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DICTATED BY THE SPIRIT
ANDRE LUIZ

LIFE IN THE
SPIRIT WORLD

EVOLUTION IN TWO WORLDS



Evolution in Two Worlds

Francisco Candido Xavier
Waldo Vieira

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Dictated by the Spirit
Andre Luiz

Translated by: Darrel W. Kimble and Ily Reis



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Translators' acknowledgement

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Concepts by Allan Kardec¹

The evolution of spirits is progressive and never regressive. (*The Spirits' Book*, Question 194, Comment by Kardec, International Spiritist Council, 2006)

... knowing about the perispirit is the key to a host of problems that have until now been unexplainable. (*The Mediums' Book*, Question 54, International Spiritist Council, 2009)

Spiritism shows this life is only one link in the harmonious and magnificent whole of the Creator's work. (*The Gospel according to Spiritism*, Chap. II, Sect. 7, International Spiritist Council, 2008)

In the interval between corporeal lives, the spirit reenters the spirit world for a period of time which could be long or short, where it is either happy or unhappy according to the good or evil it has done. (*Heaven and Hell*, Pt. One, Chap. III, Sect. 10, *International Spiritist Council*, 2008)

Spiritism and Science complete each other: science without Spiritism is completely unable to explain certain phenomena solely by means of the laws of matter; Spiritism without science would lack support and control. (*Genesis*, Chap. I, Sect. 16, International Spiritist Council, 2009)

¹ Indicated by the Spirit Author.

Opening Comments

In writing about the spiritual body,² which Allan Kardec termed the perispirit, Andre Luiz is not offering an in-depth study explaining the principles that structure that body in order to settle issues that are debated in philosophy and religion.

Since the remotest times, humankind has recognized the perispirit's existence as a subtle organism or pliable medium between the spirit and the physical body.

For the priests in Egypt, it was the *ka*; in the evocation of the Sibyls in Greece, it was the *eidolon*.

In the more recent past, Paracelsus designated it as the *sidereal body*, and not too long ago, it was called the *somod* in Baraduc's investigations.

Andre Luiz, however, seeks only to awaken in incarnates the idea of immortality, specifically emphasizing the perispirit as a living form of the human being per se, and which, under the command of the mind, presides over the dynamism of the cellular cocoon in which the spirit – that traveler of Eternity – remains for a little while on the earth working on its own evolutionary progress, if not toiling hard on its regeneration. Thus, above everything else, Andre emphasizes the fact that, at attaining moral adulthood through reason, it is our responsibility to perfect the perispirit's manifestations and enrich its attributes because all our sentiments, thoughts, words and deeds are reflected in it, thereby generating fortunate or unfortunate consequences through which we enter into proximity with either the light or the darkness, joy or suffering.

In discussing the perispirit's evolution, our friend Andre Luiz simply explains that human beings are not condemned to the dust of the earth, but that from the immobility of the grave, they are raised to triumphant activity, carrying with them the heaven or hell they have created within themselves.

In other words, he hopes only to highlight the fact that the responsible spirit, reborn in the framework of the physical cells, is immersed in the flesh like the image in the darkroom process in photography, collecting through its actions in the “negative image” state all the characteristics that will express its exact likeness in the chemical bath caused by death, from which it extracts the sum of its experiences for its “positive image”³ reproduction in the greater world – the spirit world.

The Apostle Paul, in 1 Corinthians 15:44, states convincingly:

“It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.”

In that priceless summary, we find in the verb “to sow” the idea of the phylogenetic evolution of the individual, and within it, the physical and the spiritual body as vehicles of the mind on its ascensional pilgrimage toward God.

It is to this truth that Andre Luiz asks for our attention so that, through our upright conduct of today, we may find pure and sublime happiness in the sun of tomorrow.

EMMANUEL

Pedro Leopoldo (MG), July 21, 1958

² Or spirit body. – Tr.

³ “Negative image” and “positive image” in this context refer solely to the photographic development process, where a negative is turned into a positive image, that is, an exact reproduction of the former into the latter. – Tr.

Comment to the Reader

Human beings are used to supreme comfort in the ocean of material ease; consequently, they do not protect themselves against the sorrows of loneliness and anguish.

They find themselves on the prodigious ship we call civilization, a ship built of the largess of knowledge and the perfection of know-how, as they make their way toward the port that we spirits have already reached through the thrust of death.

However, that does not keep us from returning to the belly of that majestic ship to forewarn our fellow travelers holding their non-transferable passports for the same country of the Truth, a country that waits for them tomorrow, just as it waited for us yesterday.

We return to the ship because its opulence is neither free from the fog of ignorance, which enables it to steer towards the rocks of wrongdoing, nor safe enough to withstand the violence of the storms that batter its organization and threaten its structure.

It is true that on it we have reached luminous heights in areas of knowledge regarding everything related to safeguarding the physical life.

On earth we know how to stabilize the circulation of the blood to ensure the cardiac cycle, but we do not know how to free the heart from its prison of darkness, where it is often immersed in a well of tears, if not shackled to the monsters of moral delinquency.

We can diagnose optic neuritis with its progressive deterioration of one's vision, and we can treat it in order to possibly save the eyes; however, we do not know how to rescue the vision from spiritual darkness.

We can provide artificial limbs to amputees, but we are patently incapable of treating the lesions of the sentiments.

We can interfere very successfully in the pathological processes of the nerve cells, detecting the vitamin and enzyme deficiencies that cause the decrease in the brain's metabolic rate; however we are incapable of mitigating the spiritual syndromes of affliction and desperation that exacerbate psychasthenia⁴ and insanity.

We know that congenital hydrocephalus results from the abnormal accumulation of the cerebrospinal fluid, causing dilation in the space it occupies in the brain. However, we cannot identify the fundamental cause that triggers it.

Nevertheless, we have not come to converse with those who are comfortable with their lack of awareness.

We have come to communicate with those who contemplate the horizon amid trouble and fatigue, tearfully asking about the end of the voyage.

With our thoughts on them – the tormented in heart and mind – we have aspired to write a simple book on the evolution of the soul on the two planes – the physical and the spiritual – which are interconnected by the cradle and the grave, and where the pathway towards God is weaved ... Notes in which the unpretentious discarnate doctor that I am – taking as the foundation of my observations the basic materials already attained by earthly science, materials sometimes collected from works of respectable scholars – might say something about the spiritual body, in whose subtle cells our own will instills the causes of our earthly destiny.

Pages in which we could partner the rigid concept of science – understandably armed against all statements it cannot espouse through rigorous experimentation – and the consoling message of the Gospel of Jesus Christ – of which contemporary Spiritism is the highest representative in today's world ... A small collection of synthetic definitions regarding our immortal soul in light of the universe ...

However, we needed broader means of communication for such an undertaking, which is why we have utilized two different mediums⁵ in two different places – two friends who accepted the task of receiving the humble texts that comprise our modest offering.

And thus, dear reader, this book was born through communications by one brother to brothers and sisters who struggle and weep.

If you do not feel the cold of the night while on the rough seas of human trials – still numbed by the illusion that makes you scorn the real truth – our account is misplaced in your hands.

But if you harbor the marks of affliction, asking for the solution to the old problems of being and suffering; if you perceive the clouds that foretell the tempest and the treacherous eddy of the waves upon which you sail, come with us! ... Let us study the route of our multi-millennial pilgrimage, feeling the heat of the flame of our spirits pulsating everlastingly in Eternity. Lighting the candle of hope in an exaltation of joy, we will perceive that God, the Father of Infinite Goodness, has traced out our divine destination beyond the stars.

ANDRE LUIZ
Uberaba (MG), 7-23-1958

⁴ Term no longer in use. A neurotic state characterized especially by phobias, obsessions, or compulsions that one knows are irrational (www.merriam-webster.com/medlineplus). – Tr.

⁵ At Andre Luiz's invitation, the mediums Francisco Candido Xavier and Waldo Vieira received the texts of this book on Sunday and Wednesday evenings, respectively, in the cities of Pedro Leopoldo and Uberaba, in the State of Minas Gerais, Brazil. The pages psychographed by each medium may be identified by the city and date at the end of each chapter. – Mediums' note.

Part One

1

The Cosmic Fluid

The Divine Plasma – The cosmic fluid is the divine plasma, the breath of the Creator or the neural force of the All-Knowing.

In this primordial element, constellations and suns, worlds and beings vibrate and exist, like fish in the ocean.

Co-creation on a Higher Plane – Within this original substance, at the influx of the Supreme Lord himself, the Divine Intelligences connected to him work together in a process of unfathomable communion. The great Devas of Hindu theology or the Archangels of various religions draw from this spiritual breath storehouses of energy, with which they build the systems of the Immensity in their work of co-creation on a higher plane, in accordance with the designs of the All-Merciful, who makes them the guiding agents of his Magnificent Creation.

These Glorious Intelligences take the divine plasma and turn it into cosmic dwellings of all kinds. Whether radiant or dark, gaseous or solid, these dwellings last for millennia upon millennia, obeying predetermined laws; however, they finally wear out and are transformed, since created spirits may form or co-create, but only God is the Creator from All Eternity.

Starry Empires – Due to the action of those Grand Architects, groups of stars, like vast continents of the evolving Universe, emerge in galaxies, and intra-galactic nebulae, like immense domains of the Universe, containing evolution in a potential state, all gravitating around points of attraction with magnificent coordinating uniformity.

There, in the bosom of those astounding formations, matter, space and time are structured and inter-connected, and undergo constant renewal, offering enormous arenas for the progress of the spirit.

Each galaxy, as well as each constellation, has at its core its own centrifugal force, controlling the gravitational force with a particular level of energy suitable for certain purposes.

Celestial Engineering balances rotation and mass, harmonizing energy and movement, thereby maintaining in the sidereal vastness magnificent forests of stars, each carrying its formed and forming planets magnetically connected to the central point – like electrons connected to the atomic nucleus – in perfectly ordered orbital paths assigned to them from the beginning.

Our Galaxy – For us to get just a partial idea of the inconceivable grandeur of Creation, let us compare our galaxy to a large city, lost among countless other large cities in a country whose size we cannot fathom.

Taking the sun and our neighboring planets as units in our apartment building, we can see that there are other buildings all around us in every direction.

By using far-reaching instruments from the stand point of our own study room, we can see that even though our dwelling is not the most humble, countless others greatly surpass it in both size and beauty.

We learn that beyond our own dwelling, there are palaces and skyscrapers such as Betelgeuse in the constellation of Orion, Canopus in the constellation of Argo Navis,⁶ Arcturus in the constellation of Bootes the Herdsman, Antares in the center of Scorpius, and many other imposing and beautiful mansions that display a glory before which all our definitions would pale.

Using optical means, we can see that our city is spiral-shaped and that a radio wave traveling at the speed of light would take a thousand of earth's centuries to traverse its diameter. In it we can find millions of dwellings of all sorts of sizes and shapes – built long ago or more recently, already aged or in the process of forming – in which life and experience swarm abundantly.

Atomic Forces – All this richness of form in the lines of Creation is erected on the basis of particles controlled by radiations of the mind, particles and radiations that, in the current state of our understanding – even though we are in the spirit world – we cannot yet define in their multiplicity and configuration. Death certainly does expand our concepts and it does give us more insight, thus enlightening our moral sense, but it does not fully resolve

the problems the Universe proposes to us each step of the way in its displays of magnificence.

Under the guidance of Superior Intelligences, atoms congregate in immense hives, and under the spiritually directed pressure of electromagnetic waves, the spatial intra-atomic areas are reduced in a controlled manner, without loss of movement, so as to be transformed into the condensed nuclear mass, from which planets are sculpted, and in whose bosom the celestial monads will find a suitable cradle for their development.

Consecrated for eons to the spirit's evolution, such worlds serve the purposes for which they are intended until, through systematic overpressure, they undergo atomic collapse and become dead heavenly bodies. These dead spheres, however, will receive new directives from the Divine Agents, who preside over the disintegration of surface materials, allowing the compressed elements to be liberated through a controlled explosion. This results in a new supply of particles for the reconstruction of other celestial dwellings, in which God's work is expanded and perpetuated in its creative glory.

Light and Heat – The worlds or arenas for the development of the soul, with their diverse bands of matter in varied vibrational manifestations, and still under the influence of their Spirit Guardians, are sustained by light and heat radiations, not to mention other types of forces that are propelled from cosmic space onto the earth and human beings, ensuring their stability and existence.

Thus we have light and heat, which we theoretically classify among the radiations born from atoms supplied with energy. It is these atoms that, in an excited state, emit electromagnetic waves.

However, despite addressing the realities of matter with relative sureness by defining the atomic nature of heat and light, and despite the knowledge that other electromagnetic waves – unsuspected by us – occur in the vastness of the universe below the infrared and above the ultraviolet range, completely outside the scope of our senses, we must humbly confess that we do not yet know, especially regarding the development of light, what force causes the intelligent vibration of atoms, compelling them to produce radiations capable of launching waves into the universe at a speed of 300,000 kilometers² per second. Nonetheless, we choose to recognize everywhere the divine breath of the Creator, making it our duty to study and to continue to progress in our understanding.

Co-creation on a Lesser Plane – On a similar foundation, human Intelligences, much like ourselves, use the same cosmic fluid – which is in constant circulation in the universe – for co-creation on a lesser plane by assimilating the particles of matter with the spiritual energy that is proper to them, thereby forming the physiopsychosomatic vehicle in which they express themselves, or minting the civilizations that make up the world of incarnate and discarnate humankind. According to the same parameters, they also shape the places darkened by infernal purgation, created by imbalanced or criminal minds in the lower, abysmal realms, which serve as agglutinations of short duration in the microcosm where they dwell temporarily under the same principle of mental control with which the Higher Intelligences mold macrocosmic edifices that defy the passage of the millennia.

Thus, we must point out that in essence all matter is energy that has become visible, and that originally all energy is divine force, which we use to intersperse our own purposes among the purposes of Creation, whose laws preserve us and honor the good we practice, constraining us to transform the evil we do into the good we should do because the Good of All is its Eternal Principle.

We must further point out that the cosmic fluid or divine plasma is the force in which we all live amid the varied facets of nature, and the reason why it has been stated, and rightfully so, that “in God we move and exist.”⁶

⁶ Argo Navis is no longer an officially recognized constellation, it has been split up into three constellations; Carina (the Keel), Vela (the Sails), Puppis (the Stern). <http://www.constellationsofwords.com/Constellations/ArgoNavis.html>. – Tr.

⁷ 186,000 miles. – Tr.

⁸ Paul of Tarsus, Acts 17:28 – Spirit Auth.

2

The Spiritual Body

Portrait of the Mental Body – In order to define the spiritual body somewhat, it is necessary to remember, first of all, that it is not a reflection of the physical body, because, in reality, it is the physical body that reflects the spiritual body, just as the spiritual body reflects the mental body⁹ that presides over its formation.

Regarding the constitution and function that characterize the spiritual body in the spirit world after death, the spiritual body is the physical vehicle par excellence, whose electromagnetic structure is somewhat modified as far as the reproductive and nutritive processes are concerned, but compatible with the acquisitions of the mind that manages it.

All the changes it displays after the cradle-to-grave period are based on the spiritual conduct of the individual who leaves the earthly carcass behind to continue the evolutionary journey of learning experiences.

Thus, it is clear that the spiritual body is the living sanctuary in which the immortal consciousness continues to manifest itself beyond the grave. It is a subtle, extremely porous and pliable form woven of dynamic resources, a form in whose contexture the cells, in a different vibratory wavelength due to the system of viscerally renewed permutation, are distributed more or less in the fashion of colloid particles with their respective electrical charge. It behaves in the spirit world according to its specific condition, displaying morphological states according to the mental field to which it is attuned.

The Vital Centers – Viewed from the spirit plane, where we find ourselves in the state of discarnate individuals, the spiritual body or psychosoma is thus the physical vehicle, relatively defined by human science, displaying the vital centers that this same science, for the time being, cannot investigate and acknowledge.

In this spiritual body, we possess all the automatic tools that govern the billions of microscopic entities that serve the Intelligence in our circles of action, tools acquired slowly by the being over millennia upon millennia of effort and recapitulation in the multiple sectors of the soul's evolution.

Thus, governing the functional activity of the organs described in earthly physiology, we identify in this spiritual body the crown center, located in the central area of the brain, the seat of the mind, the center that assimilates the stimuli from the Higher Plane and guides the form, movement, stability, organic metabolism and conscious life of the incarnate or discarnate soul in the sectors of its learning experience in the planetary realm. Furthermore, the crown center oversees the other vital centers, which obey its impulse originating from the spirit, just as the secondary engines of a power plant respond to the command of the main engine, which human intelligence utilizes to synchronize and direct them.

These secondary centers, interlaced in the psychosoma and consequently in the physical body through plexiform networks, are: the cerebral center, which is contiguous to the crown center, and which has a decisive influence over the other centers, governing the encephalic cortex in the upholding of the senses, controlling the activity of the endocrine glands and controlling the nervous system in its entire organization, coordination, activity and mechanism, from the sensory neurons to the effector cells; the throat center, controlling most especially respiration and phonation; the cardiac center, directing the emotions and the circulation of the basic energy; the splenic center, controlling all the activities of the hematopoietic system, its variations and blood volume; the gastric center, controlling the digestion and absorption of more or less dense foods, which represent the concentrated fluids that enter our bodies; and the reproductive center,¹⁰ guiding the shaping of new human bodies or providing creative stimuli for work, association and accomplishments between souls.

The Crown Center – The point of interaction between the determining forces of the spirit and the organized physiopsychosomatic forces is located particularly in the crown center.

Thus, from it runs the current of vitalizing energy comprised of spiritual stimuli that diffuse the mental matter that encases it, transmitting the living reflections of our sentiments, ideas and actions to the other centers of the soul, just as these other, interdependent centers imprint similar reflections on the

organs and other aspects of our individual constitution, molding in us the pleasant or unpleasant effects of our influence and conduct.

The mind prepares the creations that flow from its will by utilizing the elements that surround it, and the crown center automatically embarks on the task of establishing the nature of these creations' responsibility, marking in the individual the happy or unhappy consequences of his or her conscious undertakings on the pathways of destiny.

The Mental Structure of Cells – It is important to note that, in the spirit realm, we discarnates are presently studying the mental structure of cells so as to begin a deeper study intended for a broader knowledge of the fluids that constitute our field of manifestation, all of them of a mental origin and intertwined in the essence of the primary matter, or “Corpuscular Breath of God,” of which the foundation of the Infinite Universe is composed.

The Vital Centers and the Cells – The vital centers are fulcrums of energy. Under the automatic guidance of the soul, they imprint the ultimate specialization on the cells, through which human beings possess, in their physical bodies, as well as in their spiritual bodies in equivalent measure, cells that produce calcium phosphate and carbonate for the formation of bones; those that line the intestines; those that perform complex chemical functions in the liver; those that act as filters for the blood in the kidneys; and other cells involved in the production of substances crucial to the preservation and protection of life in the glands, tissues and organs that comprise our living cosmos of manifestation.

These cells, obeying the orders of the spirit, differentiating and adapting themselves to the conditions created by the spirit, originate in the primitive, common element from which we have all risen in a laborious process over the course of the millennia, the tepid bosom of the ocean, where protoplasmic formations enabled our first manifestations.

Exactly like the single cell, represented by the amoeba, a unicellular being that requires its own environment and adequate nutrients to grow and reproduce to ensure the survival of the species in the ocean where it lives, the billions of cells that serve as our vehicle of expression, now differentiated in almost their entirety to perform exclusive functions, also require special substances, water, oxygen and channels of excretion in order to multiply for the specific work our spirit has outlined for them. Their essential environment, however, is found in the aqueous structure of our

physiopsychosomatic makeup, expressed in the extra-cellular fluids formed by the interstitial fluid and the plasma.

Exteriorization of the Vital Centers – If we consider the spiritual body or psychosoma as an electromagnetic vehicle analogous to the ordinary physical body, we can easily see that, as happens in the externalization of the susceptibility to suggestion in incarnates produced by ordinary hypnotists, these vital centers are also exteriorized when the individual is incarnate. This phenomenon enables discarnate doctors and nurses to help incarnates with their physical illnesses during ordinary sleep on every corner of the earth, inducing renewals and transformations in the behavior of the cells through interventions in the spiritual body according to the law of merit. These resources will be popularized in the earthly medicine of the splendid future ahead.

The Spiritual Body after Death – In sum, the psychosoma is still a body of variable duration, according to the emotional equilibrium and level of enlightenment of those who govern it beyond the physiological vehicle. It undergoes a few fundamental transformations after physical death, especially in the gastric center because of the change in the type of nourishment it utilizes, as well as in the reproductive center when love is sublimated in the communion of souls united in the divine marriage of their energies, generating new means of advancement and progress for the kingdom of the spirit.

This spiritual body evolves and refines itself through the experiences of action and reaction on the earthly plane and its bordering spirit realms. It is susceptible to undergoing multiple alterations due to the adynamia resulting from our mental descent into remorse, or the hyperdynamia imposed by the deliria of the imagination, both of which are responsible for the countless dysfunctions of the soul, originating from the state of hypotension and hypertension in the circulatory activity of the forces that maintain the subtle organism. It can also dissipate in the sphere next to the physical sphere, and then recompile itself in the physical realm through reincarnation according to the preexisting mental mold. Furthermore, it can reduce itself in order to be reconstituted once again in the womb for the recapitulation of necessary lessons and experiences¹¹ according to the failures before the Law recorded in the conscience.

We will examine other aspects of the psychosoma when circumstances induce us to evaluate its behavior in the spirit world regions closest to earth,

in kindred societal clusters, where souls gather together according to the noble ideas and endeavors they embrace, or according to the dilacerating guilt or inferior tendencies they are attuned to, generally preparing new experiences in direct relation to the necessities and problems peculiar to them in the realms of their indispensable reincarnation.

Pedro Leopoldo (MG), 1/19/1958

9 The mental body, discerned experimentally by different scholars, is the subtle envelope of the mind, and which, for the time being, we cannot define more broadly than what has been presented by incarnate researchers, due to the lack of adequate terminology in earthly language. – Spirit Auth.

10 Also known in Spiritualism as the Sacral Center. Here, we have used the term Reproductive for a more accurate translation of the author's term in the Portuguese version (centro genésico) – Tr.

11 See *Missionaries of the Light – Segismundo's Reincarnation* in Chapter 14, "Watch-Care." (Brazilian Spiritist Federation, 2018). – Tr.

3

Evolution of the Spiritual Body

The Very Beginnings of Life – To get an accurate idea about the spiritual body, we must recall the very beginnings of life on earth, a time when the telluric convulsions were barely over, and through which the Angelic Ministers of the Divine Wisdom, under the supervision of God's Christ, set the foundations for life in the cyclopean body of the planet.

