its merit and deny work its natural place in life.

If work is punishment then submission is the son of obedience and thus proves the state of being unimportant. Punishment however provokes revolt and this is the son of noncompliance or disobedience, a direct offspring of pride.

Work is however imposed to the irrationals and thus if work is punishment then what is the crime of those creatures ?

Hence the conclusion is that work is definitely not punishment. Not all suffering is a penalty as it has been made evident by the irrational beings.

If work was punishment then the prize would always be suffering!

Work is a vital need. Working activity often means fair reparation of wrong actions, mistakes and even crimes.

All suffering is an incentive to progress and work the means to achieve it.

The Universal Intelligence or Great Focus has created its unchangeable laws that everything is subject to.

It is through work that all creatures reach greater evolution. Hence man can only travel through the road of success and perfection if supported by this walking stick called work.

If the intellectual and moral differences of the individual represent degrees of progress and if those different stages exist in social groups - family, tribes, society, the people of a nation, the inhabitants of a region, etc, then it is true that the human soul, under the laws of evolution, must go through all stages of progress.

Therefore once the period of the creation of the soul is finished, which as mentioned before is done through the different species of the animal kingdom, then the process of its individualization starts in its first human existence. Then the road to perfection starts.

All the conditions, all the stages that the human creature displays in this world, from the barbarian or less civilized human being to the most cultivated and educated person, represent the different stages of spiritual evolution and can be compared to railways stations along the way until the final stop is reached: perfection.

## **THE LAW OF REINCARNATION**

*To be born, live and die. To be born again, and again and make progress forever.*

From these considerations result the clear and evident fact that reincarnation is an indefectible requirement, it is a psychic law which the human spirit is subject to.

It is through reincarnation and only because of it that the human soul in search of perfection, can progress, evolve, purify and ascend in the scale of beings to the superior class of the pure spirit.

Given that it has completed its apprenticeship in this world and reached a degree of intellectual and moral advancement, the pure spirit no longer needs to take possession of a physical body to evolve and work.

**Reincarnation** besides being a requirement, since without it spirits cannot undergo evolution, it is also the means for the spirit to repair wrongdoings and feel sincere remorse for its misconduct.

A life, a corporeal existence, no matter how long it may last or how intelligent the creature may be, is always insufficient for the spirit to be able to acquire the totality of knowledge that represents mankind's greatest treasure.

Furthermore, intelligence makes progress and evolves like everything in the Universe. Intelligence does not come along perfect like Minerva from the "head of Jupiter".

If a student fails a course because of indolence, lack of effort or because his or her intelligence is not lucid enough, then the only solution is to repeat the same curriculum. Parents usually do not oppose if their children repeat courses.

Therefore the Great Focus will not deprive its particles of the need to repeat their courses in this school world. Reincarnation is the only instrument spirits have, to learn the Rational and Scientific lessons already explained to us by Jesus. He after all was the one who taught us to love our fellow creature as we love ourselves.

Where are the people who have given positive evidence of having learned all the lessons taught by Jesus in one sole existence ?

How can we then attribute the Infinite Kindness (Great Focus) the cruelty of hindering the evolution of creatures, thus removing the possibility of being a disciple of Truth?

Such thing is just not possible. The Great Focus does not commit such injustices.

If the creature was the direct creation of the Great Focus, it would be pure and perfect. Its particles would not be full of iniquities and thus impure and imperfect. In any case a spiritual being is as Essence and Force a particle of the Great Focus.

A spiritual being is Force and a Particle of the Great Focus, though as an Essence of that Total Life, is full of iniquities and thus impure and imperfect. If the creature was the direct creation of the Great Focus, it would be pure and perfect and therefore there would be no need for evolution.

For the creature as a soul, to be able one day to blend in with the Great Focus and thus become like It pure spiritual light, the spirit must evolve and purify everyday.

The Great Focus and the road to perfection are infinite, thus the creature is capable of becoming perfect. However such target cannot be achieved and the spirit cannot approach the Total Force without travelling through the infinite road of evolution.

