

THE Spiritist MAGAZINE

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Coco, the Movie

by Heather Bollech-Fonseca

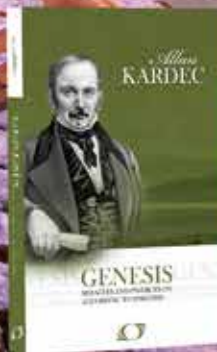


Fostering Tolerance

by Brian Foster

Serenity and Peace

by Euripedes Barsanulfo



The Genesis: 150 Years Later

by Simoni Privato Goidanich



Regarding Past and Future Revelations

Andre Luiz (Spirit) / Chico Xavier (Medium)

Exercise the highest discretion in everything that refers to revelations from the past, avoiding the fruitless uplifting of cadavers that should continue to be buried in the ashes of time. The past is the living cause, but it does not solve the present.

Be convinced that, for now, no one should know of events prior to the current incarnation for trivial or frivolous reasons. The Superior Wisdom, in revealing someone's past, considers the good of all.

Do not be concerned about previous existences once any information in this regard be spontaneously provided by the Higher Plane, who rightfully judges what most suits one's responsibility.

What has passed is recorded.

Be serene in regard to your forthcoming successes, analyzing with rigorous logic all information which refers to predictions. Real prophecy has divine signs.

Never be impressed by unfavorable astrological predictions in the certainty that, if these influences skew us, our will is the decisive force.

We have with us the life we seek.

Keep in mind that many souls return to the Greater Life carrying with them enormous frustrations due to mistakes which they gravitated towards for having embraced revelations deprived of credibility.

We are heirs of our own actions.

"All things are lawful to me, but not everything is beneficial to me." – Paul (1st Corinthians 6:12)

Source: From the book *Conduta Espirita* by Andre Luiz (Spirit) psychographed by Waldo Vieira, published by FEB. The English version of the book was provided by the Spiritist Society of Virginia's team. Its copyright was given to the publisher. We await its publication.

Impermanence to Our Advantage

“Life on Earth is only a minute in the clock of eternity.¹” And yet, we keep on cherishing the short-lasting, the perishable matter instead of the everlasting, the imperishable Spirit.

In such materialistic approach in life, we generate inevitable suffering. Such suffering is intertwined with fears of all sorts, anxiety, anger, depression, sadness, and other heavy feelings. Families and relationships, in general, suffer the consequences of the attachment to a transient condition, a passing circumstance. No wonder calamities have become recurrent in our world, since “calamities are trials that furnish humans with an opportunity to exert their intelligence and to demonstrate their patience and resignation before the will of God. At the same time, calamities enable them to develop the sentiments of self-denial, self-detachment and love for their neighbor – if they are not dominated by selfishness.”²

Therefore, a new perspective granted by the Spiritist proposal becomes a saving grace in the need to understand that “matter is the instrument that spirit uses and upon which it simultaneously exerts its action.”³ Matter then becomes the means, the pathway of life, not the end of our goals.

This change in perception can be practiced by using a technique that Mother Mary used to in her life and also shared with the travelers. In the exhortation “This shall pass,” she used remind suffering passersby of the impermanence of life’s circumstance, whether comfortable or uncomfortable.

Let us then revisit our view of life and feel the impermanence of the incarnation by practicing the following:

- Understand more the dynamics of the true spiritual life;
- Understand the laws that govern ourselves, the divine laws;
- Be complaint with the laws of Life;
- Be open to new solutions, new ways of being and feeling, positive ones;
- Practice body awareness, acknowledging its transient nature;

The day we surrender to this way of feeling – the feeling of the impermanence of the incarnate life – we will be able to turn all circumstances to our spiritual advantage, since we will observe in every opportunity a lesson to be learned, a moment to serve. Sufferings are not eternal and happiness is our destiny in eternity.

We, then, dedicate this issue of the Spiritist Magazine, dear reader, to the beauty of this transient life that only represents a minute in eternity. Let us celebrate life continuum!

Vanessa Anseloni, PsyD, PhD
Editor-in-Chief

¹ Eurípedes Barsanulfo in a message through the medium Corina Novelino in 1955, published in the book *Eurípedes: O Espírito e o Compromisso*, page 153, Editora Esperança e Caridade.

² The Spirits’ Book by Allan Kardec, Q/A 740, EDICEI.

³ The Spirits’ Book by Allan Kardec, Q/A 22, EDICEI.



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EDITOR-IN-CHIEF (ENGLISH EDITION):
Vanessa Anseloni, *PsyD, PhD*

WEBSITE EDITOR
Daniel Santos, *PharmD, PhD*

COPY EDITOR
Chris Walney

DESIGN
Luis Hu Rivas

COLLABORATORS
Carlos Dias
Carolina Correa
Karina Wojcik
Lea Severo
Luba Wojcik
Mark Smith
Sheyne Martin

ADDRESS:
International Spiritist Council
General Secretariat
SGAN - Q.603 - Conj. F, 70530-030 - Brasilia - Brazil
spiritist@spiritist.org
* * *

The Spiritist Magazine
4280 Henninger Court – Suite 1
Chantilly, VA 20151 – USA
info@thespiritistmagazine.com

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The Spiritist Magazine N. 41
April - June, 2018

TABLE OF CONTENTS



SPIRIT MESSAGE

“Only the Will is sufficiently strong to sustain the harmony of the Spirit.”

From the book Emmanuel in Thought and Life, chapter 2)

06

DIALOGUE BETWEEN SCIENCE AND SPIRITISM

Psycho-emotional Agressors by Nise da
Silveira

12

LA REVUE SPIRITE

True Contemplation by De Courson

14

REFLECTION

Divine Invitation by Casimiro Cunha

52

NOWADAYS

Coco, the Movie by Healthier Bollech-
Fonseca

16

ESSENTIAL

The Genesis, the Miracles and the
Predictions according to Spiritism: 150
Years Later by Simoni Privato Goidanich



22

GOSPEL

The Good Samaritan by Humberto de
Campos



26

SPIRITIST TIP

Visualizations for Peace by Dias da Cruz



28

CURRENT

Fostering Tolerance by Brian Foster



34

DISCOVERING THE REAL WORLD WITH DIVALDO FRANCO

Prayer by Euripedes Barsanulfo



36

INSIGHT

Improve to Progress by Emmanuel



38

WISDOM

Let Us Unite Around The Christ by Emmanuel



40

BARSANULFO

Serenity and Patience by Euripedes
Barsanulfo



42

JOANNA DE ANGELIS' SPIRITIST PSYCHOLOGY

Unshakable Faith by Claudio Sinotti



44

CHICO XAVIER

Seven Obsessors Each by Umberto Fabbri



46

GUIDANCE

The Abandoned Baby by Amalia Domingo
Soler



50

TEACHINGS

Group In a Group by Albino Teixeira



56

SPIRITISM FOR KIDS

Our Home, Astral City by Luis Hu Rivas



Psycho-emotional aggressors

> Nise da Silveira (Spirit) / Iraci Campos Noronha (Medium)



Silent pain is hidden between conditioning and perversity, being much more common and frequent than you can imagine. Psychological torture occurs in all social classes and types of families, and most of the time, no one sees them. Between the veneer of appearances and the anguish of solitude that is silent in the soul's recollections. Usually it does not leave visible marks, but the marks are in there, housed in the core of the being and they are silent deep marks, not always recognized by the victim of the aggression itself. Because they are not physical assaults, it is difficult to assess the mechanisms constantly used by the aggressor, how long silent torture and the active dimension remains.

Psycho-emotional violence can be devastating, through a series of manipulations carried out by the aggressor, who, often using the low self-esteem of their victim, end up working with exasperation.

Often the psycho-emotional aggressor has Histrionic Personality Disorder, however, most of the time they go through life without being diagnosed and lives with people and family. Therefore, the diagnosis becomes so important and necessary from the moment in which a differentiated behavior is noticed on the part of the individual.

However, the way of acting makes the family members consider them simply a difficult genius, or an infantilized person, by the curses, the excess of jealousy, sometimes because it seems only a couple fight, sometimes because it looks like a very sensitive person; now that they are a controller, they pretend to be protective, always claim that everything they do is for the well-being of the family or their



loved one, they show themselves to be dependent and at the same time self-sufficient and authoritarian, always with an air of superiority. In this way, they can often confuse those with whom they live.

Individuals with lack of attention consider themselves rejected by society - and the human being, usually, is not created to withstand rejection - but rather evasively, diminished, have low self-esteem, are incapable of great achievements, have a creative and fanciful mind and venture into their dream projects.

They make no efforts to achieve their goals and to implant their fanciful aspirations of great dreamer. They tend to be great dreamers. In establishing a project, the purpose is only the result, no matter what the means to achieve the goal. When the result is infeasible, the individual escapes the responsibility of the unsuccessful undertaking, abandoning it without looking back, ignoring

the losses and harming anyone. It always positions themselves as an unjustly injured victim of the situation. As if life were with them unfair anyway.

After repeated falls by foolishness, they begin to hinder themselves to carry out new projects, fearing failure. They are antisocial individuals, but they become close in relationships, and tend to please, animating people with anecdotes, jokes, as well as becoming a collaborator with some task, being helpful, but with the intention of receiving attention, affection and admiration. As in an exchange, they work for the sake of being loved in some way. They also seek to make themselves sporadically charitable and please some specific people of their interests, for the same purpose. Simply when they are displeased, the individual usually turns their back and then goes, leaving everything behind.

Close relationship with these individuals becomes

difficult, because it shows emotional immaturity, impatience, inconstancy. They have playful, but childlike, attitudes; they try to show simplicity, by reducing the pride and vanity that obscures them; have total intolerance to frustrations and disappointments. They have constant need for exclusive attention, but for specific people; like a little child, who knows who needs attention from and how they need it, they have unhealthy jealousy that becomes obsessive, as they are also inclined to think that people give them little importance or wish them bad and are always manipulating to achieve what they want.

They stress easily, even if they find quiet people. The relationship with a psycho-emotional aggressor individual requires insight as they tend to vary behavior, often depending on what some people expect of them in certain situations; like chameleons; they are insecure, have a self-image that is devalued, and because of this disorder, they need narcissistic self-evaluation.

Constantly, the individual confronted with a person who experiences psychological distress becomes intimately justified as relationship difficulties, misunderstanding, disagreements over differences of opinion, daily stress, family or child disorders. It is hardly immediately accepted that it is psychoemotional violence. It opts for a thousand justifications not to face the conflict of aggression already established and the abuse of dominion over themselves.

They recoil to silence, disguise, ponder about occurrences, but self-justify as absolutely normal these causalities in all families. After all, if this happens in their family... In this way, they continue to accept the attitudes of their aggressor and never expose themselves.

By embarking on the paths of silence and in a couple's quest, the aggressor uses a strategy of psychological coercion, then engages the victim, making them feel insecure, declined to any reaction and thus inhibiting them. Like in a game, reversing the roles and withdrawing themselves from the place of the aggressor.

In the defense and displacement mechanisms, the aggressor individuals, when they are pressed in some circumstances outside their homes, usually professionals, where they are in restricted autonomy, not being able to express the fury by the annoyance occurred, the sensation of the rejection of some project, a administrative difficulty, disagreement with his or her staff or another employee, in a situation where they are prevented from externalizing their habitual violence, they transfer, occasion of great personality disorder.



charge, in a potentialized way, over the victim that is there. They could be anyone.

Automatically, they redo the way home, without observing the avenues, the movement of the pedestrians between the cars, the movement of the traffic signals, they return completely upset in their thoughts, rustling every dialogue, every sentence said, interrupted or silent, remembering the expression on the face of every creature that challenged them by countering them, annoying them, retorting them, sarcastically memorizing every smile of their opponents. Thinking of everything they wanted to have mentioned, the fury they felt, the urge to punch. Oh, if they could express themselves as they thought they really deserved it. In this way, too, they would recall a number of previous setbacks until they came home. This behavior, extremely unhealthy, causes even more pain and hurt to the aggressor, which ends up making them unable to recover naturally.



Full of repressed and suppressed anger, the individual in the attitude of displacement, with mephistophelian sentiment, appears verbalizing harshness, aggressiveness, cursing, humiliation, altering the voice, without any real motive related to the family.

They deliver their wrath upon the creature who is often caring for the home, children, and even the person who comfort to receive them from work. They dismount themselves to the onslaught of psycho-emotional torture of the individual. They do not understand the motive, they silence, for they have neither space to argue something nor words of affection in an attempt to calm them. They hear countless threats as they try to argue, hoping to end the desperate torment. Intimidating them, telling them to take the children away, never to see them again, to take them away from their relatives, to wound them, to terrify them in a sarcastic way, to the point of the creature humbling themselves and yielding at any whim only to calm them.

The home becomes a war field where the victim has no room to defend themselves, not to say the right to do it.