At the evolutionary level analyzed here, elementary matter – of which the electron is one of the base units¹²– came together at the creative breath of the Eternal Intelligence and gave birth to the terrestrial province in our solar system, whose phenomena of original formation, in its innermost structure, we are not able to address as of yet.

The huge atomic forge was made ready to receive the seeds of life, and under the impulse of the Constructor Spirits that were at work on the newborn orb, we see the earth covered with tepid oceans, invaded by a gigantic viscous mass spreading over the primitive landscape.

From this cosmic jelly, the intelligent principle pours forth in its first manifestations...

The celestial monads, molded and shaped over the millennia by the spirit workers that magnetized their characteristics, permuting them under the action of internal heat and exterior cold, express themselves in the world through the filamentary network of protoplasm, from which they would derive their organized existence on the newly-formed globe.

Centuries of silent activity go by ...

Birth of the Plant Kingdom – The viruses appear, and with them the principal building block of life emerges formed by nucleoproteins and globulins, providing a suitable environment for the intelligent principles or

primary monads, which stand out from the living substance as microscopic centers of positive energy, stimulating karyokinetic division.

Next, the rudimentary bacteria appear, whose species have been lost in the depths of evolution, working on the minerals in the building of the soil, and dividing themselves into countless types and groups, thus forming, through asexual reproduction, primeval cells, which would be responsible for the emergence of the plant kingdom at its start.

Millennia upon millennia come and go...

The Formation of Algae – Nourished by the resources of life that compose the protoplasmic liquid in the bacteria and cell, the intelligent principle now feeds itself on chlorophyll – which contains one atom of magnesium in each molecule – foretelling the formation of blood from which it will nourish itself in the animal kingdom.

Time acts unhurriedly, at a slow pace, in the birthplace of Humanity. The nearly-invisible swimming algae, with their flexuous tails, appear next, dressed in cellulosic membranes, circulating in bodies of water and nourishing themselves on mineral residues. They are endowed with extreme motility and sensitivity as unicellular forms, in which the already evolved monad rises to the next stage.

Nevertheless, they are still plants and they exist on the earth even today as primary evolutionary filters for the constantly expanding intelligent principles, but are super-evolved plants in the realms of sensation and embryonic instinct, retaining the magnesium of chlorophyll as a testament of the species.

Succeeding them, in orderly fashion, the green pluricellular algae appear with a new nucleus, thus inaugurating sexual reproduction and resulting in strong clashes in which death appears in the sphere of struggle, causing continual metamorphoses, which will persist in profound dynamism over the course of eons, maintaining the construction of the forms to come.

From Arthropods to Dromatheria and Amphitheria – Some time later, we follow the ingress of the above-referenced monad into the realms of the arthropods with their chitinous exoskeletons, whose differentiated blood contains one atom of copper in its molecular structure. After that, we find it elevated as the chrysalis of consciousness in the kingdom of the higher animals, whose blood – the condensation of forces that nourish the vehicle of intelligence in the realm of the soul – possesses hemoglobin as its basic

pigment, demonstrating the inalienable kinship of the individuations of the spirit in the mutations of form that attend to the incessant progress of Divine Creation.

From atomic crystallizations and minerals, from viruses and protoplasm, from bacteria and amoebas, from algae and the plants of the Precambrian Era to pteridophyta and lycopodiaceae, to trilobites and cystidia, to cephalopods, foraminifera and radiolaria of Silurian terrains, the spiritual principle ascends to the sponges and coelenterates of the Paleozoic Era, expressing a sketch of the skeletal structure.

Advancing through the echinoderms and crustaceans, among which, for millennia, it rehearses the vascular and nervous systems, the spiritual principle progresses toward the ganoids and teleostei, archegosauruses and labyrinthodontia, to culminate in the great lizards and strange birds, descendants of the pterosaurs in the Upper Jurassic, and arriving at the Late Cretaceous Era to enter the era of early mammals descended from the therapsid reptiles.

Continuing its progress, the spiritual principle acquires the rudiments of higher psychological reactions among the dromatheria and amphitheria, incorporating the acquisitions of instinct and intelligence.

The Beginnings of Reasoning – Accumulating experiences in the marsupials and cetaceans of the Middle Eocene, in the rhinoceros, cervidae, antelope, equidae, canidae, proboscidea and lower anthropoids of the Miocene Era, and later manifesting in the higher mammals of the Pliocene, the spiritual principle incorporates important acquisitions in the megatheria and mammoths, the precursors of today's fauna. Reaching the Quaternary Period's pithecanthropoids, which came before the embryonic Paleolithic civilizations, the monad, poured from the spirit plane onto the physical plane,¹³ passes through the coarsest sieves of adaptation and selection, assimilating the multiple principles of organization, reproduction, memory, instinct, sensitivity, perception and self-preservation, thus finally entering, by means of a more complete and laboriously acquired intelligence, the beginning phases of reasoning.

Missing Links of Evolution – Understanding, however, that the divine principle emanated from the spirit realm to the earth, carrying in its mechanism the archetype for which it was destined – like the acorn that contains the venerable oak it will become – we cannot limit its experiences to

the physical plane. Through the birth and death of the form, it undergoes continuous modifications on the two planes in which it manifests itself. That is why many of the links of evolution have escaped the research of naturalists: they represent stages of the fragmentary consciousness outside the corporeal field per se, in the extra-physical regions, where this same incomplete consciousness continues to develop its subtle vehicle, classified at that point as a human protoform, corresponding to its degree of evolution.

Evolution in Time – Thus, from unicellular organisms to complex organisms, where the mind presides over the cells, employing them in its service, the being travels towards the elevated destination traced out for it on the Higher Plane. It uses the threads of experience to weave the tunic of its own exteriorization, in accordance with the mental mold it brings with itself, and according to the laws of action, reaction and renewal, through which it automates its own acquisitions – from the nerve impulse to the immunological defense – building the crown center in its own brain through the automatic reflection of sensations and impressions over millions and millions of years. Through the crown center, with the aid of the Sublime Powers that guide its progress, it configures the other energy centers in its inner world, fixating them in the composition of its soul.

However, to reach the age of reasoning and be called a human being, endowed with rationality and discernment, the being automatized in its impulses on the journey towards the angelic kingdom, took no less than a billion and a half years to arrive at the very beginnings of the Quaternary Period, in which the elementary civilization of the Stone Age starts to display some primitive skills. This is perfectly verifiable in the natural breakdown of certain radioactive elements in the geological mass of the globe. Taking into consideration the fact that civilization flourished approximately 200,000 years ago, preparing human beings with Christ's blessing for the age of responsibility, we are led to recognize the early stage of the psychological knowledge destined to automatize in the human spirit's physiopsychosomatic constitution the moral acquisitions that will habilitate its earthly conscience to a higher degree of ascension to Cosmic Consciousness.¹⁴

Uberaba (MG), 1/22/1958

¹² In our spirit realm, the electron is also a dissociable atomic particle – Spirit Auth.

¹³ The expressions “physical plane” and “extra-physical plane,” broadly used in these pages, were utilized by us due to a lack of more exact terms for designating the spheres of evolution for incarnate and discarnate spirits belonging to the planetary “habitat.” – Spirit Auth.

14 In spite of understandable human divergences, the present estimates and comments from the Spirit Realm coincide exactly with observations and conclusions of various incarnate scholars. – Spirit Auth.

4

Automatism and the Spiritual Body

Physiological Automatism – It must be pointed out that it took eons for the intelligent principle to shape in its own vehicle of manifestation the acquisitions that would support its growth toward greater evolutionary accomplishments.

By presiding over the living cells of a physical and spiritual nature, and pressing them into its service in order to achieve greater potential for growth and progress, the intelligent principle undergoes profound experiences on the terrestrial and extra-terrestrial planes, experiences that would, over time, endow it with physiological automatism, through which it effortlessly carries out all the primary activities of maintaining, preserving and renewing its own life.

Reflex Activities of the Unconscious – We know that if we intend to learn to read and write we must first concentrate on the laborious task of learning the alphabet and penmanship, employing cerebral energy and coordinating the movement of eyes, lips and hands in multiple phases of attention and effort in order to overcome our inhibitions so that we can read and write mechanically without any effort except that of absorbing, communicating or materializing the read or written thought, since reading and writing will have become automatic in the realm of our mental activity.

Based on the ceaseless repetition of the actions indispensable to its own development – from clothing itself with dense matter on the physical plane and ridding itself of it in the phenomenon of death, to re-clothing itself with subtle matter on the extra-physical plane and then being reborn again on the earth in countless learning experiences – the spiritual principle incorporated all the resources of the intelligence that would distinguish it in the brain of the future through the so-called reflex activities of the unconscious.

Descartes' Theory – Mindful of this and astounded at the gigantic

heritage of the human mind, in the 17th century Descartes asked himself about the complexity of the nerves and formulated the “theory of the animal spirits.” These animal spirits would be situated in the brain and would run throughout the neural network to attend to the humors, organic defense, and breathing, without conscious participation of the will. Descartes went so far to assert that these animal spirits were responsible for reflex behavior in humans, and he applied a similar rule specifically to animals, which he classified as machines devoid of thought.

Descartes was not able to understand the full extent of the pathways that have opened up to evolution throughout the centuries. However, he did grasp the truth of the reflex act that obeys the nerve influx, in automatism, in which the soul evolves toward higher planes of consciousness through birth, death, experience and rebirth in the physical and extra-physical life, in the inevitable advance towards the higher life.

Automatism and Inheritance – Just as in human society individuals work for their community by contributing the product of their own acquisitions, and just as society labors for its individuals by protecting their lives under the imperative of incessant improvement, in the less-evolved kingdoms, inferior beings serve their species by mechanically offering it the fruit of their own achievements while the species labors for them in return by helping them with all the traits assimilated by it so that the ascension of life does not suffer any break in continuity.

If, in the human realm, intelligence is followed by reason and reason by responsibility, in the lines of civilization, under the auspices of culture, we can see that, in the rearguard of transformism,¹⁵ reflex precedes instinct, just as instinct precedes deliberate activity. Deliberate activity is the basis of the intelligence in the reservoirs of knowledge acquired through incessant recapitulation and transmission over thousands of millennia, in which the spiritual principle slowly traverses the elementary circles of Nature. Like a living vessel, it proceeds from form to form until it is configured in the human individual in transit to sublimated maturation in the angelic realm.

Consequently, so that we may comprehend the impracticability of any separation between Physiology and Psychology in any study regarding the spiritual body, we cannot neglect the essential function of automatism and inheritance in the formation of the responsible individuality, since by means of attraction in the mineral, sensation in the plant, and instinct in the animal, we can see the chrysalis of consciousness building its faculties of

organization, sensitivity and intelligence, gradually transforming all neural activity into psychical life.

Evolution and Cosmokinetic Principles – The days of creation as described in the books of Moses amount to immense periods in time and space because the spiritual body, which molds the physical body, and the physical body, which represents the spiritual body, are the work of many, many centuries, a work patiently carried out in two different spheres of life, one resumed in the cradle and the other in the grave, under the guidance of the Divine Instructors that oversee earthly evolution.

In making such a statement, we are by no means trying to explain the genesis of the spirit. For now, that would imply an arrogant and pretentious definition of God himself.

We merely intend to point out that the law of evolution prevails over all the beings of the universe, just as the cosmokinetic principles, which determine the stability of the heavenly bodies, are, at their origin, the same ones that regulate organic life in the structure and movement of atoms.

On the extra-physical plane after death, or when reconstituted at birth, the spirit's vehicle is the sum of infinitely repeated experiences, by which it slowly advances from darkness to light. In it we locate the spiritual individuality, which avails itself of less-evolved existences to affirm itself – less-evolved existences that render service to it, because it receives valuable cooperation from them to grow in conformance with the inescapable objectives of progress.

The Genesis of the Psychosomatic Organs – All the organs of the spiritual body, and consequently of the physical body, were built very slowly in view of the necessity of the mental field's conditioning and exteriorization in the earthly environment.

Thus, touch was born in the intelligent principle by means of its passage through the nucleated cells in their amoeboid impulses; sight began through the sensitivity of the plasma in the unicellular flagellates exposed to sunlight; the sense of smell began in the simplest aquatic animals through excitations from the environment in which they were evolving; taste appeared in plants, many of them armed with viscous hairs that exuded digestive juices; and the first sensations of sex appeared in marine algae, which were provided not only with male and female cells, which, attracted to each other, would then

swim to each other, but also with a prototype of sensitive skin, which we may define as a secondary region of sexual affinity.

The Endeavor of the Intelligence – Thus, examining the phenomenon of systematic reflection, generating the automatism that characterizes the intelligence of all spontaneous activities of the spiritual body, we can easily see that the progress of the intelligent principle toward the human kingdom, and the journey of the human consciousness toward the angelic kingdom, symbolize the multi-millenary progress of God’s creatures who, by decree of the Divine Law, must be entitled , through self-effort, to the aureole of immortality in Heaven.

Pedro Leopoldo (MG), 1/26/1958

¹⁵ A less common word for evolution, used esp. to refer to the theory of evolution (<http://dictionary.reference.com/browse/transformism>). – Tr.

5

Cells and the Spiritual Body

Rudimentary Intelligent Principles – Over the eons, we can see the cells as being rudimentary intelligent principles, serving the intelligent principle at a higher level in higher animals and human beings. The cells are renewed over and over again in the physical and spiritual bodies in differing vibrational modulations, according to the state of the intelligence that controls them after birth or after death.

Forms of the Cells – Infinitesimal animalcules, domesticated and organized in the organic hive, take on different forms according to the situation of the individual and the nature of the tissues in which they are grouped, obeying the simple or complex thought that controls their existence.

These are cenocytes¹⁶ or microorganisms that can live freely as autocytes¹⁷ or as parasites; syncytia or cell masses that come together to carry out a particular activity, for instance in the cardiac musculature or the epithelial layer that comprises the outer layer of the placenta, with histolytic action on the structure of the mother's tissues; anastomosed cells, such as those that coordinate the formation of the connective tissues; colonies of cells with perfectly coordinated movement, like those appearing in the volvocines; cells with an interstitial matrix, which produce substances indispensable to maintaining corporeal life; and cells that can diversify, constituting free elements, like those in the preparation of the globules of the bloodstream.

They appear in multiple forms, adapting to their particular functions in the vehicle of manifestation of the creature that temporarily harbors them, much like intelligent electromagnetic parts in a super-intelligent electromagnetic machine, attending to the commands of the mind with mathematical precision. In the organism, this is somewhat similar to the millions of atoms that harmoniously comprise piano strings, in that they are made to vibrate by the microscopic hammers of the nerves when struck by the

“keys” that may be symbolized as the energetic fulcrums of the encephalic cortex, moved and controlled by the spirit by means of the crown center, which sustains the conjunction of the mental life with the physical body in which it expresses itself.

Microscopic Electric Motors – Lined up for the building of the form in a process identical to that of the superposition of brick in a work of masonry, cells are compelled to orderliness by the guiding idea that brings them together and governs them, just like ordinary bricks are constrained to be laid according to the lines drawn by the architect who uses them to complete a specific project.

Thus, they act as workers of reproduction in the reproductive center; as agents of digestion and absorption in the gastric center, as laborers of respiration and phonation in the throat center; of circulation in the cardiac center; as stationary and migratory guardians of traffic and distribution, reserves and defense in the splenic center; as auxiliaries of intelligence and elements of connection in the cerebral center; and as administrators and artists in the crown center – all yielding to the mental orders they receive and manifesting in the area of work that is proper to the individuality, which, with proper limitations in time and space, restrains and influences them.

Hence – we will say again – they act as microscopic electric motors endowed with their own life, obeying the determinations of the being that agglutinates them and imprints them with the fixation or mobility crucial to the functions they must carry out in the inner sea of the organic world, formed by the extra-cellular fluids, appearing in the lacunar fluid that irrigates them, and which circulates slowly; in the lymph that pours from the tissues into the blood; and in the fast-moving blood plasma – in addition to the other interstitial fluids characteristic of the internal environment.

The Indivisible Whole of the Organism – Consequently, it is understandable that, in light of the governance of the mind, the joining together of cells forms tissues, just as the grouping together of tissues sculpts organs, those constituent parts of the organism that start to function as an indivisible whole, girded by the nervous system and controlled by the hormones or substances produced in a particular organ and carried to other areas of somatic activity, stimulating their functional properties for certain purposes. These hormones arise from the mechanical impulse of the mind upon the cellular empire, according to different emotional states of the conscience, gathering chemical elements at proper levels – when inner

equilibrium presides over their manifestations – and substantiating resources of maintenance and preservation of everyday life. These hormones can be completely isolated by ordinary science, as for example, adrenaline from the adrenal glands, insulin from the pancreas, testosterone from the testicles, and other glandular secretions of the organic cosmos.

Cellular Automatism – Current cellular tenets hold that cells take on different aspects according to the nature of the organizations they serve. This compels us to develop this assertion more fully to state that the intelligence, influencing the cytoplasm, which ultimately is the interstitial element of connection for the physiopsychosomatic forces, obliges the cells to do the work they need to express themselves, a work that, due to almost infinite repetitions, becomes fully automated for the cellular units, which are incessantly renewed in carrying out the tasks that life has assigned to them.

The Effects of Automatism – Based on this, we can grow organic tissues artificially in order to fully understand the scientific studies that acknowledge the collaborating groups of specialized cells. In this process, a fragment of those same tissues, whether from the epidermis or the brain, remains alive for a long time when immersed in serum, which, when carefully immunized and kept at a temperature that corresponds to that of the physical body, demonstrates an intense life. After a few hours, the waste byproducts poison the serum, impeding cellular development; yet, if the liquid is renewed, the cells continue to grow at the same rate of movement and expansion that marks their activity in the corporeal structure.

However, because they have been separated from the mental governance that used to direct them, they are not like their sisters at work in the organism.

Nerve cells, for example, with their specialized fibrils, do not produce cells with analogous fibrils, and those that perform the act of contraction in the muscles undergo dedifferentiation, regressing to the connective type.

Tested scientific observations have shown that all cells outside the structural assembly of the tissue tend towards the morphological form of the amoeba.

This occurs because the cells, when part of the organic environment, demonstrate the natural behavior of the worker at work, under the orders of the intelligence, communicating with one another under the spiritual influx that maintains their cohesion, whereas in the serum they act like amoebas that are free to satisfy their own impulses.

Explicable Phenomena – Within the same principle of the cells' submission to nerve stimuli, the reciprocal transplanting of embryonic tissues, which have a few days of formation, can offer surprising results, since the cells, oriented in a determined direction, when grafted to other tissues “in vivo,” can generate extra organs in an anomalous process, obeying specialized determinations resulting from the original magnetic orders that saturated these cells.

Furthermore, this same level of saturation can enable us to understand the demonstrations of Fakirism, as well as other demonstrations that occur during experimental sessions of Spiritism, in which the super-concentrated mind can pour out fluids of impulsion upon lower life forms, such as plants, infusing them with abnormal growth, and to explain the phenomena of mediumistic materialization. In this case, with the assistance of discarnate intelligences under exceptional conditions, the medium's body releases ectoplasm (exteriorized plasma), where the cells, in a different vibratory tonality, distend and renew themselves in conformance with the mental molds presented to them, producing the most significant phenomena in obedience to the intelligence's command, by which the spirit realm suggests to the physical plane the immortality of the soul on its way to the Higher Life.

Uberaba (MG), 1/29/1958

¹⁶ Organism with many nuclei in the cytoplasm. – Tr.

¹⁷ Organism that provides food for itself and its parasite. – Tr.

6

Evolution and Sex

The Emergence of Sex – After a staggering length of time, in which agamic reproduction is experimented with in bacteria and cells, a certain group displays within its own constitution positive and negative magnetic qualities inserted by the Spirit Guides in charge of the planet's progress.

Animal evolution is on the eve of its birth...

Differentiated Bacteria – Of all the species of bacteria that have already formed, one stands out in the immense deposits of fresh water lying on top of the bedrock of the Algonkian¹⁸ age.

It is differentiated from all other types of the bacteria found on the Earth's crust.

It is not fully amoeboidal.

Instead, it has an ellipsoidal configuration, as if it were a microscopic rod or tadpole, with a short tail-like radicle.

It is the leptothrix. In myriads of individuations, it lives for thousands of centuries in the ancient rocks feeding solely on iron.

When it sheds its miniscule iron casing, it is instinctively obliged to swim around until another similar casing envelops it.

The Spirit Guides take advantage of this to drive it towards a transformation.

By losing their tiny metallic casings and being forced to construct other, identical shelters to meet their needs for protection, these bacteria, an important linking element in nature's evolutionary work, are compelled to movement. In doing so, they not only attract one another in the initial preludes of sexual reproduction, but also incidentally experience death en

masse, from which, after a lengthy time of new experimentations under the careful attention of the Earth's Supervisors, they reappear in the same traits of life, in the form of green algae, thus inaugurating sexual communion in the world.

Green Algae – Modern-day biologists' questions still remain unanswered as to whether or not green algae, bearers of a particular structure, are descended from the primitive cyanophytes, bearers of a simpler structure, in which the phycocyanin, associated with chlorophyll, is the bluish pigment of their basic composition. This gap, addressed by Hugo De Vries in his studies on mutationism, was filled in by the activities of the Servants of Earth's Organogenesis, who subjected the leptothrix family to profound alterations in the spirit realms, transmuting that family's more-complete individuals, which then reappeared metamorphosed as the green algae, which profusely invaded the waters, installing a new cycle of progress and renewal...

Fluidic-Magnetic Concentrations – At the Divine Workers' touch, the elementary matter was transubstantiated at the beginning into an astronomical mass of electrons and protons, which wove the vast cradle of human life in the midst of Cosmic Life. And, still under the direction of these workers' intelligence, with the supervision of God's Christ, such resources become the basis for the formation of atoms into elements, which combine into chemical compounds, giving way to colloids, which blend into combinations of substances, offering the intelligent principle, having come from the celestial vastness, a home suitable for development.

Eons elapsed and this intelligent principle, destined to grow for the glory of life on two distinct planes¹⁹ of experience, once properly activated in a more complex constitution, receives from those same Architects of Divine Wisdom the endowments of a more complex reproduction in the chromosomes – special fluidic-magnetic concentrations – portrayed over time by constant expression in the cellular field. Due to the lack of adequate terminology in the human vocabulary, we can superficially compare these concentrations to the molds used in a printing office.

The chromosomes, structured into infinitesimal granules of a physiopsychosomatic nature, take part in the physical body through the nucleus of the cell where they are located, and in the spiritual body through the cytoplasm in which they are implanted.

And like printing molds, formed into lines in order to convey meaning, chromosomes, too, are made up of elements called genes, which, much like the human alphabet, give the chromosomes the characteristic of immortality in the cells, which reproduce, transmitting their particular nature to their successors, in the same way in which letters and molds can exist indefinitely in a typographical text, in the destructible and renewable material through which they are preserved and expressed in the memory of following generations.