Therefore successive and infinite journeys will be necessary to travel through that road.

These journeys of the soul are in fact successive existences and they are the reincarnations of the spirit.

Therefore reincarnation is a law. It is the law of spiritual progress that cannot be defeated and to which all the spirits, absolutely and as a natural consequence must submit. Everyone one of us, without exception are subjected to this law, and **ab initio in aeternum**.

## WHAT IS THE WORLD ?

### TRANSCENDENTAL PHYSIOLOGY

*The workshop. The school. The hospital. The prison. The theatre.*

These epigraphs concisely express what the world is. These are the thesis that I feel obliged to develop to complete the monument of **origin, nature** and **evolution** of the human soul.

The demonstration of these thesis will crown the work like a beautiful dome over a majestic building. It will complete, embellish and enhance the “building”.

### THE WORKSHOP

The world is for the soul - the individualized spirit in the beginning of its evolution, like a **workshop** and an **educational institution**.

The soul, a genuine apprentice has just arrived in the workshop, or in this case in the world, which offers the spirit the raw material to be manipulated and masters to guide the soul.

The masters are Superior Spirits whose evolution in the world have been completed. In their work to guide the souls recently arrived on Earth, the Superior Spirits are helped by others less developed spirits who in any case possess evolution enough to direct some spiritual procedures.

These less developed spirits are often and incorrectly known as “guardian angels”, “protectors”, and “guides”. They are in fact assistant spirits who have spiritual affinity with the incarnated spirit - human being.

This is often the norm of workshops and some schools in which masters and principals educate learners and use more advanced apprentices to help in the education of less knowledgeable apprentices.

We can feel that this is so. It is just not possible to learn anything without masters.

The raw material presented by the world to the spirit is not all of the same nature. It is in fact from different origins: the simply polarised ethereal fluid; the plant molecule and the animal substance. Furthermore there are cosmic phenomenons, thoughts and special facts and the feelings of creatures.

It is clear for everybody all kind of actions performed by the incarnated spirits (people), but the activities of the disincarnated spirits while not immediately perceptible are not less real. This hidden work is even more intense and of more difficult execution, given that it exercises its influence over the raw materials of all origins.

Spirits are particles of the Universal Intelligence.

### THE PERISPIRIT - THEORY AND FUNCTIONS

The incarnated spirit works the matter of his body and handles all the substances of the world mechanically, physically and chemically.

The organic functions do not work without the consumption of elements that compose the organs. The spent elements are then simultaneously replaced by other elements produced in the organism.

In this elaboration two simultaneous and distinct periods stand out. One is the separation and elimination of the spent material. The other is the aggregation, assimilation and combination of organic substances, which are then converted into cells of each and everyone of the tissues that form the structure of the organs.

In the incorporation of the new elements, replacing the ones consumed, the work of the spirit is over complex and subtle. The spirit cares for the selection of matter, the improvement and distribution of elements in accordance with the functions. The spirit absorbs and individualizes, engraving a peculiar mark onto the matter, giving it special features that belong exclusively to the spirit. The matter is animated by the spirit.

In the period of the elimination of the spent material, the work is reduced to the segregation of fluids, liquids and solid residues, which take with them the dispositions and vitality acquired in the organism they separated from.

Therefore molecules and atoms go back to the general and natural repository, taking with them the changes received.

From the simple inorganic matter, they became organic substances. From simple organic substances they became plant and animal elements.

On each one of these states, the ethereal fluid associated with the atom, molecule and cell, suffers alterations. This means that ethereal fluid which is the primordial

element that penetrates and envelopes everything, is marked with peculiar conditions for each type of body.

Emanations that escape our eyes separate from all bodies, but these phenomenon can be observed by mediums and other sensitive people. Those emanations are described as if forming some sort of atmosphere or a halo surrounding all the bodies, inclusive solid inorganic substances like minerals.

