

THE Spiritist MAGAZINE

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Saying Yes to Life.

by Carolina Correa

Kardec's genealogy

by Jussara Korngold
and Charles Kempf

Reading Thoughts

by Umberto Fabbri

Health

by Joaquim Murtinho



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Always The Best

Andre Luiz (Spirit) / Chico Xavier (Medium)

You will find obstacles to conquer in all pathways of life.

If that weren't the case, how would you prove to yourself the sincerity of your goal of renewal?

Accept the difficulties with patience, striving to learn the lessons that they carry.

We all have something good to learn and we have something useful to assimilate in everything.

Nothing happens by chance and, even though it looks the contrary, evil is at service of the good.

Resignation has the power to annul the impact of suffering.

If you receive criticism or perjury, don't be anxious to verbally respond to your adversaries. Many times, those who accuse us only want to distract us from the attention to work that we dedicate ourselves, making us lose precious minutes in sterile matters.

Focus on the duty to fulfill, reflecting that every seed needs time to germinate.

Every victory is based on perseverance and without the spirit of sacrifice nobody reaches their ideals.

Seek in prayer the courage to overcome the external difficulties of the path and humility to win the struggles of your inner world.

Accept others as they are, so that they accept you the way you are. From all of life's belonging, none compare to the peace of him who seeks to always do his best, even though he is conscious that the best in this world still leaves much to desire.

Source: Book *Brilhe a Vossa Luz* by Several Spirit-authors psychographed by Francisco C. Xavier and Carlos Baccelli (mediums) published by IDE.

Mindful Sowing with Christ

"Our future is now being articulated by ourselves at this very instant¹," stated Emmanuel in a brilliant recommendation to the immortal soul. However, many people think that their future will be completely different from the present as a consequence of luck or unluck, without much personal effort. Thus, many are left to feelings of insecurities, generating anxiety, or feelings of anger and frustration, potentially generating depression. In the mist of such unsettling feelings, one can march to suicide.

According to the International Suicide Statistics (www.suicide.org), *"Over one million people die by suicide worldwide each year. The global suicide rate is 16 per 100,000 population. On average, one person dies by suicide every 40 seconds somewhere in the world. Global suicide rates have increased 60% in the past 45 years."* To deter such increase, the world has been receiving the help of many organizations around the world in an effort to raise awareness regarding how to prevent suicide. And the International Spiritist Council joined the cause by launching a special campaign **Say Yes to Life**. The campaign has a facebook page www.facebook.com/ambassadorsolife, where it constantly shares instructions and scientific data on it.

Research shows that the learning of emotional management fosters greater quality of life, which in its turn decreases the probability of suicide attempt. Also, in all of the Spiritist books by Andre Luiz, Emmanuel, and Joanna de Angelis through the mediumship of Chico Xavier, we find consistent references to the importance of self-discovery in order to achieve greater satisfaction in life and the consequent happiness.

In a world that is convulsing in the battles of good and evil within each individual, we need a safe roadmap for the soul. And in the words of a former patient² of the Psychiatric Hospital Andre Luiz (in Belo Horizonte, Minas Gerais, Brazil), we conclude:

*"Dear friend, never forget
That the greatest enemy
Lives in your heart.*

*It is the work left undone,
It is the abandoned love,
It is the lack of forgiveness.*

*The task is only completed
When it is filled
By the recipe of Jesus:*

***Love for God on high,
Love for all creatures,
Spreading peace and light."***

May you, dear reader, find in this issue of the magazine the needed tools for the inner journey, knowing that the mindful sowing with Christ is the only pathway for our definite ascension.

Vanessa Anseloni, PsyD, PhD
Editor-in-Chief

1 Book *Algo Mais* by Emmanuel through the psychography of Chico Xavier.

2 Psychographed message by the medium Dr. Roberto Lucio Vieira de Souza at the AMEMG meeting on August 6, 2016. The message was kindly shared by Dr. Andrei Moreira.



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(This message was taken from the Brazilian magazine Espiritismo Kids by Luis Hu Productions, Year 1, Issue 2.)

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Health

> Joaquim Murtinho (Spirit) / Chico Xavier (Medium)

If humankind understood that the health of the body is a reflection of the spiritual harmony, and could comprehend the complexity of the inner phenomena that awaits him beyond death, certainly he would devote himself to a simple life, with active work and legitimate fraternity by values of true happiness.

The enslavement to symptoms and medications is due, in most cases, to the result of imbalances that we imposed on ourselves.

The greater the deviation, the more costly is the recovery effort. Thus, the number of diseases increases in proportion to our multiplying mistakes. As the diseases exacerbate, increasingly complicated and difficult becomes the treatment processes, leading millions of creatures to handcuff themselves to concerns and activities that indefinitely delay the real work of education that the world needs.

Human beings are tenants of the physical body with natural obligations to preserve and defend the patrimony it temporary possess.

It is incomprehensible that an educated person accumulates garbage and mud or creates pathogenic insects in their own domestic environment.

There are, however, many informed people with respectable habits that allow the constant entry of various toxins into the body, such as anger and irritation, giving food to degrading thoughts whose effects are felt in their daily lives for a long time.

Let us examine the following analogies in order to understand these teachings in simpler ways. If we know how indispensable the internal cleanliness of our home is, why don't we move the duster of beneficial activity, dismantling the dark webs of sad ideas? Why not make a salutary act of using pure water, on a vast scale, benefiting our innermost cells and taking daily showers in careful cleanliness? If we strive to preserve our homes adequately ventilated, why not breathe long breaths of oxygen, as pure as possible, in order to facilitate the lifespan of our lungs?

Those who build a house, consider not only solid foundations to support it, but also its orientation, in such way that allows the sunlight to involve and penetrate it deeply. Consequently, never again will this person situate their home environment in a troglodyte cave.

Analogously, human beings must lay down a secure moral foundation that guarantees true happiness, placing

themselves in front of bright and sanctifying ideals in the social context where they live, so that the divine inspiration inundates the depths of their souls.

Often, the house of careful and educated people is adorned with plants and flowers that delight the passerby, inviting them to restful contemplation and good thoughts. Why then not multiply around us gestures of kindness and solidarity, which symbolize the flowers from the heart?

No one is appealed to rest or to edify in cobbled or thorny grounds.

Likewise, the loving word we give or receive, the expressions of sympathy, the fraternal attitude and the understanding always willing to assist, constitute the most effective medicinal resources because, in essence, health is the harmony of vibrations.

When our soul is actually tranquil, the vehicle that obeys it is at peace.

The afflicted mind discharges disordered energy rays that are poured over our organs as hurtful darts of deplorable consequences for the bodily functions.

Usually, human beings only register effects without considering the root causes.

And what about the indomitable passions, the enormous crisis of hatred and jealousy, the hidden martyrdoms of remorse, which tear wounds and sow horrible sufferings in the delicate constitution of the soul?

What to say regarding the horrid crowd of aggressive thoughts of misguided reason, which brings harm not only to the individual, but also to those who find themselves attuned with it?

Our home of healing in the spiritual life is full of discarnate Spirits. They are discarnates who disclose psychoses of difficult treatment.

Gravitation is a universal law, and thought is matter in a different state to which we are used. When the center of the interest of the soul remains on Earth, in vain they will be referred to the higher spheres.

The mind is also characterized by specific weight, and it is in the very mass of the planet that humanity, surrounded by inferior thoughts, will be delayed after death in the purification service of the soul.

Religious teachers are more than preachers. They are doctors of the soul to whom we rarely listen with proper attention while incarnated.

The teachings of faith constitute a permanent prescription for the healing of ancient diseases that accompany the soul century after century.

All the feelings that put us in disharmony with the environment where we are called to live generate emotions that disrupt not only cell colonies of the physical body, but also the subtle fabric of the soul, thus aggravating the anarchy of the psyche.

Any conscious or unconscious individual mobilizes by either attraction or repulsion the magnetic faculties that are

peculiar to the activities of the environment they live in. The way in which the individual uses similar forces largely depends on the conservation of natural health factors.

The rebellious and impulsive spirit who runs away from the needed adaptation resembles an electric windlass armed with tips whose energy loads, and simultaneously, repels the air molecules of the environment. Thus, this spirit creates around itself an adverse magnetic field, which, in turn, repels itself, generating a "whirlwind" forged by the very individual.

Transforming the body into a nucleus of irregular currents, the disturbed minds emit energies that affect the endocrine system with invisible toxic substances, affecting its normal functions.

However, not only the pituitary gland, the thyroid or the adrenal glands are the only outcome of addiction. Multiple diseases arise for the misfortune of the uninformed spirit that generates it. Diseases such as abortion, lethargic encephalitis, splenitis, cerebral apoplexy, insanity, neuralgia, tuberculosis, Huntington's disease, epilepsy, paralysis, heart diseases, gastric and duodenal ulcers, cirrhosis, jaundice, hysteria and all forms of cancer may arise from imbalanced thoughts.

In many cases, medical resources are useless because only modifications to the vibratory movements of the mind - based on friendly waves - can offer the patient the necessary harmonious conditions.

Usually, premature discarnation is the result of the long-lived duel by the unvigilant soul. Such conflicts continue in the depths of consciousness, making the connection between the soul and the restorative powers that govern life more difficult.

The extreme vibrational capabilities of the soul produce hypersensitive states, which, in many circumstances, are followed by true organopsychic disasters.

Thought, whatever its nature, is energy and, consequently, it has its effects.

If individuals cultivated caution by selecting inclinations and recognizing the positive character of moral laws, other less painful and more elevated conditions would preside over their evolution.

However, it is crucial that our experience instructs us individually, each one of us in our path, tests and lessons.

Over time, we will learn that we can consider the body as the 'extension of the spirit' and we will accept the Gospel of Christ as the best immunology treatment against all types of diseases.

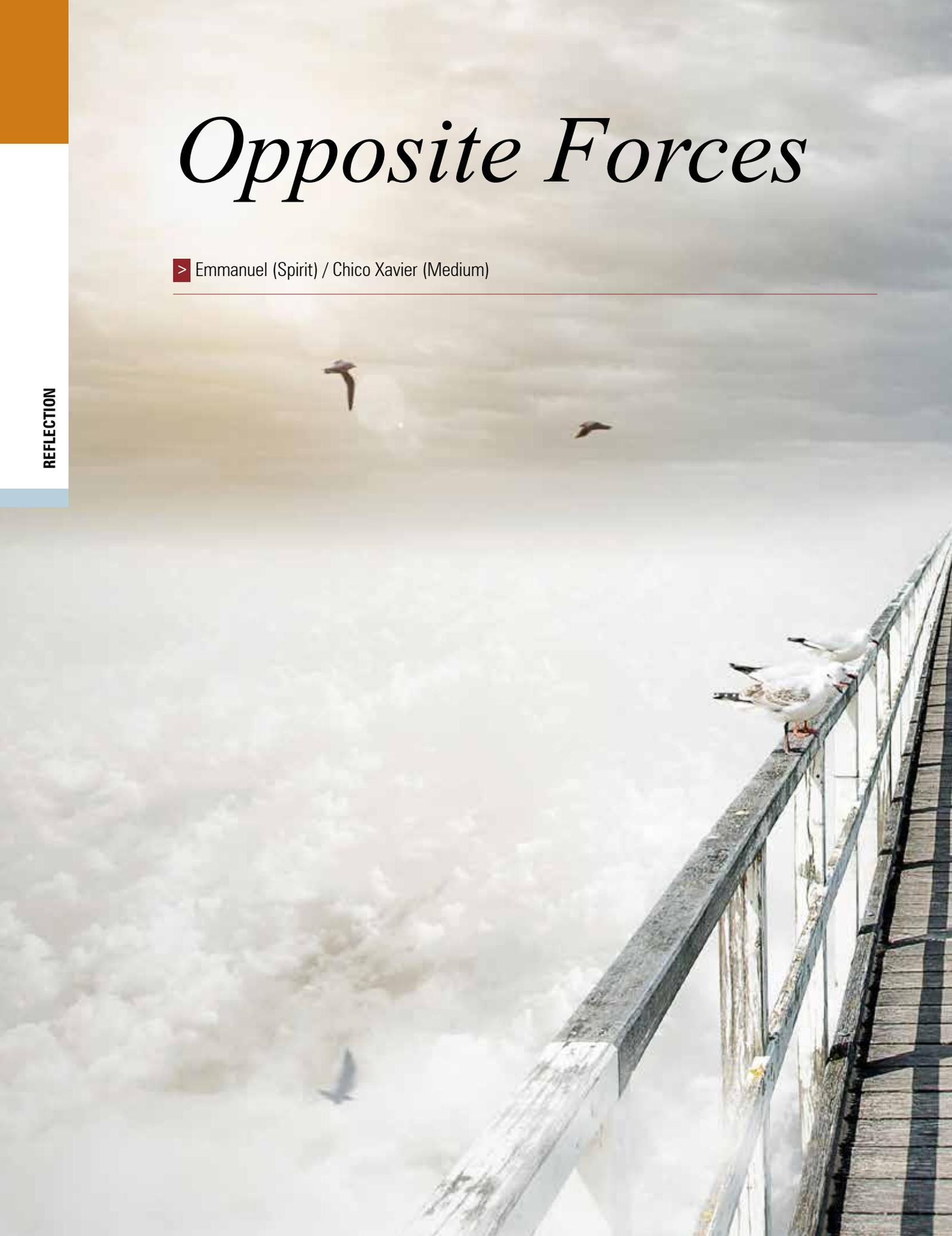
Nonetheless, until we reach this golden period of existence on Earth, let us continue studying, working and waiting...

Source: From the book *Falando à Terra* by the Several Spirits psychographed by Francisco Candido Xavier, page 78.

Opposite Forces

> Emmanuel (Spirit) / Chico Xavier (Medium)

REFLECTION





Speaking of enemies, let's not refer to a person for now, but to opposite forces.

On Earth, most of the times, we find ourselves in the beginning or in the middle of precious edifications, when certain events discourage or disturb us.

In general, these are common adverse thoughts that collapse on us, delaying the development and the advantage that would benefit not only ourselves, but also the community to which we are connected. It happens in the world, in spite of our confidence in goodness and all of our efforts in conquering it. And it happens because we are spirits in evolution, in need of progress and improvement to whom the mistake, however regrettable, serves as lesson.

Let us learn to stay away from disharmony in the same way we can already prevent smallpox and meningitis on Earth.

Silence is the ideal vaccine for the contrary energies.

If we understand that absence of information is absence of clues, it will be easier to entrust the exclusive task of turning the green light of permission only for the best.

On Earth today, we talk about outlets for various resources¹. Outlets for light and energy: supporting fuel.

It is proper to recognize that the spiritual outlet for the shadows also exists. It is a kind of wire that links to imbalance.

Any tiny share of disturbed mental force can trigger an entire avalanche of preventable sufferings.

This outlet of spiritual shadow is clearly revealed in a complaint, in a frivolous note, in a bad joke, in an unfortunate rumor or in a malicious reference or in any key concept that encourages us the lack of charity and disturbance.

Let us then think of traffic symbols.

Let us be vigilant by being focused on the general good.

If we are mentally visited by ideas of cruelty and discord, whine or discouragement, let us light up the red signal of "Stop" in the space between the brain and the lips or between thoughts and hands, preventing the inconvenient and destructive, spoken or written word.

That is the only way the thread of our attention will be consistently linked to the love that disarms the opponents and makes us free, permanently free of the negative forces, the ones considered as evil influences.