With time, the chromosomes in the various kingdoms of evolution begin to be differentiated according to species, just as the creations of the printed thought vary according to the printing molds in the realms of different cultures.

The germinal elements are analyzed and tested in minutest detail in plants until they undergo essential transformations in the chemistry of the green algae, thus progressing towards further developments.

Filters of Transformation – The intelligent principle undergoes many, many experiments in nature's laboratory; little by little its physical-spiritual organization is formed, and its teleological destination between heaven and earth is traced out.

With assistance from the Divine Workers, it fixes within itself the living stamps of reproduction, which are defined and improved over the millennia, leaving behind, as filters of transformation, not only the mineral and plant kingdoms – foundations of reception and expansion for the creative wave of life in its incessant flow – but also certain classes of other organisms that would eventually coexist with evolving elements. This continues to happen in present times, as we observe, alongside relatively developed human intelligence, plants and worms that have existed since the Lower Precambrian era.

Over thousands of years, the germinal tissues undergo incessant tests in order to assess their qualities and refine their purposes.

From the annelids to gigantic animals, monstrous forms appear and disappear over century after century until species manage to settle into their own types.

Among those that reach the light and those that dissolve into the darkness profound kinships are traced.

Chromosomes remain imperishable through the reproductive centers of all incarnate and discarnate beings, forming invaluable foundations for the phylogenetic studies of the future.

Heredity And Selection – One must remember, however, that the gradual work of heredity and selection – of which Lamarck and Darwin were invaluable expositors – operated on two different planes.

Immersed in a different vibratory field through the phenomena of death, the chrysalises of the conscience were juxtaposed in the lower kingdoms onto the renascent cells that continued to serve them, collecting elements of transmutation for the return to the physical sphere through compulsory reincarnation under the guidance of the Sublime Intelligences that support our pilgrimage. This circumstance compels us to consider that the transformation of species, in addition to the constitution of new ones – as far as their adjustment to physiological functions, expansion and inheritance is concerned – is based on the mechanism and chemistry of the nucleus and the cytoplasm, where the physiopsychosomatic energies are concentrated.

Genealogy of the Spirit – Of course Earth's naturalists – from the Egyptian priests that studied the origin of planetary life in fossilized shells, to the most eminent modern biologists, prone to unilateral observation – cannot fill in the gaps in the framework of evolution, despite Cuvier,²⁰ who in his *Comparative Anatomy* traced out the basic structure for the classifications of Paleontology.

Actually, however, so as to avoid recapping the assessments and conclusions that science has repeated over and over ad infinitum, we will simply add that, from the iron casing of the leptothrix all the way to the contraction and expansion of energy in the events of birth and death of the material form, the laws of animal reproduction, guided by Divine Instructors, recapitulate to this day, in the formation of any human body during embryogenesis, the phylogenetic evolution of the entire animal kingdom, thus demonstrating that, besides the science that studies the genesis of forms, there is also a genealogy of the spirit. With Celestial Supervision, the intelligent principle, beginning with the viruses and bacteria of protoplasm's first hours on earth, has taken around fifteen million centuries so that, as a thinking being – despite its still embryonic stage of reasoning – it may launch its first emissions of continuous thought into Cosmic Space.

Pedro Leopoldo (MG), 02/02/1958

18 Late Proteozoic era. – Tr.

19 The physical and the spirit world. – Tr.

20 George Cuvier (1769-1832), French comparative anatomist who is considered the founder of functional anatomy. <http://scienceworld.wolfram.com>. – Tr.

7

Evolution and Heredity

The Intelligent Principle and Heredity – Regarding the law of heredity, it might be helpful to use geometry to simplify its concepts.

Since geometry is a science that studies the properties of limited space, we can see that heredity is the law that defines life, circumscribed to the form in which it is externalized.

Only intelligence can draw intelligent lines.

In light of that fact, and bearing the ultimate objectives of the universe in mind, the Divine Plan cannot be ignored when delving deeply into genetics, despite how much the adherents of materialist science might be averse to it.

How the chromatids were structured in the chromosomes is something we cannot completely understand for now, but we do know that the Spirit Architects, in tandem with Heavenly Supervision, spent many, many centuries preparing the cells that would serve as the basis of the plant kingdom, combining nucleoproteins with glucosides and other primordial elements to establish a stable level of constancy between the contents of the nucleus and the cytoplasm.

After having accomplished this, the intelligent principle began to develop from the physiopsychosomatic perspective.

Not only did the physical form of the future start to be delineated, but the spiritual form as well.

Factors of Heredity – Within the simple corpuscles that would evolve into the shape of microscopic machines formed by *protoplasm* and *paraplasm*,²¹ magnetic operations slowly fixate bits of chromatin, building the chromosomes in which the vital formulas of reproduction would be condensed.

Multiple processes of division then begin to be experimented with.

Direct division or amitosis is widely used and subsequently gives rise to mitosis or indirect division, in which the natural changes of the celestial monad are reflected in the nucleus, foretelling ever greater transformations to come.

Slowly, the chromosomes acquire their characteristic shape, and their evolution through karyokinesis – from prophase to telophase – warrants the greatest care of the Divine Constructors, who maintain the junction of physical and spiritual forces through the cellular nucleus, at which point an electromagnetic mental impulse occurs. This impulse causes the chromosomes to move from the cell's equator to its poles, coining the laws of heredity and affinity, arranging within the chromatids, in the shape of granules completely identifiable between the leptotene and the pachytene, the genes or factors of heredity, which, in the passing of the centuries, are fixated in number and characteristics distinct for each species.

Archive of Conditioned Reflexes – Through the stages of birth-life-death-life-rebirth in the physical and extra-physical realms, the chrysalises of consciousness, within the principle of repetition, live in the light of the sun as autotrophic beings in the plant kingdom, where the cells, in the various species where they are clustered, reproduce in exactly the same pattern.

In this realm, the intelligent principle uses heredity and infinitely recapitulated experiences to habilitate itself to differentiation in the flagellates, progressively ascending to even more differentiation on the animal scale, where the spiritual body, as a human protoform, already offers it more complex molds due to the reactions of the nervous system, chosen as the seat of the higher instincts, with the ability to store conditioned reflexes.

Building Destiny – The cells undergo profound transformations because the spiritual element must now live as an auxotrophic being, maintaining itself with the product of already-synthesized organic matter.

With time, and under the inspiration of the Spirit Architects that guide the evolution of its form, the spiritual element advances on the course of progress, developing new tools of expression.

Between the earth and spirit planes, the spiritual element acquires its particular organelles, with which it begins to perform various functions among the protozoa, such as the pulsating vacuoles for the maintenance of the osmotic balance and the digestive vacuoles for nutritional stability.

In the metazoa, the spiritual principle constructs a physiological vehicle composed of apparatuses and systems constituted of organs, which, in turn, are formed by tissues composed of cells in complex systems of differentiation. After passing through lengthy metamorphoses, it finally reaches the human kingdom, where gametes appear, specialized and secure, in the reproductive organs, with elements and resources characteristic of males and females in the core of the reproductive center, integrated with the endocrine and sensory-motor systems.

In the act of fertilization, the male and female pronuclei join, blending the paternal and maternal chromosomal units so that the organism, obeying repetition in the law of heredity, is able to develop according to the genetic traits from which it descends; however, now, in the human kingdom, the spirit, under the command of its own will, determines with its mere presence or influence in the maternal body the most complex endomitotic phenomena inside the egg, laying the foundations of its own destiny in the phase of the existence whose beginning is marked by birth.

Heredity and Affinity – In remote times, the Divine Sowers guided the development of forms, laying out guidelines for the cellular world on behalf of the intelligent principle – at the time handled in the spirit realm the same way an immature child is cared for in human society; however, as its knowledge increases, it becomes responsible for itself, paving the way that will endow it with a Celestial Inheritance in the bosom of Cosmic Consciousness.

With bases in heredity, the intelligent principle takes on a physical form and then disengages from it only to re-take it in a new reincarnation in order to raise its cultural or moral level, or to redo tasks that it failed at or neglected in the past.

However, unavoidably tied to the principles of sequence, it is compelled to be reborn on the earth or to live after death, with rare exceptions, among its fellow beings, because heredity and affinity on the physical and the extra-physical planes, respectively, are unavoidable laws, under which the soul evolves towards the Higher Sphere by its own choice, learning through great efforts to govern itself according to the invariable guidelines of the Good. In securing its equilibrium, these guidelines also give it power over the circumstantial factors of its environment, creating loftier qualities for its drive towards perfection.

Transcendent Geometry – Having arrived at this level, the being submits itself to the law of heredity, with the right to alter its fundamental characteristics up to a point not too far from the fair limit, according to its merit. In order to help its fellow beings on the upward climb to broader acquisitions on the evolutionary path, it receives the invaluable assistance of the Organizers of Progress in the mitosis of the egg that will enable it to have a new body in the world. Every permutation of chromosomes in the uterus is invariably presided over by ordinary or extra-ordinary magnetic agents, depending on the type of existence (for new or recapitulated experiences), with the keys of heredity attending to its purposes.

This is why, by seeing the chromosomes in the guise of characteristics in which the mind, in the cellular corpuscles that serve it, inscribes the dispositions and meanings of their own destinies – characteristics that are formed by genes (just as lines are formed by points) – genes to which elements called biophores are added – and by taking the biophores at these points as being the granules of ink that cover them, it enables us to compare the germinal principles in the lower realms to the lines of elementary geometry, which only cogitates simple lines and figures of evolution, to encounter, in these same principles in the higher realms of the soul, the transcendental Geometry applied to the differential and integral calculations of the questions of cause and effect.

Heredity and Behavior – Thus, one can easily see that body naturally inherits from body, according to the dispositions of the mind that adjusts to other minds in the circuits of affinity. It is therefore incumbent on responsible human beings to understand that relative but compulsory heredity shapes the physical bodies they need in a certain incarnation. It is not possible for them to alter the work plan that they have merited or have been encumbered with, according to their acquisitions and necessities; however, they can, by their own right or wrong behavior, increase or diminish the hues of the plans that indicate their path through the biophores or unities of psychosomatic force that act within the cytoplasm, projecting on the cells, and consequently on the body, the mental states that will better or worsen their situation according to their good or bad choices.

Uberaba (MG), 02/05/1958

²¹ **Protoplasm**: gelatinous material inside of a cell containing organelles essential for life; **Paraplasm**: less active part of a cell, transitory inclusions in the cell. Both terms are no longer used in modern biology. Definitions above translated and adapted from probiokelinton.wordpress.com and

www.dicio.com.br/paraplasma/ – Tr.

8

Evolution and Metabolism

Supplies Of Life – We see the arrival of the intelligent principles in the world and their respective expansion as being like an army, which, to meet its own needs, starts out by setting up its supply source. First, the bacteria appear, cleansing the soil so that plants can proliferate and create a suitable atmosphere for the animal kingdom. After the plants, animals appear, generating organic resources so that instinct may expand to become intelligence. And, after the animals, human beings appear, shaping the definite attributes of intelligence in order for humankind to forge its pathway to angelhood.

Progressive Phases of Metabolism – In all the kingdoms of nature, the spiritual element learns to nourish and preserve itself.

For thousands of centuries, it repeats the process of photosynthesis or chlorophyll assimilation in the green realm, a process in which it consumes light energy and develops organic matter, releasing the oxygen indispensable for the constitution of the atmospheric air, and recapitulates the processes of chemosynthesis in autotrophic forms, like certain classes of bacteria that utilize chemical energy to live by means of the oxidation of mineral compounds.

Gradually, in the plant kingdom, the spiritual element assimilates the innermost mechanisms of respiration, absorbing oxygen and giving off carbon dioxide through the stomata and pneumatodes, the cuticles and lenticels in order to carry the oxygen to the organic matter for the formation of products for the dissimilation and projection of energy.

Slowly, in surroundings devoid of organic matter – as in the case of the nitrogen-fixing bacteria, sulfur bacteria, iron bacteria, etc. – it also learns to oxidize ammonia or the nitrates, sulfuric acid and iron oxide, respectively.

During such infinitely-repeated activities, it prepares itself to enter the animal kingdom, where, in higher evolutionary stages, it will begin the technique of the automatic production of chemical catalysts, with the ability to transubstantiate complex organic matter into assimilable resources.

Millennia pass until it can control the various diastases, such as the proteases and zymases, among the hydrolyzed and decomposing yeasts.

The chrysalis of consciousness thus begins to produce proteins, carbohydrates, lipids and other forms of nourishment, and at the same time learns to secrete growth hormones and various vitamins during the plant cycle.

Not only are the physical body's tissues and organs outlined in the rudimentary forms of nature, but also the spiritual body's vital centers. Obeying the impulses of the mind, they are organized in secure molds, with the ability to assimilate the multifarious particles of cosmic vitality originating from the living sources of energy that nourish the universe.

Chemical Stimulations – Governing the physical cells, agents of a spiritual nature appear in all the processes of nutrition, causing so-called chemical stimulations, which are also known as electromagnetic chemotaxis.

The intelligent principle, affected by multiple stimuli under the imperative of attraction and repulsion, uses respiration to take in electromagnetic elements of chemotaxis from the storehouse of universal energies in order to preserve and defend itself, safeguarding the properties of reproduction and sustenance.

Thus, the male cells of ferns are attracted by malic acid, whereas the bacteria move about also obeying chemical stimuli.

Even without the presence of the female that lays them, the eggs of certain fishes and echinoderms – such as the sea-urchin – have the ability to attract the spermatozooids of the same species, showing that they emit from themselves the specific substance for their perpetuation.

Among the animals, the reproductive cells secrete particular substances with which they mutually seek each other out, evolving the psychosomatic vehicle toward higher levels of consciousness over ampler forms of constant chemotropism based on exogenous and endogenous stimulations.

Management of Metabolism – Laboring patiently for centuries to reach the primitive civilization of the Paleolithic era, the human mind almost fully

controls the body in which it expresses itself, formed under the tutelage and ceaseless assistance of the Spirit Constructors. It proceeds to manage the processes of metabolism in its organization and adaptation through the coordination of its own impulses over the albuminoid elements of the cytoplasm, in which physical and spiritual forces come together in the arena of the earthly experience.

The enzymatic systems are defined and the endocrine glands secrete various products, reflecting the work of the soul's vital centers.

Hormones and parahormones, enzymes and co-factors, vitamins and other chemical regulators, as well as invaluable nutritional reserves, stabilize the organic functions, harmonizing themselves in precise production and levels in certain percentages, according to the instinctive commands of the mind.

All the work in the biological field, including the innermost emotions, are sustained by such resources, which are constantly emitted by the spirit itself in the cosmos of dynamic energy in which it manifests.

Valuable experiments, carried out with complete success, have shown that the myosin itself, or the albuminoid system of muscular contraction, has the qualities of an enzyme, the adenosine triphosphatase, which is responsible for the catalysis of the fundamental chemical reaction that releases the energy needed for rebuilding the myosin particles of the muscular tissues.

Accumulators of Spiritual Energy – Through the mitochondria, which can be seen as an accumulation of spiritual energy in the form of granules that ensure cellular activity, the mind transmits to the body, to which it is adjusted during incarnation, all of its happy or unhappy states, harmonizing or disturbing the cycle of cause and effect of the forces liberated by the mind itself in the endothermic processes that maintain biosynthesis.

Based on this, we make wide use of the antibodies and the many immunological agents generated by the governance of the spirit to preserve the body, in accordance with the multi-millenary experiences it has acquired on the slow and laborious journey it was constrained to make in the lower realms of nature.

Likewise, functioning automatically, we have secretin, thyroxine, adrenaline, lutein, insulin, folliculin,²² **gonadotropins**, and other substances among the internal secretions, which act as accelerators and stimulants,

moderators and reactors, transformers and calmatives of the chemical activities in the various sectors into which the physiological realm is subdivided.

Determining Impulses of the Mind – Upon those same foundations, we also find the numerous enzymes, such as pepsin, isolated by Northrop, and catalase, defined by Von Euler, and many others that science will eventually discover, study, fixate and manipulate for the maintenance and defense of human beings' physical health and mental integrity in the framework of humankind's merits. All the special states of the organic world, including the continuing renewal of cells, the prostration of sleep, artistic passion, religious ecstasy and mediumistic trances are cradled in the cellular circuits by subtle fermentations. These fermentations are born there through commanding impulses of the mind, converted by it into magneto-electrochemical substances in the organs, sent from one tissue to another, possessing the ability to abruptly interfere with the molecular properties or catalyzing reactions of this or that type, destined to ensure the order and safety of life in the web of biological actions.

In similar circumstances, in the injury to the brain caused by anger and nervous collapse, epilepsy and schizophrenia, as well as many other anomalous conditions of the individual, we find the same enzymatic reactions in the cells, but as degenerative energies that correspond to the mental upheavals that cause them.

Metabolism of the Body and the Soul – Consequently, metabolism is under the spirit's supervision with the same intensity and exactitude as the percentage of the individual's responsibility, based on his or her knowledge and discernment. And in the flowering of the intelligence, we can identify it not only in the experiences of organic forces but also in the realm of the soul, since organized thought is dynamic thought, and by means of conscious and living thought, human beings emit creative and renewing energies that will forge in matter, space and time, the weaving of their own destiny.

Pedro Leopoldo (MG), 02/09/1958

9

Evolution and the Brain

Formation of the Cerebral World – In the bosom of time, the Divine Architects aid the fragmentary consciousness in the construction of the brain, that marvelous nest of the mind, which is in need of broader exteriorization.

The mass of nerve cells that, in the invertebrates, precedes the formation of the cerebral world, gives way to the invagination of the ectoderm in the vertebrates, slowly building the anterior vesicle or prosencephalon, the middle vesicle or mesencephalon, and the posterior vesicle or rhombencephalon.

In the fish the cerebral hemispheres are still quite small; in the amphibians they display encouraging development; and in the reptiles they advance even farther, configuring somewhat perfectly the aqueduct of Sylvius. At this stage, the crown center of the future psychosoma – reflected in the pineal gland – starts to develop more concretely in the spiritual form. This pineal gland is already reasonably formed in certain lacertids, such as the rhynchocephalus of New Zealand, in which the embryonic pineal extends to the parietal region, where it assumes the appearance of an eye with characteristic implements.

Noteworthy zoologists regard the pineal gland as being an ocular globe discarded by nature; however, it is there that the pineal actually begins to consolidate as an energetic fulcrum of subtle sensations for the manifestation and selection of the various mental states, in the mechanisms of reflection, thought, meditation and discernment. It is the prelude to the processes of conscious or unconscious mediumship, by which incarnate and discarnate spirits communicate with each other on the same vibrational frequency, either for the magnificent creations of science, religion, culture and art on the upward journey to God, or for the psychical associations of a lower sort or vulgar nature, where souls that are prisoners to the darkness or that are undergoing trials face each other to expiate their wrongs.

The Gyrencephala and Lissencephala – The development of the cerebral hemispheres continues in the birds with significant cerebellar portions, and in the mammals, we find an encephalon with appreciable abilities, displaying circumvolutions in the gyrencephala and an expressive increase in the area of the cortex.

As the evolutionary scale advances, the volumetric percentage of the cerebellum decreases, while the cerebral hemispheres increase. However, it should be noted that this phenomenon of progression is not related fundamentally to intelligence, nor is intelligence strictly proportional to the number of cerebral circumvolutions. Mammals such as the rabbit, kangaroo, platypus, and even certain primates, have a lissencephalic brain or a brain without circumvolutions.

The gyrencephala and lissencephala obey the typifications devised by the Higher Guides in the huge realm of the vertebrates, preparing the human brain with the stratification of slow and multiple experiments on the vast class of living beings.

Like young children attending kindergarten to learn the ABCs, discarnate higher ordered animals, which stand out from the psychophysical nucleus of evolution in which they are grouped by symbiosis, receive the intervention of celestial instructors in special regions where their nervous centers are exercised.

The Factor of Fixation – The neurons are born and are renewed millions of times on the physical and extra-physical planes, in the structuring of experimental brains, with more lively and ampler ingredients from the spiritual body, when at work in the physical tissues, until they emerge in definitive morphological units of the nervous system.

Displaying a highly specialized morphology, because it reproduces the structure of the psychosomatic cell more profoundly, the neuron is a complete microscopic powerhouse composed of a cellular body with prolongations, with the nucleus containing a nucleolus and very little chromatin.

The nucleus is surrounded by protoplasm, which contains the mitochondria, neurofibrils, the Golgi apparatus, abundant melanin, and an ochre pigment, closely related to the spiritual body and which has a highly important function in the life of the thought, increasing considerably in adulthood and old age. The nucleus also contains a substance, which, spread throughout the cytoplasm and the dendrites, is invisible in the active cell but

easily recognizable with basic dyes when the cell is properly fixated. This substance – expressed in the so-called Nissl granules, which may undergo chromatolysis – represents a **psychical nutrient** drawn by the spiritual body in the laboratory of cosmic life through respiration during physical rest for the renewal of the fatigued and irreplaceable cells.

The ochre pigment, observed by human science, with no detailed definition, is known in the spirit world as the **factor of fixation**, as if enclosing the mind within itself, when the mind distances itself from the renewing activity in which life is expressed and advances, becoming denser or scarcer in the human sphere, in accordance with the mental attitude of the spirit during the length of time of its corporeal existence.

Reflex Arcs – Once the nerve centers, in which the physiopsychosomatic forces are interconnected, have been established, the reflex arcs are organized in the animal kingdom, establishing the flexion reflex, which entails the flexion of a member struck on its surface by stimuli of various origins; the phasic reflex, which interacts with the self-defense system in the removal of pernicious stimuli; the myotatic reflex, demonstrated in the contraction of a muscle as a response to the extension of its fibers; the various postural reflexes; and the multiple segmental and intersegmental reflexes, with their characteristic arcs, in the afferent as well as the efferent part, preparing the physiopsychosomatic vehicle of the future for its fundamental nerve reactions.

Using all these, the encephalon, which includes both the crown center and cerebral center, registers innumerable nerve impulses so that the faculties of perception and selection, attention and choice become stable.

Formation of the Senses – In the body of the higher animals – the masterpiece of the supervision and construction of the Architects of the Spirit over the course of the centuries – the fragmentary consciousness refines the senses.

After a long period of labor, touch is consolidated as the essential cutaneous sense spread over the entire skin. The skin thus becomes a receptor surface, with various nerve endings that are remarkable for their extreme complexity, from simple branching to specialized corpuscles located within the dermis, utilizing special cells in incessant communication with the brain so that the constant tactile sensations may defend the patrimonies of life.

With trained attention, the animal in the physical and extra-physical spheres uses reflex activities to produce various substances that excite its receptive centers, defining the so-called chemical senses that have culminated in smell and taste.