This halo is the **aura** of the followers of Esoteric secrets or the **perispirit** of spiritualists.

From what we have said before one can logically deduce that the spirit creates its perispirit, from the beginning of its formation and individualization. The perispisir is like the skin of the spirit or its framework. It is like an electrical current in which the perispirit is the dynamo. Both the spirit and the perispirit are inseparable **ab aeterno in aeternum**.

The perispirit is based on the ethereal fluid which an integral part of the atom.

Therefore in the common repository there are many classes of **aura** or **perispirits**, that range from those that envelop the unrefined bodies, until the perispirit belonging to the human creature.

The work of the incarnated spirit<sup>3</sup> is not limited by what I have indicated but comprises all the cycle of human activity in the struggles of life, so it can satisfy its needs in the toiling of **serva et ipsum**. The ideas of the incarnated spirit, the expression of its thoughts, the images that it creates, the feelings that agitate, propell, live and move with its perispirit, are active agents that the incarnated spirit constantly deals with.

The proof of that is the well known capability of thought transmission.

Just like thoughts, feelings can also be transmitted.

Suggestions and obsessions are based on the transmission of thoughts and feelings.

The disincarnated spirit<sup>4</sup> utilizes this fluidic matter to perform some activities, using animalized fluids to become materialized. This way the disincarnated spirit is sometimes capable of becoming visible and even touchable. If the disincarnated spirit needs to present itself as an animal or vegetable, it can use the fluidic matter that corresponds to the nature of the phenomenon it wants to produce. Therefore spirits can search for animal fluids which characterizes that type of animal: a mammal, a bird, an insect, a reptile, etc.

As we can see this is a huge laboratory that endlessly produces this kind of raw material: the polarized fluids in the mineral bodies, the plant fluids in the plant

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<sup>3</sup> The Incarnated spirit is a human being.

<sup>4</sup> The disincarnated spirit is the soul of a human being who died physicaly. Its spirit however often remains in the atmosphere of the Earth.

bodies and the animalized fluids in all animals. The disincarnated spirits can use all this fluids to produce an infinite variety of phenomena in the Universe.

Therefore the world is a workshop both for the incarnated and disincarnated spirits.

## THE SCHOOL

Just like schools, the world offers the soul two different types of classes: One class is dedicated to the instruction or development of intellectual knowledge and the other class is devoted to moral education.

In the workshop the spirit vitalizes and animalizes matter, making it naturally disposed to form an astral body, also known as animistic body or perispirit.

That is the work that with the help of our logic and thus the cryptoscope, we perceived to be happening in the workshop of the world.

The school in its group of classes for the development of intellectual ability is so comprehensive and so rich that no student<sup>5</sup> has been able to complete the course without a large number of diligent enrolments (reincarnations). Not even one incarnated spirit will ever be able to develop its intellectual skills in one single incarnation.

The number of classes in the school of moral education are even greater. This is a course made up of a large curriculum and a great diversity of subjects, each one of them more difficult than the previous one. Subjects of study range from simple negative habits that must be altered to ingrained vices and serious moral evils that must be corrected. This course comprises moral education for all moral transgressions: vanity, indolence, lechery, envy, slander, falseness, stealing, jealousy, rage, hatred, conceit and so many other vices and moral imperfections that make man so unhappy and contribute for the backwardness of humanity.

In the workshop the spirit polishes the matter. In the school the soul is polished by the attrition of passions with interests. In the workshop the emery-wheel is necessity. In the school the emery-wheel is pain.

Either in one case or the other, reincarnation or the return of the soul to a corporeal life, is like a new enrolment in a school. That is not only essential but is also the only way to attend classes of spiritual evolution. Without that attendance the soul will not evolve and without evolution, it will never be able to ascend to higher spiritual levels. The spirit will instead remain in the school without the right of being examined and thus the right to continue its progress. This can only be achieved with reincarnation.

The enrolment - reincarnation - will be repeated as many times as necessary for a complete and perfect qualification of the soul, which must be demonstrated by indisputable evidence.