¹ This book was published in 1980.



Conversations from beyond the grave

Evocation of Ms. Clary D.

➤ Allan Kardec

Ms. Clary D... was an interesting girl, who died in 1850 at age 13, who has since then stood as the genie of the family, where she is frequently evoked and where

she gives a large number of communications of the highest interest. The conversation we reproduce below occurred between us on January 12th, 1857 through her brother, who is a medium.

1. DO YOU HAVE PRECISE MEMORIES OF YOUR CORPOREAL EXISTENCE?

The spirit sees the present, the past and some of the future, according to their perfection and their proximity to God.

2. THE CONDITION OF PERFECTION IS RELATIVE ONLY TO THE FUTURE, OR IT ALSO REFERS TO THE PRESENT AND THE PAST?

The spirit sees the future more clearly as they get closer to God. After death, the soul sees and embraces, at a glance, all past migrations, but cannot see what God prepares. For that we need to be fully in God, there are many existences.

3. DO YOU KNOW WHEN YOUR REINCARNATION WILL BE?

In 10 or 100 years.

4. ON EARTH OR ANOTHER WORLD?

On another.

5. THE WORLD WHERE YOU WILL BE, COMPARED TO EARTH, WILL HAVE BETTER CONDITIONS, SAME AS ON EARTH OR INFERIOR?

Much better than on Earth. One is happy over there.

6. SINCE YOU ARE HERE AMONG US, ARE YOU IN A PARTICULAR PLACE? WHERE?

I'm ethereal in appearance. I can say that my spirit itself extends much further. I see many things and I transport myself far from here with the speed of thought. My appearance is right by my brother's side and guides his arm.

7. THIS ETHEREAL BODY WHICH DRESSES YOU UP ALLOWS YOU TO EXPERIENCE PHYSICAL SENSATIONS, SUCH AS HEAT AND COLD?

When I remember much of my body I feel a sort of impression, as when a blanket is removed from you and, for some time, you still keep the sensation that you have it on.

8. YOU SAID YOU CAN MOVE WITH THE SPEED OF THOUGHT. ISN'T THE THOUGHT THE SOUL ITSELF, WHICH DETACHES FROM ITS ENVELOPE?

Yes

9. WHEN YOUR THOUGHTS MOVE TO A GIVEN REGION, HOW DOES THE SEPARATION OF THE SOUL TAKE PLACE?

The appearance vanishes. The thought goes alone.

10. IS IT THEREFORE A FACULTY THAT STANDS OUT, THE ACTUAL "BEING" STAYS PUT?

The form is not the being.

11. BUT HOW DOES THIS THOUGHT ACT? IS IT NOT ALWAYS THROUGH MATTER?

No.

12. WHEN YOUR THINKING FACULTY STANDS OUT, DON'T YOU ACT THEN BY MEANS OF MATTER?

The shadow fades away and reproduces wherever the thought may guide it.

13. CONSIDERING THAT YOU WERE ONLY 13 YEARS OLD WHEN YOUR BODY DIED, HOW CAN YOU GIVE US ANSWERS BEYOND THE REACH OF A CHILD OF THAT AGE, ABOUT SUCH ABSTRACT QUESTIONS?

My soul is very old!

14. AMONG YOUR PREVIOUS EXISTENCES CAN YOU MENTION ONE IN WHICH YOU HAD RAISED YOUR KNOWLEDGE MOST?

I was in the body of a man who I made a virtuoso. After his death I was in the body of a girl whose face stamped my own soul. God rewards me.

15. COULD WE BE ALLOWED TO SEE YOU HERE AS YOU ARE NOW?

You could.

16. HOW COULD THAT BE? IT DEPENDS ON US, ON YOU OR ON THOSE CLOSEST TO YOU?

On you.

17. WHICH CONDITIONS SHOULD WE SATISFY TO OBTAIN THAT?

You need to seclude for some time, with faith and fervor; you need to be in a small group; you need some isolation and a medium like Home.

Source: *Spiritist Magazine* by Allan Kardec, February 1858, page 99, published by IPEAK. This issue is already published by the USSF and available at the online bookstore.



“The heart is the welcoming and replete soil where blossoms Brazil.”



“The brain is the United States of America.”

*Liberty, Equality and
Fraternity:
Statue of Liberty and
Christ the Redeemer*

Our world is so rich and filled with life and significance, but sometimes it seems that we overlook so many things that are around us, and why not say, things that are just before our eyes.

SIGNS FROM THE PAST THAT BRINGS GREAT SIGNIFICANCE TO OUR PRESENT AND TO THE FUTURE

In a magnificent book called "On the Way to the Light," (1938) psychographed by Chico Xavier, the spirit Emmanuel talks about the importance of the Americas in the spiritual future of our world and its citizens. He goes on saying: "Christ then set his abundant hopes on the Americas. Under higher determination (Jesus' workers) organized the evolutionary lines of the nationalities that would flourish there in the future. On that field of new and regenerative struggles, all spirits of good will could work for the advent of peace and fraternity for humanity's future, and for that reason, having in mind the forthcoming centuries, they defined the role of each region on the new continents, placing the **brain** of the new civilization where today's United States is located in North America, and its **heart** in the abundant and welcoming lands of Brazil in South America. The former was to hold the material powers; the latter, the first fruits of the spiritual powers destined for the planetary civilization of the future."

When we read this passage it becomes quite interesting and even intriguing to notice that France is responsible for two of the most famous statues of the modern world.

The first recipient of the generous present given by the French was the United States of America in the year 1886. The Statue of Liberty arrived and was placed in the Liberty Island in New York Harbor, representing a nation that values freedom and the intellectual achievements, **Liberty Enlightening the World**; (*La Liberté éclairant le monde*). It is a beacon that has been guiding so many peoples. It was a welcoming sight to immigrants arriving from abroad. It seems to embody the words of Jesus: "know the truth and truth will set you free". Knowledge and freedom are two essential prerogatives of the human evolution.

The second statue was created by French sculptor Paul Landowski and built by the engineer Heitor da Silva Costa Brazil in collaboration with the French engineer Albert Caquot.

RESTING ON THE CORCOVADO MOUNTAINTOP IN ONE OF THE MOST BEAUTIFUL CITIES IN THE WORLD, AND DEFINITELY THE PRETTIEST ONE IN BRAZIL, RIO DE JANEIRO

It is impossible to arrive in Rio and not to be taken by awe and reverence when looking at the statue of Christ,

the Redeemer. It is more than a statue. It talks about a population that embraces fraternity in one of the most diverse country in the world.

In 2012, an article published in Live Science² whose title was: Yale researchers led by Stephen Stearns, a Yale professor of ecology and evolutionary biology, they come to the conclusion that: "All humans will look like Brazilians in the future". The article talks about the diversity of ethnicities that exists in Brazil as well as the mixes that gives a peculiar characteristic to the Brazilian People. Anyone can be a Brazilian. In Brazil many physical traits blend together, making all of its citizens equals.

And there, with open arms and an enormous heart in its center, the Christ receives us all. As if he wishes to remind us his most important teaching: "Love one another".

To us Spiritists, it also came from France the set of knowledge that we call Spiritism. Prof. Rivail, using the pen name Allan Kardec, brought in 1857 what he called "The Spirits' Book", a book that brings pivotal information about the perennial questions of life.

We learn in Spiritism that we need two wings to evolve. As eternal spirits we cannot expect progress unless we grow in knowledge and in love.

The United States has been representing a country that is geared to scientific achievements. Many of the great minds of the world, if not Americans, converge to the USA, to pursue their research.

In "The Spiritist Review", February 1862 (Reincarnation in America), Kardec explains that the reason why the voices of the Spirits were first heard in the American continent, in the city of Hydesville, NY was because: "They wanted Spiritism to appear in a country that provided absolute freedom of opinion. Their essential point was to have the principle accepted."

Nowadays, we are at a time when we need to make a bridge between freedom of thinking and knowledge with love for humanity. We are all brothers and sisters and the ideals of Liberty, Equality and Fraternity will prevail in this new millennium. The signs are here, but it is up to humankind to fulfill its destiny and to find the so much sought peace and happiness.

References:

- 1 *On the Way to the Light*, Emmanuel/Francisco Xavier, item 20, page 168 ISC
- 2 Read the original article on *Life's Little Mysteries*. Copyright 2012. <http://www.livescience.com/34228-will-humans-eventually-all-look-like-brazilians.html>

Jussara Korngold is the current president of the United States Spiritist Federation. She is also the founder-president of the Spiritist Group of New York and the Spiritist Alliance for Books. Mrs. Korngold is also a member of the executive board of the International Spiritist Council.

GOSPEL

The Garden Prayer

> Humberto de Campos (Spirit) / Chico Xavier (Medium)

After the act of extreme humility of washing the apostles' feet, Jesus returned to his seat at the humble banquet table. Before everyone left, he looked to heaven and prayed fervently, as the Gospel of John describes:

"Father, the hour has come. Glorify your son, that your son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began."¹

And setting his loving gaze upon the community of apostles, who, in silence, were following his prayer, he continued:

"I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled."

"I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified."

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one— I in

them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me."

"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

"Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

* * *

Once the prayer ended, followed in religious silence by the disciples, Jesus left in the company of Simon Peter and of the two sons of Zebedee to the Mount of Olives, where he used to meditate. The remaining companions dispersed, impressed with what he had said. Judas, however, moving away with wavering steps, could not appease the storm of feelings that was devastating his heart.

The twilight started to fall over the clear sky. In spite of the radiant sun illuminating the scenery, a very cold wind was blowing in.

After a few moments, the Master and his three companions reached the mountain surrounded by leafy trees so inviting to contemplative thought. The apostles sat in the natural seats covered with leaves; the Master spoke to them in a serene and resolute tone, "This is my last hour with you! Pray and be vigilant with me so that I can achieve the supreme glorification of God as I face the supreme testimony!"

After saying that, he moved a small distance away to pray, with a sublimity the apostles could not appreciate. Peter, John, and James were profoundly affected by what they were seeing and hearing. Never before had the Master seemed so solemn, so convinced as in that instance of painful supplications. Breaking the silence, John pondered:

"Let's pray and be vigilant, in accordance with the Master's recommendations, because, if he brought us here, only the three of us, this means that he entrusts our spirits to the grandeur of service to him."

They began praying silently. However, without explanation, they fell asleep in the middle of the prayer.

After a few minutes, they woke up, and heard the Master who was watching them:

"Wake up! Didn't I recommend that you be vigilant? Can't you be vigilant, if not for just one minute?"

John and his companions rubbed their eyes, recognizing their own shortcomings. Then, Jesus, whose gaze seemed to be illuminated by a strange glow,

told them that he was visited by an angel of God that comforted him for the supreme martyrdom. Once more he asked them to pray with their hearts and he walked away again. Nevertheless, the apostles, caught unaware, yielded to the imperatives of the body and, forgetting the spirits' needs, again fell asleep in the middle of the meditation. They awoke with the Master repeating, "Were you not able to pray with me then?"

The three apostles woke up drowsy. From up high on the mountain, Jerusalem was immersed in darkness.

However, before they could again defend their shortcomings, a group of soldiers and civilians drew closer, with Judas in front of them.

The son of Iscariot moved forward and kissed Jesus on his forehead, as arranged, while Jesus, without giving an impression of weakness, and leaving the lesson of his courage and of his affection for his companions, asked, "Friend, why are you here?"

His inquiry, however, did not receive any answer. The envoy of the religious authorities arrested him and handcuffed him, as they would have done to any common thief.

* * *

As the scenes faithfully described in the Gospels unfold, we observe the psychological dispositions of the apostles at this painful moment. Peter and John were the last ones to be separated from the beloved Master, after engaging in feeble efforts to free him.

On the next day, the criminal movement of the mob was like a cold shower to the warm enthusiasm and the devotion displayed by the most energetic and determined of Christ's companions in the faith. The sentence imposed onto Jesus was excessively severe for those who were tempted to follow him. From the Provincial Court to the Palace of Antipas, the convicted was exposed to insults and mockery. With the exception of the son of Zebedee, who stayed by Mary's side until the last moment, all of the other members of the dwindling school of the Lord disbanded. Afraid of persecution, some hid in the nearby area, while others, changing the usual tunics, followed at a distance the unforgettable procession, wavering between devotion and fear.

The Messiah, however, crowning his work with the ultimate sacrifice, took the cross without one complaint. He surrendered to sacrifice without reproaching those who had abandoned him in the last hour. Knowing that individuals have their own moment of testimony in the pathway to their redemption, Jesus observed the compassionate women that surrounded him bathed in tears, saying, "Daughters of Jerusalem, don't cry for me! Cry for yourselves and your children!..."

Exemplifying his faithfulness to God, he serenely accepted the heavenly designs without the slightest murmur which could potentially contradict his purifying task.

In spite of his demonstration of heroism and of sovereign love that he offered from the top of the cross, the apostles continued to be subjugated by doubt and fear until the resurrection brought them incomparable hymns of joy.

However, in his introspections concerning the Messiah, John started to wisely reflect on the prayer on the Mount of Olives. He asked himself the reason for his unexpected sleepiness when he truly desired to tend to the wishes of Jesus by praying from within his spirit until the end of the harsh trials. Why did he sleep, he who loved Jesus so much, especially in the moment that his loving heart needed assistance and affection? Why didn't he follow Jesus in that last prayer, when his soul seemed to be stabbed by an indescribable anguish borne by the most painful expectations of what was to come? The vision of the resurrected Christ found him absorbed in these bitter thoughts. In silent prayer, John, almost in tears, begged the beloved Master to forgive his oversight in that grave hour.

* * *

Some time passed by, but the son of Zebedee was unable to forget his lack of vigilance in the evening prior to the martyrdom.