In the olfactory epithelium, the basal cells, those of sustentation and the olfactory cells, over the Bowman's glands, which supply the mucus needed for identifying odoriferous elements, select the aromatic properties of substances; on the dorsal surface of the tongue, on the epiglottis, on the posterior face of the pharynx, as well as on the soft palate, the gustatory buds, formed by the epithelial supporting cells and the gustatory cells, associated with the small salivary glands, register the substances meant for nutrition.

Sight and Hearing – The marvelous sense of sight starts allowing for the formation of the images of objects on the retina, according to a particular dioptric lens system, improving the light receptor cells, whose nerve impulse reaches the optic tract, transporting the captured images to the depths of the brain, where the mind incorporates its own interpretations and analyzes them, forming observations for the archives of memory and experience.

The sense of hearing, founded on a complex organ, is consolidated in the inner ear (protected by the outer and middle ears). There, the cochlear duct, divided into three compartments, meets the evolved cells of the organ of Corti and the acoustic nerve fibers in charge of transmitting the sound waves that reach the middle ear, in nerve stimuli exiting through the auditory nerve in the direction of the mind. The mind then selects the elements pertinent to the sensations of tone, intensity and timbre, establishing for its own use a vast network of conditioned reflexes that have a decisive significance for its development.

Under the guidance of the Sublime Intelligences, each sense is installed in a special organization, formed of various apparatuses and implements. The entire brain is also organized into various lobes, with a vast reserve of resources for the future, when the nascent soul, in the instinctive activity of building its own vehicle, will turn itself into an awakened consciousness capable of utilizing the forthcoming advantages offered by the Divine Wisdom.

The Prodigious Microcosm – With time, the Spiritual Guidance of Life finally manages to organize the autonomous nervous system more efficiently, regulating and coordinating the visceral functions.

Thus, the afferent and efferent visceral innervation and the coordinating centers, the sympathetic and parasympathetic systems, and the pre- and post-ganglionic fibers (Langley) are carefully structured, with the neurons acting as electromagnetic pathways of communication between the spiritual command and the organic realm.

In every corner of the brain – that prodigious microcosm – special cells are under the control of the spirit, assimilating its desires and executing its orders in the automatism that evolution bestows upon it.

From the tectobulbar tract of preganglionic fibers, exiting with the cranial nerve pairs woven with neurons in the mesencephalon, pons and medulla oblongata, and including the supra-optic and paraventricular nuclei, and the anterior wall of the infundibulum, to the sacral plexus, with neurons located in the sacral cord, special nerves function like broadcasting and receiving stations, manipulating the mental energy projected or collected by the mind, which acts constantly in the realms of sensation and thought, in connections and pathways that human science has barely begun to perceive, and acting in the other centers of the spiritual body and in the physiological areas that configure them in the somatic vehicle by means of reflex circuits.

In the diencephalon – an essentially sensitive and vegetative area, one of the most primitive parts of the central nervous system – the crown center, as a luminous fulcrum, interconnects with the cerebral center, expressed in the cortex and all the mechanisms of the cerebral world, and from this combination of forces, the spirit finds in the brain the seat of command for the energies that serve it, as the tool for expressing its sentiments and thoughts with which, in the scheme of responsibility and self-choice, it will form, in space and time, its own pathway of ascension towards God.

Uberaba (MG), 02/12/1958

10

Speech and Responsibility

Animal Language – Perfecting the workings of the brain, the intelligent principle sensed the need to communicate with fellow beings; thus language began to develop among the animals under the sponsorship of the Venerable Spirits who preside over our existence.

At first, phonemes and mimicry were processes indispensable for exchanging impressions or for defense: for example, the hiss of various reptiles, the croak of amphibians, the sonorous expressions of birds, and the mimicry of certain insects and vertebrates when they suddenly change their color to protect themselves from danger.

However, as it climbed the evolutionary ladder, the fragmentary consciousness was invested with broader resources.

The wolf howls to its companions in the nighttime darkness; the enraged cat expresses its fury by meowing angrily; the horse whinnies in different ways to express contentment or discontent; the hen clucks fittingly to announce it has laid an egg, to nestle or feed its chicks, or to cry for help when frightened; and the dog is nearly human with its signs of contentment and yelps of pain.

Interventions by Spirits – After having reached the threshold of humanity, the spiritual body of the infra-primitive human being remains a long time in suitable regions in space under the assistance of the Instructors of the Spirit, undergoing subtle interventions in the pertinent elements of phonation so that articulated speech could mark a new cycle of progress.

The larynx, situated above the trachea and ahead of the pharynx, consubstantiated in a cartilaginous framework woven of fibers and ligaments with a selection of small muscles, undergoes delicate operations over the course of the centuries in the wise hands of Spirit Administrators, like a

priceless organ in the hands of expert surgeons, so that such muscles become symmetrical and connected as skillfully as possible for the physiological production of the voice.

In its inner structure, a ciliated mucosa destined for emitting sound is layered, running along narrow pathways and is transformed into a stratified squamous epithelium lining on the free edge of the true vocal cords.

Apart from the action of the vocal cords, the larynx displays movements of ascent and descent in the neck, rising during exhalation and swallowing, and lowering during inhaling, suction and yawning, showing itself as a perfect instrument of musical effects in the body.

The Mechanism of Speech – With the utmost care put into this slow process, Technicians from the Higher Realms mold the cartilage located on a lower surface – the cricoid cartilage – which represents a modified ring of the trachea, with a lamina in the posterior part, upon which, in the upper surface and on both sides of the middle line, the two arytenoids are supported, allowing the vocal cords to move. Each one has an apophysis at its base: the inner, vocal apophysis, into which the posterior part of the true vocal cord is inserted on the same side, and the outer muscular apophysis. Using the same skills, the Technicians weave the cartilage located in the anterior area or thyroid cartilage, under the skin in the so-called Adam’s apple, in its vertical laminae, which come together in the middle line to form a dihedral angle that turns to the rear, where the true vocal cords are fixed. At the bottom, this cartilage is joined to the ring of the cricoid, and at the top, to the hyoid bone by means of membranes and ligaments, giving support for the implantation of the larynx.

Above the true vocal cords are the false vocal cords (vestibular folds), delimiting the lateral Morgagni’s ventricles.

All the muscles that ensure the movement of the vocal cords are in pairs – except for the ary-arytenoid – ensuring the functions of the vocal glottis. They form, with excellence of foresight and efficiency, the vault of a precious conditioned mechanism, where the pressure of the air can operate safely to separate the vocal cords as they work.

Conventional Language – Next, with the help of the Wise Tutors who inspire them, human beings learn the mechanical constitution of speech. The force with which it activates the implements of the voice come from the mind, generating vibrations in the thoracic muscles, including the lungs and trachea,

as in a bellows, and making sound resonate in the larynx and mouth, which also display supraglottic cavities for the creation, at long last, of conventional language. It will reinforce the mimicry and primitive language acquired by them on the long journey through the animal kingdom.

To this natural way of expressing themselves through gestures and silent postures – pouring their accumulated energies of affectivity and satisfaction, displeasure or rancor in fluidic-electromagnetic discharges of a constructive or destructive nature – human beings superimpose the qualities of articulated speech. With it they refine their innermost manifestations, enabling themselves to gather, by means of a special signage on the scale of sounds, the experience of other fellow beings that progress ahead of them, learning to educate themselves to deserve this type of assistance, which will warrant a greater state of happiness at the perspective of acquiring knowledge through the answers to their questioning.

Continuous Thought – With the incessant and easy practice of speech, the mental energy of the primitive human being undergoes unstoppable development by gradually acquiring the mobility and elasticity crucial for the expansion of thought, which then progressively expands, establishing in the tribal world an ocean of subtle energy, where incarnate and discarnate minds reflect each other without difficulty.

Making use of this institution of constant change, the Divine Intelligences weigh the elements of influence and suggestion, and invite the earth-bound spirit to awaken to the responsibility of conducting its own journey...

Through progressive comprehension between individuals by means of speech that ensures ready communication, continuous thought is established in the brain. Through such a wonder of the soul, the **flash-ideas** or **fragmentary-ideas** in the chrysalis of consciousness in the animal kingdom are transformed into concepts and questions, translating desires and ideas of dynamic inner substance.

Starting to fixate thought within themselves, working tirelessly to string it together and express it, human beings entrust themselves to a new type of repose – compulsory reflection regarding their own life's problems – and proceeding to unconsciously exteriorize their own ideas. With that, they become able to leave the dense physical body by disengaging the cells of their spiritual body from the physical cells during ordinary sleep in order to

receive, next to the sleeping body, either in a passive or brief inter-active encounter, visits from Spirit Benefactors that instruct them on moral issues.

The continuousness of conscious thought turns on the light of the memory upon the platform of automatism.

Evolutionary Struggle – An enormous struggle begins to take place involving the soul, which inquires; life, which is expanding; anxiety, which is increasing; and the spirit, which responds to spirit in the realm of pure intuition.

Human beings, who used to chip stone and hide in caves, enslaving others with the violence of wild beasts and indiscriminately killing in order to survive, are urged by the Instructor Friends who aid them on their pathway to begin to ask about the causes of things ... Constrained to accept the principles of renewal and progress, they take refuge in **selfish-love**, in closeness with the offspring that occupy their inner world, helping them to think.

They find themselves affected by a strange metamorphosis.

They instinctively perceive that they can no longer let themselves be guided by the excitability of their organic tissues or by the ferocious appetites inherited from the animals...

Slowly disconnected from the stronger ties that used to bind them to the Divine Intelligences, who guided their development in order for them to firm up their own guidelines, they feel all alone, crushed by the grandeur of the Universe.

The moral idea about life begins to occupy their minds.

The sun provides them with the notion of a Creator hidden in the invisible bosom of nature, while nights fill their souls with nebulous visions and imaginary nightmares, giving them the idea of an ongoing battle where light and darkness are at war with each other.

They embrace their little ones with fierce tenderness, seeking possible solidarity with their fellow beings in the wild, threatening jungle.

They form families and suffer in defense of their home.

The fragmentary **inquiries** that arise within them fill them with affliction and fear.

They perceive that they can no longer blindly obey the impulses of nature like the animals that share their environment, but that they must now surpass their behavior, as those who see the world in which they live as their own dwelling place, whose order demands their support and cooperation.

The Birth of Responsibility – The notion of God, initiating religion; inquiry, foretelling philosophy; experimentation, forecasting science; the instinct of solidarity, presaging true love; and the thirst for comfort and beauty, inspiring the birth of the industries and the arts, are nebulous thoughts hammering their minds and inflaming their sentiments.

In this concert of forces, death begins to beset them with anguishing questions, and as they bury their loved ones in sepulchers of stone, early humans, initiating their evolution of a moral nature, lost in the desert vastness of the Paleolithic Age, learn to weep, love and question in order to adjust themselves to the Divine Laws being sculpted in the immortal and invisible face of their own consciences.

Realizing that they are small and fragile before life's struggles, they understand that, before God, their Creator and Father, they are left to themselves.

The principle of responsibility is born.

Pedro Leopoldo (MG), 02/16/1958

11

Existence of the Soul

Morphologic And Moral Evolution – Morphologic evolution proceeded in tandem with moral evolution.

The skull slowly evolved, the arms became more refined, the hands acquired un-dreamed of tactile excellence, and all the senses progressed in refinement and perception.

However, with the advent of responsibility, which had separated them from the direct guidance of the Benefactors of the Greater Life, human beings began multiple endeavors of progress in the area of the spirit.

In their personal cultivation of free questioning, early human beings gave daring wings to thought, and along with it a greater power of imagination, facilitating mentalization and the disengagement of the spiritual body, whose cells, in connection with those of the physical body, thus acquired automaticity in partial emancipation during sleep so that the soul could access teachings of a higher order.

Human beings now hold within the framework of their own organs the inheritance of millions of different stages in the lower kingdoms, and basically they feel inclined to live in the environment of the other mammals that surround them, with the instinct completely dominating them without restrictions. However, through irreversible evolution, love increases within their beings, suggesting new characteristics for their existence.

The Notion of Rights – Due to their attachment to their offspring, they institute ownership of the strips of land upon which they carve out their dwellings, and attending to that same root of affection, they draw up certain rules of conduct so as not to impose on their neighbors offenses and harm that they would not like imposed on themselves.

Thus, the unexpected happens.

Primitive humans, who have no intention of abandoning the appetites and pleasures of the animal experience, create restraints that will control their freedom in order to ennoble their primitive character.

Establishing tyrannical possessiveness over everything they deem to be their own, they stop taking advantage of what belongs to their neighbor for fear of facing the penalty of opening themselves up to harsh punishment.

In this way, the notion of rights arises based on respected obligations.

The Awakening of the Conscience – As a consequence of this transformation, they interpret their presence on the earth from a new perspective.

Like the adult individual who leaves the cycle of childhood behind, unconcern and nomadism no longer attract them.

They now know that birth in the flesh is vested with a more profound meaning.

Little by little, they understand that life records their personal deeds. They know that they can refuse to lend a hand to neighbors in need, but they also know that their neighbors can also refuse to lend theirs when misfortune comes knocking on their own door.

They realize they are free to kill their enemy, but they also know that their enemy can kill them or make their pathway miserable in turn.

They perceive that their gestures and attitudes toward others create attitudes and gestures in others towards them.

With this new set of observations, a more wondrous and rich mental life is revealed to them, and through this more intense inner life, they portray with relative surety the ideas of the Selfless Spirits that watch over their pathway.

From then on, they do not limit their existence to the journey from cradle to grave; from the cause and effect perspective, they extend it beyond the grave that holds their worn out or useless physical envelope.

Incorporating responsibility, the conscience awakens, and through an awakened conscience, the principles of action and reaction function with precision within human beings, ensuring them freedom of choice and mechanically imposing on them the result of it both in the physical sphere and in the spirit world.

The Larva and the Child – In this regard, it is important to remember – although there are obvious differences – the similarities that life points out between the changes in the existence of the human soul and the changes experienced by insects that undergo complete metamorphosis.

The larva that leaves the egg embarks on a new period of development, which may last for a long time, as happens with the ephemera, displaying, at first, the membrane of the still-soft body and retaining in the digestive tract the remnants of the yolk from the embryonic phase, to begin, after excretion, the processes of feeding and digestion.

The newborn child, on the other hand, leaves the uterus and enters a new phase of evolution, which is firmed up over the course of a few years. At first, tender and fragile, it retains in its own organization the blood resources given to it by the endosmotic process in the maternal organism, resources the newborn child will eliminate afterwards, as much as possible, generating its own.

Advancing in the execution of the plan outlined for its existence, the larva grows and uses the nutritive materials that ensure the growth of its body and, according to the species, it sheds its skin, a process that is necessary to accommodate changes in size.

Fulfilling the imperatives of its life, the child develops, taking the nourishment it needs to expand its organic machine, starting to accomplish by itself – that is, at the command of the mind – the cellular renewal of the tissues and organs that constitute its somatic field so that its physical form adjusts to the mold of the spiritual body.

Metamorphosis of the Insect – The larva of insects that undergo complete metamorphosis passes through several periods of renewal before becoming an adult, although it retains the same appearance. Only after the final shedding of its skin does it become a pupa.

In the pupa stage, it goes through a progressive decrease in activity until it can no longer eat.

Its intestines are emptied and its activities stop.

The pupa then protects itself in the ground or in a plant, preparing for its liberation.

It remains immobile and does not eat from the physiological point of view. Depending on the species, it forms a chrysalis made of threads of silk

produced by the secretion of its salivary glands, combined with tiny bits of soil or plant tissue, forming the chrysalis where it rests for a period of time, ranging from a few days to months.

As a pupa, at the impact of the vibrations of its own psychosomatic organization, it undergoes an essential change in its organism, a change that deep down equals a true annihilation or histolysis, while at the same time it develops new organs through the process of histogenesis by using the remaining tissues.

Histolysis, which occurs by means of enzymes, takes place noticeably in the muscles, the digestive tract, and the Malpighi tubes, with less activity in the nervous and circulatory systems.

Through histogenesis, the remnants of the striated muscles discard their characteristics, gradually losing their striation until, as if they were obeying an involutory process, they turn into fusiform embryonic cells with an exclusive nucleus, or myoblasts, which divide through segmentation, forming new striated elements for the configuration of the typical organs.

Only then, when the phases of metamorphosis are complete, does the insect, fully renewed, abandon its chrysalis and emerge as a light and agile butterfly with a transformed oral system, as happens in the sucking-type butterfly, where the jaws are elongated to form a trumpet while the upper lip and mandibles atrophy.

Nevertheless, although magnificently changed, the winged and multicolored butterfly is the same individual as before, summing up in itself the experiences of the three fundamental aspects of its larva-pupa-adult insect existence.

“Spiritual Histogenesis” – Human beings, too, after the childhood period, go through expressive stages of inner renewal until they reach corporeal maturity, despite displaying the same outer form; only after the exhaustion of the vital force over the course of life, through old age or cachexia resulting from disease, are they ready for a more profound transformation.

During this characteristic period of cellular sunset or irreversible disease, they display a gradual lessening of activity and can no longer tolerate nourishment.

Little by little, their physiological activities decline and inertia replaces their movements.

From that point on, they are almost always confined to bed in horizontal, supine repose in preparation for the liberating endeavor. Thus, the time comes when they become immobilized in a cadaveric state, mummifying like a chrysalis, but enveloping themselves in the depths of their being with the threads of their own thoughts. They maintain themselves in this cocoon of mental forces that has been woven with their dominant reflexive ideas or **mental secretions**. This period may vary from minutes, hours, days or months, to decades.

During the cycle of cadaverization of the somatic form, under the dynamic direction of their spiritual body, they undergo extreme alterations, which in essence correspond to histolysis of the physical cells. At the same time, they develop new organs through the phenomenon we may call – for lack of an equivalent term – **spiritual histogenesis**, utilizing the living elements disaggregated from the cytoplasmic tissue, and which until then had remained connected to the physiological hive reduced to collapse or decomposition.

Histolysis, or the destructive process during discarnation, results from the activity of chemical catalysts and other resources from the organic world. Impelled by the levels of degeneration, they lead to tissue death. From the spiritual body perspective, they most especially affect the morphology of the muscles and digestive system, but have little influence on the nervous and circulatory systems.

Through this **spiritual histogenesis**, the cytoplasmic tissues finally rid themselves of some of their characteristics, temporarily returning – as if heeding the involutionary process – to the condition of multiform embryonic cells that divide through karyokinesis, forming under new conditions the shape of the spiritual body according to the type imposed by the mind.

Discarnation of the Spirit – Only then, when the events of death occur, do discarnate human beings, fully self-renewed, abandon their physical body; however, since they are often tightly imprisoned within the cocoon of their dominant thoughts – when they have not endeavored to renew themselves in the recesses of the spirit – they display a new specific weight, according to the density of their mental life. They have new means with which to nourish themselves, means which are much like fluidic-magnetic suction tubes, but

without having completely lost the characteristic oral apparatus. These tubes or antennae of subtle matter are reflected in incarnate individuals and are expressed in their common aura as elongated radicles of a dynamic essence, exteriorizing their specific radiations. Through these tubes or antennae, we assimilate or repel emanations from things or beings around us, as well as those from us and to one another.

The Continuation of Existence – Despite the phenomenon of discarnation, the human personality, albeit metamorphosed, continues, after the grave, the educational stage that it began at birth, without losing its own identity, thus collecting experiences of corporeal life, discarnation, and metamorphosis on the extra-physical plane.

Hence, we can see that the individual's existence in reincarnation is embodied not only on the earth, where he or she attends to the cultivation of sentiments, words, attitudes and actions that characterize him or her, but also in the spirit world, where the individual incorporates the reaping of the sowing carried out on the physical field, encompassing the learning experiences necessary for the sublime ascent to which he or she is destined.

Uberaba (MG), 03/05/1958

12

The Soul and Discarnation

Metamorphosis and Discarnation – In discussing the phases of discarnation, it is useful to once again refer to the world of insects to remember that while there are those that undergo complete metamorphosis, there are others that undergo incomplete metamorphosis – the hemimetabolous – where the larvae leave the egg and immediately become an individual without going through the pupa stage, e.g., the wingless mallophaga, although they do have a triturating oral apparatus.

Displaying particular characteristics in their transfiguration during the metamorphosis that marks their existence, each subdivision of insects in some way expresses the scale of phenomena that applies to the discarnation of higher order beings.

When mammals that are linked to human beings via very close ties of kinship discarnate, they meet in places where their companions are developing, but as is the case with the lower animals on their many evolutionary levels, they do not possess continuous thought in order to obtain the means for maintaining a new form. Thus, they do not experience **spiritual histogenesis**, because they are incapable of a broader equilibrium that would ensure their ascent to a new plane of conscience.

Consequently, with the histolysis of the cellular tissues completed in the process of physical death, their period of latent life is prolonged in the spirit realm. There, except for a very few species, they linger for a short time, incapable of handling the organs of their characteristic psychosomatic apparatus due to the lack of conscious mental substance.

If they are not utilized for service in the spirit world for a certain amount of time after the death of the physical body, they nearly always immediately fall into a profound lethargic state similar to hibernation, and are automatically attracted to the genetic field of their family groups, retaking the

organism with which they will undergo a new stage of experience with the elements of automatism and instinct that have already been fixated within their being, thus naturally undergoing the processes of evolution.

Beyond Histogenesis – Through this incessant activity of universal palingenesis on the physical and extra-physical planes, the intelligent principle, aided by the guidance and influence of Higher Intelligences, incorporates the experience it needs on its laborious ascent to loftier acquisitions.

A little above these same bases, infra-primitive human beings, in the rusticity of their caves, are astounded by the glory of life after they die, like infants that are dazzled by the sight of a marvelous landscape whose grandeur they cannot begin to comprehend in the least.

At this point, continuous thought has given them the stability needed for a complete metamorphosis.

Through the persistence and constancy of thought, they have acquired the ability to mentally integrate themselves into their spiritual body and go beyond histogenesis, using the lever of their own will, enriched by inquiry and labor, to a new individual state.

Soothed by the edifying influence of the Divine Supervisors that watch over their progress, human beings sleep the sleep of death, mummified in cadaverization like a pupa.

Secreting mental substances based on renewing impulses, much like certain pupae that secrete a special liquid that facilitates their exit from their cocoon, the discarnating soul, at the end of the histolytic process of the cells that made up its biological vehicle, and with its mental field fortified with new aspirations and dispositions, manages to mechanically disengage from the now-worthless physical organs, and uses advanced automatism to accomplish the histogenetic endeavor, through which it disconnects the subtle cells of its spiritual vehicle from the cellular remnants of its decaying physical vehicle, acting now with the efficiency and confidence that long and reiterated recapitulations have conferred on it.