The aggressive individual, after hours casting off their cruelty over the creature that waited for them at home, although they were calmer, still feel inner turmoil and remain with great mental disturbance. Like a cyclical disturbance. Nonstop. As a result, they attracted to themselves disturbing shadows of invisible beings who, involved in the same tune, conspired with the same sarcastic cruelty and began to feed a sense of distrust, betrayal, debauchery, and loss of value, making the individual thus stay stormy for days on end.

The creature that received all the discharge of psycho-emotional aggression, collected in their anguish and still frightened, do not understand what had triggered such torment. It is necessary, therefore, that the victimized person does not receive as an offering all the aggression proposed by the sick person.

However, reflective, they search for answers. When leaving in the morning everything was normal, as a result of the day nothing happened. their arrival was as if a hurricane or a tornado had passed. They came in, and then they looked like a madman, with a lot of pressure, uttering insults, cursing, shouting, compulsive talk with various, yet nothing expressive to the point of considering a reason for such conduct. They complained about the dinner hours, over the unsatisfactory weekends, talked about the volume of the television set that would be annoying, but was very low by the way, mentioned aggressively about the clothes that they wore, for being colorful and ridiculous, stunting their victim with so much false talk that when they tried to soothe them gently, without discussing or opposing them in any way, afraid of worsening the situation and wanting to close down, they would then rage even more and finally say again to shut up because they were dumb.

Difficult to understand those manifestations and what bothered them or what had led them to such aggression. After all, what happened?

Soon afterwards, the creature suffering from psychological pressure perceived the aggressive individual's gaze, which showed a mixture of love and hate at the same time. A fascination, obsessed with the need to dominate, uncontrollable between manifestations of affections and words that hurt deeply, others that demean and hurt the soul. It is a sick relationship of love and hate.

Occurrences do not cause them repentance or guilt, but the attitude is one of total indifference to the sorrow of the suffering person. Follow them as if nothing had

happened. However, they do not fail to create loopholes to continue the retaliation, offensive and use of emotional and psychological mobilization to feel in the domain of the situation as magnanimous.

In this way, the aggressor, belittling their victim even more, create scornful nicknames to humiliate and deconstruct the self-esteem of the victim of their claws. Often these nicknames do not remain only in the intimacy of home in a provocative way, but are divulged among friends in the form of a "joke"; in fact, they are subtle pinpricks, used for debauchery and embarrassment of the creature who, between the jokes and laughter, feels a sharp dagger in the soul. Because of their low self-esteem, they need to rise morally before others, when it is nothing but a mask.

The individual is considered a pleasant person among friends, always helpful (when it is their interest), creative, always ready to rejoice the environment with his good humor and their jokes, making everyone enjoy themselves leisurely. Of course, when they have opportunity, at the expense of their victim, they mask the attitude they hide at home.

Among their various vilipendious forms of roundabout their prey, they make sordid accusations, stating that the creature has betrayed them. It's their way of manipulating them; of making them theirs, in someway somehow. Under heavy impact, the victim does not believe in the great impropriety they hear. Deceived themselves, thinking that the individual would be having a crisis of jealousy.

Disturbing emotions confuse the victim more and more, who, tormented and weakened, seeks to vent with someone, but is afraid to expose the aggressor individual, after all, believes that they have no such bad attitude but jealousy, being a person who is uncontrollable and easily overcome by having few friends and not being sociable, for being very reserved. They resolve to silence and, in a moment of anguish and pain, they decide to speak to the individual.

They then wait for the moment when they are relaxed, calm, to address the subject of the assaults, the accusations made earlier and how they feel. Full of sorrow. Gently, they begin to express themselves, talk about their hurt, their efforts and about part of their feelings. The aggressive individual soon interrupts and manipulates the situation with some arguments, like: apologizing because they were nervous, because they felt jealous, because their head is full of things, and soon they already make another kind of amendment; but it's not quite like you're saying; because they are now exaggerating and distorting events;



they understood nothing, the games and the affectionate nicknames; it does not matter that you do not understand, you are very dumb!!! - They lose control.

With complete disregard to the feelings of the person who keeps trapped in their maneuvers inside home, they continue to despise and do psychoemotional torture.

Everything they do becomes insignificant and a reason for disdain. Their little joys or some accomplishment, when told to them, are despised and still tell them that they do not know how to do anything right, and mock with irony.

Remaining in this vicious circle as the target of the aggressor, remaining in silence and seeking to be convinced, day after day, that they are the way they are; who curses because they are nervous and this is natural;



the help of psychiatric and psychology professionals, along with spiritual assistance, will the treatment awaken to find the way to exacerbate this painful process in which they are subjugating themselves over the years.

Enough of exposing them to mockery, jokes, scoffs among family and friends.

Another way for the creature to quell will be having the lucidity of giving a "Enough!". Leverage forces to erupt through the Resiliency Mechanism, surpassing and surging around.

Faced with so many adversities of life, the human being acts or simply reacts. They who simply react, stagnate instead of walking; conform to the situation and choose to accept it. Many also say: "If you have to go through this, it is accepting and conforming." Facing the difficult situation, they absorb and paralyze, remaining in the suffering without any movement to get out of it, and it is justified by the numbness as acceptance.

The human being who acts in the face of adversities presented in their path also suffers the same painful situations as the individuals who paralyze and say they are accepting the mishap. The difference is active rather than passive acceptance. The importance of proactivity towards oneself is of extreme value.

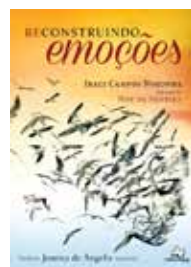
In this way, they become flexible in their attitudes, for a driving force of the individual is to have learned to give meaning to life and to attribute the virtuous to their beliefs and values. The resilient individual has an ability to face challenges with courage and self-confidence, employing a positivity in the most difficult times because they know they can and can change all things with their perseverance. Never give up!

Some individuals already have resilience developed, worked through other existences, and matured in the face of many challenges. Therefore, everyone can develop resilience, they just have got to want to. Like everything in this life.

Every being lives with the consciousness that develops in their journey.

who attack with cries and accusations because they are out of control and it is also natural, nothing too much; who sometimes have an attitude of contempt, but it is not contempt, it is only their way of being; the pejorative nicknames are just their way of playing and nothing more; nor is it debauchery, it is their distraction. Nothing is out of the ordinary. Because they are involved. Blindly, they do not see their sick differences.

When the victim of psychoemotional aggression reaches such a deep level of depletion that lassitude takes over the creature, they may proceed in two ways, depending on their lethargy or lucidity. If they indulge in depression where there may possibly be a break in physical endurance and some organ, in a higher state of genetic vulnerability or acquired fragility, they can absorb all this painful silent energy in the soul. Therefore, only through



Iraci Campos Noronha is the president-founder of the Joanna de Angelis Spiritist Center in Barra da Tijuca, Rio de Janeiro. She is the medium who psychographed the book *Reconstruindo Emoções*.

True Inner Silence

LA REVUE SPIRITE

> De Courson (Spirit) / Mr. Bertrand (Medium)

If you could see the inner silence of the Spirits of all the orders who attend your sessions, during the reading of your prayers, you would not only be touched but be ashamed to see that your inner silence, which I only qualify as silence, is far from approaching that of the Spirits, a good number of which are inferior to you. What you call silence during the reading of your beautiful prayers is to observe a silence that no one disturbs; but if your lips do not move, if your body is still, your Spirit wanders and leaves behind the sublime words that you should utter from the depths of your heart, assimilating them by thought.

Your matter observes the [outer] silence; certainly, to say the contrary, would be to insult you; but your chattering Spirit does not observe it and disturbs, at that moment, by your diverse thoughts, the inner silence of the spirits that surround you. Ah! if you saw them prostrate before the Eternal, asking for the fulfillment of each of the words that you read, your soul would be moved. Then, lamenting your little past attention, you would make an examination of conscience and would ask God, with all your heart, the realization of these same words, which you only uttered with the lips. You would ask the spirits to render yourself to their counsels; and I, the Spirit who talks to you, after reading your prayers, and the words I have just said, I could point out more than one that will be very docile to the councils I have just given and with very uncharitable sentiments towards the neighbor .

Maybe I am a little rough; but I believe not to be but to those who deserve it, and whose most secret thoughts cannot be hidden from the Spirits. Thus, I only address those who come here thinking of anything other than the lessons they should seek here and the feelings they should bring here.

But those who pray from the bottom of the soul will also pray, after reading my communication, for those who come here and from here depart without having prayed.

In any case, I ask those who are kind enough to listen to me, to continue to put into practice the teachings and advice of the Spirits; to this I invite you in their interest, for they do not know all that they can lose by not doing it.

The Divine Invitation

> Casimiro Cunha (Spirit) / Chico Xavier (Medium)

“Come to me, you who suffer.”

And the word of the Lord,
Touching nations and laws,
Filled with love, resonates.

Sad heirs of the cross,
Who go on with wounded soul,
You will find in Jesus
The path, the truth and the life.

Hungry for peace and shelter,
Who struggle in the world devoid of faith,
You will find in the Eternal Friend
The Bread that descended from Heaven.

Souls thirsty for haven
Who cry captive under the shade,
You will have in the Loving Master
The Spring of Living Water.

Brothers, come to Jesus Christ,
The Guide who leads us!
Your case is foreseen
In his lessons of light.

Source: Book *Gotas de Luz* (Drops of Light) by Casimiro Cunha (Spirit) through the mediumship of Chico Xavier, chapter 1, published by FEB. The English version is translated and under revision. Kardec Radio ran a live study of the book, which is published in the YouTube channel of Kardec Radio.

*The Genesis, the
Miracles and the
Predictions according
to Spiritism:
150 Years Later*

Simoni Privato Goidanich

In search of Allan Kardec's legacy

In 2016, Gustavo Martínez, President of the Argentinean Spiritist Confederation (Confederación Espiritista Argentina - CEA) and translator of Allan Kardec's works into Spanish, inquired me about the definitive content of Allan Kardec's *La genèse, les miracles et les prédictions selon le spiritisme* (The Genesis, the Miracles and the Predictions according to Spiritism). Since it was an inquiry of the highest importance, I decided to investigate it with the utmost respect that both the Spiritist doctrine and Allan Kardec deserve.

My only purpose was to find the truth. I didn't start with any personal opinion or preconceived idea. I focused on facts, on proofs, and on the Spiritist teachings, above all of Allan Kardec's works. I personally conducted a documental and bibliographical investigation in the French National Archives (Archives Nationales) and the National Library of France (Bibliothèque nationale de France – BnF), in Paris. I also consulted rare Spiritist books of the 19th and 20th centuries in the Argentinean Spiritist Confederation and the Constancia Spiritist Society, in Buenos Aires.

The results of this investigation are compiled in the book *El legado de Allan Kardec* (Allan Kardec's Legacy), published by the Argentinean Spiritist Confederation on October 3, 2017, simultaneously in Buenos Aires, Argentina, and in Bogota, Colombia. Translated into Portuguese, this book was published by the Union of Spiritist Societies of the State of São Paulo (União das Sociedades Espíritas do Estado de São Paulo) and by the Eduardo Carvalho Monteiro Spiritist Center of Culture, Documentation, and Research of Spiritism (Centro de Cultura, Documentação e Pesquisa do Espiritismo – Eduardo Carvalho Monteiro) on March 4, 2018, in São Paulo, Brazil.

In addition to the documents that prove, unquestionably, which is the definitive content of *La genèse, les miracles et les prédictions selon le Spiritisme*, the book *Allan Kardec's Legacy* also contains an investigation of the Spiritist movement in France between the years 1867 and 1887.

The definitive edition of *La genèse, les miracles et les prédictions selon le Spiritisme*

The publication of *La genèse, les miracles et les prédictions selon le Spiritisme* by Allan Kardec, in 1868, is well documented by the French Government, which, at the time, exerted a rigorous control on all editorial activity. The printing of any book had to be registered and authorized by the French Department of the Interior. Besides, it was also mandatory to deposit some of the printed copies in governmental institutions, among which the Imperial Library, later succeeded by the National Library of France.

Official documents of the Department of the Interior, which nowadays can be found in the French National Archives, as well as documents from the National Library of France prove conclusively that, until Allan Kardec's death, the book *La genèse, les miracles et les prédictions selon le Spiritisme* was always printed with exactly the same content – the content of the copy of the first edition that was deposited legally on January 4, 1868, and that now belongs to the collection of the National Library of France.

Allan Kardec, during his physical existence, printed four editions of this book, all of them in 1868, and all of them with identical content (which is why he didn't have to make new legal deposits). Some copies of those four editions of *La genèse, les miracles et les prédictions selon le Spiritisme* belong to the collections of several libraries and are available for free download.