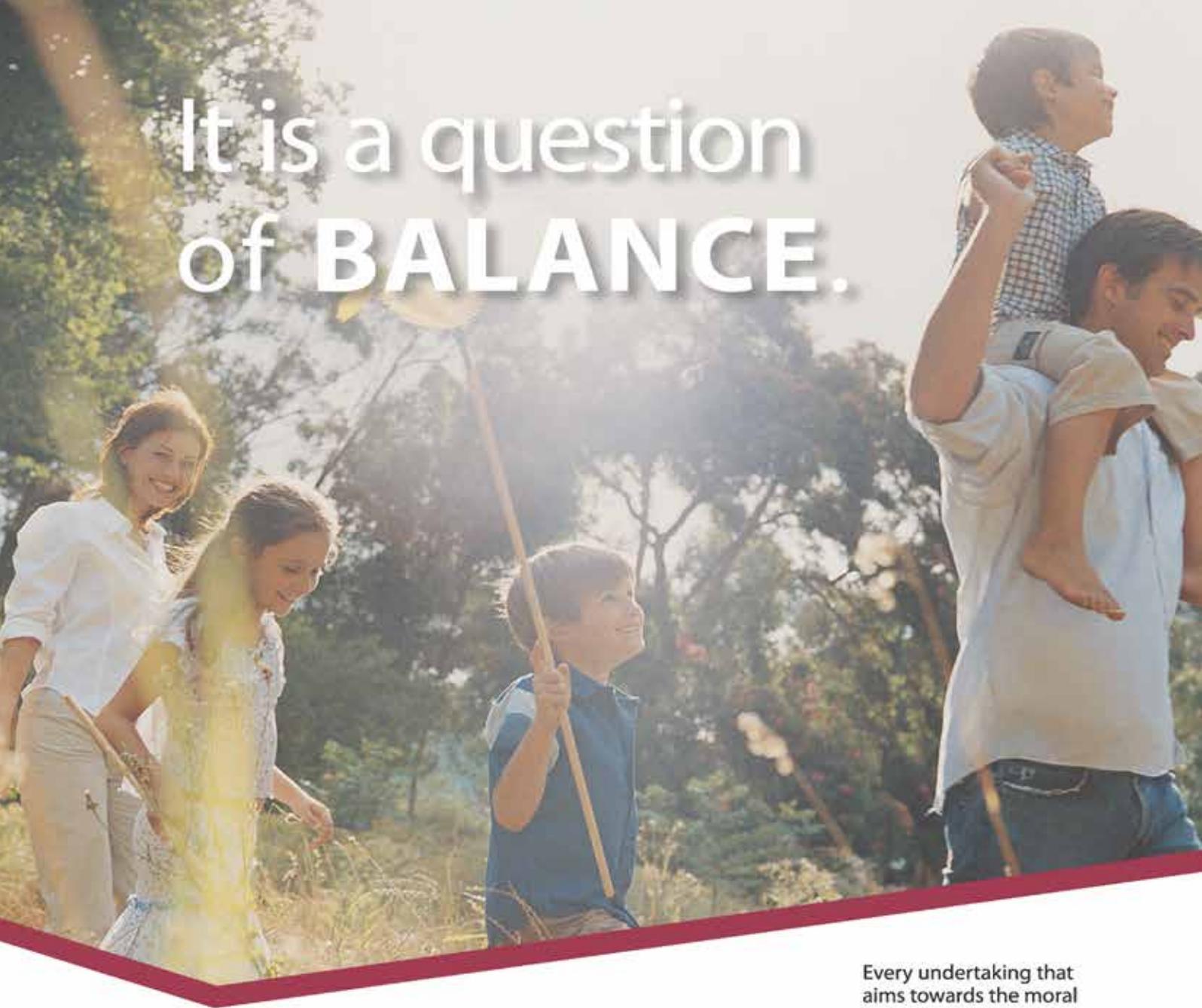
One night, after his customary introspections, John felt a mild sleep anesthetize his vital centers. As if overcome by sleep, he saw that the Master was approaching. His whole figure shone in the shadows with a divine radiance. A serene smile like those of the past preceded the following words by Jesus:

"John, my solitude on the Mount is also a lesson of the Gospel and an exemplification! It will signify, for those who will follow us in our steps, that each spirit on Earth needs to ascend alone to the calvary of their own redemption, sometimes deprived from the care of their most loved relatives in this world. In face of such a lesson, the disciples of the future will understand that their march needs to be solitary, since their relatives and trusted companions surrender to the sleep of indifference! Hereinafter, learn the value of individual testimony, and never neglect to pray and be vigilant!..."

1 John 17:1-26 (NIV)

Source: Book "Boa Nova" by Humberto de Campos (Spirit) through the psychography of Chico Xavier, chapter 27, 1937, published by FEB.

It is a question of **BALANCE.**



Life !

Every undertaking that aims towards the moral transformation of the individual and the community has to face difficulties and struggles. In the middle of the battle remain confident of your effort and in the assistance that you will receive from the Divine, if you know how to trust. Your mission is to build a better and happier Earth, beginning the work within your own inner world and amplifying it beyond the frontiers of your own limits.

TO RESPECT AND
DEFEND LIFE





SPIRITIST TIP

Everything Passes

> Dias da Cruz (Spirit) / Andrei Moreira (Medium)



Look with trust at your destiny, and understand that no one will be burdened with infinite suffering and pains. Difficulties on your path are service stations¹ for moral apprenticeship until the cycle [of learning] comes to a complete end within the fields of one's heart. Here, in the fields of the heart, one is provided with an awakening of new, joyful and peaceful realities.

In times of drought, it is required and essential to seek courage to nourish ourselves with the sustaining process that life offers us, as this will deepen our roots in search of nourishment for our soul.

In times of abundance, the nourishment available allows for us to plentifully share what is given to us in a productive manner.

If today there is drought and contention, surrender with love; and tomorrow there will be an abundant harvest, as the planting beds will be verdant, foretelling the coming of days of joy and abundance. Thus, when we experience either drought or abundance, with attention and vigilance, everything passes.

¹ The term "estações de serviço" was used here, which has a double meaning. "Estações" can mean both stations and seasons. The spirit author is taking advantage of this ambiguity to make a metaphorical connection to the notion of "stations/seasons" and "fields" (translator's note).

Thinking, Before Making a Decision

▶ Adam Osborne

CURRENT



At the time of writing, this editorial¹ has been written, re-written and started fresh various times, partially due to the chaotic turbulence that the UK has been through in the recent weeks.

On the 23rd of June, the voting public set off to village halls, schools and even old pubs to cast their vote, providing their opinion on the question of whether the United Kingdom should remain or leave the European Union. After many months of fierce debates, marketing campaigns and political turmoil, the results were announced in the early hours of Friday 24th of June that, by a small margin of only 3.8%, the UK had voted to leave the EU.

For some this was a joyous event, and for others sombre, dark and worrying. Mixed emotions were shared, tweeted, written about and aired around the world. Currency destabilised, racist attacks were being committed, and some started to complain that immense walls had not magically appeared around the borders of the UK.

Shockwaves of negative vibrations, anxiety and stress coursed throughout the country, with many people feeling betrayed, misled and upset. It was apparent that many people who voted to leave regretted it, as they, like many others, voted without knowing the full information of short-term and long-term implications, what would really happen with the economy, and what really would happen after the results were announced. And yet we still do not know.

In our modern life, we are eager to do things quickly and to have immediate results. This is, frequently, due to pride which counteracts our humbleness and intelligence. As such, we do not always appreciate the time we have

been given to learn and educate ourselves to ensure that our actions have little, or preferably no, negative reaction.

Throughout the Spiritist teachings, and with messages from Spirits such as Emmanuel, Andre Luiz and Joanna de Angelis, we have reflections and examples of how to be patient and humble in order to fully understand a subject before making any decision, and the impact of misusing these natural abilities whenever there is any choice in front of us: the law of cause and effect.

There are also great parallels between The Spirits' Book (item 222) and The Gospel According to Spiritism (Chapter 7, item 13) regarding how we retain intelligence and morality from one incarnation to another, and how we should not let pride get in the way of our moral education.

We are unable to travel back in time to force ourselves to make different decisions. Whatever has happened so far in our lives cannot be undone - it is what has brought us to where we are today.

Therefore, our key tasks are to learn, grow and improve ourselves, so that our future will be better than our past. This way, with love and humility, like the "poor in spirit", we can learn from our mistakes and the mistakes of others, and progress forward.

And this is a message we would like to send to our new Prime Minister, Theresa May. All decisions, no matter how big or small their impact might be, are important and need to be made based on full understanding and patience. We therefore also wish light, peace and harmony to surround this new Government during their difficult years ahead, and with the key negotiations that will affect us all.

¹ This article is a reproduction of the editorial published in the newsletter of the British Union of Spiritist Societies, issue 54. For more information, please go to www.buss.org.uk.

Kardec's Genealogy

> Jussara Korngold and Charles Kempf

Professor Rivail, our dear Allan Kardec, is well known worldwide for the tremendous amount of work he did upon codifying Spiritism. We are talking about approximately 10,000 written pages in only 15 years, spread on over 30 publications. But unfortunately, very much like many of his work are still unknown even among Spiritists, we also know very little about his personal life and his upbringing. For instance, his father disappeared when he was about 3 years old. His mother Jeanne had to raise him alone, with the support of her family. But she also lost her father

even before Kardec was born. He was a victim of the period of terror that overcame France in the nineteenth century, and was sent to the guillotine.

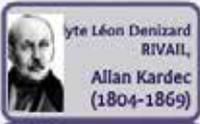
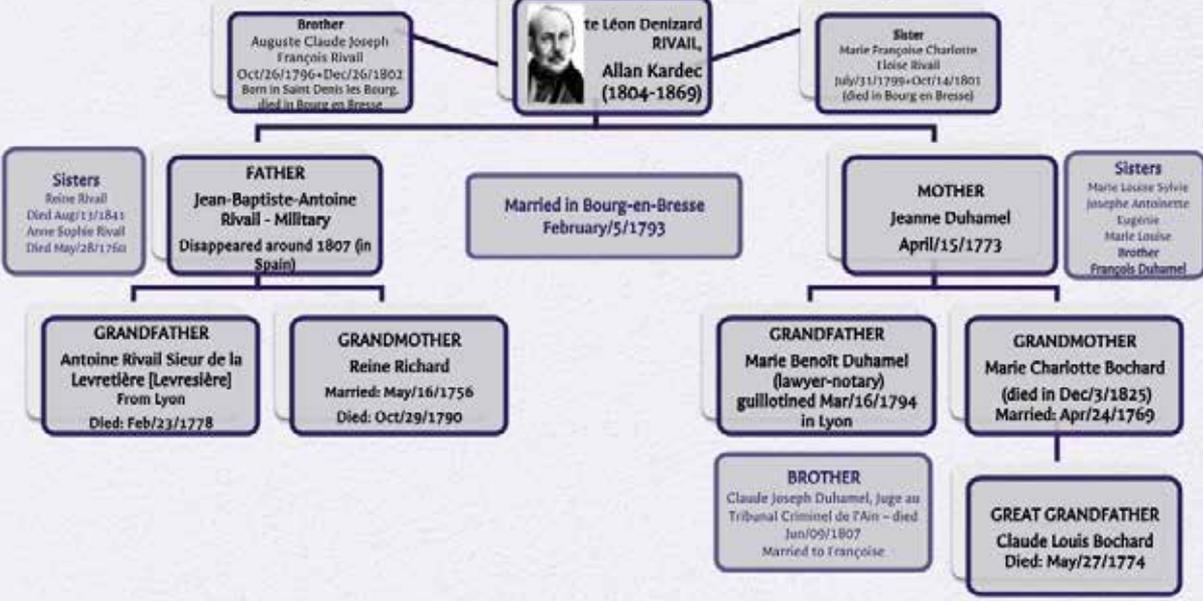
For the reasons mentioned, it was about time we put together some efforts to present facts that we have today about Kardec's Genealogy. We hope that we can keep on researching, in a joint effort, more about Professor Rivail, the genius that we call Allan Kardec.

Consulted works: Henry Sausse - Kardec's biography

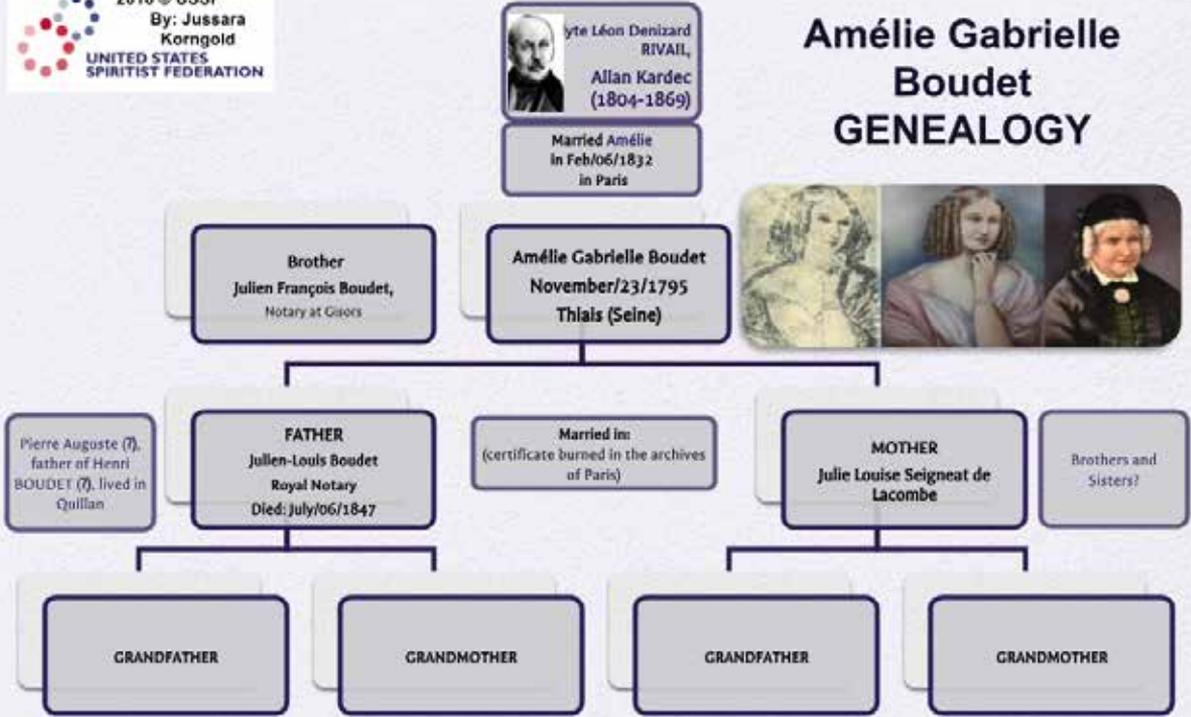
Charles Kempf documents and own research about Kardec, Reformador Magazine and various French websites.



GENEALOGY



Amélie Gabrielle Boudet GENEALOGY





Mediumship and its Therapeutics

> Manoel Philomeno de Miranda (Spirit) / Divaldo Franco (Medium)

Undoubtedly, all human beings are somehow mediums, since mediumship is a faculty inherent to the Spirit, who must dignify it by exercising it properly.

When mediumship is expressed more ostensibly due to the past spiritual commitments, it becomes a very vast field to work upon, which demands coherent behavior according to its magnitude. At the same time, due to the medium's imperfections and moral achievements, mediumship is at the vibrational range that matches the person's degree of evolution, tuning with Entities that correspond to the appeal of equivalent waves.

Therefore, mediumship becomes a vehicle of thoughts and inductions related to the attunement with

all those, incarnated or not, who have similar feelings as the ones of the medium.

For that reason, when mediumship emerges, it often becomes a serious torment for the mediums because it places them in a different field than the usual one, since it exposes them to a diversity of mental and moral attitude that comes from the spiritual world, which happens in a voluminous and disturbing manner.

Unequipped of knowledge and resources to counterbalance the resulting psychic waves and physical sensations, the medium experiences nervous disorders such as anxiety, depression, insecurity, physical discomfort, headaches, stomach and intestinal problems, dizziness, which result from the absorption of negative energies that are directed to him by the adversaries, as well as other spirits, some mischievous, others mocking, almost all of them malicious.

Certainly Divine mercy never lacks, since love and inspiration sheds from the mediums' spiritual Guide in their direction in form of the inductions to the practice of virtues, prayer, and duty, which are not always captured and decoded as it would be necessary to obtain immediate results.

Due to the tendency to complacency and to evil¹ inclinations that thrive from the past from which everyone comes, the individual more easily gives room to malevolent connections than to superior guidance.

However, when the medium gets to know of the educational lessons of Spiritism, especially through the safety guidelines of Allan Kardec's *The Mediums' Book*, the secure guidance opens up before them with greater efficacy, inviting the medium to comply with the serious commitment of working for themselves as well as for the general good.

As mediums moralize themselves, they get equipped with endurance to overcome the spiritual persecutions, which are the major obstacle to their successful ministry, particularly in view of the lower passions that constitute a major challenge to face at all times.