Discarnate Primitives – These primitive humans, however, who see themselves as lords in the animal hierarchy, as ruthless inhabitants of the forest or jungle, who hone their intelligence through force and cunning in the enslavement of the lower beings that live around their caves, awaken outside the dense body like terrified children. The separation of soul and body makes

them feel powerless in light of the unknown, and they timidly remain close to their loved ones, in whose company they start to live in other vibrational conditions, in multifarious processes of symbiosis, eager to once again re-enter the physical life, which, in their way of thinking, is the only one available to them.

In this phase, they do not have the spiritual tools that can help them think in terms other than those of the tribal life they have always known.

The spectacle of the cosmic vastness is troubling to their eyes, and visits from extraterrestrial beings, even benevolent and wise ones, fill them with terror because they believe they are in the presence of good or evil gods, whose nature they concoct in the narrowness of their own concepts.

Cornered in their hut, where death has robbed them of their physical body, they live in the tepid atmosphere in which their blood heirs breed, and they abandon their dwelling only when their incarnate family leaves due to the harsh necessities of subsistence and shelter.

Longing for the devotion of their parents, and especially for their mother's care, discarnate primitives, expelled from the physiological vessel, have no other thought than to return once more to revitalizing cohabitation with those who speak their language and share their interests.

Monoideism and Reincarnation – To be reborn in the flesh into their former tribe – whose exhalations magnetize their soul – is the unceasing aspiration of discarnate primitives.

Monoideism²³ overcomes them, causing all other desires to fade.

Through the occlusion of other stimuli, the organs of the spiritual body withdraw or atrophy due to the lack of use, and they instinctively turn towards the seat of mental control, where they dwell, hidden and withered, in a closed circuit within the center of thought, like potential implements of a living embryo within the walls of the egg.

Under such circumstances, monoideism is reversible only through reincarnation; thus, if we look at it from the proper perspective, discarnate human beings remind us of the bacteria that transform themselves into spores when environmental conditions are unsuitable, becoming immobile and, remarkably, enduring heat and cold for years, only to return to their cycle of evolution when they find themselves back in a suitable environment.

Feeling that they are in a climate adverse to their way of being, discarnate primitive humans refuse to live in the extra-physical sphere and they are slowly immersed in the atrophy of their spiritual body's cells through **auto-hypnotizing monoideism** caused by **fixed-depressive** thought, which expresses their desire to return to the physical body.

During this period, we usually say that such discarnates have lost their spiritual body, which has been transubstantiated into an **“ovoid” body**,²⁴ something that also occurs to countless other discarnates in situations of disequilibrium. We must note that this form, according to our current manner of perception, is an expression of the individuality's mental body, which, according to the ontogenetic principles of Divine Creation, contains all the virtual organs of the soul's exteriorization in earthly and spiritual circles, just like the seemingly simple egg contains the powerful bird of tomorrow, or like the tiny seed that contains in its embryonic tissues the stately tree it will become in the future.

Physical Form – However, just as the embryo developing in the egg needs either the warmth of the mother bird or the appropriate thermal environment of the incubator, and just as the seed needs the tepid cradle of the soil in order to release the germinative principles of the gigantic plant it will become, discarnate spirits that are eager to be reintegrated into the physical world need the reproductive vessel of the woman attuned to them by affinity, and consequently by inheritance. They mechanically adhere to this vessel, where, according to the laws of reincarnation, it takes them just a few days to pass through all the phases of their evolution in the lower kingdoms of nature.

Assimilating organic resources with the aid of the mother's cell that has been fertilized and fundamentally marked by the father's genes, the mind, by itself, develops a new physiopsychosomatic vehicle, attracting to its invisible mold physical cells that multiply by mitosis, in conformance with the guidance imposed on them; in other words, they reflect the conditions found in the discarnate mind.

Thus, along with a new physical form, the mind shapes a new vehicle woven of subtle cells, and which will also evolve after birth and persist after death.

Natural Discarnation – Over consecutive millennia, human beings experience natural discarnation, slowly progressing in degrees of conscience after the decomposition of the somatic body.

Calling on our earlier comparisons with the insect realm, the uterine matrix offers humans new forms, and, just as the larva nourishes itself, thereby ensuring metamorphosis, the soul grows in experience while in the corporeal body, acquiring merits or demerits according to its own conduct. Then, in the phenomenon of death or histolysis of the envelope of physical matter, it hands itself over to a necessary pause in its activities, a hiatus of recovery, which may be long or short, to resurface afterwards, through **spiritual histogenesis**, gaining new organs and tools necessary for its new field of action, where it remains in accordance with the knowledge it has acquired on the human journey.

Thus the nascent human conscience practices the lessons of life on the spirit plane through the discarnation or liberation of the soul, just as it practiced these same lessons on the physical plane through rebirth or immersion of the spiritual element in dense matter, evolving step by step from the rudimentary excitability of the bacteria to the full automatism of the higher animals upon which the realm of the intelligence is based.

Review of Experiences – From liberation to liberation by means of the death event, individuals begin to familiarize themselves with the extra-physical sphere.

Just as in the early days of intra-uterine existence in the reincarnational process, the consciousness recapitulates all the phases of its phylogenetic evolution; it uses the wonders of memory to examine all the events of its life in a matter of few minutes or several hours – something referred to by discarnates when they describe to incarnates the remarkable passage to the grave – as it integrates itself into its subtle body by **spiritual histogenesis** during coma or cadaverization of the physical body.

It just so happens that the mind, on the threshold of the re-composition of its own vehicle – whether by means of biological rebirth or discarnation – automatically and quickly reviews all the experiences it lived, magnetically imprinting the cells that will develop into physical and psychosomatic units in the physical or spiritual body with the guidelines to which they will be subject during their new cycle of evolution.

To confirm our assertions, we would like to add that, on occasion, incarnates that have escaped great dangers such as accidents and attempted suicides unharmed tell of a similar phenomenon of review of their lives – also called panoramic vision and mental synthesis.

The Law of Cause and Effect – Therefore, beginning their initiation on the spirit plane with an awakened and responsible conscience, human beings begin to grasp the essence of the law of cause and effect, finding within themselves the ennobling or detrimental results of their acts.

When torn and unhappy, they cry out in their affliction throughout the great lands of Cosmic Space, joining other guilty spirits of the same sort, with whom they share the troubling state of their raving imagination. They use the subtle plasma of their continuous and tormented thoughts to weave infernal webs, in which the consequences of their wrongs develop by means of the profound and strange fecundations of insanity and suffering that precede reparatory reincarnations. However, this is also where, hovering over the hell and purgatory of remorse and cruelty, rebelliousness and wrongdoing, the sublime apostolate of beings that harmonize themselves with the Divine Laws begins. Touched with compassion for the ties they left behind in the physical world, these noble and heroic souls, under the inspiration of Angelic Powers, start the work of selflessness and renunciation, with which the glory and divinity of love construct the realm of the Highest Good – also called Heaven – from where they shed a brighter light over the night of human beings.

Pedro Leopoldo (MG), 03/09/1958

²³ A state of prolonged absorption in a single idea (<http://www.merriam-webster.com/medical/monoideism>) – Tr.

²⁴ See *Liberation* – by the same spirit author, and psychographed by Francisco Candido Xavier, chapters 6 and 7 for further information on these ovoid forms. (Brazilian Spiritist Federation, 2018). – Tr.

13

The Soul and the Fluids

Fluids in General – In adapting itself to the realms of the extra-physical sphere, the consciousness, which had learned to perform complex transubstantiations of energy in the various areas of nature, starts to manipulate the phenomena of mentation and reflection, of which thought is the fundamental basis.

We define *fluid* of this or that origin as being a substance whose molecules invariably yield to the least bit of pressure, moving among themselves when retained by a containing agent, or separating when left to themselves.

Thus, there are liquid, elastic or aeriform fluids, as well as those that used to be called imponderable fluids, known as agents of light, heat and other phenomena.

Living Fluid – On the spirit plane, discarnate humans deal more directly with a living, multiform, intense and inexhaustible fluid that flows from their own souls. It can be defined, up to a certain point, as a byproduct of the cosmic fluid. It is absorbed by the human mind in a vitalizing process similar to breathing, through which the individual assimilates the energy emanating from the Creator, and which is scattered throughout the cosmos, transubstantiating it under his or her own responsibility to influence the creation, starting with his or her own self.

This fluid is the individual's own continuous thought, which generates energetic powers never dreamed of.

In the new sphere of activity into which it was pulled by death, the individual does find the matter he or she had known while in the world, but now it is a different level of vibration.

More complex and subtle atomic elements, below hydrogen and above uranium, in a different form from what characterizes them in the planetary realm, expand the array of the genetic stoichiometry.

Soil in the spirit world is composed of similar, quintessential matter, and corresponds to the spirit's specific weight. Offering virtual possibilities and riches, it waits for the spirit to populate it with glory and beauty, for if the earth plane is the tepid bosom of life in which the intelligent principle is born, thrives, flourishes, and matures in conscious energy, the spirit plane is the school where the soul perfects itself by means of fruitful endeavors before taking higher flights on the road to the Eternal Light.

Life in the Spirit World – Thus, in the dwelling place of continuity to which human beings are transferred, they find the same laws of gravity that govern the earth. Days and nights mark the time, but the rigors of the seasons are suppressed by environmental factors that ensure the harmony of nature, establishing a climate that is nearly constant and uniform, as if the equinoxes and solstices joined forces to automatically rectify the excesses that divide them.

Plants and animals domesticated by human intelligence over millennia can be acclimatized and improved on there for certain periods of existence. Afterwards, they return to their nucleus of origin on the planet's soil in order to continue on the evolutionary path. They have been given invaluable purifying acquisitions, which they use to aid the earth's regular flora and fauna, with the benefits of so-called spontaneous mutations.

Due to their simpler cellular configuration, plants have a limited reproduction on the extra-physical plane, leaving behind descendants that will also return to the common soil of the earth at a later time. There they will spontaneously offer the solution to various problems concerning them, without demanding additional work from the human beings that care for them.

Throughout those vast regions of subtle matter that surround the planet's cyclopean body, with extensive cavernous areas demarcating the borders that extend from the continental surface down to the ocean floor – just as on the crust of the physical earth – happy and unhappy settlements can be found, as well as infernal agglomerations of discarnate individuals, who, dreading their own thought forms, seek refuge in the darkness, fearing or abhorring the presence of the light.

Spheres of the Spirit World – Many messengers from the Spirit World have stated, in diverse countries, that the plane closest to the residence of incarnates is subdivided into several spheres. That is actually the case, not from the spatial point of view, but from that of conditions, just as is the case on the globe of denser matter, whose soil human beings proudly tread.

To justify our assertion, we will recall in quick summary that most of the elements of earth's crust are composed of solids, retaining here and there vast cavities full of hot liquid or pliable matter.

The planet has a huge core that is thought to be formed of a steel of natural nickel covered by a thick layer of basaltic rock with a radius of approximately two thousand kilometers, atop which, here and there, appear thin surfaces of granitic rock, among which the basaltic face is covered with water. More or less on this surface, we find the area most suitable to indicate the limit of the soil, the ocean floor.

Hence the earth's continents: thin layers – fifty kilometers²⁵ thick on average – with the ability to float like enormous ships upon the basaltic massif.

Thus, in the planet's natural constitution, from the barysphere to the ionosphere, there are multiple circles of force and activity in the soil, water and air, just as on the continents there are spheres of civilization, and in civilizations there are spheres of classes, all of them contained in one strip of space.

The Cerebral Centers – It is therefore on another plane, divided into various sectors of activity and struggle, that the discarnate consciousness – by this time relatively responsible – learns the results of its own creations during its passage through the physical realm. This process occurs via the respective reflections in its thought – the fluid in which its innermost sentiments, defining its innermost desires, are imprinted.

Under the supervision of the Divine Guides, the crown center and the cerebral center were brought together in its brain in a synchronized movement of labor and harmony.

The mind uses the crown center to administer its vehicle of exteriorization, whereas it normally uses the cerebral center, which collects its stimuli, to transmit mental impulses and warnings, orders and suggestions to

the organs, tissues, cells and implements of the body through which it expresses itself.

Thus, just as the cerebral center is represented in the encephalic cortex by various command nuclei, controlling sensations and impressions from the sensorial world, the crown center, through a whole group of nuclei in the diencephalon, concentrates a vast system of governance of the spirit in the thalamus, where all the afferent nerves to the cerebral cortex converge, except for the olfactory fibers, which are the only sensorial fibers with cortical connections that do not pass through it.²⁶ There, in that delicate network of forces, the thought or mental fluid flows through the nuclei interspersed in the afferent fibers, the thalamic system of diffuse projection, and the nuclei partially broached by earthly science (such as those of the midline, which do not degenerate after the cortex is extirpated, according to known experiments). Thought or mental fluid flows as a subtle secretion not from the brain but from the mind. By means of repeated impulses, this fluid influences the entire cortical area and the psychosomatic-sensorial areas first, vitalizing and directing the entire biological cosmos. It subsequently spreads, following the continuity of its incessant flow, around the physical body of the individuality, which is conscious and responsible for the type, quality and use of the fluid, organizing its psychosphere or psychic aura – much like the flame of a candle, which, in utilizing the fuel that feeds it, establishes the area of its influence.

This fluid or mental matter has its own ponderability and specific chemo-electromagnetic properties that are defined in perfectly measurable units, similar to the periodic table of the chemical elements. In circles of more highly evolved intelligence, amazing combinations of known substances can be effectuated with certain purposes in mind, as is the case nowadays on the earth, where elements such as neptunium, plutonium, americium, and curium may be created artificially.

The Reflection of Ideas – Thus, the particle of thought, as a fluidic corpuscle, is, like the atom, a unity in essence, although subdivided in diverse types, according to the quantity, quality, behavior, and trajectories of its components.

And just as the atom is a living and powerful force in its own composition, but passive before the intelligence that mobilizes it for good or for ill, the particle of thought, although alive and powerful as it flows from the spirit that produces it, is also passive before the sentiment that gives it

form and nature for good or for ill. Therefore, by accumulation, it can be converted into an imprisoning or liberating, acidic or soothing, sweet or bitter, nourishing or depleting, life-giving or deadly fluid, depending on the force of the sentiment that typifies and configures it, and which we will label – for lack of equivalent terminology – the “ray of emotion” or “ray of desire,” a force that causes the differentiation of its mass and trajectory, impact and structure.

In this way, the mental fluid carries not only individuals’ mental-sensitive dispositions in interplay, but also the images that travel between brains that are attuned to each other through natural and incessant reflection, establishing the progressive ideations – originally emitted by high order spirits – that transmit to earth’s discarnates the ideas of a more developed civilization. And by those same spirits, in contact with the incarnate tribes of the Paleolithic age, such ideas descend to the planetary realm, disciplining individuals and offering new horizons to their view and understanding.

Thus, by means of the reflection of ideas, an intertwining circuit of forces emerges between the two realms.

Tool-Making Intelligence – The physical plane is the cradle of evolution perfected by the extra-physical plane.

The former infuses the breath of life, whose edifications are perfected by the latter.

Reincarnation multiplies experiences, tallying them up little by little.

Discarnation slowly subtracts portions that are useless for the spirit’s progress, divides those that remain, and defines the results, according to which the spirit finds itself either ennobled or indebted before the Law.

With the consolidation of the incessant eclosion of the mental fluid between the two spheres, a new cycle of learning begins for the human being.

In reality, the mind of the Paleolithic era is still limited and embryonic, but not so much that it cannot absorb, albeit in a small dose, the renewing ideas suggested to it in the Higher Realms.

Consequently, through potential reflection, tool-making intelligence appears amongst human beings that have barely emerged from the wild, introducing an elementary utensil industry to the world.

Using tools, the inhabitants of the jungle find means to more effectively perform old instinctive activities, utilizing the pole to make their arms longer to pick hard-to-reach fruit, fabricating hooks and harpoons to replace their fingers in the depths of the waters, chipping flint that increases the power of their fists, and creating the wheel to spare the use of their feet somewhat.

The Creative Plasma of the Mind – It is through the mental fluid, imbued with magnetic powers of induction, that progress is noticeably accelerated.

It is through the dynamic expansion of the exchange of thoughts regarding culture and beauty that the grand principles of religion, science, virtue, education, industry and art descend from the Sublime Realms and influence people's minds, outlining a profound renovation in their spiritual bodies to be reflected in their physical vessels, which gradually adapt to new habits.

The intelligent principle took eons to build the wonders of sensation and automatism, of instinct and rudimentary intelligence; however, with the diffusion of the creative plasma originating from the mind in continuous circuits, advanced reflection is consolidated between heaven and earth, and the mental fluids or actuating thoughts in the realm of the soul imprint radical transformations on the physiopsychosomatic vehicle, associating and disassociating numerous civilizations in order to build them all over again, in an arena where human beings – heirs of instinctive animality – continue, even today, the progressive endeavor of their ascent towards the true attributes of humanity.

Uberaba (MG), 03/12/1958

²⁵ Approximately 31 miles. – Tr.

²⁶ We must clarify that the olfactory duct does not pass through the thalamus, but maintains connections with a few thalamic nuclei through fibers from the mammillary body, situated in the hypothalamus. – Spirit Auth.

14

Spiritual Symbiosis

Sustenance of the Intelligent Principle – The intelligent principle used the projection of fragmentary mental impulses to nourish itself for vast eons. Upon reaching the Spirit Plane as discarnate human consciousness, it begins to form new means of exteriorization for sustaining itself.

In the plant world it used chlorenchyma to learn to decode the secrets of photosynthesis, absorbing light to grow organic matter and releasing the essential gases that contribute to the equilibrium of the atmosphere.

In the realm of certain bacteria, it became acquainted with the processes of chemosynthesis, utilizing the chemical energy absorbed in the oxidation of mineral bodies.

Among the higher beings, it utilized biosynthesis in a new exchange of substances in the various periods of physical existence to ensure its own security from the material and energetic perspective.

As it uses anabolism to incorporate the elements that nourish it and catabolism to dissimilate them, its existence becomes automatized in an ongoing metamorphosis of the forces that reach its physiological machine through the nourishment needed for constantly restoring the cells and for balancing the organic regulators.

The Beginning of “Mentosynthesis” – Upon achieving the generation of uninterrupted thought, the intelligent principle’s particular way of existence in the individuality is altered.

From that point on, it begins the processes we call “mentosynthesis” because they are based on the exchange of multiform mental fluids, through which it emits its own ideas and radiations and assimilates ideas and radiations from others.

The impulse that appeared in the intelligent principle's embryonic mind as an accidental interest in ownership based upon its need for sporadic nourishment is now a conscious desire. And most importantly, the instinctive reproductive need that had appeared in its everyday life at certain times has been converted into on-going affective attraction. Thus, the thirst for constant satisfaction appears as a stimulus for undergoing experiences, and the sublimity of love is prefigured in its soul, albeit buried in selfishness, like a diamond forming in black carbon.

Physical death interrupts the intelligent principle's undertakings regarding its possessions and affections, and human beings, at the beginning of continuous thought, feel broken and afflicted every time they become detached from the adult physical body.

Deliverance from the dense vessel imposes new vibrational conditions on it, as if forcing it to hide temporarily amongst its loved ones to revitalize its experiences, like the plant that needs to be pruned in order to become productive again.

Many centuries are needed for human beings to learn to control their spiritual body in the circles of a broader conscience. Since they have to comprehend for themselves the pathway that will take them to the Divine Glory, they also have to hold themselves responsible for their good and bad deeds, joys and sufferings along the way.

Taken from those they love the most, and still incapable of understanding why the domestic landscape from which they have been separated has changed, they usually rebel against the lessons of life they are to learn on this new plane and remain fluidically bound to those related to them by blood and desire, taking part in their everyday lives. In this sense, it is important to remember that, in their distant past, they automatically learned to breathe and live in the presence and warmth of others.

Useful Symbiosis – Let us review the symbiosis between plants – for example, symbiosis between the fungus and the alga in lichens, where the hyphae or filaments of the fungus intrude upon the gonidia or cells of the alga and project certain appendages into it, equivalent to complex haustoria, sucking out the organic matter the alga produces through photosynthesis.

The fungus envelops the alga's existence; however, in compensation, the alga is protected by the fungus against water loss, and it receives water, mineral salts, carbon dioxide and nitrogen from the fungus through ongoing

absorption, which is why lichens can endure the harshest environmental conditions.

However, the process of such a partnership can occur in completely different ways. If two lichens enveloped by different fungi meet, they can live side by side with a shared stem through the phenomenon of parabiosis, that is, the natural union of living individuals.

Thus, with different fungi the same alga can produce several lichens; furthermore, a lichen's appearance can change when one mycological species succeeds another.

Botany used to believe that lichens were part of the cryptogam group, but Schwendener pointed out their complex existence, and Bonnier and Bornet later proved their symbiosis by experimenting with an independent culture of both components. This culture, started in the last century,²⁷ has only lately attained full success, proving that without the adjustment of symbiosis, the life of the components is inarguably fragile and precarious.

Another example of the same type of aggregation may be found in certain leguminous plants that have tubers. The roots' nodes host certain bacteria from the soil that assimilate atmospheric nitrogen, creating a process that makes these plants invaluable to the soil by returning to it the nitrogen they use.

Exploitative Symbiosis – However, besides those phenomena in which symbiosis is simple and useful, there are also harmful cases; for instance, the mycorrhizae of orchids, where the fungus invades the plant's roots, forcing it to adopt an abnormal position to adapt itself to the dispositions of the assailant, sometimes dying when any sort of excess persists in the struggle for the right combination.

As Caullery correctly pointed out, this type of symbiosis must be categorized as an ordinary pathology, as it falls squarely under parasitism.

Additionally, there are examples of symbiosis between algae and animals, where the algae lodge themselves in the plasma of the cells they attack, as happens to protozoa, sponges, turbellarians and mollusks when they fasten themselves securely to these animals.

Symbiosis Of Minds – A similar process of association is often employed by the discarnate mind that still has not adjusted to its existence after the grave.

Since it is terrified before the unknown because it cannot yet comprehend it, it makes use of the receptiveness of those who mourn its loss and clings to those it loves.

And like the fungus that projects controlling appendages into the tissues of the alga, appendages through which it extracts most of the organic elements assimilated by the alga, the spirit, freed from the physical body, usually discharges the emanations of its spiritual body into the physiopsychosomatic tissues of those who give it shelter. In the manner of elongated radicles or subtle levers of force, it extracts the vitality they developed during the processes of biosynthesis, and it often sustains itself for a long, long time in this living exchange of energies.

As happens between the alga and the fungus, the incarnate mind unconsciously surrenders to the discarnate spirit that controls its existence, temporarily enduring its dominion up to a certain point. In exchange, due to its excessive sensitivity, it enjoys protection against the attack of even more oppressive unseen forces for as long as such influence lasts. That is why even nowadays we encounter the difficulties of either patent or unrecognized mediumship, where, in matters of faith, otherwise bright intelligences are tightly imprisoned by strange cults and are terrified at the prospect of being separated from the familiar spirits that, with fallacious material advantages in mind, control their minds by means of magic words or symbols. These intelligences deliberately avoid the learning process that would free them from their **inner captivity**. Moreover, through dangerous processes of fanaticism, they remain passive, inoffensive and humble, but out of touch with the progress that would ensure their renewal.