José María Fernández Colavida, known as the "Spanish Kardec", published in 1871 a translation into Spanish of the second edition (which is identical to the first) of *La genèse, les miracles et les prédictions selon le Spiritisme*.

The second edition of the *Catalogue raisonné des ouvrages pouvant servir à fonder une bibliothèque spirite* (Reasoned Catalogue of Books that can Base a Spiritist Library), of August 1869, expressly recommends the fourth edition of *La genèse, les miracles et les prédictions selon le Spiritisme*, the last one published during the physical existence of Allan Kardec.

Therefore, it is irrefutably proven that the definitive edition of Allan Kardec's *La genèse, les miracles et les prédictions selon le Spiritisme* is the fourth, of 1868, whose content, identical to that of the previous three editions, coincides exactly with the one of the legal deposit copy of January 4, 1868, which today is part of the collection of the National Library of France.

The "revised edition, corrected and increased"

Official documents of the French National Archives also prove, categorically, that the legal deposit of the

“revised edition, corrected and increased”, of *La genèse, les miracles et les prédictions selon le Spiritisme* is dated December 23, 1872 – more than three years after Allan Kardec’s death. The General Catalogue of the National Library of France also proves that this “revised edition, corrected and increased”, is from 1872.

In the legal deposit document of the 1872 edition, one can read both “5th edition” and “2nd edition”. This is due to the fact that, on the one hand, the edition deposited legally in 1872 is numerically the fifth, since there are four previous editions (all from 1868); on the other hand, regarding the content, it should be considered the second edition, because it is the second version of the book (as explained, the previous four editions had one identical content).

The modifications found in the “reviewed edition, corrected and increased” are significant not only in the amount, but above all in the doctrinal content. The fifth edition has, for instance, changes in texts that had been developed in the *Spiritist Review – Journal of Psychological Studies* (*Revue Spirite - Journal d’Études Psychologiques*) and that, once confirmed according to Spiritist criteria, were published by Allan Kardec in the first four editions of *La genèse, les miracles et les prédictions selon le Spiritisme*.

Not only by the date of publication – more than three years after Allan Kardec died, on March 31, 1869 – but also by the lack of doctrinal basis to alter contents that had been confirmed according to Spiritist criteria, any allegation that Allan Kardec would be the author of the “revised edition, corrected and increased” of *La genèse, les miracles et les prédictions selon le Spiritisme*, is evidently false.

For not being faithful to the text published by Allan Kardec, the fifth edition contradicts not only Spiritist teachings, but also juridical principles, consolidated in the Berne Convention for the Protection of Literary and Artistic Works, nowadays administered by the World Intellectual Property Organization, according to which “authors of literary or artistic works shall enjoy the exclusive right of authorizing adaptations, arrangements and other alterations of their works”.

The sophisms of the General and Central Fund of Spiritism Corporation

The General and Central Fund of Spiritism Corporation (*Société anonyme de la caisse générale et centrale de Spiritisme*), founded in Paris on July 3, 1869, by Allan Kardec’s widow Amélie Boudet and six other Spiritists, held the copyright of Allan Kardec’s works. It was this corporation that published the fifth edition of *La genèse, les miracles et les prédictions selon le Spiritisme*. When the fifth edition was released, Pierre Gaëtan Leymarie was secretary manager of the Spiritist





Review and one of the two administrators of Spiritism Corporation. Edouard Mathieu Bittard was the other administrator and managed the Spiritist Bookstore. Records of comments made in the 1880s point to Leymarie as the author of the fifth edition.

Spiritism Corporation was absolutely silent, in the Spiritist Review, about the release of the fifth edition and, contradicting the custom of the time, omitted the year of publication, which is not printed in the front cover, nor in any other part of the book.

In December 1884, Henri Sausse, a Spiritist from Lyon, one of Allan Kardec's main biographers, denounced, in the article "An infamy", published in the journal *The Spiritism (Le Spiritisme)*, of the French Spiritist Union (*Union Spirite Française*), the adulteration of *La genèse, les miracles et les prédictions selon le Spiritisme*.

In its response, published in the Spiritist Review, also in December 1884, Spiritism Corporation, with emotional exaltation, attacked not only Henri Sausse, but also other members of the French Spiritist Union and the institution itself. Besides, it tried to intimidate them through a judicial order against Gabriel Delanne, manager and editor in chief of the journal *The Spiritism*.

Even more serious was the fact that, in its response, Spiritism Corporation expressly made a false statement when affirming that *La genèse, les miracles et les prédictions selon le Spiritisme* was reviewed, corrected and increased by Allan Kardec in 1868 and that he had published six editions of the book, when, in fact, he had published only four, all with the same content.

Mr. Rouge, a typographer who had been hired by Spiritism Corporation to print the fifth, adulterated edition, and who had also printed the first four editions published by Allan Kardec, made a statement, at the request of the Corporation, in which, unfortunately, he contradicted the evidence of the facts in an attempt to validate the fallacious version of that institution.

On the other hand, also called by Spiritism Corporation to declare, Mr. Rousset, who had been hired by Allan Kardec to make the molds and the plates for the printing of *La genèse, les miracles et les prédictions selon le Spiritisme*, informed that he made the molds in 1868 and that, by the end of that year, Allan Kardec paid for them. This information is an additional proof that the definitive edition was published in 1868. According to the printing procedures of the time, since the molds didn't allow changes, they were only produced when the author didn't intend to change the content of the book.

Mr. Rousset also revealed that, in April of 1883, the molds of the book ordered by Allan Kardec in 1868 have been completely destroyed, and that the respective printing plates were retrieved from his

establishment. However, Spiritism Corporation, owner of those printing plates, has never informed either their whereabouts, or what was made with those plates.

Fallacious and, therefore, lacking trustworthy proofs, the response of Spiritism Corporation, in spite of being accompanied by a judicial intimidation, didn't succeed in silencing the Spiritist movement. The institution then resorted to Armand Desliens, who had been Allan Kardec's secretary and had also been connected to Leymarie, at least in the 1860s.

Mr. Desliens endorsed the false version of Spiritism Corporation. He played the deplorable role of trying to induce the Spiritist movement to mistakenly believe that the fifth and sixth editions, as well as the modifications in the text of *La genèse, les miracles et les prédictions selon le Spiritisme*, had been made by Allan Kardec in 1868.

Another attempt by Spiritism Corporation to replace the truth by its deceptive version about the adulteration of *La genèse, les miracles et les prédictions selon le Spiritisme* was the article "Predictions and revelations", published in the *Spiritist Review* in 1887. In that article, the institution presented two 1868 texts, both attributed to Spirits, that recommend the revision of *La genèse, les miracles et les prédictions selon le Spiritisme*.

Although it was affirmed, in that article, that those two texts constituted faithful reproductions of pages totally written by Allan Kardec's own hand, both were also published by the same Spiritism Corporation, with significant changes, in the second part of *Posthumous Works – Allan Kardec (Oeuvres Posthumes – Allan Kardec)*, in 1890. Therefore, at least one of the versions of the two texts is not faithful to the manuscripts that, according to Spiritism Corporation, had been written by Allan Kardec.

Even if one of the versions of the two texts were trustworthy, none of the texts satisfies the necessary Spiritist criteria for the content of a spiritual communication to be accepted. In fact, both texts contain passages that contradict common sense, a rigorous logic, and the available data. Therefore, they don't dissipate reasonable doubts. Nor were they confirmed by the universal control of the Spirits teachings.

Besides, even if Allan Kardec had had knowledge of those texts, he didn't follow the recommendation contained therein according to which he should review *La genèse, les miracles et les prédictions selon le Spiritisme*. It is proven that, after the dates that appear in both texts, Allan Kardec published new editions of the book with the same content.

In short, even if one of the versions of the texts were trustworthy, those texts attributed to Spirits and presented by Spiritism Corporation do not indicate, let alone prove, that Allan Kardec changed the content





he had published in *La genèse, les miracles et les prédictions selon le Spiritisme*. And they certainly don't provide any doctrinal basis to change this book.

The restoration of *La genèse, les miracles et les prédictions selon le Spiritisme*

Faithful to Spiritism, the members of the French Spiritist Union, among whom Léon Denis, Gabriel Delanne, and Henri Sausse, did what they could to recover the content published by Allan Kardec of *La genèse, les miracles et les prédictions selon le Spiritisme*. However, at the time, Spiritism Corporation held the copyrights of the book and they didn't manage to obtain the proofs to categorically refute the deceptive and fallacious version of that institution. As a result, unfortunately Spiritism Corporation was able to propagate in France and abroad the adulterated content of *La genèse, les miracles et les prédictions selon le Spiritisme*, which was translated into several languages.

150 years later, we have the conclusive evidence of the definitive content and the obligation to restore *La genèse, les miracles et les prédictions selon le Spiritisme* exactly like Allan Kardec wrote it.

In order to definitively replace the adulterated content of 1872 by the original one as it was published by Allan Kardec in 1868, it is necessary not only to have faithful translations, but also to widely disseminate the explanations on the adulteration of this book, not only for the current generation, but also for future ones. Besides, it is fundamental to study and disseminate the original content of that book, which unfortunately has been put into question by initiatives that try to give space, within the Spiritist movement, to theories that don't meet the Spiritist criteria and, therefore, have no doctrinal foundation.

The text of *La genèse, les miracles et les prédictions selon le Spiritisme* published by Allan Kardec is not his personal opinion. It resulted from many years of studies, observation, and, above all, of confirmation according to the Spiritist criteria of reason and of the universal control of the Spirits teachings – with the exception of some hypothetical theories that Allan Kardec carefully indicated as such. In fact, the title of the book contains the enlightening expression “according to Spiritism”.

The restoration of *La genèse, les miracles et les prédictions selon le Spiritisme* is a collective work, which demands joint efforts, and each one of us will inherit the consequences of his or her actions and omissions. Let us work for this restoration, so that the adulterated content of *La genèse, les miracles et les prédictions selon le Spiritisme* becomes just a sad episode of the history of Spiritism, which will always remind Spiritists of the need to be faithful to the teachings of Allan Kardec's works and example.



The Good Servant

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

The condemnation of wealth was deeply rooted in the spirit of the apostles to the extent that Jesus, at various times, was obliged to intervene to put an end to unjustifiable conflicts. Every now and then, Thaddeus might have wanted to impose that all helpers of the preachings by the lake give all their belongings to the needy. Philip did not hesitate to assert that nobody should own more than one shirt, making it an obligation to share everything with the unfortunate, depriving themselves of all but that which is essential for life.

“What about those who only pretend to be poor?” Levi replied judiciously. “I know wealthy men who cry like miserable peasants before the collector in Capernaum, trying to be exempted from paying taxes. I know of others who extend their hands to public charity although they own large properties. Would we be building the Kingdom of God if we allowed such exploitation?”

“All of it is true,” retorted Simon Peter. “However, God will always inspire us at the opportune moment, and it is not for such reason that we should abandon those in need.”

Levi, however, was not convinced, and retorted:

“Sincere necessity should be the unceasing object of our loving interest; but, in regard to the false peasants, we need to consider that God’s word came to us from our Master, who never tired of warning us to be vigilant. It is indispensable that we do not obsess on feelings of piety to the point that we harm our brothers on the pathway of life.”

In that way, the former tax collector exposed his way of thinking. Philip, instead, attached to the literal words of the teachings, responded emphatically, “I still believe that it is easier for a camel to go through the eye of a needle than for a wealthy person to enter the Kingdom of Heaven.”

Jesus did not participate in such debates; however, he understood the doubt that existed in his apostles’ hearts. Leaving them to their own reasoning, he waited for an opportunity to give a more general clarification.

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Time went by and the petty controversies continued. However, there would be a day in which the Master would leave Galilee for his ultimate trip to Jerusalem. Before the crucifixion, his last visit to Jericho was awaited with immense curiosity. Large crowds gathered along the roads.

A wealthy publican named Zacchaeus knew of Jesus’ reputation and wished to see him. A prestigious leader in his town, Zacchaeus was a wealthy and energetic man. However, he was of such short stature that, in order to satisfy his wish, he climbed a sycamore tree, so taken was he by the anxious expectations with which he waited for Jesus to pass by. The publican leader felt his heart flooded with curiosity and happy feelings as Jesus approached. He admired Jesus’ noble and simple presence, feeling magnetized by his indefinable sympathy. Zacchaeus was highly surprised when he noticed that the Master had stopped by his side and talked to him in a personal manner:

“Zacchaeus, come down from this tree, because today I need your hospitality and your companionship.”

Unable to comprehend what was going on in his heart, the publican of Jericho came down from his makeshift balcony, overcome by immense joy. He embraced Jesus with spontaneous pleasure and ordered that all steps be taken for the beloved guest and his entourage to be welcomed at his home with great joyfulness. The Master extended his arm to the publican and listened attentively to his most trivial observations, which generated great scorn among the apostles. “Wasn’t he a wealthy man that should be condemned?” Philip asked himself. And Simon Peter reflected privately, “How can we understand all of this, if Zacchaeus is a man of money and a sinner before the law?”