Therefore, mediumship can be a painful trial, which turns into a task of ascension, or a sublime missionary work that does not release the individual from the testimonials, the difficulties, the renunciation, and the constant vigilance that the mediums should maintain.

During my most recent earthly retreat, while dealing with mediums, I followed a number of individuals who slipped in terrible mistakes as they were persecuted by discarnated enemies who granted them no truce. This happened because the latter found psychic outlets for them to plug in, which allowed systematic and continuous exchange with them.

For example, I remember of brother Ludgery who had begun the destructive habit of alcoholism since young age. Carrier of tormented mediumistic faculty for restorative need, Ludgery was found again by his discarnate enemies who early on, at twelve years old or so, led him to drink alcoholic beverages, initially in family parties and in those of popular parties very common in the city where he lived, to drag him for long years to more abject behaviors and unhappy experiences.

When we at first met this patient, he was excited and confrontational at the doctrinal lecture room of the Spiritist Center where we worked.

The meeting dedicated to the study of *The Spirits' Book* by Allan Kardec was over, when Ludgery entered the room visibly drunk, aggressive, using vulgar words and coarse gestures that made him noticed by all.

As Ludgery was kindly assisted by one of the members of the Organization, he burst into shouting and threats, which created great embarrassment among people who were exiting the center and others who remained there

in edifying conversation and good-byes.

The noble director of the House, Brother José Petitinga, who remained interweaving considerations about the theme of the evening with a group of interested people, was attracted by the unusual commotion, and approached the sick man in order to assist him. Skillfully, José Petitinga touched Ludgery's arm and wrapped him in soft magnetism. Petitinga removed him from the public room, leading him to a more private one, where he sought to dialogue with patience and mercy.

Any edifying conversation was impossible because of the state of alcoholism of the unexpected visitor, whose centers of discernment and logic were blocked. Nevertheless, the kind words of the abnegated director caused more rebellion on his spiritual cohorts who stuffed themselves with alcohol vapors that they absorbed through the ill soul of Ludgery, leaving him soon in high cries after promises of vengeance, without being able to threaten or perturb the serene psychotherapist.

Immediately thereafter, the patient, without the fluidic support of his pursuers, entered into mild convulsion, violently trembling and vomiting, causing deep compassion. Soon after he fainted and remained unconscious for a few minutes, filled with deadly pallor and feeble breath.

Forming a circle of prayer, Petitinga, some companions and I enveloped Ludgery in vibrations of exhilaration, giving him passes of restorative energies that afforded him to slowly regain consciousness.

After these most serious moments passed, Christian charity helped him, depending on the circumstances of the moment, enveloping him in hope and promises of peace.

After being provided with the monetary resource for some meal, Ludgery pulled away, reaching the sunny square...

The impression he left us was very painful. He was a young man of approximately twenty-eight years of age who demonstrated the deterioration produced by alcoholism and the insecurity that derives from the obsessive process, tenacious as well as ravaging.

From this incident - inspired by his spiritual guides - Ludgery returned to the Spiritist center in state of sobriety for the doctrinal meetings, every now and then when he behaved with relative calm. Since Ludgery was experiencing advanced stages of obsession, which already left irreversible marks on his mental screen, he was often led to confuse the concepts that he was hearing and got easily offended, when he disliked something.

Normally Ludgery was of irritable behavior. He had rude manners and displayed very sensitive ego that armed him against people who could not even look at him making him feel provoked on the false idea that they were censoring him.

In the complexity of this obsessive problem we observe: first, the proud patient whose pain has not altered his conduct of former existence, when he failed exactly in the range of obstinate violent behavior, cheating memories of power and ostentation, which gave him an almost ridiculous aspect of arrogance in his rags and filth; and second, the insolent and wicked enemies, who suffered in his ruthless hands, and today they searched to retaliate him without any qualms. The battle began when, in the current reincarnation, as identified by his former victims, Ludgery was dominated by psychic cohabitation that led him to addiction in which he experienced pleasure, allowing him to unload the complex eccentricities that remained in his unconsciousness.

One could see the extent of the hatred that flourished between his companions and him, since once informed about the interference of these spirits in his conduct Ludgery reacted between blasphemies and curses, denoting the rebelliousness that was peculiar to him. That provided the specific vibratory field to further interconnection with his persecutors. Those, in turn, wanted to beat him more, not content in seeing him thrown into physical, mental, moral, economic ruin, without any friend, sleeping in true pigsties, dirty streets of horrid miserable areas where he remained semi-stupefied... They planned to receive him before the portal of the grave after they exhausted his animal energy through vampirization in order to proceed with the avenging wedlock.

In one of the opportunities that he was lucid and with relative peace, we maintained a calmer conversation, having collected very important data for the anamnesis of his case and the careful study of the tormented question that always raised my profound spiritual interest.

Ludgery narrated to us that, since early childhood, he was seized by terrifying nightmares in which monstrous beings chased him, threatening to destroy him with the most horrific ways imaginable. He always woke up from those dark nightmares bathed in chilled sweat and feeling terrified. The shadows of the night became an incomparable torment to him.

Ludgery was not reborn in a balanced home, which is an understandable consequence of his past conduct. His parents were not caring to him, on the contrary, they were always reprimanding and beating him for no reason, also forcing him to silence the suffering that was looming to the point that he started fearing the night and the sleep. Feelings of hatred and bitterness against his parents slowly settled into his heart feelings, which he transferred to the other brothers with whom he did not keep a good relationship, due to his constitutional temperament.

He attended public elementary school. He was

always depressed and frightened, expressing anti-social behavior. At twelve, he experienced his first drink at home during his father's birthday. From then on, after a hallucination that took him over and created tumult, Ludgery was beaten mercilessly through the ignorance that prevailed in the family. He began secretly drinking alcoholic beverages and also gave in to vulgar sexual thoughts, which was a cruel punishment to him since the emergence of psychological impotence that was the result of the somatization of sustained conflicts as well as the effect of alcoholism setting up in his debilitated organism.

As the years passed by, Ludgery saw diminishing the prospects of a cheerful or happy life, being pushed to the area of prostitution after continuous disagreements at home when his presence became unbearable in the difficult family due to his alcoholic crises that were becoming prolonged and seriously dangerous.

He was often arrested by ruthless policemen who caught him in houses of prostitution in deplorable conditions or creating confusion in bars when drinks were denied to him since he couldn't pay for them.

Ludgery was transformed into a social outcast, hated by some and threatened by other companions of misfortune. He had never heard about Spiritism, but he knew that death does not represent the end of life, since during alcoholic delusions he could detect enemies that afflicted and led him to remember the ignoble acts he had made them suffer. They swore never to forgive him, but to take revenge without mercy until crawling when he would experience the maximum of ailments which they would inflict on him.

It is easy to observe that this was a very difficult spiritual situation whose change depended on the subjugated patient with no moral resistance in face of long period of spontaneous surrender. Nevertheless, we wrapped him in loving care, offering him the powerful tools of the Gospel of Jesus, especially love and forgiveness that he ought to securely use in order to win back those whom he mistreated, and were now committing the equivalent error of making justice with their own frantic hands.

Apparently awoken from the deep trance, Ludgery went on attending the Sunday meetings on Spiritist lectures, initiating a period of alcoholic abstinence. Aided by our House that sought to reduce his economic penury, he felt attracted to known lairs when the companions of misfortune instigated him to new alcoholic libations, often falling into painful relapses.

Sometimes, in tears, Ludgery informed us that they always denied him food while offering him evil drinks. Without moral resistance and dependent on the toxic alcohol, he weakened because the discarnated simultaneously not only inspired the donors but also induced him to fall again...

Sincerely distressed by Ludgery's case, in due time during our weekly meetings of disobsession² therapy, we asked the Benefactor in charge what one might do for the disoriented sick man and he clarified that he would bring to the spiritual care one of his tormentors in order to formulate an idea about the severity of the situation.

Less than a month later, the designated obsessor communicated through one of our trance mediums, ranting, striking the air and panting under the action of hatred, he coarsely said:

"Here I am, attending Mr. Miranda's request, who dares to engage in issues that do not concern him. I never had defenders, and I suffocated my sorrows for a long time in silent sacrifice, to the moment when I can avenge the bandit who created evil for years without pity or mercy. What does your improvised benefactor intend?"

Using our words with caution and demonstrating understanding of the drama that the unfortunate man became the victim, in an attempt to reach him up to his blinded feelings, we tried to remind him of Divine Justice from which no one evades. We also pondered about the significance of that moment to all of us for allowing us to recognize the fallibility of our conceptualizations and ways of looking at life.

Totally frantic in the blindness that had taken him he began to detail the facts that in the past disgraced him as well as others who now were participating in the avenging program.

We let him externalize his discomfort and sorrows, when he loudly boasted:

"Our plan is a collective one since many adversaries who hate him also partake. We plan on arming Ludgery against someone so that he commits a heinous crime, for which there is no forgiveness. Once this is done, we will forever have him under our power."

We patiently replied to him:

"But, dear friends, don't you know that the divine program has very different characteristics from those you have been setting against the brother caught on your claws?"

"Of course we know," he replicated, flaunting with intellectual superiority, "however, he is the debtor to whom we refuse to forgive, because he never used piety, as minimal as it was to whom suffered from his cruelty. Perverse and obstinate, capricious and bad, he put himself above the Laws and destroyed countless lives that he should have preserved, dominated by the madness of power that soon escaped from his hideous hands when death came along."

We then analyzed with fraternal compassion:

"It is curious to observe that the friend incriminates him proceeding in the same way that you censor him, using the same measure of which you have been accusing him, thus heading to future processes, not

less unfortunate than this in which lays your former tormentor. As much as the victim is innocent, also no perpetrator lives without expunging the crimes before the sovereign mechanisms of Life. Only love has the key to decipher all existential enigmas and to solve the difficulties of the evolutionary path. Thus, we beseech you and your partners that Ludgery be at least granted an opportunity to rehabilitate himself for the good that he can offer to those he had damaged, especially you as you have been the offended party..."

He sternly interrupted us, "Never! He will pay us and this will happen without delay... We use the Talion law: 'eye-for-an eye'."

We then compassionately proposed, "Dear friend, you forgot about love, as Jesus taught us. Only love has the mechanisms that disaggregate the evil constructions, generating blessings and providing goodness."

The communicating Spirit roared a noisy laughter of derision and added with irony:

"Do not talk to me about love or Jesus. Ludgery also calls himself a Christian, coward! And after the dark crimes he committed against those who fell in his displeasure, he ran to his religious worship to which he was affiliated, and begged for forgiveness from his confessor, who, equally infamous, attended him, while their victims were torn by the whip, slaughtered by unusual methods of perversity. Where is the love of Jesus?"

Deeply saddened, we clarified:

"We must not confuse the Doctrine of the Master with the individuals who make use of it to meet their own miseries and immediate passions. Far from the feelings that they claim, exploit and lie, they deceive themselves and those who let be conducted by their warps, equally interested in this alliance of illusion and mendacity. The Master offered himself in holocaust, even when all abandoned Him."

"We will never concede him the opportunity to repeat what he has already done. And we are in a hurry to complete the task begun," said the Spirit retorted with annoyance and nervousness.

We then preferred to silence ourselves. The moment was not for argumentation or for useless debate. Gathering in prayer, we heard his final and tormented words:

"Evil devours those who vitalize it, we know it. While our turn has not come, we become skillful instruments for this law to be fulfilled without any deviation..."

And because there is no violence in our resolutions in life, either he decided to depart from the medium or he was gently removed by the Mentor, leaving us somewhat frustrated and incomplete.

Later, our instructor explained to us that the time was grave, and only the patient's effort could modify

the plans of revenge prepared by his enemies, which seemed quite difficult...

Less than two weeks had passed, and we were informed of the tragedy in which the poor Ludgery got himself involved putting an end to his consumed physical existence. Arguing with another drunken fellow, a habitual companion in alcohol vagaries - in one of the bars where he used to hang out – Ludgery was stricken with great madness, totally hallucinated when he took a knife left on the counter of the joint and stuck it in the adversary repeatedly, even after having killed him.

The bloody, hateful and outrageous scene angered the passers-by and diners from the repellent place who, incited by the wicked and designated vampirizing Spirits, threw themselves against the alcoholic, lynching him without any sense of humanity, before the arrival and the intervention of the police.

Every lynching demonstrates the mediocrity in which the human being still remains and it results from explosion of hatred that affects the improvident, who then serve as unconscious instruments of the spiritual evil hordes, giving in to evil feelings through the disordered passions...

The hideous scene of the Calvary is a good example of this primitive phenomenon, in which many individuals are living. That Man, who only loved and spread goodness, was mocked, abandoned, crucified, after an arbitrary judgment, supported by the mass that had received much of Him. And, even on the cross, inspired by the wild hordes of inferior erraticity, those who have made themselves His last minute enemies ironically cried out, "Aren't you the Messiah? Then, get out of the cross so we can see and believe in it," they ruckled in hallucinating laughter.

Ludgery's disgraced event made headlines in the newspapers, which hurt us for we knew him, leaving us with spiritual material for lengthy discussions and questions that only after death it was possible to comprehend.

At that time we had asked ourselves whether the spiritual help that was initiated and could have lessened the future prospects of obsessive process had failed. Why have Ludgery's enemies succeeded in achieving their goals? Why were we unable to deepen the therapy in favor of the discarnated one at the time of the psychophonic communication of one of them? Other questions remained dancing in our minds, until time, the great consoler, clarified it with the sovereign lights of the Spiritist reasoning.

After my physical death, I was still interested in Ludgery's case. We tried to find him without success. We finally got to know that the one who had been the victim of the infamous murder was one of his previous lives' cohorts who disagreed at the time of the share of a land that had been robbed from humble peasants who suffered arbitrary

domination, becoming also one of Ludgery's adversaries. Since then, united by crimes, a bridge of animosity was stretched out between them. As the spiritual adversaries became bound to both, they found a vibratory field favorable for the murder of spiritual nature.

Faced with this painful fact, in other circumstances I would have asked myself as to how would the terrestrial laws judge the criminals who had been victims of their discarnated enemies? Would they punish the visible killer that, in turn, had become the victim of other selected criminals? And how will they reach out to those who are beyond the earthly shadows in excruciating immortal landscapes and remain hateful, if resources proper for the analysis and penetration in these regions are scarce?

These were the questions that stayed and remained interesting us to be addressed, because of the frequent repetition of offenses of this order and other crimes under the inspiration of discarnate beings. We may also consider those suicides, in which the insidious presence and induction of discarnate tormentors respond for the stormy act daily sweeps a large portion of society in the whole world...