Hysteria and Psychoneurosis – Symbioses of this type, in which so many lives are lived in reciprocal psychical theft, are not limited solely to cases where discarnate spirits, stagnated in certain religious conceptions, temporarily anesthetize or infantilize consciences less capable of self-control. They may also be expressed in complex nervous disorders, such as hysterio-epilepsy, where the patient suffers a tonic spasm in opisthotonus, accompanied by clonic convulsions of multiple aspects. This sometimes occurs without any loss of consciousness, much like an authentic mediumistic trance, where the unseen spirit takes advantage of the incarnate's more intense emotional states to accentuate its own influence.

Along this same pathway of symbiotic adjustment, we often encounter on earth a broad range of psychoneurotics who are extremely hard to

diagnose. They are subject to the obscurest mental states without having gone completely insane.

Attracted to the physiological realm and connected to it apart from its own body of dense matter, the discarnate spirit often lives like this for a long time, psychically enmeshed with its host, because the discarnate spirit, raised to a new state of conscience, starts to develop distinct magnetic resources in tandem with the imperatives of its own sustenance, just as in its physical body it learned, through automatism, to create the enzymes and hormones that ensured its biological balance. Thus, affecting the patient it is exploiting – often with the best of intentions – it subjugates his or her mental field by imposing the substance of its own thoughts on his or her crown center. The victim then begins to harbor them as if they were his or her own. Consequently, in a full symbiosis, incarnate and discarnate are both at a standstill in time, mutually reflecting each other until the laws of life demand their indispensable change through difficulties or pain.

Other Symbiotic Processes – In other cases, the discarnate spirit that fears life in the spirit world, or insists on selfishly clinging to those who remain behind – if more intelligent than its host – will inspire him or her to progressive activity that results in benefits for the environment, similar to the nitrogen-fixing bacteria of the legume root.

In other circumstances, however, symbiosis results in unfortunate conditions. Discarnates filled with hatred or sick perversity remain close to their victims, inoculating them with deadly fluids – much like the fungus that harms the orchid – forcing them into abnormal situations, if not a slow death – much like the algae that attack annelids – inflicting long-lasting disturbances on them. We will briefly address these phenomena in the chapter regarding vampirism, which is responsible for various disturbances of the spiritual body that are displayed in the physical one.

The Ancientness of Spiritual Symbiosis – We must point out the fact that spiritual symbiosis has existed among human beings since the remotest times, in multifarious processes of conscious or unconscious mediumship, through which the traumatized, ignorant, weak or indecisive so-called “dead,” have remained bound to the “habitat” of the so-called “living.” There, they take part in their lives, partially absorbing their vitality, until their incarnate hosts, through their own efforts, edifying study and practiced virtues, offer them material for broader meditations, habilitating them for their necessary

transformation, with which they adapt to new pathways and accept new endeavors for their evolution on the way to higher realms.

Pedro Leopoldo (MG), 03/16/1958

27 The 19th. – Tr.

15

Spiritual Vampirism

Parasitism in the Lower Kingdoms – In view of the occurrences of obsession and vampirism in the physiopsychosomatic vehicle, it is important to recall the phenomena of parasitism in the lower kingdoms of nature.

Without addressing physiological symbioses, in which microorganisms indwell the intestinal tract of their hosts and absorb their nutritive juices, generating in turn substances useful to the existence of their hosts, we can also find parasitic associations in the animal kingdom. They come in the shape of a partnership, where one of the partners, by nearly always skillfully insinuating itself, creates special advantages for itself with obvious harm to the other, who becomes the victim.

In this unbalanced relationship, the victims end up accommodating themselves to the external pressure of their tormentors for an undetermined period of time. In other instances, however, they suffer their direct intrusion into their innermost tissues, an impertinent occupation that sometimes degenerates into a destructive conflict that in most cases becomes an agreement of tolerance – due to the need for adaptation – that lasts until the death of the exploited host. It might even generate very long-term effects, interfering with the principles of heredity as roots of the conqueror invade the protoplasmic components of the cells, thus going way beyond the generation in which the parasitic partnership began.

Consequently, considering the situation of parasites with respect to their hosts, we may classify them as ectoparasites when their activity is limited to the surface area, and as endoparasites when they lodge themselves in the innards of the body upon which they have imposed themselves.

We must not forget, however, that every long-term exploitative symbiosis – especially the kind that occurs internally – results from the progressive adaptation between host and parasite, both of which, despite

reacting to each other, slowly agree to the partnership and settle into it, without the host considering the risks and losses it is exposed to, thereby compromising not only its own life but the very existence of its species.

Transformations of the Parasites – Thus, on the broad spectrum of events of this order, there are temporary parasites, such as the leeches and nearly all the hematophagous insects, which only temporarily visit their hosts; occasional or pseudo-parasites, which, systematically speaking, are not actually parasites, but which vampirize other animals when environmental conditions make them do it; permanent parasites, which adjust to an exclusive host's existence by indissoluble ties, and which are almost all found among the endoparasites; so-called heteroxenous parasites, which become adults in a fixed biological cycle by counting on one or more intermediary hosts during the larval stage, and then reaching their definitive form in the final host; and hyperparasites, which are parasites of other parasites.

Concluding that parasitism amongst animals does not derive from a natural condition, but instead from a veritable adaptation on their part to a particular mode of behavior, we can state that they tend towards new characteristics within the species.

Thus, within its regime of adaptation, the parasite undergoes substantial mutations expressed in its form by organic reductions or amplifications, and we can see that the disappearance of certain organs of locomotion in permanent parasites, and the consequent formation of organs necessary for their stability, must be analyzed as phenomena inherent to harmful symbiosis. To that effect, we can observe in them the ease of reproduction and vital endurance, with the extreme ability of encystment, through which they build up protective resources and isolate themselves from adverse environmental factors such as heat or cold. They also tolerate lengthy periods of abstaining from any nourishment, as happens with the bedbug, which can live for more than six months in a state of complete fast.

As we continue to examine the changes in active parasites, we observe many flatworms and ringworms that, due to parasitism, have lost their locomotive appendages, replacing them with cups or hooks.

We can further observe the degeneration of the digestive system in various endoparasites of the intestinal variety – and sometimes even the complete extinction of this system – as is the case with many cestoids and acanthocephalans. Invariably living in the abundant supply of nutritive juices

already prepared in their hosts' intestines, they convert their oral organs into organs of fixation, doing without their own intestinal system and nourishing themselves through osmosis, utilizing the entire surface of their body.

At other times, when the parasite ingests a large amount of blood, it usually displays an abnormal development of the midgut, transformed into a voluminous bag functioning as a reservoir where assimilation occurs slowly, enabling these animals, such as leeches and mosquitoes, to endure long fasts.

Transformations of the Hosts – However, while the parasites can display impressive transformations due to their new existence regimen, the consequences for the host in such associations are more profound; after digging in, the assailants multiply dangerously, pillaging the victim's organic resources, sucking out its vitality, traumatizing its tissues, causing partial or total lesions, or spreading toxicity, like the high fever caused by infections, with which they sometimes accelerate their host's death.

As they carry on their pernicious or lethal activity, they are able to irritate or destroy cells, obstruct cavities in the intestines or vessels, hinder functions, and obliterate important glands such as the genital glands, which can even lead to sterility, despite the host's defensive resources jumping into action and creating cellular armies to fight the infestation, expelling the invaders through a natural route or neutralizing their penetration by the fibrous membranes that envelop them, encysting them at the start in tiny calcified sacks inside the tissues in order to kill them later.

As for the effects of certain heteroxenous parasites, which develop in the intermediary host before reaching adulthood in the final host, we would cite various species of trypanosomes. These multiply in the tissues and organic liquids, causing the dire problems of human parasitology in complex activities of transmission, growth, and installation in the physiological framework of their victims. Among these are the "Trypanosoma cruzi," which usually lodges itself in the midgut of a "triatoma" or another reduviid, where it displays rounded forms during division to acquire once more the trypanosome form in the hindgut of the hemipteran. Living on blood obtained by means of a bite, the hemipteran transmits the parasite through its feces to the human organism, where it generally goes on to reside in endocellular form in the muscles, nervous system, bone marrow, or other tissues. Depending on the organism's resistance, it spreads from there, performing the role of microscopic executioner, persecuting and destroying defenseless populations.

Obsession and Vampirism – In a different process, albeit manifesting the same principles of harmful symbiosis, we find the circuits of obsession and vampirism among incarnates and discarnates, circuits which have existed since the remotest times, when the human mind, illuminated by reason, was called by the principles of Divine Law to renounce selfishness, cruelty, ignorance and wrongdoing.

Nevertheless, since most discarnate human beings rebelled against the sacred invitations and were free to choose their own pathways, large numbers of them began to oppress those still incarnate, fighting for affections and riches that were left behind in the flesh, or attempting acts of vengeance and wrongdoing if they had suffered the liberating process of discarnation under criminal circumstances.

As soon as the victims of homicide and violence, patent brutality or disguised persecution find themselves outside the physical vessel, they penetrate the mental field of their offenders. With the knowledge of the enormity of their offenders' hidden wrongs, these discarnates engage in atrocious vendettas, paying back blow with blow and evil with evil instead of forgiveness, with which they would be exonerated from the prison of darkness.

Other discarnates expect God to provide them with the fulfillment of their puerile caprices. They proclaim themselves incapable of following the path of their evolution, and become lazy and idle. Alleging the Divine Wisdom's supposed lack of power to alleviate human suffering – which was created by humans in the first place – they flee, cowardly and indolent, from their duties and tasks.

“Fluidic Infections” – Many attack still-incarnate adversaries by stimulating their minds with monstrous mental forms, causing disturbances that we may classify as “fluidic infections,” which cause mental collapse with devastating insanity.

Still many others become immobilized in the selfish passions of many sorts, and consequently rest in heavy monoideism close to the incarnates whom they do not feel capable of leaving behind.

Some are like temporary ectoparasites, behaving like mosquitoes and mites, absorbing the vital emanations of incarnates with whom they are attuned. Still others are like conscious endoparasites; after identifying the vulnerable points of their victims, they envelop them with certain substances

related to the chemistry of the spirit, substances we may call mental “sympathins” and agglutinins that surreptitiously modify the essence of the victim’s thoughts – thoughts that stream continuously from the energy fulcrums of the thalamus in the diencephalon.

Once this activity of adjustment is established, which discarnates and incarnates,

compromised in mutual degradation, carry out in frank automatism – like utterly primitive animals – the tormenters normally take control of the neurons of the hypothalamus, intensifying their domination of the unmyelinated area that connects it to the frontal cortex. They take control of the sensitive areas of the crown center and affix themselves there in order to control stimuli, and when their victims try to contradict their designs, they cause inhibitions of various visceral functions by means of a mechanical influence on the sympathetic and parasympathetic systems. In complex processes of vampirism, such manipulations promote a state of fear or nervous war in the individuals on whom they are seeking revenge, altering their psychical screen or imposing continuous harm on the somatic tissues.

“Ovoid Parasites” – When disengaged from the physical body, countless discontented spirits, set on the idea of taking justice into their own hands, or harmfully attached to others, subtly envelop the objects of their calculated attention. Self-hypnotized by the images of affection or revenge replicated in their minds, they end up in a state of deplorable monoideistic fixation outside the notions of space and time, gradually displaying enormous transformations in the morphology of the spiritual body. Due to organs psychosomatically atrophied as a result of disuse, they resemble **ovoids** attached to their victims, who generally accept their influence mechanically, based on thoughts of remorse or late repentance, voracious hatred or demanding selfishness, which they nourish in their own brains through incessant mental waves.

In these situations, the spirit obsessor or parasite may be compared somewhat to the *Sacculina carcini*, which, having fully differentiated organs during the free life stage, subsequently entrenches itself in the tissues of its crustacean host, losing its earlier morphological characteristics to turn into a parasitic cellular mass.

In the case of a human being, the spirit obsessor begins to live in the personal atmosphere of the victim in complete morbid symbiosis, draining his

or her psychological energies. Depending on the nature and extent of the moral debt between creditor and debtor, this situation, in many cases, extends beyond the host's physical death.

Parasitism and Reincarnation – In such cases, when the decomposition of the physical body is insufficient to complete the necessary expiation, both victim and persecutor become caught up in the same range of sentiments and thoughts after the grave and experience a dolorous, infernal situation until the Divine Mercy, through its watchful agents, authorizes the reincarnation of the spirit that deserves it first after a detailed study of the wrongs the two had committed and after weighing any mitigating and aggravating factors.

Subsequently, once the plan of the beneficiary's return from the spirit realm to the earthly realm is set in motion, the mother who is to endure the ensuing pregnancy because of her debts before the divine laws begins to suffer the siege of dark forces, which, in many cases, are implanted in her womb by symbionts that influence the gestating fetus, establishing from the very start fluidic connections through the tissues of the forming body. By this process, from infancy onward the reincarnating spirit continues to be entwined with its troubled companion or companions, comprising a whole group of guilty souls undergoing readjustment.

Thus, the reincarnating spirit proceeds through its early years, grows, gets reeducated and enters the prime of its physical energies suffering the constant influence of its assailants, until one day, often by means of marriage, in which its trial shapes the couple's love, or in other difficult circumstances of destiny, it provides its persecutors a new physical body. This way, as children of its blood and heart, they will be able to settle their past debts using the currency of selflessness.

In such cases, there are situations that are almost identical to those caused by heteroxenous parasites because, if incarnate spirit's enemies are large in number, they act like trypanosomes, utilizing their victim's children – that is, the ones who are also attuned to them – as intermediary hosts of the deplorable thought-forms they emit. Subsequently, they reach the mind of the parents or hosts and inoculate them with dangerous, subtle fluids, with which they harm their souls up until their very last breath.

Treatment for Parasitism of the Soul – It is important to note that all the sufferings and corrective measures to which we have referred are circumscribed to incarnate or discarnate consciences, according to the

principles of the law of action and reaction, which today confers on each individual the equilibrium or disequilibrium caused by his or her deeds of yesterday. We would also note that, just as there are therapeutic measures against parasitism in the organic world, any individual may find the living practice of the Good to be an effective treatment against the parasitism of the soul.

Prayers that illumine and words that help are not sufficient, however.

Hosts suffering troubling influences – those whose afflictions during their corporeal life attest to the type and extent of their debts – will have to set their own example in the practice of pure love toward others. They will also have to educate and reform themselves because only through their examples will they be strong enough to operate renewal and readjustment.

The activity of practicing genuine good, displaying a willingness to break from our lower sentiments, produces a powerful means of transformation regarding those who observe us, especially those who share our lives and influence our spiritual atmosphere. Moreover, our displays of fraternity inspire edifying and friendly thoughts in others, thoughts which, in successive circuits or continuous waves of renewing energy, modify our worst enemies' hostile intent towards us.

Therefore, we do not have to wait for future reincarnations, woven with suffering and tears amid expiatory ties, to make peace with enemies from the past, because, through devotion to one's neighbor and humility that is truly practiced and felt, we can enrich our words and sanctify our prayers, thereby attracting invaluable sympathies and providential interventions on our behalf.

When they see us transfigured for the better, our adversaries are likewise disarmed of evil, finally understanding that the Good is our only path of freedom and life before God.

Uberaba (MG), 03/19/1958

16

The Mechanics of the Mind

Soul and Body – In addressing the complex problems of mental alienation in the majority of discarnate spirits – at least for some period of time after death – it will be worthwhile to comment, even if briefly, on a few experiments that science has conducted on the nervous system. This will help us evaluate the importance of harmony between the mind and its physiopsychosomatic vehicle on the physical or extra-physical plane.

Similar to a musician and his or her instrument, soul and body work closely together to carry out the endeavors life holds for them.

And, knowing that the soul commands and the body obeys, it is the Divine Law's decree that human beings personally receive the fruit of their sowing. They reap in the organs of their manifestation the greatest concessions from the Creator in order to work on perfecting themselves within creation.

Thus, as a result of their own behavior in the vast sectors where they undergo evolution, they reap the good or the evil they have sown along the way.

Spinal Cord Transection – Through research, today's science is aware of the inalienable correlation between the brain and all the cellular provinces of the corporeal world.

Hence, taking the cerebral system as the administrative department of the mind, we can see that the condition of the physical body is invariably shaped by the condition of the spiritual body, just as the condition of the spiritual body is subject to the governance of our will.

Consequently, after the spinal cord of a patient is severed, we can observe immediately afterwards complete insensitivity, muscle relaxation,

paralysis, and the elimination of somatic and visceral reflexes in all areas below the point of injury.

The loss of senses and paralysis is complete, resulting from the severing of the ascending bundles and the pyramidal tract, that is, the disconnection between the corresponding areas of the spiritual body in the organic tissues and the brain, similar to power being shut down in a certain sector of an extensive electrical grid.

This disconnect is not complete, however. If it were, it would cause, on a higher level, an irreversible liberating process of the soul, which would then discarnate. Subtle fluidic junctions remain active between the cells of the physical and spiritual components as physiopsychosomatic resources for making potential emergency adjustments. Consequently, despite the insensitivity – comparable to the “organic silence” occurring after a neurotomy – many patients complain of pain in areas below the level of the severance. This phenomenon can be completely attributed to the contact of the cells of the spiritual body with the afferent fibers that vibrate in the sympathetic chain, penetrating the spinal cord above the lesion.

Restoration of Reflexes – It is by means of this readjustment, instinctively set up between soul and body, that the reflexes are gradually restored.

Under very special conditions in the patient’s physiopsychosomatic equilibrium, the superficial reflexes are almost always restored within twenty-four hours after the trauma, although the anal and cremasteric reflexes are never lost. This trauma, in which the Babinski reflex or toe extension, especially that of the big toe, is often accompanied by a certain degree of contraction of the knee muscles, reveals damage to the pyramidal tract, equivalent to the rupture of the connection of the spiritual body’s cells in the nervous system of the physical body – much like the short-circuit of the electric power in the uninterrupted conductors that serve its circulation.

In most cases, however, the reflexes in this type of patient reappear more slowly, over the course of many weeks. This is the amount of time needed for the cells of the spiritual body to overcome the resistance of the physical body and re-impose themselves on the physical vessel as much as possible.

The Importance of Encephalization²⁸ – We also know that the more complex the encephalization of the animal, the longer the duration of the trauma.

In amphibians, the reflexes disappear only for a few minutes. In cats, the decrease of vital activity is longer, and in dogs, even longer. In chimpanzees the recovery requires several days, while in humans the restoration of the reflexes requires even more time, for example, the crossed extension reflex,²⁹ whose recovery takes approximately six weeks after the spinal trauma.

In the studies by Schiff and Sherrington, we can observe in more detail the extent of the interaction between the areas of the spiritual body and the physical body by means of the complete severing of the spinal cord at the level of the lumbar segments. In this procedure, we see the dog's paraplegia and consequent sensory alterations below the injured area, as well as a spastic extension of the front legs due to the lack of inhibition originated from the hind legs – an inhibition that would normally neutralize the impulses of the cerebellar-vestibular system.

This is so because the spiritual body presides over all the nerve activities in the physical body, a result of the harmonious interplay of the various functional synergies.

We have a clear manifestation of this process in the reflexes, whose complexity invariably increases according to the extent of internuncial neurons required for their production – just as a pianist requires a larger number of full tones and half tones to ascend from simplicity to magnificence as the melody unfolds.

Animal Decortication – Thus, understanding the fact that **mind-body** integration becomes ever more important as encephalization increases, we can see that the extent of cortical integration is always dependent on the extent of the nervous system's development.

In light of this reality, decortication in amphibians and fishes does not interfere with the reflexes and motility, but in birds unequivocal changes occur because birds can only manage fragmentary flights in the light, but remain completely prostrate in the dark.

A dog that suffers an ablation of the cortex – as Goltz demonstrated in the 19th century – can live more than a year with an apparently normal reflex response and can move with relative correctness. However, it lies inert when there is no incentive to move, and when incentive does appear, it responds with exaggerated movements; it cannot defend itself unless it is actually attacked; it does not look for food and only eats when fed; and although the visceral functions have not been seriously altered, it lacks memory and cannot

recognize people, revealing the interruption of its physiopsychosomatic resources, a phenomenon through which it displays an understandable and noticeable regression to a lower developmental level.

Chimpanzees, however, having a more complex encephalization, do not live very long after the complete removal of the cortex, and just like human beings, when they suffer partial destruction of any cortical element, they display extensive and profound changes.

We should still mention here the inarguable continuity of sensory impressions in amputees, who keep on feeling a physically non-existent limb.

The Synchrony of Stimuli – Thus, we can easily see that the brain cortex, with its delicate divisions and subdivisions, governing the regulatory nuclei of the senses, movements, reflexes and all the neuronal manifestations of the incarnate individual, corresponds to the seat of the cerebral center of the psychosoma (or spiritual body) in the physical body, joined to the seat of the crown center located in the diencephalon. Both are combined in a perfect synchrony of stimuli, through which the spirit manifests itself in its harmonious, difficult or imbalanced mental constitution, according to the manner in which it values, preserves, harms, or disorganizes the resources that the Divine Law has provided for its exteriorization in the physical and spirit realms.

And just as in the cortex the consciousness has energy connections for the functions of touch, hearing, sight, smell, taste, memory, speech, writing and various automatisms, in the diencephalon (thalamus and hypothalamus), radiating outward to the mesencephalon, the consciousness also has similar energy connections for services of the same nature, with additional attributes for the enrichment and sublimation of the sensorial field, namely reflection, attention, analysis, study, meditation, discernment, cryptic³⁰ memory, comprehension, moral virtues, and all the emotional fixations particular to each one of us.

Using the crown center combined with the cerebral center to emit the wave of inquiry and work that concerns us, we then receive this wave back in a circuit of substantial waves from our own mental force and with afferent and efferent impacts so that, from the essence of the results or reflections of our actions, our conscience, by itself, can discern the rightness or wrongness of our choice in this or that circumstance of life.

We must not forget that each nucleus of the connections we have been discussing are subdivided into various peculiarities; thus we can see that the blockage that can occur in some of the cortical areas of the physical body may also occur in the spiritual body when a disturbance of the mind temporarily obstructs this or that energy center in the region of the diencephalon in the crown center of the discarnate spirit.

The Mechanics of Monoideism – In light of this, if the incarnate individual can lapse into amnesia or aphasia due to the occlusion of the memory or speech centers – without a complete disequilibrium of the intelligence – the discarnate individual can experience similar blockages, without a complete disarray of the thought process while the dystonia persists.