A few moments later, nonetheless, the entourage entered the publican’s residence. Zacchaeus did not hide his unsurpassed contentment. Jesus won his attention, touching the innermost fibers of his spirit with his generous presence. He was a beloved guest who would forever dwell in his heart.

Sundown approached when Zacchaeus ordered that a light meal be served to the whole crowd as a sign of his joy to sit with Jesus and the apostles beneath a large portico. The conversation was about the new doctrine. Knowing that the Master did not miss an opportunity to

condemn immoral worldly wealth, the publican clarified with all sincerity of his soul:

“Lord, it is true that I have been seen as a man whose life is of reproach. However, for many years, I have tried to use my money in a way that benefits all who are around me. When I observed that here in Jericho there were many heads of families who did not have a job, I then organized many services for raising animals and for cultivating the soil continually. Many families, even those from Jerusalem, came to seek the indispensable resource for life through my initiatives!”

“Blessed are your efforts!” replied Jesus, filled with kindness.

Zacchaeus gained new strength and murmured, “My house’s servants never found me to be lacking a sincere disposition to serve them.”

“I rejoice with you!” exclaimed the Messiah, “because we are all servants of Our Father.”

The publican, who often had been unjustly accused, felt great satisfaction. The word of Jesus was a valuable reward for his conscience, which was dedicated to the collective good. Ecstatic, he stood up and extended his hands towards Christ, exclaiming happily:

“Lord, Lord! So profound is my joy that, today, I will share half of my wealth with all who are in need. And, if I have harmed anyone in any way, I will compensate them fourfold.”

Jesus embraced him with a handsome smile and said: “Blessed are you who now contemplates true salvation in your house.”

Some of the apostles, especially Philip and Simon, were unable to hide their unkind thoughts. Somewhat attached to the Judaic laws, and only tending to the literal meaning of the Messiah’s teachings, they were puzzled by Jesus’ affability towards approving the acts of a wealthy man of the world, an admitted publican and sinner. Since the host was absent for a few minutes in order to fetch his children to meet the Messiah, Peter and others showered Jesus with questions: How could he approve of such a miserly rich man? Wasn’t wealth condemned by the Gospel of the Kingdom? Shouldn’t they spend the night in a humble home, instead of in such luxurious house in contradiction to the teachings of humility? Could a man serve God as well as the sinful world?

The Master waited until the questions stopped, and clarified with generous firmness:

“Friends, do you believe that the Gospel was given to this world to transform the whole of humankind into miserable beggars? Which is the greatest charity: the one that relieves the needs of one day, or the one that adopts providences for a whole life? In this world, there are those who become wealthy on Earth and those who become wealthy in heaven. The former hide their potential in





exclaimed, “Lord, I did not understand well because I had my thoughts focused on the poor, which your kindness taught us to love.”

“However, Philip,” the Master explained, “it is necessary that we do not become lost in the passion of our emotions. You have never heard about a ‘poor’ land, a ‘poor’ tree, and ‘helpless’ animals? After all, in these normal settings in which Zacchaeus is trying to attend, don’t you see the man, our brother? Who is the unhappiest: the beggar without responsibility other than his or her own maintenance, or a father with children asking for their daily bread?”

Since Andrew, amazed by Jesus’ explanations, observed him with a great sparkle in his eyes, the Master emphasized:

“Yes, friends! Blissful are those who share their possessions with the poor; but also blessed are those who devote their potential to life’s activities, knowing that the world is in great need, and thus they know to serve the Lord with the wealth that was entrusted upon them!”

*

Next, Zacchaeus ordered that a large table be set for Jesus and the apostles, where Jesus cut the bread, sharing the overall contentment. Driven by an uncontrollable joy, the publican leader introduced his children to Jesus and directed that his servants celebrate that night, which was memorable in his heart.

On the ample grounds of the house, children and elders happily sang hymns of loving happiness, while young ones in great numbers played the flute, creating an atmosphere of harmony.

It was then, according to the apostles’ narrative, that Jesus gathered everyone and taught the great parable of talents. It was also then that Jesus looked at Zacchaeus with a soft and generous gaze, and his divine lips pronounced the undying words: “Blessed are you, good and loyal servant!”

the coffer of ambitions and selfishness, and, sometimes give a few golden coins to those who are starving to get rid of them. The latter ones connect their existences to numerous lives, turning their servants and helpers into an extension of their own families. They know how to employ the sacred deposit of God and they are his faithful stewards in this world.”


The apostles listened, astounded. Philip, wishing to justify himself, after Christ’s insightful explanation,

Source: Book “Boa Nova” (Good News) by Humberto de Campos (Spirit) through the psychography of Chico Xavier, chapter 23, published by FEB. The book was translated by the team of the Spiritist Society of Virginia. The copyrights of the translation were given to the Brazilian Spiritist Federation. We wait for its publication. Meanwhile, we recommend that the reader watches the study session on this book by Vanessa Anseloni at Kardec Radio’s YouTube channel.

Visualizations for Peace

SPIRITIST TIP

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



Within the therapeutic resources offered to humankind through the science of psychology, hypnotherapy in the form of creative visualizations and self-suggestions remain as effective elements for connecting with mental currents and waves, and with the spiritual reality of superior spirits that reach out to support and alleviate pain. So during your day, always reserve time for cleansing your thoughts and feelings while searching for essential and necessary self-awareness for the purpose of self-illumination.

Use available resources in order to rebalance yourself, visualizing peace and your connection with the most High, while exercising Jesus' pronouncement "seek and you shall find". Also use these resources to support and aid those in need, transmitting to them encouragement, thoughts and superior idioplasmic forms that will foster connections with hope, optimism and strength for their trials. Visualize those resources you will need and you will find firm support to redirect your synchronization of thought to connect with the most High, which will promote the health of your body and soul.

Source: Book *Pills of Trust* by Dias da Cruz psychographed by Andrei Moreira, chapter 20, published by AME Editora, Brazil..



Fostering Tolerance

> Brian Foster

Tolerance – it sounds so easy. Love all, smile upon everyone, and be kind to those you meet. Simple in theory and harder in practice. Not difficult as far as controlling your speech or gestures, but the challenging part is your emotions welling up inside you. The spirit Andre Luiz specifically mentioned this because he knows full well, that as a human we have built up within our instincts a predilection to strongly desire conformity.

This urge was beneficial once upon a time, when we were huddled together in tribal groups and were forced to defend our territory and lives at a moment's notice. As time went on, civilization had a warrior class, which also promoted conformity. Those armies which possessed the most discipline, usually emerged victorious.

Hence, our instincts, which are brought over with us in life after life, just like our conscience, are a powerful force. As with any power, it can be used for good or bad. It all depends upon how we shape it.

This is precisely why we are on earth at this moment. Our job is to break down the old accumulated habits, which made us successful in a primitive world, and develop new habits which will enable success in a true civilized planet – where hate, envy, war, and inequality is greatly diminished or completely eradicated.

In this new globe, which, according to Spiritism, the planet earth is aiming to arrive in the future – only those who have transformed themselves into mature and civilized beings will be allowed entry. Everyone else

will be sent, in their subsequent lives, to a planet similar to earth as it is now, a planet of atonement. Where one lives paying for past debts and attempting to cast off detrimental attributes.

On the other hand, those who have learned how to foster tolerance, be more loving, charitable, and honest, will graduate to a planet of regeneration. A place where our lives will be a paradise as compared to our present circumstances. Why? Because, on a planet of regeneration, we no longer need to repair our past mistakes, we are sent to a physical experience to learn and to keep improving ourselves, but we no longer require the deep suffering to cause fundamental changes in our personality.

Spiritism tells us that the earth is destined to become a planet of regeneration, and it is up to us, as a collective human race, to either speed up this journey or slow it down, by our shared deeds.

What is Tolerance?

The spirit Emmanuel explains the importance of tolerance and the being of tolerance:

“Tolerance is the foundation of all true progress. Just as all parts of a machine work together so that there may be the production of certain benefits. So all blessings of Nature are a series of manifestations of this blessed virtue that inspires true brotherhood.

Tolerance, however, is not a superficial concept but a living reflection of understanding, a purity of the soul. It conjures the feelings of hope, patience and a letting go of all evil.

To insist that others think as we do would be to demand that the world adapt itself to our whims. Our obligation is to adapt ourselves with dignity to the world, with the firm purpose of helping it.

Divine Providence reflects wise and active tolerance

everywhere. God does not require that the seed immediately produce after its kind. God gave it time to germinate and grow, to bloom, and bear fruit. God does not ask the stream to quickly blend its course towards the awaiting ocean; He offers the stream pathways through the soil and the time needed to finish its course.

Likewise tolerance is needed between one soul and another; it is important that we do not assume any attitude of violence.

The roughness of an impulsive person, the irritation of an uneducated patient, the claw of an animal, the thorns of a rose, all represent the natural signs of the evolutionary stage in which they are found.

To fight with hatred is to bring about destruction. He who commits an offence attracts evil to himself. This being the case, evil is only really evil to the one who commits it. To retaliate on the same irrelevant principle is to assimilate its poison.

It is essential to treat ignorance with the same loving care that is employed with treating a wound. If we bruise it without mercy, it would be like transforming a curable case into a hopeless one for lack of adequate treatment.

Therefore, above all else tolerance is a complete release of all evil and a continuous service in goodness.”[i]

Being aware of performing good in as many avenues as possible is a notable goal. To get there one’s mind must be expanded. Attention must be raised for opportunities for service. And predilections built up from past and current life should be analyzed if they present barriers.

The spirit Neio Lucio recounts a story from his book (psychographed by Francisco C. Xavier), *Jesus in the Home*. The book contains many stories of the conversations that Jesus held with his disciples. One story in particular is pertinent to tolerance and acceptance.

Jesus told the gathering about a time when the earth was in deep ignorance. God sent a messenger of knowledge. The goal of this person was to spread the reality of the spirit realm, to bring purpose and a path of behavior to the populace. When he arrived on earth, he became intrigued with the literature he read and in discourse with other wise men. He became so focused upon his preferred intellectual pursuit that he ignored everything else. In fact, he deliberately distanced himself from the common people, thinking they were too ignorant to even begin to understand his message.

Seeing that His first messenger did not perform the duty assigned to him, God sent another. This time He selected a doctor. Someone who would directly help the poor and downtrodden. When the doctor arrived, he became fascinated with his storeroom of herbs and medicines and he sought to only treat those who could pay handsomely for his services.

Next God sent another wise man, but he became a warrior, who only used the meek and poor for his own



purposes. Another was sent who became a musician, who only wished to play for important audiences. Only those who could afford to pay for his concerts.

Finally the Almighty sent a messenger of love to the human race:

“With great mercy this messenger was able to reach the four corners of the world. He felt compassion for the teacher, the doctor, the warrior and the musician to the same extent that he felt mercy for the misfortune and primitiveness of the crowds. Determined to work in God’s name, he became the diligent servant to all. He began to work for the common good, and identifying with the people to whom he had come to serve, he forgave infinitely and repeated the same effort or the same lesson a thousand times over. If he was humiliated or persecuted, he tried to see the offense as a beneficial challenge to his ability to perform regenerating deeds so that he could bear witness to his trust in the Father who



even in the face of repeated failures. For the truth may be, that some people will only be cognizant of reality after several or more lives. But fear not, those seemingly inconsequential encounters will lay dormant as seeds, which will sprout unexpectedly at the right moment.

The Difficulty of Tolerance

If there weren't any people, being tolerant would be easy. But, this is not the case, for we must learn to live with younger, less mature souls. It is part of our required training.

Many spiritually and psychologically immature humans are unsure of their conduct, belief systems, and even basic civilized interactions between people. They lack knowledge and certainty of who they are and their approach to life. Hence they are insecure and vulnerable to bad and ignorant influences.

Unfortunately, the most pervasively negative influences are all around us ... media, television and internet. Our current culture looks up to no defining moral authority or code of conduct. The only badge of distinction is who yells the loudest or who can define themselves as the greatest victim – all totally unproductive behaviors in a quest to ascend spiritually.

The spirit Joanna de Angelis succinctly describes this vast group:

“Such individuals do not really know what they want, where they are headed or how to behave, for they are in a somnambulistic state, which has flashes of lucidity but soon returns to numbness.

Since they are so concerned about others, they forget themselves, disparaging themselves or being aggressive, whereas they should simply awaken to their own reality and that of their environment. However, they become robot-like in their torpor and let themselves be led by the rules imposed on them, even though these do not meet their personal demands and needs; or they follow traditions that are irrelevant to their objectives, affected by conditionings that are the results of previous inheritances that have no connection with their way of being. Thus, they let themselves be influenced by sensationalism of mass media or suffocated by their social group.