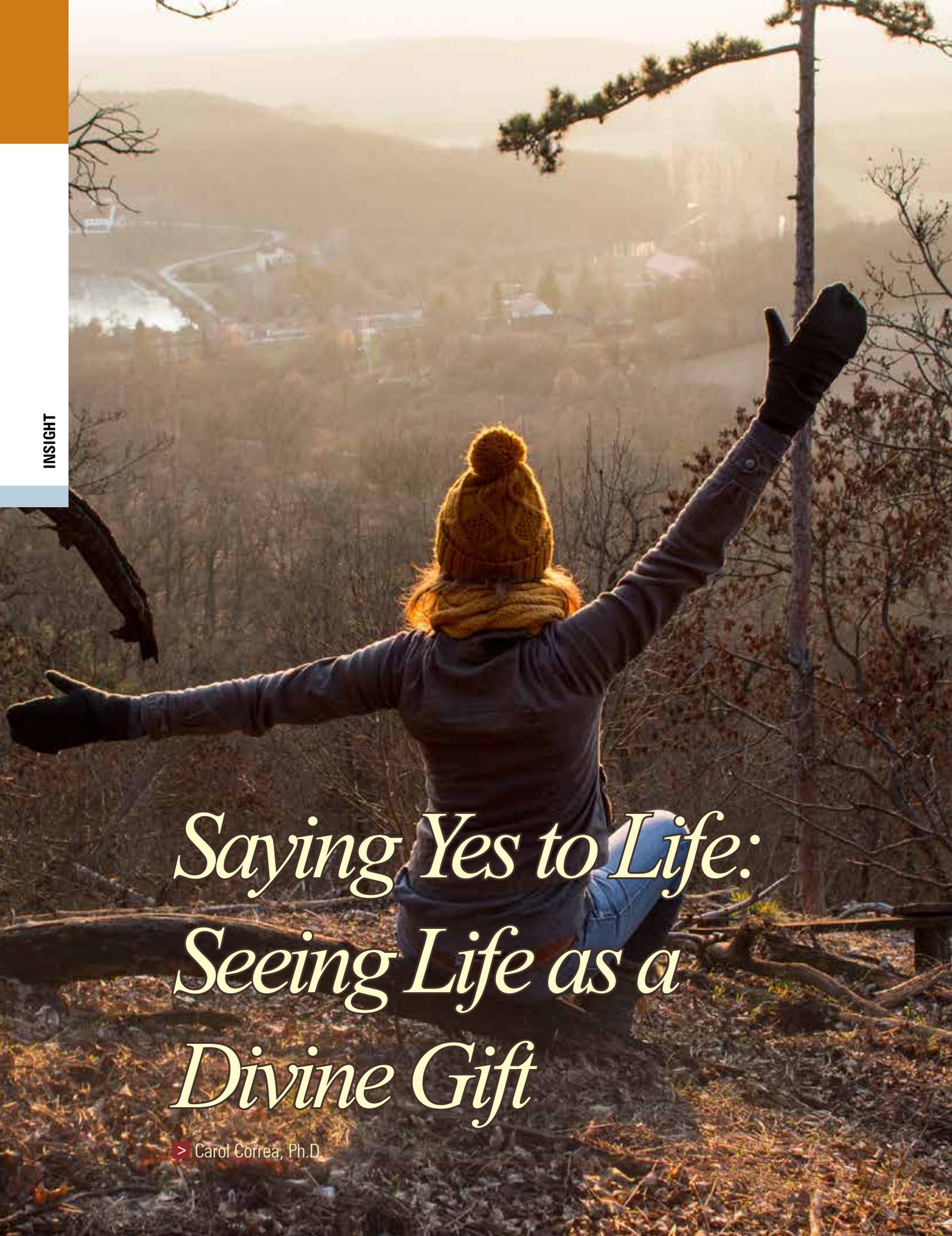
Here and now, we surely would have the opportunity to get answers with the admirable scholars in the field, when we would get to know of more details about some delinquent brothers among those admitted to the spiritual Sanatorium.

And because the incessant and generous night came along, I tried to rest waiting for the blessings of dawn.

References:

- 1 Spiritism redefines evil as the absence of goodness. To understand more extensively the Spiritist view on evil, please read question and answer 630 of *The Spirits' Book*, which reports that "good is everything that is in harmony with God's law, whereas evil is everything that deviates from it." – TR's note.
- 2 Disobsession is a term coined by the Spirit Andre Luiz through the medium Chico Xavier. Disobsession is a Spiritist treatment, in which people who are suffering from obsession (more information in chapter 23 of *The Mediums' Book* by Allan Kardec) are helped as well as those who are obsessing them. Andre Luiz dedicated the book *Disobsession* to the description of the treatment of disobsession and the need of proper study and preparation for those who are willing to form disobcessive teams. TR's note.

Source: From the book *Tormentos da Obsessao* by Manoel Philomeno de Miranda (Spirit) / Divaldo Franco (Medium), chapter 3, *Reminiscences*, LEAL publisher. The book is already translated into English since 2012. We await its publication by its publisher.

A person wearing a grey long-sleeved shirt, blue jeans, a yellow knit beanie with a pom-pom, and black gloves is sitting on a hillside. Their arms are raised in a gesture of joy or surrender. The background shows a valley with a winding road, buildings, and trees under a hazy, golden light, suggesting a sunrise or sunset. The ground is covered in dry leaves and twigs.

*Saying Yes to Life:
Seeing Life as a
Divine Gift*

> Carol Correa, Ph.D

Antonina was desperate. In the depths of her young heart, she felt betrayed. The one she thought was the person destined to be by her side for life decided to take someone else in matrimony. Antonina felt as though she could no longer take the bitter reality that consumed her. Weren't her feelings worthy? Weren't her feelings pure enough? Wasn't she worthy of attention? Immersed in pain, she began harbouring thoughts to take her own life away.

Many of us may already be immersed in such bitter thoughts and challenging situations. Perceiving ourselves to be seemingly alone and abandoned, we may at times nurture destructive thoughts. The Spiritist philosophy, however, offers us a different course of action, proving to us that we are immortal spirits and that we are never alone. Life through the Spiritist lens becomes a never-ending continuum.

The scene described above is not fictional. It is part of Andre Luiz's report in the book *In the Greater World* of a rescue mission he embraced (see Chapter 13). Now that we have seen the perspective of the incarnate spirit in pain, let us examine how much love the higher spirituality offers us.

In the midst of her desperation, there were loving spirits watching over Antonina. Andre Luiz reports that she was induced into deep sleep and then taken out of her physical body in order to meet with her beloved discarnate mother and the spirit who truly held her best interests at heart, Marcio. The three spirits remained in therapeutic conversation for hours. Antonina, in light of the love she received, promised that upon returning to the body she would cherish life and all of its dimensions. Upon awakening, Antonina felt renewed and dismissed her self-destructive ideas as thoughts she would no longer take into consideration. After all, she pondered, life is worth living!

As we can see, dear readers, through the report of the spirit doctor Andre Luiz, even when we feel abandoned, the Creator never pushes us aside. It is in moments of great desperation that we are most beautifully embraced as fragile children who are worthy of sweet, tender love and care. In the book *In the Greater World*, the spirit doctor Andre Luiz also describes many such interventions showing that the love of the Creator never lacks; rather it is quite abundant, especially in times of great trial.

In the *Gospel According to Spiritism*, this abundant love is further emphasized by the spirit of St Augustine, when he affirms, that "the harshest trials are almost always the indication of the end to suffering and to a certain perfecting of the spirit as long as they are accepted with all thought focused on God. Thus, thank God for the opportunity to triumph which He has given you, that He may bestow the price of victory upon you" (GASP, 14:9).

Another message of hope is shared with us by the great illuminated minds who codified our Spiritist philosophy through the works of Allan Kardec. In the *Spirits Book*, the illuminated minds tell us that "all individuals have a spirit who watches over them" (SB, 509). Later in the book, the illuminated minds develop this fact further by explaining to us that the relationship between the incarnate spirit and its spirit mentor is of the most beautiful nature. The illuminated minds describe this relationship as the most nourishing relationship that there is on Earth.

In light of this, dear readers, we as incarnate spirits have even more reasons to say yes to life, unconditionally! For through the spirit doctrine, we now know for a fact, in view of our reasoned faith, that we are unconditionally enveloped in the Creator's love. The Creator, as a father who loves us unconditionally, constantly keeps us under His gaze. This is why Jesus, our guide and model, recommended us to be vigilant and pray, for as we dedicate one thought to the Creator we open the door to receive boundless blessings of love.

Let us consider then expressing gratitude for this unlimited spring of love by loving ourselves and recognizing within our hearts the very gifts of hope and joy that the Creator embodies. For we, too, my dear friends, are beautiful children of God!

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Changing a Child

> Bernadete Leal, M.Ed.

How can we change a child into becoming a better person?

What do we you usually do when things break at home? We can fix them ourselves if we know how, or we can have someone do the job for us. We also have the option to replace it, because it is cheaper to buy a new one compared to fixing it sometimes, or there are cases in which the object is not really broken but we just want an upgrade like we do with computers

and cell phones, so we decide to replace it.

Can we do the same thing with people? We may say that we can replace someone, and it is somewhat true when it comes to a job position, but in a relationship, it is harder. We can have a different person in our life, but it will never be the same kind of person from the past because we are all unique. What about fixing somebody? We can fix a bone or certain problems with our body, but fixing or changing someone's behavior or personality is not that easy either. Human beings are not objects that all we have to do is to change parts or put a new battery. We are more complicated

than that. We have feelings, and we are eternal spirits with a history and habits whose behavior cannot be changed overnight.

We should stop and think when we say that we want to change someone or help him or her to become a better person. What is the main reason for wanting that? To please us so the other person will act the way we think it is right? So we feel that we are superior and better than the other person? This is our ego speaking louder, and we are basing our judgment and desires on our own needs and not on what the other person may need. We forget that we, in our past reincarnation, probably have acted just like that person that we are looking at or worse. The why judging?

Let's remember what Jesus said in Mathew 7:1-2, "Do not judge or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." Chapter 10 of The Gospel According to Spiritism reminds us that "One of our worst habits is noticing the defects of others before we see our own. But if we are to attain discernment, we must start from within, looking at ourselves as in a mirror, with honesty and like an outside observer, we should ask what we'd think if we saw someone doing what we do." How would you feel if someone was trying to change you or did not accept who and what you are?

A real change does not take place by someone else's desire but by our own, and the willingness to do the work because changing requires work! And a great part of it relies on being able to deeply look at ourselves with honesty, look at our tendencies, behavior, personality, actions, and objectively reflect on who we are and what we would like to change in ourselves. It is just like a computer that is not working and that needs to be opened to see what the problem is inside, and figure out the parts that may need to be replaced.

The same occurs with children. Parents wanting them to change are not enough because children and parent need to do some work. Depending on the level of the issue that parent and child are dealing with, parents may get frustrated and wish to change or fix the child, as if there was a quick fix button that they could just push and reset it.

If we look at a child from the present lifetime lens, we will limit the possibilities to help the child. We lack the understanding of why he or she is acting in a certain way, or worse, we label the child as bad,

mean, evil, a freak, a brat, or a loser. Children, like any spirit, are born with a history from past lives. They are a culmination of all their previous reincarnations like an onion with layers. Every reincarnation, we add a new layer. So the present life shows the experience, knowledge, talents, and bad inclinations, acquired previously plus the new ones they are adding at present. It is up to the parents to give the support and guidance to the child so he or she can improve his life layers.

Some parents may not be happy when the children's layers, which are starting to show and want a quick fix. It is common to see them taking their children to a church or a Spiritist Center, and they wish that the organization, volunteers, and educators would fix their children. It is not the Spiritist center's job to fix any child but educate the child and the parent. It can support the parents, teach them some tools, but it is up to the parent and child to do the work in order for both of them to grow spiritually and morally. The basis of a real transformation takes place at home.

When there is a positive change at home and in the relationship with the parents, we see the change in the child as well. When there is chaos at home, we may see chaos in the child. The outside is a product of what is happening inside. So the best way to help a child is if we look and treat him with love, patience, tolerance, and compassion.

Chapter 13 of The Gospel According to Spiritism says, "Compassion is the feeling that moves you deeply inside whenever you see the suffering of a fellow human being; it is what persuades you to lend a helping hand, and what brings tears of sympathy to your eyes."

Let us then not focus our energy into changing someone or a child, but into becoming a good role model, by loving the child unconditionally, by building a trusting relationship. Have faith in God, the Creator that watches all things and never abandons his children. Think of God's unconditional love for us and how he accepts us the way that we are, waiting patiently until we are ready to change on our own accord.

Bernadete Leal, M.Ed., has been a Spiritist educator devoting her time to compiling materials and resources to educate children and youth in Spiritism in the United States. She is the coordinator of the Education for Youth and Children with the United States Spiritist Council. Leal is also a great collaborator of Kardec Radio team. This article has been featured at Kardec Radio through its weekly segment YES with Bernadete Leal.



WISDOM

Our Prayer

> Emmanuel (Spirit) /Chico Xavier (Medium)

Lord,
Teach us to pray without forgetting to work
To give without looking who is receiving it
To serve without questioning until then
To suffer without hurting anyone
To progress without losing simplicity
To sow the good without thinking about the results
To forgive without conditions
To march forth without counting the obstacles
To see without malice
To listen without corrupting the topic
To speak without hurting others
To understand our brothers without asking to be understood.
To respect others without asking for their consideration
To give the best of ourselves, in addition to fulfilling our duties, without requesting recognition

Lord,
Strengthen in us the patient with the difficulties of others, like we need others to be patient with us.
Help us that we don't do to others what we don't want for ourselves.
Help us, most of all, to recognize that our higher happiness is that we will fulfill the Your designs, where and how You want it, now and forever. So be it.

Source: Book *A Luz da Oração* by Several Spirit-Authors through the medium Chico Xavier, published by O Clarim, 1969.



Happiness and the Brain

> Iris Sinotti, PsyD, and Claudio Sinotti, PsyD

In 2007, the British newspaper “Independent”¹ presented an article about “the happiest man in the world”. Curiously, decades before that, the Frenchman Matthieu Richard, now internationally acclaimed, earned his Doctoral degree in Molecular Biology at the renowned “Pasteur Institute”, under the mentorship of Francois Jacob, 1965 Nobel Prize in Medicine. After earning his Ph.D., Matthieu surprised his own friends when he decided to move permanently from Paris to the Himalayans in 1972. He left behind a promising scientific career, synonymous with happiness for many, to dedicate his life to the Buddhist practice.

In the same period, Dr. Richard Davidson was a post-doctoral fellow at Harvard, later becoming a Professor of Psychology and Psychiatry at University Wisconsin-Madison. He began to study the human brain, especially

in regards to the expression of emotions. During the 70’s, he met a group of people that caught his attention due to the simple and tranquil way that they faced life, having in common the practice of meditation. After spending a few months in India, he decided to further his scientific studies about this millennial practice. However, at that time, the academic world did not encourage him to continue his scientific pursuits in this area until then considered mystical.

Later in 1992, when he was known and respected in the academic world, he desired to restart his project, after a personal encounter with the Dalai Lama. Inspired by the efforts of the Nobel Prize winner to sow His message of hope and compassion, Dr. Davidson promised to:

- “First: I will study meditation. Second: I will try to have Psychology give the same attention to the study of positive emotions, such as compassion and well-being as it dedicated to the study of negative emotions.”²

The time for such proposal was the most favorable since the 1990’s were considered the “Decade of the Brain”, in light of the advancements in the experiments to reveal the complex expressions of the human mind, including the spiritual dimension, verified in the noble studies of

Drs. Michael Persinger e Vilayanur Ramachandran, among others.

In the same year (1992), while Dr. Davidson expanded his field of scientific research, which would take more than one decade to be concluded and published, the spiritual benefactor Joanna de Angelis, through the psychography of Divaldo Franco, dictated the preface of the book *"Moments of Health"*, establishing important reflections about the way to achieve integral health. In happy synchronicity, the teachings she presented revealed in anticipated form what the scientific experiments would later confirm.

Using the latest technologies, Dr. Davidson's team mapped the cerebral activity of many individuals, including Buddhist monks, among them Dr. Matthieu Ricard (now part of the close circle of the Dalai Lama). The experiments' results allowed the scientists to identify the characteristics, attitudes and behaviors that lead some people to a happy life, while other people, even when living in what would be called a favorable environment, do not have a feeling of well-being.