According to an identical criterion, if a person's command of a particular language can cease in one of the subdivisions of the speech center in the cortex while the ability to speak other languages continues, by the same token, the deep sight nucleus in the crown center can also suffer a specific dysfunction in which a discarnate spirit will visualize, for as long as the disturbance lasts, only the terrifying pictures related to its guilty feelings, without being able to see anything else. It will hear only the accusatory voices that testify to its unconfessable debts and will be unable to hear any other sounds. It will remember only the events associated with its moral suffering and will completely forget all other events – even those related to its personality. This is why there are so few instances of complete individual identification in the generality of mediumistic communications with demented or suffering spirits, who remain stuck in the monoideism that isolates them in exclusive types of memory or emotion. Under such conditions, the continuous thought that flows from their minds in a vicious cycle coagulates or materializes dreadful nightmares in connection with the memories they harbor.

These nightmares are not mere abstract creations. In a continuous flow, the repeated images, formed by living particles of mental matter, are expressed in pictures that also obey the briefer or lengthier vitality of the thought, juxtaposed on the discarnate individuals that give them form. Congregating creations of the same type by kindred spirits, they establish, through spontaneous associations, terrifying scenes in which their guilty conscience expiates for the appropriate length of time the consequences of their crimes, thereby disturbing the harmony of the Divine Laws and, at the same time, disturbing themselves.

The Purgatorial Regions – When the energy centers of the soul capable of leading it to feelings of euphoria, elevation, understanding, and beauty are obliterated, the mind, due to the profound feeling of remorse in the folds of the memory, plunges into the pain of repentance, where it is imprisoned by automatism, according to the principles of responsibility outlined in its being. Its own thoughts form the temporary, but at times long-lasting, screens upon which, through mechanical reflection, it constantly contemplates the bitter fruit of its deeds until it either finally exhausts the residues of its wrongs or receives the loving intervention of the agents of divine love, who usually help it prepare itself properly for the reincarnation it needs, and through which it will return to learn the lessons it failed to learn.

This is how suicides, who are culpable before the Spirit Realm, as well as other moral delinquents of all sorts, suffer for a long time the constant influence of their own afflictive mental creations. They stay chained to them through the monoideic fixation of certain centers of the spiritual body to the detriment of the other centers, which remain spent and occluded.

And because thought is a creative and agglutinating force in the conscious individual in God's creation, the images formed by evil, at the cost of the unstoppable energy that is his or her inalienable and inherent attribute, serve to create the regenerative environments in which the soul, crazed by its own remorse, is hindered in its progress, isolated in the consequences of its crimes. Such environments, comprised of the association of hundreds and thousands of other delinquent souls, are true continents of anguish, filters of affliction and pain, where, choked by the suffering they create for themselves, these souls' insanity or cruelty slowly give way to balanced reasoning so that they may be readmitted to the redemptive endeavor required of them.

Pedro Leopoldo (MG), 03/23/1958

28 **Encephalization**: tendency for a species to develop larger brains through evolutionary time. More encephalized species tend to have longer spinal shock duration. **Corticalization**: in phylogenesis, the migration of function from subcortical centers to the cortex. www.medilexicon.com/medicaldictionary – Tr.

29 The adduction and extension of one leg when the foot of the other leg is stimulated. www.medical-dictionary.thefreedictionary.com – Tr.

30 Cryptic or stored memory is nowadays known as long-term memory. – Tr.

Mediumship and the Spiritual Body

The Human Aura – Viewing every active cell as a living unit resembling a microscopic engine connected to the mental power plant, one can easily see that all cellular aggregations emit radiations, and that these radiations are articulated through functional synergies to constitute resources we may call “tissues of energy” around the bodies that manifest them.

Therefore, all living beings, from the most rudimentary to the most complex, are surrounded by an “energetic aura” that corresponds to their nature.

In human beings, however, this projection is profoundly enriched and modified by the factors of continuous thought, which, in adjusting to the emanations from the cellular field, form around the individual a more or less radiant duplicate known as the vital body or etheric double in some spiritualist schools.

Thought circulates within the recesses and subtle connections of this electromagnetic tunic, coloring it with its vibrations and images, and displaying there, firsthand, the desires and pictures it creates before radiating them toward the objects and goals it seeks.

Thus, in this conjunction of physiochemical and mental forces, we have the human aura, which is peculiar to each individual, interpenetrating him or her while at the same time seeming to emerge from him or her like an ovoid field, in spite of its irregular appearance. It is akin to a sensitive mirror in which all the states of the soul are reflected with characteristic features and in which all thoughts are displayed when they linger in strength and similarity, forming living screens as in common cinematography.

A psychological photosphere interlaced with dynamic elements, the aura reflects a diverse range of colors according to the mental wave we emit,

portraying all the thoughts in colors and images that correspond to our objectives and choices, whether ennobling or degrading.

Initial Mediumship – The aura is thus our omnipresent platform in all communications with the pathways of others, the antechamber of the spirit in our activities of interaction with all the life around us. By means of it, we are observed and examined by Higher Intelligences, sensed and recognized by fellow beings attuned to us, feared and antagonized, or loved and assisted by brothers and sisters treading pathways less advanced than our own.

This is because we invariably exteriorize a reflection of ourselves in contacts of thought to thought, without the need of words to convey the underlying sympathies or antipathies.

It is due to this vibrational shield, a sort of fluidic casing in which each consciousness builds its ideal nest, that all the mediumistic work on earth began, since mediumship is an attribute the incarnate human uses to interact with discarnate ones.

This exchange was initiated in the world without any conscious guidance. By the natural presentation of their own auras, more-evolved incarnate human beings attracted more-evolved human spirits, whose benevolent hearts bent down compassionately towards the earthly realm to assist incarnates. By the same token, incarnates who were rebellious towards the Divine Law enticed the company of spirits of the same category. Hence spirits became points of contact between the Light and the Darkness— good and evil – locked in combat on the earth itself.

Through the thought waves that coil one upon another according to the combination of frequency and trajectory, nature and objective, similar minds were attracted to one another to form centers of progress in which worthy individuals assimilated mental currents from high order spirits to carry out edifying and instructive work, or to originate various processes of symbiosis in which stationary souls mutually encysted one another, futilely defying the imperatives of evolution and establishing lamentable obsessions that expand more and more in the webs of wrongdoing or the complex etiology of mental illnesses.

Therefore, intuition was the initial system of interchange, facilitating communication between individuals even at distance, initiating them into the subtle process of “telementation”³¹ in the different realms of sentiments or ideas, through measurable whirlpools of mental force – just as nowadays the

electronic whirlpool infuses special devices with the voice or figure of absent persons communicating with each other via radio or television.

Sleep and Disengagement³² – It is relevant to point out that, once human beings began to have continuous thought, sleep took on an importance that the evolving consciousness had not known before.

Instinctively used by the spiritual element as a reparative tool for renewing cells, the physiological sleep state entailed new possibilities of accomplishment for those who devoted themselves to the wider endeavor of desiring and mentalizing something.

Eager to free themselves from physical fatigue after a certain amount of time employed in the effort of daily living – and for this reason surrendering to muscular relaxation – industrious and inquisitive individuals slept with their thoughts set on their favorite endeavors.

Mature enough to think, and emitting the substance of their innermost objectives, they started, little by little – just as they had gradually learned the ultimate disengagement in the processes of death – to partially disengage the subtle body during sleep, unwrapping it from the physical body, although still keeping the former connected to the latter by fluidic-magnetic ties that extended lightly from the plexuses and more strongly from the rhomboid fossa.

Ever since the remotest times when thought started to be expressed with fluency and continuity, the process of somnolence has started with a weakening of the motor reactions, with the mind mechanically imposing temporary rest on itself to aid fatigued cells. By means of the spiritual body, the mind usually remains juxtaposed to the physical body like a knight who rests beside the horse he is using to cross a large region on a complex journey, giving it a chance to recover and graze while he collects himself to ponder or imagine, according to his problems and concerns, needs and desires.

Aspects of the Disengagement – Thus, loosening its control over the cells that serve it in the corporeal body, the mind turns to itself during sleep, forming in the incessant wave of its own thoughts images it enjoys in pleasant dreams, where it draws the essence of its desires from its memory banks, reinvigorating itself in the anticipated contemplation of the scenes or situations it hopes to materialize.

To do so, it mobilizes the resources of the visual system in the superior nucleus³³ in the diencephalon. There, in the silence of temporary disengagement, the essentially optical traits of the crown center nourish all the thoughts that emerge from its core.

At other times, in the same state of insulation, the mind reaps during sleep the results of its excesses, suffering disturbances of viscera or nerves that have been damaged by its indulgence in licentiousness, or suffering the crushing weight of remorse for past wrongs, whose reflections emerge from the archive where its memories are amassed.

In either case, however, the mind is susceptible to the influence of discarnates. Evolved or not, they visit it, attracted by the pictures filtered through its aura, offering effective help when the mind is inclined toward moral ascension, or sapping its energies and whispering evil suggestions to it, when, due to its own idleness or malignant intent, it agrees with the shameful psychical consortium, which favors its stagnation in laziness or envelops it in obsessions, through which it enters into dreadful pacts with the forces of darkness.

But from this position of spectator to the function of acting as an agent, there is only one step.

The unstoppable flow of continuous thought dislocates its perispiritual cellular organization, just as a stream dislocates a large number of pebbles from the soil it flows over. And just as the pebbles follow the direction of the current and become polished over the course of the days, the spiritual body at first follows the impulse of the mental current that pours from it, very slowly achieving **awareness** during sleep, which provides it with **semi-liberation**.

Spontaneous Mediumship – In the initial phase of this new development, the mind is naturally drawn to objects that engage its interest.

Thus, during physical repose, farmers return in their spiritual body to the field they have sown, entering into contact with the spirits that assist nature; hunters return to the forest; sculptors often return to the block of marble from which they hope to carve their masterpiece; sowers of the good return to the field of service where they are developing their virtue; and the guilty return to the scene of their crime – all receiving from kindred spirits the lofty or degrading stimuli they merit.

It was through the consolidation of such relations with the spirit plane by means of common hypnosis³⁴ that spontaneous mediumistic activities began on the earth. Incarnates that demonstrated more obvious mediumistic abilities through less-pronounced communion between the cells of the physical and spiritual bodies, in certain areas of the somatic field, went from observations during sleep to observations while awake. These were fragmentary at first, but became more developed over time, depending on the degree of learning they were exposed to.

The less dense the links of connection between the physical and spiritual implements in the organs of sight, the greater the potential for clairvoyance. The same norms apply to clairaudience and other modalities in the interchange between the two realms. Furthermore, this includes the peculiarities of materialization, through which the peripheral resources of the cytoplasm, upon condensation into the ectoplasm of the common scientific definition, are exteriorized from the medium's physical body in combination with the forces circulating in the environment for the ephemeral composition of various forms.

Subsequently, communications between the physical and extra-physical planes began; however, because ignorance still dulled the human mind, early mediums could manage nothing more than reciprocal fascination or elementary magic, in which equally unevolved discarnates were utilized via hypnosis to carry out materialistic activities without any concern for personal sublimation.

The Development of Mythology – Goetia or black magic came next, something the Higher Intelligences opposed with religion as being divine magic, thereby starting the development of mythology in every area of tribal life.

Familiar spirits, interested in assisting edifying endeavors meant to elevate human life to a nobler level, were classified as gods in various realms of nature. In reality, these tutelary spirits used suitable human messengers to encourage in every possible way the progress of agriculture, shepherding, industry and art.

The struggle between the spirits remaining in the darkness and those aspiring to the light found definite support in incarnate souls who were attuned to them.

Ever since those bygone ages, good and evil have been engaged in a tremendous conflict that is still far from over, a conflict founded on conscious or unconscious, technical or empirical mediumship.

Function of the Spiritist Doctrine – One must recognize, however, that, in essence, mediumship, like electric energy per se, has nothing to do with the moral principles that rule the problems of destiny and the soul.

Due to its spontaneity, mediumship manifests in learned and unlearned individuals, as well as in righteous and unrighteous ones, thus expressing the need for right conduct, just as electric power requires correct use in order to be helpful.

That is why the Guides of Progress uphold the Spiritist Doctrine in today's world as a Divine Flame, Christianizing phenomena and objectives, characters and faculties so that the Gospel of Jesus may actually be incorporated into human relations.

Similar to surgical operations in which tissues are successfully transplanted to improve organic conditions, we absolutely must heed the imperatives of the mediumistic processes through which useful psychical grafts are effected with a view to disseminating the higher knowledge of the Spiritist Doctrine.

Mediumship And Life – Eminent physiologists and laboratory researchers have sought to fit mediumship and mediums into nomenclatures and concepts of metaphysical science; however, the problem – as with all human problems – is more complex. Mediumship is connected with life itself, and thus no two mediums are exactly alike, in spite of the similarities in the manifestations.

On the other hand, distinguished religious people think they have the right to oppose its work and keep it from manifesting. They focus on its supposed dangers, as if they themselves, mentalizing the arguments they advocate, are not assimilating, via mediumship, intuitive mental currents containing individualistic interpretations from the discarnate Intelligences who assist them.

Nonetheless, mediumship is a faculty that is inherent to life itself, and with all its deficiencies and greatness, trials and errors, it is like the gift of common sight, peculiar to everyone, and which is responsible for so many glories and so many misfortunes on the earth.

No one would dare think, however, of doing away with eyes simply because millions of people, due to the imponderable circumstances of evolution, have used them to persecute and kill in wars of terror and destruction.

It is crucial to illuminate, guide and enlighten them.

Similarly, mediumship does not require indiscriminate development; before anything else, it requires the improvement of the mediumistic vehicle in addition to noble purposes so that the spiritual body, shaping the physical body and sustaining it, may also develop itself to be a loyal filter of the Higher Spheres, facilitating humankind's ascent to the realms of light.

Uberaba (MG), 03/26/1958

31 Word coined in English by William Walker Atkinson, meaning influence of the mind at distance. – Tr.

32 “During sleep, the bonds that join [the spirit] to the body are loosened . . . since the body does not need [the spirit] while sleeping . . .” *The Spirits' Book*, question 401. – Tr.

33 Nowadays known as lateral geniculate nucleus. – Tr.

34 That is, sleep. – Tr.

18

Sex and the Spiritual Body

Hermaphroditism and Unisexuality – In examining the complexity of the sexual instinct in the multiform lines of life, one must remember that, for millennia after millennia, the intelligent principle remained in the hermaphroditism of the plants, such as in the case of the phanerogams, whose flowers display the male and female elements in their stamens and stigmas, respectively.

In the cellular and vascular cryptogamic plants, the intelligent principle experimented with sexual reproduction for a long time, in the formation of gametes (antherozoids³⁵ and egg cells) that closely approximate those of the animals, and whose fertilization occurs by means analogous to those we can observe in the animals.

After many metamorphoses, which cannot be covered in a brief study such as this one, the spiritual element continued monogonic reproduction amongst the vast provinces of the protozoa and metazoa, using division and gemmation among the former, corresponding to division or strobilation in the latter.

It took a long time for the sexual instinct to evolve in various types of lower animals, alternating its phases of hermaphroditism with those of unisexuality in order to perfect its characteristics as it moved toward the vertebrates.

Potential Hermaphroditism – Gradually, new factors of differentiation appeared, although essential differences were retained; for example, even now we can identify a potential hermaphrodite in the adult male toad, despite its male characteristics. In its testicular area it contains an elementary ovary known as the Bidder's organ.

According to proven experimentation, if we remove the testicles, the atrophied ovary starts to function under the pituitary gland's action and becomes an adult ovary.

An opposite occurrence can be observed in five to ten per cent of adult hens; that is, in those psychically disposed, if we remove the left, fully developed ovary, the right, rudimentary ovary, until then inhibited by the estrogen of the left ovary, transubstantiates into a testicle that grows and becomes functional in its medullary part. The comb grows, the former hen typically crows like a rooster and adopts its male sexual behavior.

We report these facts to demonstrate that, among all the vertebrates, and most particularly in the human being – heir to highly complex psychical experiences in the realms of reincarnation – only the morphological characteristics of the genital implements are subject to the principles of genetics, because it is not only the configuration of the sexual glands that displays bipotentiality up to a certain point; rather, the entire organic cosmos is susceptible of reacting to the hormones of the same sex or the opposite sex, depending on the psychical dispositions of the individual.

Action of the Hormones – Having attained unequivocal progress regarding its stimuli, the spiritual body, from the psychosomatic primal form in the higher animals up to the human being, displays a wider array of hormones, according to the position of the mind that it serves.

The sexual glands that the spiritual body then mobilizes are more complex. They carry out their own activity using the hormones they secrete, releasing them into the blood. These feminine or masculine hormones contain the cyclopentano perhydro-phenanthrene nucleus – akin to the group of sterols – as the framework for their chemical composition.

The estrogenic hormones, originating in the ovary, sustain the secondary female characteristics, and the androgenic hormones, secreted by the testicles, sustain the male characteristics of the same order. Both types produce stimulating and inhibiting actions; however, since they necessarily obey the impulses and orders of the mind through the spiritual body, they stimulate the development or manner in which the species behaves, but they do not cause it.

Consequently, none of them possess a monopolizing activity within the organic world, despite displaying this or that influence more broadly than the others.

Furthermore, based on the same principle that oversees their formation, through which they obey the incessant vibrations of the mental field, hormones are not stored up: they are quickly transformed or are excreted.

By understanding the resources of reproduction as gears and mechanisms that the evolving spirit utilizes to mold physical forms – although humans are unable to prove its innermost qualities in an absolute manner – it is easy to see that the sexual glands and their hormones exhibit relatively specific effects.

Obviously, the ovaries and female hormones are responsible for the female sexual characteristics; even so, some of them may be developed in the male. The same applies to the corresponding testicles and hormones.

This is clearly demonstrable in experiments involving castration, grafts and hormone injections because, despite the specific sexual activity of the testicles and ovaries being presented as an inarguable fact, the gonads, reflecting the states of the mind – the direct heir of innumerable lifetimes – eventually produce a certain amount of heterosexual hormones. Likewise, although the sex hormones act with intense specific activity, under certain circumstances they perform this or that activity in organs of the opposite sex.

These are the heterosexual or bisexual effects of the glands or hormones.

Origin of the Sexual Instinct – All our references to such pieces of the biological endeavor in the kingdoms of nature are simply meant to show that, beyond its somatic resources, the soul maintains its intrinsic sexual individuality, defined in femininity or masculinity, according to the markedly passive or clearly active characteristics proper to it. Hence, the real seat of sex is not found in the physical vehicle, but in the complex structure of the spirit entity.

Thus, the sexual instinct, translating love throughout time, comes from the still-unfathomable depths of life, when, in the fashion of the nuclei and electrons in the tessitura of atoms, or the suns and worlds in the macrocosmic systems of outer space, groupings of celestial monads magnetically joined one another for the multi-millenary endeavor of evolution.

Creatures have used the sexual instinct to journey from pathway to pathway in the realms of multifarious experimentation, acquiring the qualities they need; with the sexual instinct, they take on physical form in anomalous conditions, heeding the regenerative decrees of the law of cause and effect, or fulfilling special directives for specific types of endeavors.

Therefore, in its impulses and manifestations, sex is mental, and it transcends all impositions of the body in which it is expressed, although we realize that most incarnate consciousnesses are still securely adjusted to the body-mind synergy as they progress towards greater complexity of knowledge and emotion.

The Evolution of Love – It is important to realize that, as we move forward from nearly-total animality to integration with humanity, love takes on a more-elevated dimension, both for those who vertically ascend in virtue and those who horizontally expand in intelligence.

In the former, whose sentiments are uplifted towards the Higher Realms, love is illuminated and purified – although it is still the sexual instinct in its noblest aspects – joining forces with which it is attuned on its radiant ascent toward God.

In the latter, whose emotions are complicated, love is more subtle; the sexual instinct is transubstantiated in a constant excessive demand for what is pleasing to the “self.”

In accordance with psychoanalysis, which sees sexual activity as an incessant search for pleasure, we will agree that some people, in their sublimation, seek out the pleasures of the creation, identifying with the Divine Origin of the Universe, whereas others focus on the pursuit of the unbridled and self-centered pleasure of self-worship.

The former learn from God how to love.

The latter aspire to be loved at any price.

The natural energy of sex, inherent to life itself, generates magnetic charges in all beings due to its creative function. These charges are characterized by defined potentials of attraction in the psychical system of each person, and, as they accumulate, they invade all the sensitive fields of the soul, obliterating its other mechanisms of action. It is like a power plant in need of proper control.

At the level of the brutes or those similar to them, the discharge of sexual energy occurs indiscriminately through contacts that are almost always unruly and unfortunate, and which result in exhaustion and suffering as learning experiences.

Polygamy and Monogamy – Next, the sexual instinct, misled into polygamy, sets itself on a long course of re-education that it cannot escape

due to the mathematics of the destiny that we ourselves create.

However, the more the soul takes moral responsibility for its life, the more it learns the imperatives of self-discipline in order to use the gift of love intrinsic to it to establish new endeavors that will finally enable it to access the higher spheres.

In this phase of evolution, the sexual instinct cannot experience complete happiness, except in contact with another being that displays full affinity because, from the emotional control point of view, the liberation of its own energy asks for compensation by a similar energy on the scale of magnetic vibrations.

At this point, monogamy is the natural state of the human being since in monogamy the human being, along with the chosen soul of his or her aspirations, accomplishes the ideal union of reason and sentiment, the perfect partnership of active and passive resources in the combining of the binary forces capable of creating not only physical forms for the incarnation of other souls on earth, but also the great endeavors of the heart and mind, engendering the expansion of beauty, love, wisdom and spiritual glory that continuously pour from the Divine Creation.

Spiritual Nourishment – Consequently, there is an infinite variety of marriages on the terrestrial plane and on the spirit plane, marriages in which the subtle elements of communion prevail over the morphological lines of the physical body because these elements, in substantial circuits of energy, adapt to the psychical system rather than to the machinery of the flesh.

However, until the spirit can purify its own feelings beyond the sensorial yoke to which it habitually succumbs through self-centered narcissism, using other people to satisfy the hedonistic desire of psychically hypertrophying themselves in self-pleasure, many instructive and reparatory reincarnations are debited to it in the book of life because it cannot exclusively consider its own pleasure to the harm of others; consequently, every time it does harm someone else, it assumes another debt that has to be paid off at a certain time.

This happens because the sexual instinct is not only the agent of reproduction amongst higher beings, but above all else, it is the restorative agent of the spiritual energies, with which incarnate and discarnate individuals mutually nourish themselves in the exchange of psychical-magnetic waves necessary for their progress.

Sanctified spirits, in whose super-evolved nature the sexual instinct has become divinized, are relatively united to Glorified Spirits, in whom they find the representations of God that they are seeking, receiving from such spirits the sublimated magnetic charges they release during spiritual ecstasy.