They would like to be active members of their group, which rejects them, or they exile themselves by not grasping their existential role. Real awakening thus becomes indispensable for them by reflecting on their own aspirations and what is happening around them, so they may be at peace within the human context and be free, without narcissistic exhibitionism or depressive timidity.”[iii]

Hence, most of the type of people that we find it hard to be tolerant of are locked into the situation described by Joanna. They have hitched themselves to a set of false values and strive to find a familiar acceptance to make themselves feel worthy.

had sent him. In order to love his brothers and sisters in struggle without holding back, many times he was compelled to pray for help from Heaven when faced with the claws of slander and sarcasm; nonetheless, he found in the lowest of manifestations of human nature even more reasons to dedicate himself with more fervor to better his fellow beings, who had yet to come to know the grandeur and sublimity of the Benevolent Father who had given them life.”[ii]

This is the true meaning of why Jesus washed the feet of his disciples. He sought to convey that he who serves must think of themselves as the most humble, the most tolerant.

To be tolerant doesn't mean to put up with people. It goes further than that ... it means to love them, even in the face of unrealistic views, ideas, and preconceptions. It means to be patient with the lack of learning and progress. It means that one must be willing to keep trying

Understand that their convoluted belief system is not built upon logic, but upon emotion. They are slaves to their own insecurity and seek freedom in groupthink. They believe they are deeply introspective, but, in reality, they live in a shadow world, full of the lessons and experiences of past lives.

We have all been there. It is part of the great trek of spiritual maturity – to learn what self-realization really is, to question the precepts of society and to be brave enough to follow the reasoning of our own logic. To discover the full panorama of the spiritual and physical universes.

To be forbearing means that we identify with those in doubt and we lend what wisdom we can to help their journey. All the while, keeping in mind, the spirit world will supply the stimuli necessary for them to grow. We only need to lend what small assistance we are able to.

Enabling Tolerance in Your Family

Acquiring the tendency towards tolerance is most effective when one is young. Hence, the Spiritist Doctrine should be introduced to those young pliable minds, so that as they grow they will understand the true condition of life on earth.

The spirit Joanna explains how to foster the propensity for compassion and love for our offspring:

“So, it is the duty of all parents to enlighten their children about the vicissitudes present in our evolutionary path.

Edifying conversations about the Divine Justice, about the moral commitments that have been taken by all who find themselves reincarnated and, also, the trials and testimonies that everyone must go through are of high moral and spiritual significance for the healthy formation of the children’s personalities.

To demonstrate that such occurrences are perfectly normal, and never to suggest that they are punishments established by a God, who would find pleasure in seeing His creatures suffer merely because they are still unequipped to act correctly, that is the paramount duty of every parent.

When, by any chance, in the family constellation there is an example of atonement, it must be transformed in precious teaching, not only to that spirit who is undergoing it, but also to all other members, who must join their hearts in order to attenuate the suffering of the one who is in need of help. Such measure develops in everyone involved in courage and respect to life, erasing fears and diluting illusions about life in the body, which is nothing but fragile.”[iv]

This same approach, with a wider circle of family and friends, helps to establish the broader view of life. That life and the arc of multiple lives must be seen in context, as stepping stones from one platform of knowledge to the



next. We never stop learning, we are always given tasks and homework through the trials awaiting us.

Each one of us is at a different level of maturity and knowledge. Therefore, disparity exists between humans, some are born with great wisdom ready to sprout forth and others are just beginning to learn right from wrong. All will eventually reach their destination of perfection. But in the meantime, each will experience vastly different sets of tribulations – each according to their educational needs.

Hence the call for toleration by the spirit realm. Andre Luiz reminds us of the disparity of humans on earth. While the spirit world loves us all equally, each of us has been assigned a customized curriculum intended to promote our transformation from a primitive spirit to one who will ascend to the highest spheres of heaven.



Christ understood the need to reach out to everyone. His disciples and the populace of his time were amazed that he dined and fraternized with publicans and known sinners. Publicans, according to the definition at the time, were hated tax collectors – the worst of the worst – for they forcibly gathered money from people in every manner. What was even more notable is that Jesus accepted Matthew, a publican, into his tight circle of disciples.

The Inner Platform for Tolerance

Setting the stage for tolerance is a constant battle. To appear calm and benevolent to the world we must be peaceful internally. The spirit Emmanuel gives us insight to this problem:

“Educating the sight, hearing, taste and impulses

represents the primordial foundation for constructive peacefulness.

We usually hear, see and feel according to our inclinations and not according to what is real. We interpret certain pieces of information according to our inner disharmony rather than the good intentions in which they were initially sent. We observe situations and events with the light or darkness that infuses our mind. We feel with the reflection or chaos we have instilled in our own understanding.

For this reason, serenity must envelop our steps as much as possible as we face the conflicts that surround us in our present circumstance.

Without calmness, it is impossible to discern and to work for the good.

Without peace inside of us, we will never reach the realms of true peace.”[v]

Achieving inner peace can't be bought and is not a rote prayer or chant. It is a climb of dedicated study and gradual inner transformation. And it must be accomplished on your own terms. No one can describe you with perfection – only you. No one knows what are the hidden corridors of primitive impulses that need to be swept away – only you.

Therefore, the need to fully understand why you are on earth, where you are spiritually and materially, and where do you wish to go are all questions that must be answered. Even starting on this journey will bring real benefits.

Stress will be reduced and harmony restored. Where darkness and foreboding reigned, light will cleanse. Events on the physical plane won't hold the importance they once had. For you will understand the transitory nature of life on the campus of the earth.

Learn about the spirit realm, your place in it and how we are guided to the path of learning. Read my series of three books: Heaven and Below; Spirits and Spirit Universe; How We Are Guided by Spirits.

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Brian Foster has a BSCS degree and a MBA. He has worked in R&D for medical device corporations and in IT for large financial institutions. Brian Foster has a blog at <http://www.nwspiritism.com>.

DISCOVERING THE REAL WORLD
WITH DIVALDO FRANCO

A portrait of a man with a mustache, wearing a dark suit and a white shirt with a high collar. The portrait is set against a background of a bright, hazy sky with soft clouds. The man's face is the central focus, looking directly at the viewer.

Prayer
by Euripedes
Barsanulfo

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

Euripedes Barsanulfo was in silence, visibly moved. He stood up and, with a halo by a peculiar light that radiated from him, he prayed to God with unforgettable tone of voice:

“Loving Father, incomparable Creator of the Universe and everything that pulsates in it,

“Have mercy on your earthly children, steeped in shadows of dense ignorance and primitivism in which they linger.

“Your sublime mercy has been identified in life lessons and beauty everywhere, inviting us, imprudent as we are, to awaken to your greatness and infinite wisdom. Nevertheless, we are still distracted, distant from the duty to which we should attend.

“Have mercy on our smallness and let us feel your unending love that perfuse us and is hardly noticed, so we may change the behavior that we have kept so far.

“You sent us Jesus, the sovereign Friend of the disinherited and the miserable, after sending innumerable Messengers of Light. We heard His voice, and we were touched by His sacrifice. However, we diverted from the route that He drew and continues pointing to us. We fell, however, in the abyss by lack of vigilance and frivolity. We tried to rebuild several times, and you helped us through compassion. But that magnanimity has not definitively altered our way of being during the past centuries.

“You allowed Allan Kardec to dive in the body in order to demonstrate the immortality of the soul, when disbelief and blindness about your Majesty reigned. And we were also fascinated by the master from Lyon.

“Soon after, here we are lost in a bewildering array of conflicts to which we have become connected, experiencing shadow and pain, oblivious of the guidelines presented.

“At the dawn of the announced New Era, allow your unfading light to brighten within us, freeing us from all darkness and pointing us to the discernment to love and serve you with dedication and selflessness.

“Sublime Parent, have mercy on us, favoring us with

the understanding that will help us eliminate the evil that still lingers in us, while developing the goodness that will free us forever from the inferiority that predominates in our spiritual nature.

“May you then be praised forever and ever, Venerable Father!”

The prayerful Spirit concluded the prayer.

The ambient light decreased during the prayer, while the peregrine brightness of the moonlight invaded the room protected by harmonic harp chords strummed away with unusual mastery. Simultaneously, colorful rose petals fell from the ceiling and gently diffused as they touched us.

Deep tears streamed down our silent face, confirming our emotional commitment with the duty that will never disappear from our spiritual path.

For a few minutes, the atmosphere remained in deep silence, listening to the pulse of Nature and receiving the ineffable divine protection.

Slowly the light of the environment took over and we looked at each other moved and happy.

The unusual meeting was closed.

We said goodbye to all the new friends, certain that we would opportunely meet again somewhere else in the great march to God.

Euripedes Barsanulfo kindly escorted us to the door, embracing us with affection. He also made the community available whenever we needed it.

I kissed the hands of the venerable Entity. Together with Dr. Ignacio and Albert, I returned to the pavilion, where I also said goodbye to both of them with deep gratitude. At dawn, I would return home, never forgetting so many graces received and affections established.

The night of blessings would give place to future sunrises of work and illumination, as we are traveling with our eyes on Jesus, the Friend par excellence.


Source: From the book *Tormentos da Obsessao* by Manoel Philomeno de Miranda (Spirit) / Divaldo Franco (Medium), chapter 22, LEAL publisher. The book is already translated into English since 2012. We await its publication by its publisher.

Improve to Progress

> Emmanuel (Spirit) / Chico Xavier (Medium)

INSIGHT





Improve to progress - this is the password to evolution. The river of divine gifts passes in all continents of life, however each being will collect the waters according to the container that they make themselves bearer.

Do not forget that the talents of God are the same for all. It is up to us the solution of the problem alluding to the ability to receive them.

So do not lose yourself in undue lamentation.

Annulled time in complaint is vast patrimony requested in the preparation of the fair empowerment for the goal to be reached.

Many sigh for tasks of love, however they rely upon aversion and discord, while many others dream of serving the light, holding themselves in the darkness of idleness and ignorance.

The joy and the glow of the top lie open to all those who are willing to do the journey of ascension.

If you are thus attached to the ideals of improvement and progress, do not withdraw from the work that renews; from the study that perfects; from the forgiveness that enlightens; from the sacrifice that ennobles; and from the goodness that sanctifies ...


Remember that the Lord grants us all that we need to commune God's glory. However, do not forget that the gifts of the Creator are fixated in the beings of Creation according to the capacity of each one.

Source: Book *Palavras de Vida Eterna* by the Spirit-author Emmanuel through the psychography of the medium Chico Xavier, chapter 7, published originally by the Brazilian Spiritist Federation.



*Let us Unite
Intensely Around
the Christ!*

> Emmanuel (Spirit) /Chico Xavier (Medium)



May peace be with you, my friends. It is useless to dramatize the world's distressing situation. Rhetoric would not be able to fully express it. You voice the anguished state of your hardships that are characteristic of this fast-paced period of transition.

For centuries, the Higher Planes of existence awaited humanity's deliberation in the areas of spiritual growth. Missionaries and heralds of different categories made their presence known at all times; yet the insatiable ambition and dark vanity, associated with pride and discord, suppressed their pleas. The priesthood, disputing the earthly principality, was not able to preserve the values of the Temple. Now, we are aware that ignorance and idleness has held back the Planet's clock. Presently, however, a new transformational movement shakes the foundations of civilization: it is the mind of the Christ through determined servants that devote themselves to uplifting struggle, inspired by a new service program.

We do not consecrate the revolutionary principle, electing it as the absolute guideline, unless it is for the purpose to approve self-renewal, the basis of all edification of humankind's happiness. Therefore, we do not count on the undisciplined or indifferent crowd, which serves us only as a workplace where it is up to us to express our Christian duties. We make an effort to inspire colleagues to convert themselves into positive nuclei of restorative action, in order for us to extend the activities of substantial salvation. Therefore, it is important not to lose ourselves in a crystallizing attitude of excessive adoration so as not to miss the present opportunity of cooperating with Jesus.

Perhaps never on Earth has there been such great influx of blessings in favor of the renewal of man through the blessed doors that the Lord's work opens in all directions; but it is also imperative to admit that in other eras the total eclipse of reason and the threats of downfall were not as imminent. The task unfolds limitless, challenging us. Not only challenges our ability to believe and trust, but above all, our possibilities to act, to aid and to accomplish. We dwell in the sanctuary of dead faith without any decision to seriously contribute to the order of action that we are now faced with. It would almost be considered a crime if such attitude were not but a deplorable paralysis of the soul.

Let us pray, therefore, working and loving; working towards the good of all, through self denial, because to act sensibly requires ascent and light, improvement and power; loving according to the standards of the Divine Master, attentive to the educational sacrifice of ourselves, understanding that the world is full of selfishness and

hatred, that represent deplorable formulas of unbalanced and counterproductive love.