In Dr. Davidson's analysis, some factors are essential for that happiness to occur; we will list some of them below, tracing a parallel with the teaching of the Spiritist Psychology of Joanna de Ângelis.

1. RESILIENCE

It is the ability to deal with adversity and frustration. Resilient individuals recover faster from adversity. The experiments concluded that "happier persons" aren't those exempt from adversities, because one way or other they always happen, but they are the ones who can better deal with obstacles that life presents, what makes the engraining of "negative" emotions to be of a lesser intensity.

According to Dr. Davidson, this aspect can be exercised from the moment in which the individual is capable of noticing their predominant emotional style, and frequently exercise with proactive actions in a disciplined way. He concluded, "Resilient people, in some way, are able to tolerate certain stressful occurrences and even benefit from them, transforming adversities in advantages." That demands attitude and constant commitment to self-improvement.

This trait did not go unnoticed by Joanna de Ângelis, who registered that "when one elects an enriched experience of peace and well-being, one does not excludes suffering, fights and difficulties that appear." Then, she defines resilient attitude, "to transform the afflicting stimuli into positive contribution, not complaining, not suffering, not giving up³."

2- FOCUS AND ATTITUDE CENTERED IN THE PRESENT MOMENT

Researchers noted that individuals with the greatest focus and attention in the present moment showed less psychological suffering. This is due to the fact that, when one lives in the present moment, anxiety remains in limits of normalcy, allowing for proactive attitude when facing the challenges that are presented.

One of the effects of anxiety is the increase of the hormone cortisol in the body, as a compensating mechanism to the release of adrenaline. When in excess, cortisol creates greater predisposition to stress and, in result, illnesses. Studies by Dr. Robert Sapolsky detected that "one of the most frequent biological abnormalities found in patients with depression is the continuous hypersecretion of cortisol.⁴

As antidote to anxiety, the spiritual benefactor Joanna de Angelis emphasizes the virtue of serenity that "it is not an external quietness or indifference, but the fullness of action voided of anxiety or uncertainty, of hurriedness or insecurity⁵." Serenity helps the individual to be mindful, thus decreasing the intensity of anxiety and making each lived instant filled with attention and concentration.

3- REALISTIC OPTIMISM

Scientific results also showed that optimistic people, when sensing reality, are more resistant to illnesses and live longer. In an interesting research project, selected letters from a nunnery from the 1930's were divided into two groups: the first group had the letters containing positive messages and optimistic phrases; the second group had the letters containing complaints and lamentations. They surveyed the nuns who were still alive and the majority was from the optimistic group.

Another laboratory experiment showed that the subjects with higher levels of positive emotions when exposed to the cold virus had 30% less chance of getting sick in comparison with those who were less happy. Optimism, the positive way of viewing life, caused the organic response to be affected positively and prolonged life.

Well-emphasized by the current branch of positive psychology, optimism is present in the observations by Joanna de Angelis who says, "When individuals generate sympathy, they produce optimistic stimuli for themselves. This represents significant emotional maturity, the blossoming of a psychological maturity." And the spiritual Benefactor continues: "It is relevant that your behavior produce a pleasant and caring interchange with other people⁶."

4- SELF-PERCEPTION

The capacity to perceive oneself physically, emotionally and spiritually. When the individual is attentive to the

organic and emotional needs, he/she has a greater possibility of taking proactive attitudes in the presence of stressful factors, wearing oneself off less.

Analyzing the individuals who dedicated themselves to regular meditation, the scientists concluded that the left pre-frontal cortex (associated to positive emotions) had greater activity, while the right pre-frontal cortex (more active in stressful moments) presented a greater stimulation in those individuals that had lower levels of well-being.

Even before those cerebral measurements, Joanna de Angelis concluded: "The effort to maintain attention- one that observes -, concentration – the one that focuses, and meditation – the one that completes the psycho-physical equilibrium - becomes the bridge uniting the superficial consciousness and the deep Self, uniting then the action of the two cerebral hemispheres that become harmonized".

5- GENEROSITY AND LOVINGNESS

The capacity of empathy and lovingness turned out to be the greatest source of well-being in the research by Dr. Richardson. It was in that context that the monk Dr. Matthieu Ricard excelled, surprising the scientists with the intensity of cerebral gamma waves produced while meditating and centering his thoughts in universal compassion. These waves promote a state of synchronicity that "is the base of many higher mental processes like perception and attention," favoring high levels of well-being, health and the capacity to learn when accessed with regularity. When questioned about how he was able to achieve such a state, the monk clarified: "We try to create a mental state in which compassion permeates the whole mind, without any other considerations, no rationalization, no discursive thoughts."

Some critics questioned the results saying that it was easy to maintain the mind calm in an isolated corner of the world, away from the stress of the big cities and delicate human relationships. However, his loving vibration is not restricted to meditation, because "the happiest man in the world" maintains an organization of service to the neighbor that benefits the at-risk population of Tibet, India and Nepal. He also works in educational and religious activities, promoting health, in addition to traveling about the work to disseminate his message⁸. Meditation was a complement to his loving attitude towards one neighbor's.

In perfect synchronicity with such "scientific discovery",

Joanna de Angelis established as essential to life the learning to love and to expand this noble sentiment in all directions, since "as the individual discovers himself equipped with love, he concludes that health is an inner journey that reflects in the body the results of his inner harmony."

Therefore, before being a result of external scenery that benefits some in detriment of others, happiness is an inner construction, seeded from inside out. Maybe that is why, even before Science, Psychology and Religions investigated human happiness and were able to detect them in the intricate cerebral mechanisms, the Master established with propriety: "The Kingdom of God does not come with exterior looks. Neither they will say: it is here or there, because the Kingdom of God is within you⁹."

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- 9 Luke 17: 20-21

Drs. Claudio Sinotti and Iris Sinotti are clinical psychologists in Brazil. As Spiritists they have been leading the psychological studies of the works by Joanna de Angelis through the books psychographed by Divaldo Franco. They are also devoted volunteers at the Mansion of the Way (www.mansionoftheway.com).



Kardec Radio

Nourish Your Soul

www.kardecradio.com

After all, are there 1018 or 1019 questions in *The Spirits' Book*?

> Enrique Eliseo Baldovino

We understand that the answer to the above question is elucidated in a very rare **Erratum**¹ only found on the 5th French edition (*cinquième édition*, 1861) *Le Livre des Esprits*, by Allan Kardec. Such erratum becomes therefore historical [see this article reproduction facsimile 1], because it signals a cross-reference that the very Codifier of Spiritism made. This is very useful guidance to our studies and research on the subject at hand, taking advantage of the tributes for the 160 years of the release of “The Spirits’ Book” (Paris, 04/18/1857), to be completed in April 2017.

HISTORICAL CONTEXT AND TIMELINE

But before reviewing the mentioned Erratum 1861 (5th edition), we should put the French editions of *The Spirits’ Book* in a timeline, mainly to the aforementioned 5^{ème} *édition* and following ones, in order to contextualize the Book of Light when it concerns these historical issues. According to our fellow countryman, writer, bibliophile and Argentine spiritist researcher Florentino Barrera (1926 - 09/02/2009)², some of the major issues of *Le Livre des Esprits* are as follows (in brackets [and brackets] added to the reader, some additional data from various *éditions*):

1st edition (launched on 04/18/1857, with 501 questions and 3 parts or books, with 176 pages in the original. Paris, E. Dentu, Libraire, Palais-Royal, Galerie d’Orléans, 13. Imprimerie Beau, in Saint-Germain-en-Laye);

ERRATA

Page 73, à la fin de la remarque, ajoutez : Dans la mort naturelle, le trouble commence avant la cessation de la vie organique, et l'Esprit perd toute conscience de lui-même au moment de la mort; d'où il suit qu'il n'est jamais témoin du dernier soupir; les convulsions même de l'agonie sont des effets nerveux dont il n'est presque jamais affecté; nous disons presque, parce que, dans certains cas, ces souffrances peuvent lui être imposées comme expiation.

Page 109, n° 226, à la fin de la remarque, ajoutez : Parmi les Esprits non incarnés, il y en a qui ont des missions à remplir, des occupations actives et qui jouissent d'un bonheur relatif; d'autres flottent dans le vague et dans l'incertitude; ces derniers sont errants dans la véritable acception du mot, et sont, en réalité, ce qu'on désigne sous le nom d'âmes en peine. Les premiers ne se considèrent pas toujours comme errants, parce qu'ils font une distinction entre leur situation et celle des autres (1015).

Page 137, n° 285, ajoutez : Ils peuvent également, quand cela est nécessaire, se reconnaître par l'apparence qu'ils avaient de leur vivant. A l'Esprit nouvellement arrivé, et encore peu familiarisé avec son nouvel état, les Esprits qui viennent le recevoir se présentent sous une forme qui lui permet de les reconnaître.

Page 191, n° 437, ajoutez : voir n° 257; essai théorique sur la sensation chez les Esprits.

Page 210, n° 479, ajoutez : voyez le *Livre des Médiums*, chap. de l'Obsession.

Page 252, ligne 2, supprimez : et intuitive.



> Picture 1 - Historical erratum published by Kardec only in the 5th edition (1861) of *Le Livre des Esprits*.

2nd definitive edition (March 1860, with 1019 questions and 4 Parts, 474 pp., Text also known as the 2nd printing of the 2nd edition³. Paris, *Didier et Cie, Libraires-Editeurs, 35, Quai des Augustins, et Ledoyen, Libraire, Galerie d'Orléans, 31, au Palais-Royal Imprimerie of P.-A. Bourdier et Cie, rue Mazarine, 30*);

3rd edition (August 1860, in 18-500 pp, and in 8-500 pp, hardcover..);

4th edition (February 1861);

5th edition (July 1861, with 1019 questions, with 475 pp., And the historical ERRATUM said, added by Allan Kardec, is on page 475).

6th ed. (1862); **7th ed.** (1862); **8th ed.** (1862); **9th ed.** (1863); **10th ed.** (June 1863); **[11th ed.** (1864)]; **12th ed.** (1864); **13th ed.** (1865); **14th ed.** (in the press in 1865, at the disembodiment of Didier, the editor, published in the beginning of 1866); **[15th ed.** (1867, *BNF - Bibliothèque Nationale de France*)]; **15th ed.** (1868); **16th ed.** (1869, at Kardec's death)⁴; **[17th ed.** (1869)]; etc.

THE 1ST PRINTING OF THE 2ND 1860'S EDITION (VERY RARE)

Among the above mentioned editions (from the 2nd edition) we also find rare prints, reprints, reissues and *nouvelles éditions*, some of which we have in our personal collection of books.

Of these historical issues, we were granted, some time ago, the very rare 1st printing of the 2nd edition, 1860, a precious volume of *Le Livre des Esprits*,⁵ Allan Kardec [see cover sheet in Facsimile N. 2]. We received the gift from Mr. Leandro Ramos de Souza, Florianópolis / SC, Brazil, which he purchased in Paris. The same Spiritist confrere who had the finesse to send us the first historical edition of *Le Livre des Médiums* and we commented about and analyzed timely in these pages of TSM⁶.

Again we were deeply touched when browsing through the pages of this exquisite book, a binding in excellent condition after nearly 155 years (edition 1860). And we could not help but share to our attentive readers the doctrinal conclusions of such a spiritual gift in gratitude to the dear confrere and valuable information that we get from the said volume.

When we examine more closely the rare piece, I noticed that this was a truly historic edition, almost unknown to the general public, and Spiritists in particular. A deep thrill invaded the fibers of my soul in recognition of Allan Kardec, the remarkable Codifier of Spiritism, who made so many sacrifices to make come to us the undying legacy of Superior Spirits who dictated this Book of Light.

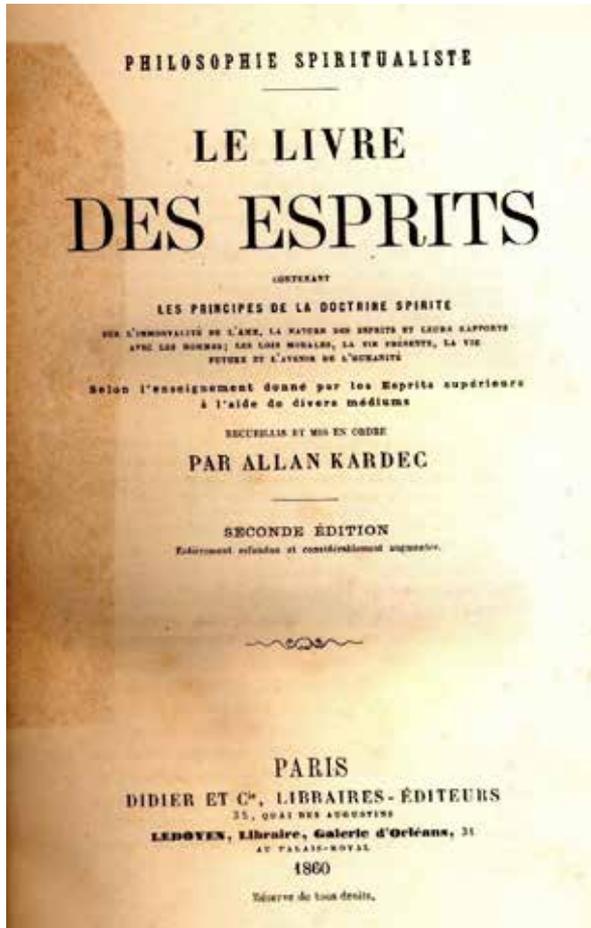
THE HISTORICAL LINK AND AN OLD RESCUE

It is therefore the 1st **historical and rare print** of the

2nd edition of *Le Livre des Esprits* of the year 1860 (5). That *édition* which anticipated the 2nd and final edition of *The Spirits' Book*, entirely recast and considerably increased, which is also an old rescue.

The 2nd definitive edition is also known as the 2nd printing of the 2nd edition, 1860, as we know it today, containing 1019 questions and 4 books or parts.

We believe that the 1st print of the 2nd edition 1860 is the historical link between the publication of the 1st edition 1857 and the said 2nd print of the 2nd final edition of 1860. The 1st print also contains 4 books or parts, entirely recast and considerably increased, with **1018** questions [see facsimile N. 3, page 446] and the same number of pages (474) as the French original **2nd print**, this one with **1019** questions [see facsimile N. 4 p. 446], containing both, at first, a *Warning about this new edition*, made by Kardec on pages I and II, also having the same printer (Bourdier) and the same publishers and booksellers of the definitive edition (Didier and Ledoyen), incorporating in future editions the booksellers Dentu and Frédéric Henri (at the Royal Palace), as an example that we have of the 11^{ème} (*onzième*) *édition* of 1864.



> Picture 2 - Original Cover Sheet 1st rare print of the 2nd edition (1860) of *Le Livre des Esprits*.

However, there are no substantial doctrinal differences between the two prints of 1860, except to some changes, 6 in total - five additions and one deletion - which the very Codifier Allan Kardec will be in charge to explain as a good pedagogue, in an ERRATUM, in the following year, 1861, published only on the 5th French edition of *Le Livre des Esprits*¹. We also compared the pagination of the two aforementioned prints, and they are very similar, except the words added in the mentioned changes.