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<sup>5</sup> Incarnated spirit.

Then and only then the spirit will be pure and capable of ascending to another world.

There are many residences (worlds) moving in the Space said Jesus, but from his words, this world is not only one of those residences, but a school as well. He was this school headmaster.

Astronomy teach us that stars moving around suns, are other worlds and for Jesus also other schools thorough which spirits will undergo evolution in their way to the Great Focus or better, in their way to perfection. The Great Focus is also the origin of the spirits.

The Universe is infinite and composed by those residences in which the spirits live.

The spirit's road to evolution and perfection is endless and perfection is in the infinite, that is the Great Focus.

## THE HOSPITAL

It is to demonstrate that the world is like an hospital to the creatures.

The human soul is the product of the evolution of Force throughout the animal kingdom.

It was proved that the ethereal fluid is inseparable from the atom which is revealed as aura in all bodies and beings, with the respective differences imprinted by each group.

The human soul is formed by passing trough the animal scale, from the microbe to the anthropoid.

Each individual imprints alterations to its aura and to its perispirit, in accordance with the needs of its existence.

Each individual collaborates in the establishment of the character of its group which is composed by a diversity of degrees, from the variety to the specie.

The perispirit retains, holds and preserves the modality acquired during the corporeal life of the being.

Therefore when the Psychic Force reaches the stage of becoming a human spirit (soul), it brings already in the perispirit the imprint of all distinct qualities that characterize the animal species. These qualities are essential for the survival of species. For this one the audacity for that one shyness. Now ostentation, then dissimulation. Characteristics like astuteness, possessiveness, knavery, versatility, hypocrisy, imprudence, vanity, pride, obstinacy, ferocity and many other attributes have been found and studied in the life of animals. However what may represent virtues in animals are often considered vices and imperfections in human beings.

Besides the negative tendencies originated in the process of evolution through the animal kingdom, other moral weaknesses are acquired in the environment the incarnated spirit lives in. These moral flaws are developed in relationships and in other numerous circumstances. Some expressions of moral evils can be observed in attitudes of ambition, indolence, thievery, venality, slander, pruriency, fanaticism, scepticism, etc. Anyway anything that attacks the possessions, the honour and the life of other human beings.

Moral flaws are more or less deep-rooted morbid states of the soul, that need to be healed. The cure is in the diversity of life conditions. From the less civilized state and its harsh environment, to stages of much greater development with its hierarchies and numerous professions. From the most humble circumstances to the highest ones with the multiplicity of its functions. From the lowest and repulsive to the most pleasant and honourable. From one extreme to the other, for each moral illness there is a curative balsam. For each cancer an antidote, for each ulcer a cautery. It is like once Hippocrates said: **Ea quae ferrum non sanat, ignis sanat.**

The cure is always possible and the necessary therapy must be unconditionally provided. Time is not a problem for the moral flaws to be cured but the longer it takes the more severe the healing will be.

Therefore we can verify that the world is in fact an Hospital.

## THE PRISON

Without question the world is also a Prison.

To prove this fact, it is just a matter of looking at the misfortunes of many people and the miserable quality of life obscuring the populations of the great cities.

Accidents, disasters, murders, barbarian or hideous crimes that are the punishments of Talion. **Who slayeth with the sword shall perish with the sword.**

Blindness, deaf-mutism and all the physical deformities by birth, vices, monstrosities, are of course and beyond doubt punishments, expiations. However in many cases all that is also the result of human ignorance. Human beings are ignorant of their free will and of their astral and physical composition. If they were aware of those matters they would battle against illnesses and would live moderate lives. By keeping away from all intemperances, people would then avoid the spiritual disruption of their homes.

Materialistic science often tries to expand on **how** those terrible things have happened but have no idea **why** did they happened. And this is so because materialistic science ignores everything related to the spiritual side of life.

How to conciliate an infallible justice with such facts?

Is it or not great suffering for parents to see their children be born blind, deaf-mute, with no feet or no hands and sometimes even without legs or arms?