In view of this, the time now is decisive, because either we connect our will to the divine designs, transforming ourselves voluntarily into Christ's satellites, or we will gravitate around the geniuses of the shadows with the loss of many future centuries, if not countless millennia. For this reason, we appeal now to all of those who have joined us to make an effort to perfect the Master of Nazareth's work in their hearts and consciences. May we encourage the sowing of the seeds of goodness in all the fields of life, taking the mind of Jesus out of the stone temples, so that the Gospel may be present in administrations and orientations; in public as well as in private life; in the issues of the body and of the soul, and also extended to the care of Nature, attentive to the sublime truth that all of Earth is the Lord's Sanctuary.

Therefore, gathered around the consoling Christian Spiritist ideal, may we establish work commitments on Earth, before pleading with Heaven, with the conviction that our world will also be a happy one as a result of our joy in conserving, beautifying, redeeming, and sanctifying it. The Divine Apostles stand by ready to assist us, yet they cannot exercise their influence over matter without our helping hands.

We cannot believe in peace in the world without peace within ourselves. We cannot allow rights without duties, freedom without responsibility. We cannot accept well-being that is not equally shared among all of those who surround us, understanding the impropriety of demanding self-renewal of others if we do not renew ourselves to radiate the goodness that we are searching for. Let us not give credit to a false recumbence that seeks tranquility afar from intensive work oriented by common happiness. At this point of our knowledge of the Gospel, it is impossible for us to expect that we will be spared of the beneficial hardships that bring us closer to the Lord. We need to understand that having trials and tribulations in life is an honor to those who are free of debt and are not promoting hardships to others in their circle of evolution.

At this time, my friends, I do not have any more wishes other than that we may unite intensely together more and more, around Christ, seeking in Him the loving and wise inspiration for the undertakings on Earth, in the various areas where we are located, and hoping that the Gospel remains within us, alive and active, so that we may convert ourselves into sincere and sanctifying appeals to the world.

Your friend and humble servant,
Emmanuel

Source: This message was published in the Brazilian Spiritist periodical *O Reformador* in December 1948.

Serenity and Patience

> Eurípedes Barsanufu (Spirit) / Chico Xavier (Medium)

In our Spiritist task, we must not forget the imperative of tolerance. On many occasions we are surprised by the torment of the shadows inducing us to fall in the hawthorn of unreasonable reactions, which would not operate around us, but to the imbalance and the disturbance that is incumbent upon us to avoid.

In similar moments the blow of persecution and the outraged honor compel us to the seemingly just defense. However, our accommodation with silence and prayer is still indispensable there in order to better discern the attitude that competes to us.

In prayer, the Lord will reveal to us the imposition of serenity and patience.

And the crystalline truth will teach us to see despair where there is undue criticism, childishness where lie prevails, and madness where sorrow and condemnation arise.

In the heart governed by the love of Jesus, there is no place for wounded dignity, because the dignity of the disciple of the Gospel shines, above all, in the unconditional forgiveness of offenses and in unceasing service to the extension of good.

The accusing or ungrateful tongue is quite unfortunate in itself and the hands that stone and tear bring with it enough misfortune.

Therefore, let us refrain from judging, not because we lack knowledge or worth, but because we are servants of the cause of Christ. It is only the Lord who oversees the redemptive work for which we have been called.

It is not worth precipitating actions and conclusions.

It is either not enough to give into simple convenience.

The constructive tolerance of the good that does not rest will be our indefatigable guardian in space and time, favoring in others, as well as in ourselves, the clear vision of life.

To practice tolerance is to preserve the sublime work that was entrusted to us, taking advantage of the pain and the obstacle, as precious resources of our fraternal union with the treasury of the experience of the Gospel.

Thus, let us excuse the darkness in useless rush, valuing the light that the Divine Master has granted us to the path of ascension.

Let us remember that Jesus Himself did not request on earth, but the cross of the supreme sacrifice, from which He addressed to the whole world the blessing of silence and humanity, of forgiveness and renunciation.

Then, vigilant in our commitment to true fraternity, let us be attentive between the richness of the work and the grace of prayer in our sanctuaries of service in the conviction that the field of our activities belongs to the Master and Lord.

And, in the certainty that acting under the norms of love of which we are depositaries, we shall have Jesus everywhere as infallible lawyer to pronounce for us in the opportune moment.

Source: This message was psychography by Francisco Cândido Xavier in Pedro Leopoldo, MG, on July 16, 1954. Remembrance of the Christian Love worship of the Casa do Caminho de Sacramento, MG, May 1, 1996. In: ABDALA, Dirceu. Religious, historical, cultural and patrimonial tomb of Eurípedes Barsanulfo, the apostle of Sacramento. São Paulo: CEU, 2008. p. 64-65. This message is part of an online study named Moment of Harmony by Kardec Radio. Watch its studies on Kardec Radio' YouTube channel.



Unshakeable Faith

▶ [Claudio Sinotti, Psy.D.](#)



The interview given by Carl Gustav Jung to the show “Face to Face” is quoted a lot, especially when the reporter asks if he believes in God. Jung said, “I know. I do not need to believe. I know!” He considered it to be too superficial to say that he was bound to a religious belief without a “personal experience” of God. And this was one of the motives that made him criticize the attitude of those who are religious, including his father, who was a Protestant pastor.

But, do we “know” God? Is our faith “unshakable”, regardless of external circumstances, or do we still struggle with what life gives back to us? It is common to observe that even those who claim to be people of faith suffer greatly when faced with crises and challenges, they question, despair, and even doubt that they are under the protection of divine forces. They complain: “If I dedicate myself so much by going to the church/Spiritist center/temple, when I need to, at least I should get some help.”

Without realizing it, those who behave in that way show that their faith is conditional on what they receive in return, and not on the link itself with transcendent forces, which are not at the whim of the desires and false needs imposed by the ego.

Kardec was extremely fortunate when, in *The Gospel According to Spiritism*, he stated: “Unshakable faith is only that which can face reason, in all ages of mankind.” This does not mean that faith is limited to the scope of reason. It must be an expression of the whole being, since only when lived in the fullness of our possibilities it can be unshakable. It must involve all of our feelings, our intuitive ability, our deepest bond with life and the Universe. And this will only be possible when we are integrated with our essence.

Then, we will feel God so close and present that no external circumstance will affect or shake our faith.

Claudio Sinoti is a clinical psychologist in Brazil. As Spiritist, he and his wife Iris have been leading the psychological studies of the works by Joanna de Angelis through the books psychographed by Divaldo Franco. The current article was first published in *The Journal of Psychological Studies*, issue 56 (<http://www.spiritistsps.org>).

CHICO XAVIER

Seven Obsessors Each

> Humberto Fabbri



One thing about Chico Xavier's personality that impressed everyone was his good sense of humor. He always had a funny story ready about others or himself. He was able to convert some difficult situation into a source of joy. One of the best known of his stories concerns the airplane he was riding in, an event described on the Pinga Fogo program on the old TV Tupi network in July, 1971. This was one of Chico's favorite stories and one that he told several times during his life. Many writers and biographers of the medium have included this passage in their works, which is not only interesting, but very funny.

But if Chico used good humor to narrate events in his own life, other people did not always use common sense to interpret what Chico said. However, as they retold his stories they did not always do so with bad intentions.

One of the mistaken interpretations concerns obsessors. He was talking with a group of people when someone asked if all of us, reincarnated spirits here on Earth, would have the company of obsessors. The good-humored answer that Chico gave was: "The best will have SEVEN!" This phrase, meant to be funny, became absolute truth in many Spiritist centers, with the information that Chico had endorsed such an absurdity.

We are here playing the role of an advocate because we know our limitations and, if there is anyone who does not need

any kind of defense, it is Chico Xavier, due to his exemplary life within the standards of the Gospel of Christ.

Without any particular basis, as we have said, the information about the seven obsessors spread, achieving the status of "doctrinal truth," when a simple mathematical calculation would serve to obliterate it.

Let us see:

The population of the planet is estimated today at seven billion souls. If each person - the best people, naturally - had seven obsessors, that would mean forty-nine billion obsessors, just to make calculations easy. Using information from the Spirit Emmanuel, through Chico's psychography in the book *Roteiro, [Route]* (1952), Emmanuel states that the world-wide spiritual population of conscious discarnates was more than twenty billion spirits. At that time, the world incarnate population was around three billion. With this number, between the incarnate and discarnate, we have to become a gigantic importer of obsessors from other planets to be able to service the demand.

We recall a wise statement of a friend of ours during one of his brilliant talks, when he said good-humoredly: "If each one of the best people has seven obsessors, then as a Spiritist speaker I must have some twenty-one." He told us at the end of his talk that his Mentor, after he made that statement, told him, also with good humor: "You don't have that much going for you, to have twenty-one obsessors!"

Source: Book Chico Xavier: Stories from a Friend from Another Land by Umberto Fabbri, chapter 37.



The Abandoned Baby

➤ Amalia Domingo Soler

The Spirits tell me that I must still remain on Earth, despite my advanced age, my continual illnesses and my constant struggle to survive and feed my sick body.

This is because I still have to write a lot, to comfort and to help all those who need me. Also, I must help these people, who truly are thirsty for truth, when they ask for advice and spiritual light.

A few days ago, a Spiritist woman said the following:

Report

Dear friend, through a cruel act, unfortunately very common in our society, a newborn baby boy, whom I am raising, was placed in my hands.

He was left at the door of my house on a cold day.

He was abandoned at my doorstep in a cold day during last winter. I was very moved by such an important discovery, and for this reason, at first I did not want to know about our spiritual bonds. Now, calmer and reflecting on this case, I come to ask you, if you would have the kindness to search why I love him so much!

When I believed myself alone and childless, this being appears with his smile to illuminate my life. He came to kiss closed the deep wounds of my heart. Wounds caused by the hard blows of life.

He came at the right time. This child came to me to receive my love, and I would like your Spirit guide to instruct me. What motivates me is not to satisfy childish curiosity, but to ratify the good intention of doubling my love for this little being.

I am willing to sacrifice myself for him to succeed in raising him and instructing him in the comforting principles that feed us and hold us strong in the hard battle of life.

Is this child a spirit in trial? If so, I will welcome him even if it is for his spirit to purify mine.

Did he come to pass on some message of the “supreme law”? Blessed be God in granting me this grace. If we are united by previous existences, and Providence has brought him to my lap, I will be the most solicitous mother.

My heart also feels the urgent need to exteriorize my pure and maternal feelings, which are natural to all women, except for some unhappy ones, which arouse our compassion.

The child’s mother, who has left him, depriving him of her maternal warmth, inspires me deep compassion, though I respect the motives for which she has been forced to give up her child.

I am anxious to know the answer. It is not the curiosity that guides me, but I feel that this boy is really mine; yes, he is my son! I love him from the bottom of my heart!

Medium’s comments

Naturally, I was very interested in the content of this message. And when I had the opportunity, I asked the Spirit Guide for clarification on this subject, obtaining the following communication:

Psychography

I see that people continually ask questions about interesting topics. And you, with the best of intentions, come to ask us, thus establishing direct communication between the living and the dead.

These communications between the two worlds have existed throughout eternity, however, now they have become better known, thanks to the progress made in all classes.

Therefore, the contact with the Beyond lost its ancient superiority, a time when it was intended only for initiates in the divine mysteries, descending from its high pedestal, where the priests in their temples kept these revelations with the Spirits.

Spiritual beings always communicate with human beings on Earth. This direct relationship between the so-called “living” and the so-called “dead” is very necessary.

It is not the present mediumistic communication that will continue over the centuries. This form of contact is still very primitive. In many cases, it needs multiple transmission modes. This happens because sometimes the communicating Spirit transmits to another Spirit, and this Spirit, in repeating the message to the medium, does not account for what is dictated to him, for it is an intermediary in the transmission. But even so, it is already a start.

All that is great begins with the connection of the atoms, just as it does with the worlds. In the same way,



the communications between the inhabitants of the earth and the spiritual world began with the manifestations of minor importance.

It started as apparent taps, movements of tables and objects, strange noises, and lights that especially attracted attention from individuals who were indifferent.

These phenomena also attracted sensible individuals who stopped their activities to observe and say: “Nothing produces nothing.”

These sounds and blows, these sources of light, which burst forth at various points, were effects of some cause, that is, of an intelligent cause. They asked and questioned to get what you already have: the constant conversations with the Spirits.

Some messages from the Beyond are very interesting and instructive. Even the manners of communication you provide today are very imperfect and poor. But the time will come when individuals will no longer need mediums to serve as a bridge between us and you. Everyone will talk to their discarnated relatives and their loved ones directly.