ERRATUM INCLUDED ONLY IN THE 5^{ÈME} ÉDITION OF 1861

For its historical value, this Erratum was added, in 1998, on the last page of an edition of *Le Livre des Esprits*, published by FEB, working with the ISC (International Spiritist Council), with USFF (Union Spiritiste Française et Francophone) and the ISB (Institute of Spiritist Broadcasting), page added after the photomechanical reproduction of the 2nd printing of the 2nd French edition of *The Spirits' Book*, 1860³, despite the ERRATUM is later than this date and this French edition.

The said Errata⁷, as well as several additions and modifications made by Kardec in the 13th French edition of 1865 of *The Spirits' Book*⁸, have been the subject of analysis by the confrere Silvio Seno Chibeni who, very efficiently, commented in detail and examined them, which eliminates the larger repetitions because we refer readers to the corresponding literature sources.

We believe that, to definitively resolve this question of so many years, if at all, you must drill down to the aforementioned **Erratum**, which, as I say, Kardec himself introduced at the end of the 5th edition (**cinquième édition**), 1861, on page 475, having been omitted in later editions, so we transcribe first the French wording of the second addition [**ajoutez**], translated below into English, where we have a clear answer to how many questions the Codifier refers:

Page 109, n^o 226, à la fin de la remarque, *ajoutez*: Parmi les Esprits non incarnés, il y en a qui ont des missions à remplir, des occupations actives et qui jouissent d'un bonheur relatif; d'autres flottent dans le vague et dans l'incertitude; ces derniers sont *errants* dans la véritable acception du mot, et sont, en réalité, ce qu'on désigne sous le nom d'*âmes en peine*. Les premiers ne se considèrent pas toujours comme *errants*, parce qu'ils font une distinction entre leur situation et celle des autres (1015).

The translation is as follows with the *cursive* letter in the used version⁹, and our **bold** letter in the final number, corresponding to the question 1015, indicated by Allan Kardec himself, a number that guides our argument in favor of the **1019** questions:

Page 109, # 226, at the end of the remark, adding: Among the not incarnated spirits, there are those who have missions to fulfill, active occupations, and enjoy relative happiness; others wander in uncertainty. Wanderers in the true sense of the word, are, in fact, the latter, which are designated under the name of lost souls. Not always the first ones are considered wandering, as they make a distinction between their situation and that of the others (**1015**).

Let us consider the precious paragraph of the ERRATUM: page 109 refers to the original French, and # 226 corresponds to question 226 of *The Spirits' Book* (Part 2, Chapter VI. *The spiritist life*), where, according to Kardec, it should be added up at the end of this response, the above paragraph, after the sentence: "(...) *pure spirits*, that is, perfect, having no further need of incarnation."

As we saw at the end of the answer # 226, the noble Codifier refers parenthetically to question **1015** (2nd printing 2nd definitive edition), which clearly states the following in the translation of the Historical Edition by FEB, (**10**) in Part 4, chapter II: *Heaven, Hell and Purgatory*:

1015. - *What is meant by a languishing soul?*
"A wandering soul, suffering, uncertain of their future and

1017. Dans quel sens faut-il entendre ces paroles du Christ : Mon royaume n'est pas de ce monde ?

« Le Christ en répondant ainsi, parlait dans un sens figuré. Il voulait dire qu'il ne règne que sur les cœurs purs et désintéressés. Il est partout où domine l'amour du bien; mais les hommes avides des choses de ce monde et attachés aux biens de la terre, ne sont pas avec lui. »

1018. Le règne du bien pourra-t-il jamais avoir lieu sur la terre ?

« Le bien régnera sur la terre quand, parmi les Esprits qui viennent l'habiter, les bons l'emporteront sur les mauvais; alors ils y feront régner l'amour et la justice qui sont la source du bien et du bonheur. C'est par le progrès moral et par la pratique des lois de Dieu que l'homme attirera sur la terre les bons Esprits, et qu'il en éloignera les mauvais; mais les mauvais ne la quitteront que lorsqu'il en aura banni l'orgueil et l'égoïsme. »

« La transformation de l'humanité a été prédite, et vous touchez à ce moment que hâtent tous les hommes qui aident au progrès; elle s'accomplira par l'incarnation d'Esprits meilleurs qui constitueront sur la terre une nouvelle génération. Alors les Esprits des méchants que la mort moissonne chaque jour, et tous ceux qui tentent d'arrêter la marche des choses en seront exclus, car ils seraient déplacés parmi les hommes de bien dont ils troubleraient la félicité. Ils iront dans des mondes nouveaux moins avancés, remplir des missions pénibles où ils pourront travailler à leur propre avancement, en même temps qu'ils travailleront à l'avancement de leurs frères encore plus arriérés. Ne voyez-vous pas dans cette exclusion de la terre transformée, la sublime figure du *Paradis perdu*, et dans l'homme venu sur la terre dans de semblables conditions, et portant en soi le germe de ses passions et

1018. Dans quel sens faut-il entendre ces paroles du Christ : Mon royaume n'est pas de ce monde ?

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1019. Le règne du bien pourra-t-il jamais avoir lieu sur la terre ?

« Le bien régnera sur la terre quand, parmi les Esprits qui viennent l'habiter, les bons l'emporteront sur les mauvais; alors ils y feront régner l'amour et la justice qui sont la source du bien et du bonheur. C'est par le progrès moral et par la pratique des lois de Dieu que l'homme attirera sur la terre les bons Esprits, et qu'il en éloignera les mauvais; mais les mauvais ne la quitteront que lorsqu'il en aura banni l'orgueil et l'égoïsme. »

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> Picture 3 - Question 1018 (1st print), page 446.

to whom you can provide relief, which is often requested, coming to communicate with you." (664)

The fact that Allan Kardec refers, in the ERRATUM of 1861, to the question 1015 and not to 1014, indicates that the codifier considered preferable that number, which ultimately reflected in the final, a total of **1019 questions**.

DIFFERENCES BETWEEN THE 1ST AND 2ND 1860 PRINT

The 1st print of the 2nd edition records the cited prior question (*the languishing or suffering soul*) as the number 1014 [see facsimile 5, page 444].

The 2nd print of the 2nd definitive edition records the same issue with the number **1015** [also see facsimile 6, page 444], just as Kardec referred to in the Erratum of the 5th edition of 1861 of *Le Livre des Esprits*, thus demonstrating that, after several reprints, his choice fell in number **1015** of the final edition. If the Codifier wanted to refer to that question according to the 1st print, it would make him indicate the number 1014, which he really did not.

> Picture 4 - Final Question 1019 (2nd print), page 446.

The following questions **1016** and **1017**, addressing the theme about heaven; question 1018 deals with the profound teaching of Christ: "My kingdom is not of this world", and the last question **1019** is about the implementation of the reign of good on earth, answered masterfully by the Spirit Saint Louis, spiritual president of the *Spiritist Society of Paris*.

Continuing with the analysis of the 2nd print, we have question **1012**, soon after the heading *Heaven, Hell and Purgatory*; then number **1013** on what is meant by *purgatory*, and question **1014** on the language of the Spirits, about the topics covered in the mentioned subtitle (in the 1st print, these last three questions got the numbers 1011, 1012, and 1013, respectively).

OVERSIGHT OF THE GRAPHICAL REVIEW

We believe that there was an oversight in the graphical review or a typographical mistake or a composite error, for sure, during the typographic process (i.e., the press of that time - *Imprimerie or typographie*: what it would be the

— On conçoit qu'il puisse en être ainsi de la part des Esprits qui veulent nous instruire; mais comment se fait-il que des Esprits interrogés sur leur situation aient répondu qu'ils souffraient les tortures de l'enfer ou du purgatoire?

« Quand ils sont inférieurs, et pas complètement dématérialisés, ils conservent une partie de leurs idées terrestres, et ils rendent leurs impressions par les termes qui leur sont familiers. Ils se trouvent dans un milieu qui ne leur permet qu'à demi de sonder l'avenir, c'est ce qui est cause que souvent des Esprits errants, ou nouvellement dégagés, parleront comme ils l'auraient fait de leur vivant. *Enfer* peut se traduire par une vie d'épreuve extrêmement pénible, avec l'*incertitude* d'une meilleure; *purgatoire*, une vie aussi d'épreuve, mais avec conscience d'un avenir meilleur. Lorsque tu éprouves une grande douleur, ne dis-tu pas toi-même que tu souffres comme un damné? Ce ne sont que des mots, et toujours au figuré. »

1014. Que doit-on entendre par une âme en peine?

« Une âme errante et souffrante, incertaine de son avenir, et à laquelle vous pouvez procurer un soulagement que souvent elle sollicite en venant se communiquer à vous. » (664.)

1015. Dans quel sens doit-on entendre le mot *ciel*?

« Crois-tu que ce soit un lieu, comme les Champs Élysées des anciens où tous les bons Esprits sont entassés pêle-mêle sans autre souci que de goûter pendant l'éternité une félicité passive? Non; c'est l'espace universel; ce sont les planètes, les étoiles, et tous les mondes supérieurs où les Esprits jouissent de toutes leurs facultés, sans avoir les tribulations de la vie matérielle, ni les angoisses inhérentes à l'infériorité. »

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> Picture 5 - Questions 1014 and 1015 (1st print), page 444.

current printing press) that unfortunately lasted throughout the next French editions, missing the numbering of question 1011 (on page 441 of the original of both prints), which deals with the resurrection of the body and reincarnation.

In the 1st print, this question is not numbered. The following is question 1011, i.e., in reprints and new editions, which would be indicated correctly as number 1012, concluding this 1st printing with 1018 questions instead of 1019. The latter number is flagged and chosen by Kardec to indicate question 1015 (of wandering souls), the cross-reference recorded in ERRATUM, published by himself a year later (1861).

In a timely remark [n. 25] by the publisher FEB about question 1011 of *The Spirits' Book*, in its *Historical Edition*,¹¹ the Brazilian Spiritist Federation ponders:

Note: In the 2nd print of the 2nd edition of *The Spirits' Book*, questions from 1012 to 1019 corresponded to questions from 1011 to 1018 in the 1st print of the same edition. This change makes us conclude that it was the purpose of the author to identify by number 1011 the question that follows question 1010 and that it is prior to 1012, which seems

> Picture 6 – Questions 1015 and 1016 (2nd print), page 444.

perfectly logical. However, this identification remained open in other published French editions when Kardec was incarnate. Aiming to give an objective reference to the issue, we are giving this question the number 1011, with the intention to overcome it, what we believe to have been nothing but a simple graphical review oversight.

In fourteen French editions that followed until the Kardec's discarnation (03/31/1869), the typographic text was maintained without number 1011 and marked with a dash in place; but the data found in the *Erratum* examined in this article, remitting the Codifier to the question 1015, confirms the assertion of an objective question, which was intended to be listed by the master of Lyon, as the aforementioned remission or cross-reference, which was very common in the Kardecian Didactics as we also notice when the master refers to the question 664 (*prayers for the dead and the suffering Spirits*), after the abovementioned answer number 1015.

PAGES ON THE SPIRITIST MAGAZINE AT THE END OF THE 1ST PRINT

After page 474 of the 1st print, there are four pages dedicated to the *Revue Spirite* by Allan Kardec, numbered from 1 to 4, detailing the monthly articles published up to this day, the years 1858 and 1859, ending the publicizing of the *Spiritist Magazine* with the following warning, which we also translate here: “the *Third Year (1860)* is in process of publication.”

The distinguished Spiritist researchers Sylvino Canuto Abreu¹², Zeus Wantuil and Francisco Thiesen¹³ agree that the 2nd definitive edition (read 2nd print) of *The Spirits’ Book* was launched in March 1860.

There were no records, however, of the 1st print that, with the Erratum, are the objects of study of our article. Thus this *édition* actually becomes historical, whose findings offer to the general public a volume that should have been released by the missionary Lyonnese between January and March 1860, so just before the 2nd final print.

The *Spiritist Magazine* of March 1860, page 96, informs the reader in its last but one article, the sale of *Le Livre des Esprits*, second edition, entirely recast and considerably increased, transcribing in the *Revue* the first paragraph of the aforementioned *Avis sur cette nouvelle édition*.¹⁴

STUDY, DISSEMINATION AND PRACTICE OF THE TEACHINGS OF “THE SPIRITS’ BOOK”

To complete our research, we are immensely grateful to Allan Kardec by putting at our disposal such great teachings dictated by the superior Codification Spirits, humankind Guides that for nearly 160 years have been inviting us to study, disseminate and live the precepts of Christ, now complemented and explained by the Spiritist Doctrine.

The inner journey that *The Spirits’ Book* invites us to carry out in our fight against evil tendencies - that we still carry in the heart - can be a reality in our lives, in the true and final practice of the venerable Spiritism.

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- 1 KARDEC, Allan. Erratum. Published by the Codifier after the *Table des Matières* (Index) of *Le Livre des Esprits*. Shown only in the 5^{ème} *édition* with XLIV-475 pages. Didier et Cie, Libraires-Editors (35, Quai des Augustins), Ledoyen, Libraire (Galerie d’Orléans, 31, au Palais-Royal). Paris, 1861.
- 2 BARRERA, Florentino. Resumen Analítico de las Obras de Allan Kardec. 1^a edición. 222 pages. Buenos Aires: Ediciones LIFE INFINITE, 2000, p. 12.
- 3 Kardec, Allan. *Le Livre des Esprits – Note Explicative*. Photomechanical reproduction of the 2nd print of the 2nd French edition of 1860, with addenda by the author. XLIV, pp 474. Including, at the end of the Book, the Erratum published in the 5th French ed. 1861 by the Brazilian Spiritist Federation, working with CIS, USFF and FDI. Rio de Janeiro, FEB: August 1998.
- 4 BARRERA, Florentino. Bibliografía Espiritista del siglo XIX. Inventario de librería y publicaciones periódicas. Catálogo razonado com secciones de Arte e Historia (edición para bibliotecas), 1st ed. 196 pages. Buenos Aires: Ediciones VIDA INFINITA, 1983, p. 51.
- 5 KARDEC, Allan. *Le Livre des Esprits. Seconde édition, entièrement refondue et considérablement augmentée*. 1st print of the 2nd edition. With XLIV-474 pp., 4 more final pages of *Revue Spirite* 1858 and 1859. Didier et Cie, Libraires-Editors (35, Quai des Augustins), Ledoyen, Libraire (Galerie d’Orléans, 31, au Palais-Royal). Thanks to Mr. Leandro Ramos de Souza, Florianópolis / SC [rare edition with golden hardcover]. Paris, 1860.
- 6 THE SPIRITIST MAGAZINE. *The Rare and Historic First Edition of Le Livre des Médiums*. Article by Enrique Eliseo Baldovino, with publication of rare facsimiles of this work of 01/15/1861. English edition N. 21 April - June, 2013, pages 36-39 (www.thespiritistmagazine.com). Baltimore, MD: EDICEI.
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- 8 _____. The additions and modifications in the 13th French edition of *The Spirits’ Book*. In: _____. *Mundo Espírita* of November 2002, p. 5. Curitiba: FEP.
- 9 KARDEC, Allan. *The Spirits’ Book*. Erratum. 2nd edition. 698 pp. Translation by Evandro Bezerra Noleto. Rio de Janeiro: FEB, 2010, p. 646.
- 10 KARDEC, Allan. *The Spirits’ Book*. 93rd edition, 1st print (Historical Edition). 526 pp. Translation by Guillon Ribeiro. Brasília: FEB, 2013, p. 458.
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- 12 ABREU, Canuto. *The First Spirits’ Book by Allan Kardec (1857)*. Text facsimile. 1st bilingual edition, translated by Canuto Abreu. Photomechanical reproduction of the 1st French edition. Author’s reference to March 1860 (launch of the 2nd final ed.), p. VII. ISMAEL Publishing Company. São Paulo, 1957.
- 13 WANTUIL, Zeus; THIESEN, Francisco. *Allan Kardec: el Educador y el Codificador*. Commemorative Edition in 2 volumes (892 pages), with Anthroponymic Index, attachments and rare Kardecian documents. Translation from Portuguese and French into Spanish by Enrique E. Baldovino. 1st edition. Authors’ Reference to March 1860 (launch of the 2nd Final ed. of *Le Livre des Esprits*). Volume I, p. 345-346, with Zeus Wantuil’s and the translator’s note 243. EDICEI 2007.
- 14 KARDEC, Allan. *Spiritist Magazine - Journal of Psychological Studies* (Year III, 1860). Last article, entitled “En venta: El Libro de los Espíritus segunda edición, enteramente refundida y considerablemente aumentada. Aviso sobre esta nueva edición “. March 1860. Translation, French into Spanish, by Enrique Baldovino. With Translator’s Notes numbers 158, 159 and 160 of the year 1860, pp. 135-136 (www.espiritismo.cc). Malaga, Spain: FEE - Federación Espírita Española, 2016.