Is it or not sad for someone to become a person of subnormal intelligence or an epileptic ? I am sure nobody will say that circumstances above are not unhappy situations.

Therefore in this one or in next reincarnations, offenders will have to answer for the wrongdoings of the past. Mistakes ask for or demand corrections. Crimes call for punishments.

Hence one can understand and recognize the Supreme Justice. The Great Focus surfaces in our conscience, shed light on our spirit and lead us to think rationally.

## THE THEATRE

The sentence “**the world is a theatre**” is more consistent with reality than people might think. Even those who use this sentence cannot imagine how right they are.

Yes. The world is like a theatre in which dramas, comedies, tragedies and farces are performed on the stage of life. Sometimes life is like a puppet show.

Each individual is in fact an actor, often an comedian or a performer of farces in the world stage.

Just as an actor has a double personality when he enters the stage to represent either a fictitious or true character, and with that try to express the thoughts and feelings of that fictional personality as well as the proper attitudes, gestures, tones of the voice and in fact give expression to all the minute details of an existence different from the real life of the actor, likewise in the world stage, people represent two entities. One is the **real** and **intimate** life, and the other is a **fictitious** life, or better the life presented to society and exhibited to the eyes of the world.

The storyline of the plays are plotted in the weaknesses, vices and miserable vileness of humanity.

On the stage, virtue, honesty and innocence usually prevail, but in the big social scene, in the theatre of life, in which we are all actors, what often triumph is craftiness, the hability in the art of illusion, deception, hypocrisy and the ferocity employed to preserve plutocracy for which everything else is sacrificed.

The origin of all miseries that make up conspiracies, intrigue, the plot of comedies and tragedies, that are daily and constantly represented in this Pandemonium is on account of the scepticism fostering in human spirits. There is urge for the enjoyment of pleasures in this world, because there is this widespread doubt over the reality of another life beyond this physical one. This is also the result of religions full of false appearances, promising absurd prizes and punishments. Recompenses and penalties that no one believes. The result is the relaxation of customs which in turn is the consequence of the association between sensualism with scepticism.

The desire, the urge to enjoy the pleasures of material life, which is a prominent aspect of the human nature, associated with the scepticism over the existence of the human soul and thus over a real and positive future life, has produced the tyranny that dominates and subdues the civilized societies. A specific type of organisation was imposed on these societies that encourages the need to delude, dissimulate and employ sophism so that the individual can still have some freedom. This is so because to bravely oppose the status quo is like asking to be crushed. In conclusion when the individual is not enlightened he does not hold a strong belief for the Truth.

As the distinguished Max Nordau has demonstrated, this is the reason why “the Lie is king of the world”.

This is the world !

I believe to have been able to demonstrate, if not with beautiful words, at least with truth, clearness and logic, the thesis: **Origin, Nature and Evolution of the Human Soul**, even extending to the stage in which the soul have become pure and ready to evolve in other more advanced worlds.

With the help of my cryptoscope - the reason - with which it is possible to see and understand what by nature is not visible, I was able to penetrate the methaphysical regions. I went as far as possible, until phenomenons could no longer be found. I went up to the point that induction and analogy allowed me to reach, thus foreseeing other series of spirit evolution.<sup>6</sup>

Beyond is the impossible, what cannot be discovered, not even anticipated by the most discerning intelligence with the perfect cryptoscope.<sup>7</sup>

Those who have read this pages without the preconceptions of religions and schools, will recognize that they enclose the valuable conquest of truth and are the result of an effort of someone who sought to study these phenomenons and seek to follow the advice of Socrates when he said: **Nosce te ipsum.**

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<sup>6</sup> This knowledge was later completed in 1910 by a science and philosophy known as Christian Rationalism, which Dr. Antonio Pinheiro Guedes is nowadays part of as a great evolved soul.

<sup>7</sup> The beyond has been already discovered by Christian Rationalism, under the direction of the spirits of the Superior Astral.