How? In what way? Speaking? Writing? Appearing with the last body you used on Earth? Details are not important as long as it happens. This is the least we



should worry about.

But until that happy moment comes, the dreamed direct communication, we have to conform with the current mode of transmission. One famous writer said that a translated work resembles an old papyrus turned upside down.

This may apply to most psychic communications. However, work and time are needed for their true worth to be appreciated.

They continue to ask the Spirits the 'why' of many surprising events. They arouse the deepest interest, and the answers provide comfort to many who weep in the dark.

This woman who dreamed of being a mother asked us if the child, who was left at the door of her house, was part of her past. We can say yes. This child was, in another incarnation, flesh of her flesh and blood of her blood.

In the last existence, in which she belonged to the nobility, she was deceived and seduced by a tycoon. He could not give her his name, because he was already committed to another woman.

When she discovered that she was going to be a mother, she confided the secret of her dishonor to her older brother. Feeling pity for her misfortune, her brother

took her away from his country.

The pregnant girl was taken to a village situated between the mountains and gave birth there. Her baby was taken to a charity institution and left there, along with the many children without a name. The young mother begged to be returned to her son.

She returned to her palace with a broken heart. She could not see a small child and not remember her own child. All the time she was on Earth, she wept for her son, and died calling for him, the victim of a horrible seizure.

When she returned to the spiritual world, she realized that she was still alive. Due to her constant recollection, she eventually found her lost son. She promised to be his guide, and in recompense she would later have him in her arms, forgetting all that she had suffered.

In fulfillment of his expiation, this child suffered several incarnations the abandonment of the various mothers he had. In fact, he needed to be loved by an act of charity and compassion. He was not worthy of quiet rest in the arms of a loving mother because of his past actions.

Hence, in her present existence, he was abandoned, and the person who found him was a creditor of motherhood. In the previous reincarnation she could not be a mother, only during her gestation, and today, higher Spirituality delivers to her the child of yesterday, so that her soul can enjoy the indescribable delights of motherhood.

She deserves to be a mother, so she has recovered her son. In her unconscious, she always called him in her dreams, as well as in her waking hours. For many years, she visited orphans and dedicated herself to countless defenseless children. Now it was time to reap what she had planted. May she love the little baby entrusted to her, so that she can guide him, educate him and instruct him.

May she enjoy the good time, for protecting children is the most meritorious action and the most can magnify the Spirit.

Good bye.

Spirit Guide

Reflection

Wow! What a moving and interesting story! The generous woman gathered in her arms the little castaway of the sea of life at the mercy of the waves out of superficial charity, thus keeping the child alive, so as not to let the child die of hunger.

If it were not for the love of this woman, the boy would have died before the rocks. Blessed are the souls who know how to love!

Source: Book 15 Vidas Passadas (Fifteen Past Lives) by Amalia Domingos Soler.

Group in a Group

> Albino Teixeira (Spirit) / Chico Xavier (Medium)



The Spiritist family, in whose intimacy you cooperate in the harvest of Truth and Good, waits for:

- The cooperation in the work and the relief in the ordeal;
- The balance in the joyful moments and the support in the difficult times;
- The message of encouragement, in the work in progress, and the word of blessing, in crossing the obstacles;
- The refuge of peace and fraternal support;
- The understanding observation and real friendship.

This is because the Spiritist Group is a temple open to the need and inquiry of all individuals, while its working group, the one that perseveres within it, is different. This

group of hearts, to which we join to serve, is commonly the group of our affinities, affections, and adversaries that we bring from past existences, which are not always associated with us by the consanguineous bonds, but hitherto joined to our spirit by magnetic bonds. It is in this intimate group that we find great joys and great pains, consolations and challenges, easiness and beginnings, treasures of love and tests of moral courage, among which we will be able to utilize time in a safer way, compensating for mistakes and improving qualities that facilitate access to the vanguards of enlightenment.

Source: Book *Educandário de Luz* by Several Spirits through the psychography of Chico Xavier published by IDEAL. Kardec Radio produced a series of studies on the translation of the book. You can find it at Kardec Radio's Facebook page and/or its YouTube page.



Coco, The Movie

NOWADAYS

> Heather Bollech-Fonseca





Who's seen the movie "Coco"? I absolutely loved it! For starters, the animation is spectacular. The scenery is authentic, and with some of the characters I even sometimes forgot I was watching animation! Those visuals, combined with great writing and the music that also plays a central role in the movie, make for an authentic, captivating presentation for this touching story.

For me personally, I've also had a special place in my heart for the Spanish language and subsequently the Latin culture ever since I started foreign language classes in High School. I also learned then about the Mexican beliefs and traditions surrounding the "Day of the Dead". As soon as I caught a preview for this Disney/Pixar movie, I couldn't wait to see it, but I loved it even more than I'd expected.

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Aside from the above, this film had something else that spoke to the passion of my spirit. That is the big-screen representation of life-after-death and the ever-important messages revealed through the adventures and discoveries of little Miguel, the main character.



As the developing story takes viewers from the material to the spiritual realms, at times depicting both side-by-side, we learn through the eyes of Miguel's family (on both planes) what the "Day of the Dead" is really about. Unlike what those unaware may believe, this tradition is not another name for a "day like Halloween". It is about the belief in a sacred opportunity for loved ones in two different realms of life to be together and celebrate their bonds that last long beyond the grave. Miguelito learns, however, that each year when that special and highly anticipated day rolls around, only those with an incarnate loved one who remembers them and puts their picture out on the "ofrenda" (an altar to honor and welcome the deceased loved ones, as well as to offer food and gifts) are allowed to make a visit to the "world of the living". The sorrowful cases of certain

discarnates that Miguel finds in the spirit world bring attention to the plight believed to be endured by those who are instead forgotten.

While the Spiritist understanding of spirit life differs in some details from that of the beliefs behind the "Day of the Dead" in Mexico, one very important, underlying idea is the same - that of the continued relationships nourished by mutual remembrance! Those we love in the spirit realm do rejoice in seeing our accomplishments (especially spiritual ones) and our times of happiness, they support us in our sorrows and trials, and they may become one of the friendly spirits who offer us guidance as we manage our way through the material life. At the same time, those who find themselves in a position of suffering of some kind feel strengthened by our prayers and love. In any case, when we do want to connect with



the spirits in thought, what matters most is not the time or place but instead the concentration of our attention and the sincerity of our sentiments. According to Spiritist teachings, the visits between incarnate and discarnate loved ones is not reserved for a single day of the year; barring any individual limitations at the time, our loved ones in spirit can be with and around us at any given moment. Likewise, as we sleep and our bodies rest, our spirits have opportunities to spend time with them in the spirit realm.

Indeed, the endearing connections we establish with one another remain, even when we are temporarily separated by the incarnate state of one and the discarnate state of another. I really couldn't help but think that while perhaps even those who brought this movie to life may have simply thought it was great story to take to film, perhaps something even greater was behind it, influencing its eventual materialization. As more people begin to see the afterlife as something beyond simply an abstract existence, I believe the timing was right for the appearance of a movie of this kind.

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As we also see in this movie, there was another great lesson learned by little Miguelito. He came to realize that family is of utmost importance, more than any fame or fortune. His "abuela" (grandmother) and other family members tried to tell him so, but with his child's spirit of adventure and his secret but uncontainable love for music, he needed to follow his dreams and have the experiences he did to learn this important lesson. In the end, his adventures took him full circle, back to his "familia" to whom his albeit stubborn rebellion ultimately brought healing for some long-held misunderstandings about their past.

Through this heartwarming story, "Coco" offers the world a wonderful reminder about the treasure of family and a valuable message about the importance of remembering our loved ones in the spirit realm. Those who await us "on the other side" indeed think of us and take pleasure in receiving our warm thoughts and prayers, knowing that we remember them with the same affection or that we are praying for them if they are suffering. We are so fortunate to have the body of knowledge and study that is Spiritism to bring us evidence (if not proof) of these very principles as a source of comfort and inspiration.

So take this message as inspiration. Let those beloved souls in the spirit realm know they are on your mind and in your heart.

Healthier Bollech-Fonseca is the founder and coordinator of Explore Spiritism (www.explorespiritism.com) as well as the author of the book *Changing Lives With Spiritism*.



Our Home: The Astral City

WHAT GAME ARE YOU PLAYING, LUPI?

I'M SUPERLUPI!
UP, UP AND AWAY!

IT'S A BIRD, IT'S A PLANE!
NO, IT'S SUPERLUPI!

HA! HA! HA!
DID YOU KNOW THAT SPIRITS...

CAN ALSO FLY LIKE SUPERHEROES?

REALLY?! NO WAY!
TELL ME MORE!

IN THIS CITY WHERE I LIVE NOW, THERE ARE MANY FASCINATING THINGS...

WHEN I LEFT MY PHYSICAL BODY, I WENT TO A VERY DARK PLACE CALLED THE LOWER ZONES...

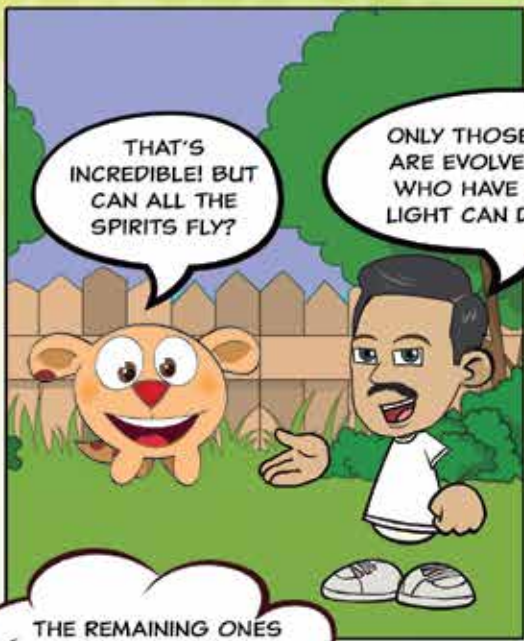
YEARS LATER, A FEW ENLIGHTENED SPIRITS TOOK ME TO A FANTASTIC WORLD...

WAIT A SECOND, ANDRE LUIZ! I KNOW! YOU WENT TO NARNIA.

HA! HA! HA! NOT REALLY, LUPI. ALLOW ME TO CONTINUE...

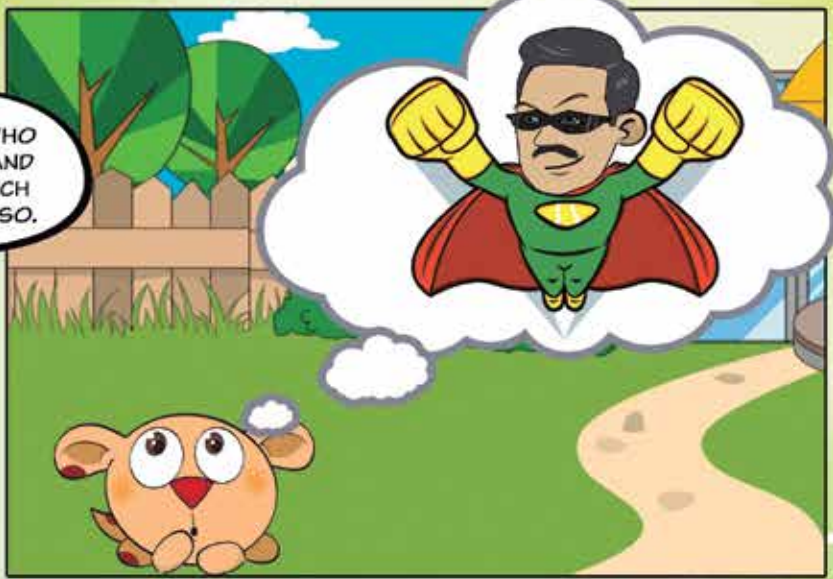
THIS PLACE IS A SPIRITUAL CITY NAMED OUR HOME. IN THIS CITY, THERE ARE MANY SPIRITS WHO ARE TRYING TO PRACTICE THE GOOD AND TO BETTER THEMSELVES.





THAT'S INCREDIBLE! BUT CAN ALL THE SPIRITS FLY?

ONLY THOSE WHO ARE EVOLVED AND WHO HAVE MUCH LIGHT CAN DO SO.