CHICO XAVIER

Reading of Thoughts

> Umberto Fabbri

Regarding the reading of thoughts, I had had prior experience concerning the food in *Nosso Lar*, but that was not the only one. A friend of ours, Ademar, on his visit to Chico's home in the Uberaba summer, was wearing a polo shirt. He had a habit of carrying a guide [a string of spiritually protective beads], used by many friends who attended Umbanda sessions.

He declared later that before entering the medium's home he thought: "I don't know Chico, and I don't know how he is going to react to the fact that I am using a guide." He was worried about what Chico would think of him.

We open a parenthesis here in relation to Chico Xavier's position in regard to other religions, cults, sects, etc. We always observed a posture of great respect for everything and everyone. Chico, in fact, became ecumenical over time, which is typical of great souls who only "love."

And our friend Ademar, who is on the spiritual plane today, not wanting to annoy Chico, took the guide his neck and put it in his pocket before entering the medium's home.

Ademar and another companion from the Augusto Cezar Group, both already in the living room, were surprised at Chico's sudden arrival. The friend, who had known Chico for some time, introduced Ademar, saying: "Chico, this is our brother Ademar, who is coming with us, and with the other friends from the Augusto Cezar group..."

Looking at Ademar, Chico greeted him and said: "Ademar, our Ademar from the sea..." Chico was making an allusion to the figure of *Yemenjá* [goddess of the sea], whom Ademar admired a great deal. And he continued: "It is a pleasure to meet you and receive you here in our home. It brings me great happiness... But, Ademar, the guide that you put in your pocket is supposed to be worn around your neck..." Impressively, Chico had read Ademar's thoughts while a yard away from him.

It is necessary to make an observation about Ademar, this valuable worker for Jesus. Ademar worked for some years at the FEESP – The Spiritist Federation of the State of São Paulo - giving blessings and also acting in the *Auta de Souza* Campaign, which collects food for charity. Ademar had initiated one of the projects in providing large-scale services for needy people and the homeless, taking food, clothing, and basic supplies to makeshift dwellings under bridges, serving as an example of Christian charity benefitting our needy brethren.

A SIMILAR EVENT

On another occasion, the work on Saturday night had ended and Chico had already said good-bye to everyone, more than four or five hundred people. Many of them simply wouldn't leave. Chico was leaving the Prayer Spiritist Group, always surrounded by an enormous number of people. Some wanted a few more words, others advice, and still others wanted to kiss the medium one more time. Their prolonged farewells were treated with great affection and respect by Chico.

On that night a remarkable event occurred. A journalist who was at the meeting from its beginning was standing up near the exit door, when Chico passed in front of her, just as the journalist thought: "What a phenomenon! A role model, a true lighthouse for humanity. Too bad he's homosexual."

We are reporting here simply the journalist's statement, whose name we are omitting for ethical reasons. Questions regarding the sexual orientation of others deserve great respect from us. We must remove ourselves from any prejudice or judgment.

Chico stopped in front of the journalist and said to her: "I am not what you are thinking. I have never had sexual relations with a woman, rather, with a man."

Many of those present did not understand this; but, later, the reporter told us what she had been thinking about the medium.

Source: Book Chico Xavier: Stories from a Friend from Another Land by Umberto Fabbri, Chapter 5.



UNITED STATES SPIRITIST FEDERATION

Starting in August, the official name of the United States Spiritist Council will be replaced by United States Spiritist Federation. As the organization explained to its affiliated members:

“The name United States Spiritist Council was chosen based on the name International Spiritist Council created 5 years prior.

After re-evaluating the meaning of the word Council that refers to a group of people, it was decided that the name Federation is more descriptive for our type of organization. The United States Spiritist Federation is an organization formed by several affiliated Spiritist groups with internal autonomy.

This question had been brought up to our attention in several instances, based on the use of the word Federation in other countries, including the Brazilian Spiritist Federation. It caused some sort of confusion.

The International Spiritist Council will also

remove the name Council in the next meeting that will occur in Lisbon in October, 2016, for the same reason. They will be then known as International Spiritist Confederation, since, country Federations can become active members of ISC.

This change has the goal of accommodating a more appropriate meaning of the name of our organization, and of making it even clearer to our associates. Please note that United States Spiritist Council remains a registered name and our organization will continue having its use rights.

This meaning is also reflected in the new logo, with each circle representing the different Spiritist groups of all different sizes and shades, all integrated and united in the same philosophy and beliefs, and still maintaining the idea of our previous logo.

Please note that the Board of Directors, the type of work provided, and everything else will remain the same.”

New Programs at Kardec Radio

Starting September 2, Kardec Radio launched new programs and segments. Every Friday at 7 pm, Jussara Korngold talks to guests about mediumship in the Spiritist view. It is the program Mediumship in the Air. The program is followed by Seven Minutes with Emmanuel by Haroldo Dutra Dias and Spiritist

Awareness (several worldwide hosts). Also, Kardec Radio broadcasts Spiritist Conversations hosted by Daniel Assisi. For more information, please go to the website:

www.kardecradio.com

Save the Date

11th U.S. Spiritist Symposium in Orlando, Florida

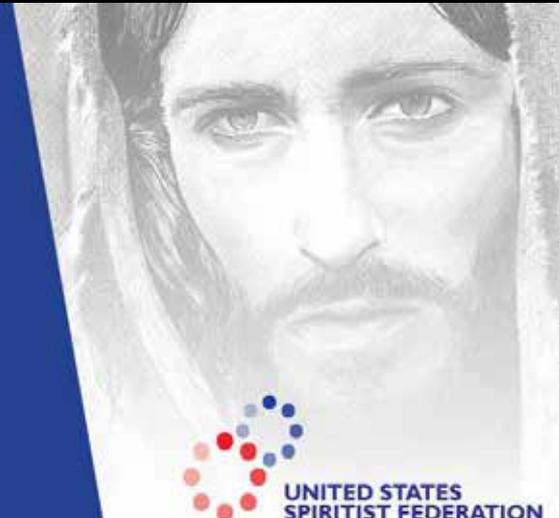
Saturday, May 06, 2017
at UCF Rosen College of Hospitality Management

Registrations soon to be opened at
www.spiritistsymposium.org



September 24-25, 2016

1st Annual US Spiritist Federations Conference



SAT 24 **Newark, NJ** 2:00 pm - 7:30 pm
Divine Light Spiritist Center - 119-137 Clifford St.

SUN 25 **New York** 11:00 am - 5:00 pm
939 8th Ave., suite 4A



Join us for a series of spiritist talks and round tables featuring:
**Suzana Simões, Andréia Netto, Jussara Korngold,
Julio Carvalho and João Korngold.**



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6th U.S. and 2nd International
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The Dawn of a New Era in Medicine

October, 1-2 2016

Jack Morton Auditorium,
George Washington University
Washington D.C.

Organized and promoted by U.S. Spiritist Medical Association - www.smio-us.org AND International Spiritist Medical Association

Health Study Group According to Spiritism - London

The Health Study Group According to Spiritism is a group aimed at people interested in studying health under the spiritual prism. It was established with the support of International Spiritist Medical Association and BUSS.

Every other Wednesday from 7pm to 9pm, the group studies books such as *The Soul of Matter* by

Dr Marlene Nobre and selected messages related to health from *The Gospel According to Spiritism*. They also complement the studies with scientific papers and videos that approach this very important theme.

More information, please contact Jessica de Oliveira at jedasoliveiras@gmail.com.



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6th U.S. & 2nd International Spiritist Medical Congress

“The Dawn of a New Era in Medicine”



AME Internacional

Jack Morton Auditorium, GWU
805 21st Street NW, Washington, DC 20052
October 1-2, 2016

SATURDAY – OCTOBER 1st

Opening Ceremony

- 9:00 – 9:10 am Greetings and opening prayer
- 9:10 – 9:20 am Short video – *The Dawn of a New Era in Medicine*
- 9:20 – 9:30 am Opening remarks: Sonia Doi, MD, PhD and Marcia R. Colasante Salgado, MD

Tribute to Dr. Marlene Nobre

- 9:30 – 9:40 am Introduction & video
- 9:40 – 10:10 am Jorge Daher Jr, MD - *The Legacy of Dr. Marlene Nobre*
- 10:10 – 10:30 am Coffee Break

Consciousness Beyond the Physical Body: Scientific Evidence

- 10:30 – 11:30 am **KEY NOTE SPEAKER - Pim van Lommel, MD - *Near-Death-Experience: A Concept Based on Scientific Studies***
- 11:30 – 11:40 am Q&A
- 11:40 – 1:15 pm LUNCH

Scientific Developments of Spirituality in Medicine

- 1:15 – 2:00 pm Giancarlo Lucchetti, MD - *Spirituality in Health Education: Current Status and Future Challenges*
- 2:00 – 2:20 pm Rodolfo F. Damiano – *Empathy in Medical Students is Moderated by Openness to Spirituality*
- 2:20 – 2:40 pm Silvana Rossini - *Complementary Spiritist Therapy Effectiveness for symptoms related to Mental Disorders*
- 2:40 – 3:00 pm Q&A
- 3:00 – 3:30 pm Coffee break
- 3:30 – 4:15 pm Jorge Daher, MD - *Scientific Production on the Possibility of an Autonomous Consciousness in Relation to the Brain*
- 4:14 – 5:00 pm Alexander Moreira-Almeida, MD, PhD – *Implications of Spirituality to Clinical Practice*
- 5:00 – 5:15 pm Q&A
- 5:15 pm Final Comments

SUNDAY – OCTOBER 2nd

8:15 am Greetings

Consciousness, Spirituality and Spiritual Practices

- 8:20 – 9:05 am Etzel Cardeña, PhD - *The New Psychology of Anomalous(Extraordinary) Experiences*
- 9:05 – 9:50 am Harald Walach, PhD - *Spiritual Experiences and Health: Some Empirical Data and a Few Speculations*
- 9:50 – 10:00 am Q&A

10:00 – 10:30 am Coffee break

- 10:30 – 11:15 am Marcelo Saad, MD, PhD – *Distant Healing Techniques: A Tentative Scientific Conciliation*
- 11:15 – 12:00 pm Mario Peres, MD, PhD - *Spiritual Beliefs, Practices and Experiences*
- 12:00 – 12:10 pm Q&A

12:10 – 1:30 pm LUNCH

Spirituality in the Medical Practice

1:30 – 2:15 pm Peter Fenwick, MD - *Dying Healed*

Round Table Discussion: Spirituality in Practice

- 2:15 – 2:30 pm Claudio Petrillo, MD – *Integrating Soul and Body in Diagnosis and Treatment*
- 2:30 – 2:45 pm Alessandra G. Lucchetti, MD – *Spirituality in Aging*
- 2:45 – 3:00 pm Christoph Kind, ND - *Being a Doctor When Nothing Else is Working*
- 3:00 – 3:15 pm Kirsten DeMelo, RN – *Addiction & Spirituality*
- 3:15 – 3:30 pm Marcia Colasante Salgado, MD – *Spirituality in Palliative Care*
- 3:30 – 4:00 pm **Coffee Break**
- 4:00 – 5:00 pm Discussion and Q&A

5:00 pm Closing Comments and Prayer

ANCILLARY MEETING (2nd floor) – For students to share experience and ideas on spirituality & science research

All students are welcome! Bring your lunch and join!

Saturday, Oct 1st, Noon to 1:00 pm

Sunday, Oct 2nd, 12:30 to 1:30 pm

Long Island Spiritist Doctrine presents

IV Annual Workshop

SUICIDE PREVENTION

November 19, 2016

11 am - 7 pm



How to Cope with Rejection

Marcelo Medeiros is a journalist and works as an international correspondent for a Brazilian TV network. Raised in a Catholic family, Marcelo joined Spiritism in 2005. He has been attending study groups and events at the Inner Enlightenment Spiritist Society in New York for over four years. Marcelo also provides assistance in the area of media communications for many Spiritist events in the TriState area.



No One is Left Behind

Addison Cornwell - Throughout life's journey there are many forks in the road, for Addison Cornwell, the moment he read Allan Kardec's Spirit's Book was one of those and he has not looked back since. A member of the Long Island Spiritist Doctrine Group, he has accepted the great challenges and rewards of living the spiritual life in the material world, and it has been a source of inspiration and hope for the future.



How Spiritism Can Help You Through Life's Challenges

Adriano Barbo is the president and one of the founders of the Mount Vernon Spiritist Center. He has been studying Spiritism for the past thirteen years. Adriano develops and coordinates spiritist study groups and is a fraternal counselor at the Mount Vernon Spiritist Center in Mount Vernon, NY.



How Addiction Leads to Suicide

Julio Carvalho first encountered Spiritism when he was about fourteen years old. Since then, he has become an active participant in the United States Spiritist movement, has co-founded the Spiritist Center Divine Light in Newark, NJ which he coordinates and has become a prolific speaker, disseminating the Spiritist message not only in the Tri-State area but also in the Union County Jail where he works as a Mental Health Counselor.



How Stress Affects Your Physical and Mental Health

Vanessa Anseloni, PsyD, PhD is a neuroscientist, psychologist and assistant professor at the University of Maryland. Fifth generation Spiritist, Dr. Anseloni is the founder of the Spiritist Society of Baltimore and the Spiritist Society of Virginia. She is a medium, fraternal counselor and coordinates Spiritist workshops in the U.S. and worldwide. She is also editor-in-chief of *The Spiritist Magazine* and founder of *Kardec Radio*.



Baring the Cross with Jesus Christ

Jussara Korngold, BS, MBA, is the founder and president of the Spiritist Alliance for Books (SAB), a non-profit organization, which has the aim to promote and disseminate Spiritism. Mrs. Korngold is also one of the founders and directors of the Spiritist Group of New York. She is currently the President of the US Spiritist Council, Executive Director of the TriState Spiritist Federation, and Executive Director of the Int'l Spiritist Council.

Stony Brook University

Charles B. Wang Center

100 Nicolls Road, Suite 302 - Stony Brook, NY 11794

Tickets \$25 by November 5th, then \$35. \$40 at the door.

Refreshments will be served.

Children not allowed in the premises (15 or younger). Childcare available for registrants. \$25 per child with meal included. Contact us for details.



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