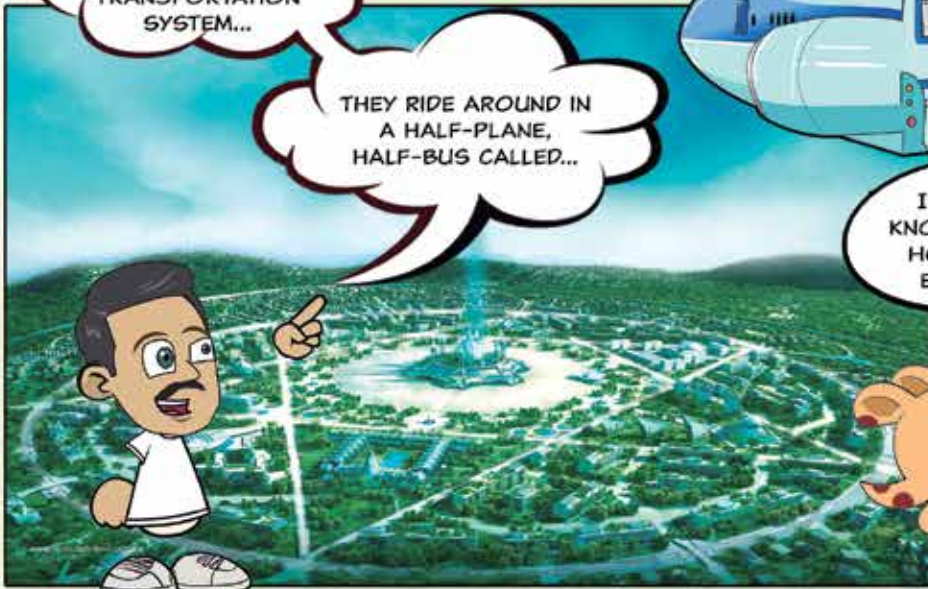
THE REMAINING ONES NEED TO USE A TRANSPORTATION SYSTEM...

THEY RIDE AROUND IN A HALF-PLANE, HALF-BUS CALLED...



NO, NO, NO, IT'S CALLED AN AIRBUS.

I KNOW! I KNOW! CALLED HOGWARTS EXPRESS!



ALL THE EXPERIENCES THAT I HAVE HAD IN ONE HOME HAVE BEEN WRITTEN IN THE FORM OF A BOOK WITH THE HELP OF THE MEDIUM CHICO XAVIER...

WHO IS A ROLE MODEL OF LOVE AND SERVICE FOR ALL!

HA, HA, HA! ONLY YOU, LUPU!



COOL! WHEN I DISCARNATE, I WOULD LIKE TO GO TO OUR DOG!



THE END

10 Years of Continuous Publishing of the Spiritist Magazine

On April, 2018, we celebrate 10 years of continuous editing and publishing of the Spiritist Magazine under the coordination of its editor-in-chief Dr. Vanessa Anseloni. Also, its webmaster Dr. Daniel Santos has faithfully worked together to help in this continuing effort to disseminate the Spiritist message that has transformed lives. The periodical has a free app and provides all different venues of offering its contents to anyone in the world. Currently, it also has a Spiritist segment on its contents produced by the host Dr. Sheyne Martin from the Spiritist Society of Richmond, VA, USA. More information at www.thespiritistmagazine.com.



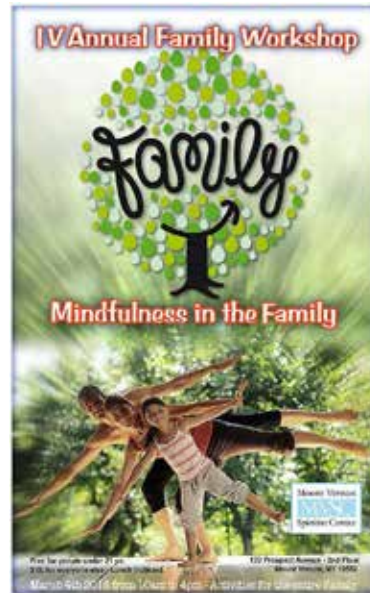
Mindfulness in the Family

On March 4, the Mount Vernon Spiritist Center hosted the event Mindfulness in the Family. Several participants from the tri-state area actively participated in the beautiful and well-organized event for whole families. Educational and artistic activities provided deep experiential moments of reflection on the importance of family and how to empower it nowadays. Vanessa Anseloni opened the event with a talk on Mindfulness in the family mentioning, above other things, the importance of making the present pleasant by feeling ourselves as vibrating beings radiating divine light. As part of the group dynamics provided by the event, poetry also came through in the educational process, as seen below:

Mindful Family

To be a family is
To be able to detach from the middle
And embrace the universe.

My first wishes were
For my family to fill my world
With joy, peace, love, compassion and forgiveness –
Not only words.
May we express endless gratitude to
The Spirits who we call family.



Rescuing us from centuries of solitude while teaching us to feel the true meaning of unity.

I feel the calling of the good Spirits.
I learn how much they love all of us.
I feel the constant presence around us.

A loving family is built of love and trust
Guilt may come, but it can be undone.
In prayer and affirmation
We beautify our family creation.

We are family.

(This poetry was a group composition by Adriano Barbo, Ceiza Costa, Teresa Castro, Carol Correa, Mark Smith, Vanessa Anseloni and Carlos Dias.)

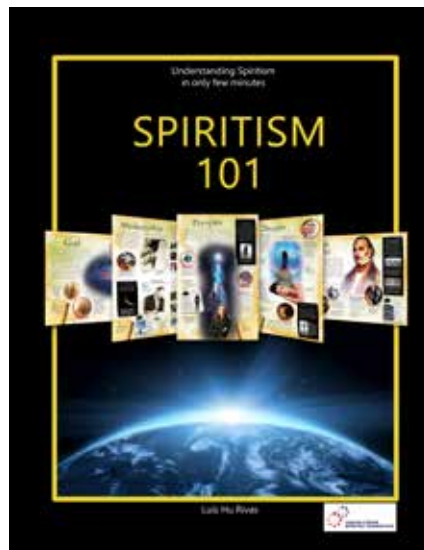
Poetry in Spiritism 101

On January 21, the Spiritist Society of Virginia promoted its first Flash Course titled Spiritism 101 based on the book Spiritism 101 by Luis Hu Rivas, published by the United States Spiritist Federation. An international audience also participated in the study through online tools. From the beautiful day of study, poetry came through, such as the one you see below by one of the students.

Learning to feel inside and out
Jesus shows us how—reason, faith
My body ages, my spirit shines

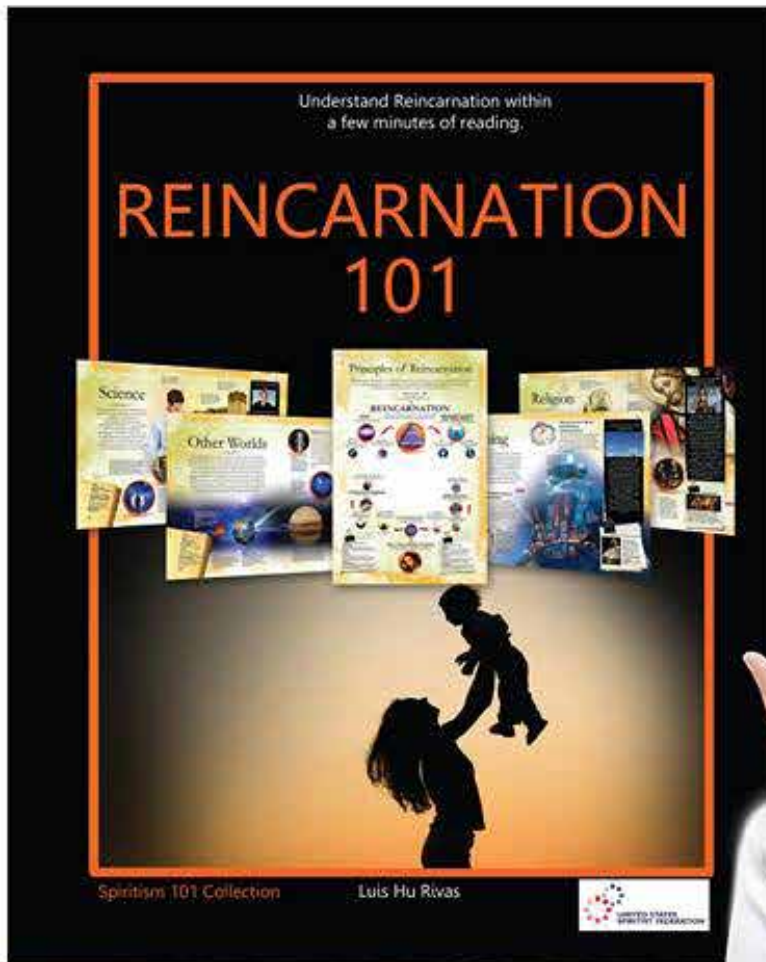
Many places & many lives
the breath of spirit guides
.....God is everywhere

Student of Spiritism (Teresa Castro)



You have asked... And here it is!

Flash Course in Reincarnation 101



Learn the foundation of the Spiritist teachings in a unique and dynamic way.

Part 1 – March 18 (10 am – 2 pm)

Part 2 – May 20 (10 am – 2 pm)

Register at info@ssvirginia.org
Online participants are welcome to register too!



US\$ 30
(book and lunch)

KARDEC RADIO FOR TEENS INVITES YOU FOR THE

1ST INTERNATIONAL SPIRITIST YOUTH WEEKEND



WHEN?

WHERE?

JULY 7-8, 2018
WASHINGTON, D.C.

REGISTER ONLINE!

WWW.KARDEC RADIO.COM

Washington DC

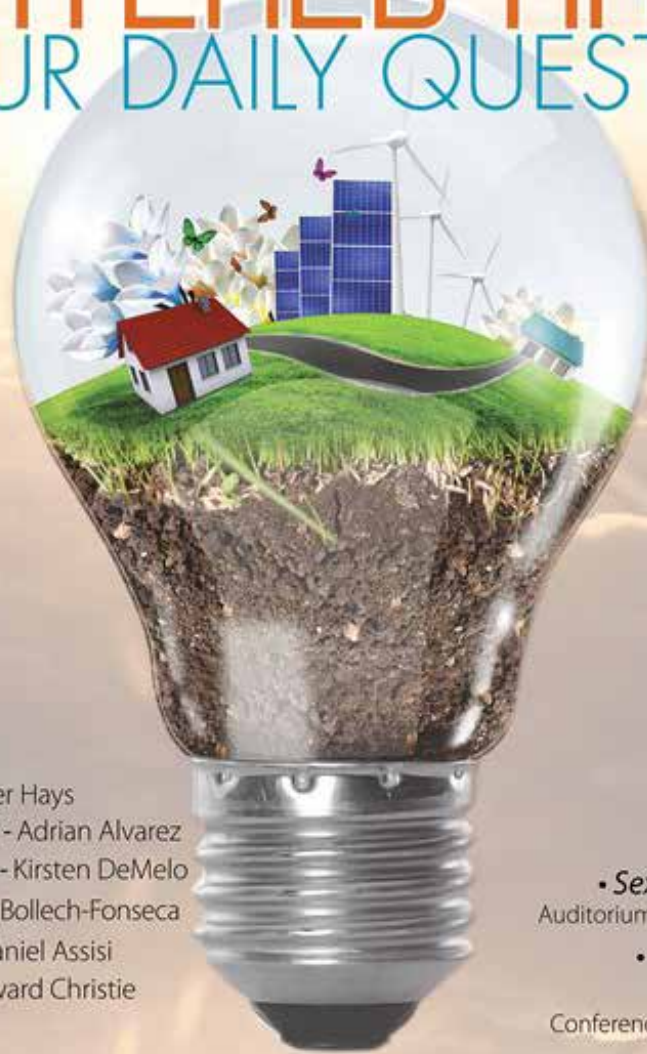


April 21, 2018

ENLIGHTENED ANSWERS TO OUR DAILY QUESTIONS

CHECK IN at 8am

Talks from 9am to 6:15pm



TALKS

- *Family: School for Redemption* - Peter Hays
- *Overcoming the Loss of a Loved One* - Adrian Alvarez
- *The Ins and Outs of Family Planning* - Kirsten DeMelo
- *Promoting Human Equality* - Heather Bollech-Fonseca
- *Hope in the World Sustainability* - Daniel Assisi
- *Visualizing Peacemaking Skills* - Edward Christie

ROUNDTABLE

- **Balancing Physical and Mental Health to Achieve Wellness** - Moderator - Mark Smith
- *A Bridge to Hope: Mental Health under the Light of Spirituality* - Vanessa Anseloni
- *Accepting Life Unconditionally* - Luiz Lima
- *Insights into Mediumship and Psychiatric Disorders* - Julio Carvalho

WORKSHOPS

- *Sexuality and the Psychology of Love*
Auditorium - Alexandra Azevedo and Jussara Korngold
- *Exploring Techniques for Children & Youth Spiritist Educators*
Conference Room - Carolina Correia - Bernadete Leal
Ligia Carvalho and Alba Morales

ALL DAY YOUTH ACTIVITIES

\$10 registration fee per child
(6 to 16 years old)

REGISTER ONLINE TODAY!

spiritistsymposium.org

\$30 registration fee