On the other hand, primitive souls normally waste the sexual instinct's energies on excesses that impose harsh lessons on them.

Between the sanctified spirits and the primitive souls, there are millions of conscious beings journeying from primitive animality to ennobled humanity. On many occasions, they indulge in unworthy experiences, depriving their counterpart of his or her psychical nourishment and breaking the sexual communion that fed their joy; and if these sexual energies are not sufficiently controlled by the victim's moral qualities, long cycles of desperation or delinquency often follow.

Infirmities of the Sexual Instinct – Due to the lack of solid inner assistance so that they can be channeled toward the good, the instinct's magnetic charges, accumulated in and overflowing from the individual, obliterate the still-vacillating faculties of discernment. And like a starving person indifferent to common sense, the individual whose sexual equilibrium has been harmed tends to yield to rebelliousness and insanity in spiritual syndromes of jealousy or spite. In light of the sexual torments to which such individual is subjected, he or she will incur afflictive karmic debts that will flog his or her soul in the spirit world and hinder his or her progress in time.

This is the origin of the psychoneuroses, nervous breakdowns deriving from traumas in the synergies of the spiritual body, numerous phobias, "conversion disorders," "anxiety disorders," "deviations of the libido," obsessive neuroses, psychoses and various mental fixations that, in today's science, give rise to the questions and concepts of deep psychology in the realm of psychoanalysis, which identifies the sicknesses or deviations of the sexual instinct without offering proper medication for them, because only the higher knowledge contained in the soul itself can erect barriers against the conflict, tracing new pathways for the creative energy of sex when it is dangerously imbalanced.

Thus, through such ruptures of the psychosomatic systems, harmonized in exchanges of kindred magnetic charges in the realm of physical or exclusively psychical sexuality, many sufferings are acquired by all of us over the centuries, for if we use the sexual instinct to forge troubles and problems

for others, it is only just and right that we solve them at the opportune time within the walls of the home by receiving as children and partners in destiny all those who are creditors of our love and selflessness, often enduring unspeakable suffering to ensure their recovery.

Hence, we must understand that sex resides in the mind, and that it expresses itself in the spiritual body and consequently in the physical body as the creative sanctuary of our love in the presence of life. And in light of that fact, no one can de-harmonize its energies by scorning it, without causing scorn and de-harmonization for themselves.

Pedro Leopoldo (MG), 03/30/1958

19

The Soul and Reincarnation

After Death – Right after physical death, the guilty soul goes through a detailed process of purgation. The more the soul exteriorizes the pain of repentance, the more productive the process of purgation is. Only after the process is complete can the soul ascend to the spheres of solace and re-education.

If the disease experienced in the somatic body was long and difficult, blessed purifications will have taken place for the soul by means of the opportunity for self-examination, during which afflictions borne with patience changed its sensations and recast its ideas.

On the other hand, if this natural process was not possible in the physical realm, the soul's remorse will increase after the grave. Stored in the conscience, it emerges in its entirety through reflection, renewing the images with which it was fixated in the soul itself.

Goaded by repentance, criminals who did not fully pay off their debts form around themselves the degrading scenes in which they ruined their inner lives, nourishing them with their own disordered thoughts.

Shackled to the pillory of obsessive memories, slanderers who destroyed the happiness of others live dreadful nightmares, watching, over and over again, their victims' sufferings on the screen of their memory as they recall the day they pushed them into the abyss of anguish.

In the fabric of their soul, tyrants feel the blows with which they struck others, and addicts of all sorts, such as alcoholics and drug users, experience torturous insatiability. This is also the case among the sexually imbalanced, who accumulated the magnetic charges of their misused instinct in their psychosomatic organization, resulting in complete mental alienation.

Thus, for a time that corresponds to the necessities of readjustment, victims of remorse suffer lengthy internments in zones compatible with their spiritual state.

The Concept of Hell – From this point of view, the hell of the various religions really does exist, but as a controlling agent for moral balance in the realms of the spirit, just as penitentiaries and hospitals on the earth function as ‘retorts’³⁶ for recovery and assistance.

Beyond the grave, however, the purifying location itself holds the agents of repression and healing because there, hardened consciences congregate with infirm consciences in a communion that is painful but necessary, where evil is confronted by evil itself, so that, by the discarnate spirit seeing itself reflected in others who are like it, it itself abates the destructive behavior that is consuming it.

This is how still-perverse Intelligences are transformed into re-educational instruments for those who, due to the pain of repentance, have begun to wake up to pursue their renewal.

Therefore, hell, in the spiritual climate of the various nations of the planet, can be seen as a vast prison-hospital, where all the illnesses cataloged in common pathology can be diagnosed, in addition to many others that are still unknown to humankind, and which are not actually caused or sustained by the microbial fauna of the physical environment, but caused by profound dysfunctions in the spiritual body and often nourished by thought-forms in tormented imbalance, thought-forms classifiable as “mental larvae” with an extreme corrosive and hallucinatory power, despite their fleeting duration, or in the framework of unfortunate ideas recapitulated over a vast period of time.

The “Seeds of Destiny” – In these places of rectifying sufferings, the indebted spirit rids itself of its burden, cleansing itself of its most degrading elements; however, as soon as the first signs of positive renewal for the Good appear, it perceives the assistance from the Higher Realms, which, through countless agents, supports the work of the Divine Light in places where ignorance and cruelty roam about in darkness.

Like a patient who has been moved to another ward due to encouraging signs of convalescence, the debtor spirit enjoys enough serenity to evaluate the debts it assumed during its most-recent incarnation. It weighs the wrongs and suffering it caused, and still accuses itself because it cannot forgive itself

for wasting the opportunities it received in the world regarding its elevation and enlightenment.

Quite often, the spirit attends illustrious schools in the spirit world to acquire higher notions about life, advance its learning, perfect its impulses and carry out valuable activities, thus increasing its credits; however, even when its victims have already overcome the results of their injuries, its memory of the wrongs it willfully committed against them become engrained in its mind as “**seeds of destiny,**” and, in realizing its need to ascend to higher levels, the spirit itself asks for a new incarnation with the trials it needs to relieve its conscience of its debts.

In such cases, the choice of trials is more than appropriate because, due to this initial cleansing in the rectifying regions, and also due to the credits it has earned from the endeavors it embraced in the extra-physical sphere, the spirit merits preparatory assistance for the new task ahead of it so that all factors may align in order for the spirit to reencounter the creditors or circumstances by which it will redeem itself before the Law.

Special Reincarnations – Nonetheless, reincarnations often occur without having consulted those who need to experience certain struggles on the physical plane. Such measures are comparable to those used with sick persons and criminals, who, due to their condition or conduct, have temporarily lost the ability to choose what is best for them while their infirmity or prison sentence lasts.

These are the special circumstances where the individual is born with a partially impaired brain or with congenital deformities amid those who owe him or her selflessness and caring.

Unable to choose the pathway of readjustment because of their mental disorder or sufferings, these spirits are sentenced to the physical “jail cell” as patients quarantined to undergo specific assistance.

Thus, we see them reappearing in wealthy or impoverished homes, at times breaking, to a certain extent, the rules that govern heredity and representing dolorous exceptions to the normal path.

Reincarnation and Evolution – It is important to remember, however, that reincarnation is not a mere regenerative principle.

Natural evolution finds firm support in it.

Individuals who excel in goodness are often in need of ennobling knowledge, whereas many who have a great intellect have little virtue.

Countless others do possess invaluable qualities in the realms of the heart and mind, but after a long stay on the extra-physical plane, they are eager for renewing progress because they are unable to ascend higher; thus, they renounce the peacefulness they have been enjoying with their kindred groups. It is in the effervescent caldron of the flesh that they will once again be able to analyze their imperfections, test their strengths in the harsh experiences of human life, and obtain a greater opportunity for correction and transformation.

This does not mean that the discarnate consciousness cannot find possibilities for growth in the spirit world cities that gravitate around the earth. Other modalities of study and work there do, in fact, ensure new means of evolution; however, only a very small percentage of individuals acquire access to these higher realms after death.

The overwhelming majority are still tied to the ideologies, races, homelands, accomplishments, families and homes of the physical world.

Thus, when prominent artists realize that the schools they left behind on the planet are taking another course, they feel an irresistible urge to reincarnate in order to preserve or enrich the schools' patrimonies.

Eminent scientists, interested in continuing the redemptive undertakings they left in the hands of others, return to their endeavors and experiments in the human realm. And in the same missionary spirit, clerics and philosophers, teachers and leaders, men and women known for their praiseworthy aspirations willingly return to the physical sphere to carry out sacred activities of assistance that will take them up the noble ladder of sublimation in their ascent towards the Divine Light.

Therefore, we must understand that neither regeneration nor evolution is accomplished without a price.

Progress may be compared to a mountain that we have to scale, enduring the obstacles and weariness of the climb; similarly, recuperation or expiation may be seen as the same, duly recapitulated ascent involving the obstacles, traps, mirages and briars we create for ourselves.

However, if we are able to toil at honest work, we will not have to sweat and weep during our expiation.

Furthermore, let us remember that not all current misfortunes are the result of debts from the past; through prudence or imprudence, idleness or work, good or evil, we either improve or worsen our situation, realizing that each and every day, as we exert our will, we create new causes that reshape our destiny.

The Particularities of Reincarnation – One may rightly ask if there is an invariable technique involved in the process of reincarnation. This is like asking if the process of death is the same for everyone.

Despite the fact that birth and death seem the same for everybody, each reincarnating spirit presents essential particularities as it takes on a new body in the physical sphere, just as each individual displays different characteristics when he or she surrenders to the liberating process of death.

High order spirits have a subtle connection with the maternal mind that is offering them shelter, and thus can nearly always shape – often with the collaboration of instructors from the Greater World – the body in which they will continue their future experiences, intervening in the essential chromosomes in light of the tasks they need to carry out.

In most cases, low order spirits, on the other hand, suffering from tyrannizing monoideism, enter into a fluidic symbiosis with the female organizations that will receive them, experiencing the emaciation of their spiritual body or the phenomenon of “ovoidization.” They are irresistibly attracted to the uterine vessel under circumstances that are suitable for their reincarnation. Their forms are entirely dependent on heredity, just as is the case with the seed, which after disconnecting from the dry fruit, germinates in the ground according to organo-genetic principles as soon as conditions are favorable.

Between these two orders of spirits, however, there are millions of average spirits, bearers of appreciable credits and numerous debts, and whose reincarnation requires careful preparation and foresight.

Reduction of the Spiritual Body³⁷ – Thus, institutions for anatomical sculpting operate in the spirit realm, chiseling diverse forms in order to guide the charts or pre-configurations of the endeavor that reincarnating spirits will be responsible for later on.

Bodies, limbs, organs, fibers and cells are sketched out and studied there before earthly re-materialization even begins, because, in cases where the soul

oscillates between merit and demerit, reincarnation remains under the auspices of the authorities and servants of Spiritual Justice, who mete out resources to each student of spiritual growth according to the edifying tasks included in his or her life's curriculum.

Hence, candidates for reincarnation who are not evolved enough to supervise it under their own discernment, but who are far from the primitive backward state that would make them complete slaves to physical inheritance, are admitted to hospital-institutions, where discarnate magnetizers, sufficiently competent due to their inner worthiness, apply soothing fluids to these incarnating spirits. Depending on their moral evolution, these fluids enable them to sleep for variable periods of time so that, based on sleep therapy, the psychosomatic principles may adapt to the reduction process.

Consequently, they return to the human cradle under specific conditions, interned in a new body, like a worker possessing virtues and defects, to whom a new work uniform and a new opportunity is given.

The Physical Body – Provident wisdom brings father and mother, race and homeland, home and blood-kin together so that the reincarnating spirit does not lack the means it needs to succeed in its new endeavor.

In possession of experiences acquired in the past, which emerge in the form of tendencies and impulses, the spirit receives a completely new physical body in temporary, but not complete, forgetfulness of former lifetimes. In this body it will face favorable or unfavorable circumstances on the pathway it must travel to proceed on its noble task or to rectify the lessons in which it failed.

According to these guidelines, it will not always be normally integrated into a situation in which its mental life and the somatic field are aligned in ideal synergy.

Sometimes it will have to endure beneficial deformities and infirmities, inhibitions and unavoidable organic difficulties because, from learning experience to learning experience, and from task to task, like a student going from grade to grade for the achievement of greater educational goals, it will rise victoriously in its ascent to Heavenly Immortality.

Uberaba (MG), 04/09/1958

³⁶ A vessel, commonly a glass bulb with a long neck bent downward, used for distilling or decomposing substances by heat (*Webster's College Dictionary*, Random House, 1991). – Tr.

37 See the account of Segismundo's reincarnation in *Missionaries of the Light*, chapter 14: "Watch-Care." (Brazilian Spiritist Federation, 2018). – Tr.

20

The Spiritual Body and Religions

Responsibility and Conscience – As responsibility dawned on the spirit, human beings' conscience became illuminated.

The spark of reason turned into a divine flame.

Human intelligence grasped the grandeur of the universe and understood its own humbleness, recognizing within itself the inalienable idea of God.

Proceeding in a rational way from that moment on, it underwent profound transformations.

In this awakening, it perceived that, beyond the everyday processes of nutrition, reproduction, wakefulness and sleep, inescapable inner stimuli were at work at its core, shaping the character and moral sense in which intuition expands according to the acquisitions of knowledge, and in which affectivity becomes love that has the capacity for sacrifice up to the point of complete self-abnegation.

Up to the remote era of the Paleolithic, the Divine Intelligences had intervened in the building of the human intelligence's physical vessel, endowing it with invaluable resources for the vast future ahead.

By enveloping the human intelligence in the light of responsibility, they conferred on it the duty to conserve and perfect the patrimony it had received, and investing it with the wealth of continuous thought, they bestowed on it the obligation to attend to the perfecting of its spiritual body.

It is reasonable to believe that, until that time, the tremendous upheavals of nature, in which violence and brutality went hand-in-hand, were debited to the account of the evolution necessary for the selection of individuals, groupings, species, and races.

Religious Activity – However, with the principle of justice established, and with the flourishing of continuous thought, human beings began to inwardly examine the effect of their acts so as to consciously evolve towards their destination as children of God, heirs to and collaborators in his Divine Work.

At this point, their constructive curiosity was stoked.

Eager for adequate explanations regarding their individual pathways, they raised their mental antennae to the stars, collecting, over time, the qualities of the spirit that substantiate the wealth of revelations from heaven.

It was necessary for them to purify their subtle vehicle³⁸ in its inner essence; to ensure its “animic” transformation³⁹; to wrap it in luminosity and beauty; and to purify its principles so that, beyond the narrow human plane, they could depict the glory of the higher realms.

To do so, thought needed instructive guidance in order to rid itself of the heavy sedimentation of animality that presided over its impulses.

The purification of its vital atmosphere was required, as it was indispensable for assimilating the divine influence.

Consequently, religious activity was born as the earthly institution for the soul’s hygiene, providing humans with guidelines for their psychical nourishment, since, through perspiration, they exteriorize the products they prepare in the mental power plant, in the form of electromagnetic waves, in which the dominant reflexes are externalized, influencing the environment and being influenced by it.

Medical science, rich in experimentation and logic, would emerge to meet the needs of the physical body, but the religious task, full of inspiration and discipline, would come to civilizations to deliver the guidelines for the spiritual body in its evolution.

The Revitalizing Graft – In this sense, as Sublime Spirituality assisted humankind, it never disdained humans’ thirst for consolation and enlightenment.

At a time when their suffering was the greatest due to the inner battle between reason and animality, a large group of learned but fallen spirits from another cosmic solar system was reborn, like a revitalizing graft, on the genealogical tree of earth’s tribes, even though it was a bitter expiatory penitence for those spirits.

This gave rise to the Adamic race, which instilled renewed notions about God and life in the human being.⁴⁰

The first organized religions appeared.

Nomadic peoples and groups, tied to the land due to their extreme attachment to the tribe, adopted the strangest forms of faith, shaped by natural barbarity, through the fragmentary interchange with the extra-physical plane.

The often rebellious and hardened exiled spirits, imprisoned in the organo-genetic web that served as their incarceration in the still profoundly primitive physical body, joined these primitive peoples in indescribable bloody cults, yielding to the most degrading displays of cruelty in the name of the gods – a designation they attributed to the lower order spirits that surrounded them in their daily life.

Some of these exiled spirits, however, were moved by regret and fervently repented for the wrongs they had committed on the more-evolved world from whence they came, and despite the obstacles to their dreams of recovery, they instinctively began to form isolated centers for cultivating meditations of a higher sort in sacred experiments of elevation.

Egyptian Religion – After long, persistent millennia of spiritual struggle, groups organized by these repentant spirits appear: pre-historic China, Vedic India, ancient Egypt and other civilizations now lost in the abyss of the ages. Religion takes on an ennobled aspect in these civilizations as a moral science of spiritual evolution for the human mind's loftier ascent toward Cosmic Consciousness.

Among all such groups, Egypt has the special mission of organizing schools of a more profound initiation.

Obeying the requisites of the beliefs of the people – the intransigent heir to mythological fixations – the priesthood maintains several cults involving a number of gods, whom the people worship outwardly in temples open to them.

Thus home and school, agriculture and commerce, the industries and arts all had special spirits presiding over them in the name of popular belief; however, within the inner walls of the sanctuary, monotheism guided the implementation of faith.

The oneness of God is the foundation of the entire Egyptian religion in its highest expression.

For Egyptian religion, the divine attributes are comprised of a wise and powerful will, freedom, greatness, indefatigable magnanimity, infinite love, and immortality.

In sum, it believes that God created his own members – which are the known gods. Each one of these secondary gods may be seen as analogous to the One God, and each one of them may create new types of gods, from whom radiate, in their turn, through the same process, other types of still lower-order gods.

Of course this theological view of things was far removed from the highest principles of evolution because it wrongly imagined spiritual powers centralized in the Creator Excelsis, when only God, in fact, has the ability to **truly create**; nevertheless, the concept does broadly express the incessant and inevitable solidarity that exists in all the lives that constitute the family of the Supreme Lord throughout the entire universe.

Moses' Mission – The Theban priests knew all about the existence of the spiritual body, which can exteriorize itself from each individual for constructive or criminal actions.

They cultivated advanced mediumship, conducted complex applications of magnetism, outlined disciplines for the inner life and, of course, communicated with discarnates, rendering them special reverence.

Into this realm of loftier knowledge, Moses reincarnates as a missionary of renewal in order to bring to the minds of the people the concept of the One God, transferring it from the initiatory sanctuaries to the public arena. However, because the evolution of religious principles always implies the upgrading of customs through the elevation of the soul, this pioneer faces dreadful battles with thought accustomed to the circles of a tradition in which the social classes mutually exploit one another, thus increasing their own debts before finally receiving the fundamentals of the Law on Mt. Sinai.

From that point on, religious knowledge based on Cosmic Justice becomes widespread amongst the nations, since through Moses' message, everyday people are informed that, before God, the Lord of the Universe and Life, they have to respect the rights of others in order for theirs to be respected in turn, recognizing that they are all brothers and sisters, children of One Father.

Consequently, religion begins to act directly on the perfecting of the spiritual body for the Greater Life, educating human habits and purifying

them in the caldron of the centuries in preparation for the coming of the Christ, the Spiritual Governor of the Earth.

The ideas of justice and solidarity, of collective and individual duties concerning the hygiene of the body and mind are more broadly disseminated.

The Ten Commandments – The Ten Commandments, received mediumistically by the prophet, still shine today as a foundation of light in the edification of rights within the social order.

The word from the Highest Realm inscribed the law of cause and effect for human beings, solemnly warning them to:

“Devote the highest love to the Father of Eternal Goodness and acknowledge your divine origin in him.

“Caution yourselves against the errors of anthropomorphism because basing the absolute, divine attributes on the limited attributes of human beings is to fall into perilous traps of vanity and pride.

“Abstain from restricting the Divine Judgment within the confines of your own judgments.

“Remember the need for meditation for your own good and the good of those with you in the realm of your earthly endeavor so that you may effectively assimilate the values of that experience.

“Remember that, due to its sublime nature, your debt to your earthly parents can never be paid.

“You will be held accountable for the lives you deliberately take.

“Avoid obscuring or disturbing the sentiments of others since criminal calculations emit waves of disorienting energies that will come back to you.

“Avoid undue appropriation in order not to increase your debts.

“Keep your lips from any harmful words so that they do not become a stumbling block for you some day.

“Guard yourselves against envy and spite, rebelliousness and jealousy. Learn to acquire joy and serenity through your own efforts, for your thoughts go before you to form today the road of tomorrow.”

Jesus and Religion – With Jesus, however, religion, as an educational system, reaches unimaginable heights.

No temples of stone; no rituals.

No ephemeral hierarchies; no expansion of human power.

The Master unlatches the chests of superior knowledge and distributes its treasures.

He speaks to the humble of heart – those bent down by suffering – and lifts their trembling heads to heaven. He approaches those who do not know the sublimity of their own destinies and whispers the truth to them cast in love so that the sunshine of hope can be reborn in them. He welcomes the disinherited and tells them about Infinite Providence. Around his humility-hidden glory he gathers suffering mothers and abandoned children, the elderly and the sick, the weary and the downhearted, the poor and the oppressed, and delivers the heavenly beatitudes to them. He teaches that happiness cannot originate from ephemeral possessions that can be transferred from hand to hand, but from charity and understanding, modesty and labor, tolerance and forgiveness. He affirms the fact that God's House is made up of many dwelling places in the worlds that swarm in the firmament, and that human beings must be born again to progress in the direction of Divine Wisdom. He proclaims that there is no such thing as death, that creation is beauty, security, joy and victory in immortality.

For the revelations with which Jesus overcomes superstition, crime, violence and wickedness, he pays the price of the ultimate sacrifice on the cross for the human prejudices that could not forgive his sovereign magnificence; but in reappearing raised from the dead to the same humankind that had scorned and crucified him, he reveals the sublimity of life eternal to it in a new canticle of humility.

The Revival of Christianity – From then on, the Gospel becomes a code of harmony, inspiring devotion to the good of all up to the point of willing sacrifice, living fraternity, tireless service to others, and unbounded forgiveness.

Great changes begin to occur on the earth. Methodical cruelty gives way to compassion. The bloody trophies of war leave the sanctuaries. Human slavery is shaken on its foundations so that it may be banished for good. Woman is elevated from the status of a lower being to that of human dignity. Philosophy and science introduce humaneness into the government of peoples. The ideal of true solidarity begins to glimmer in the world.

Moses had installed the principle of justice, coordinating life and influencing it from the outside inward.

Jesus established the principle of love on earth, exteriorizing it from the heart, from the inside outward, laying out the path towards God.

And now Christianity, simple and grand, has resurfaced in Spiritism, leading us to the sublimation of our inner life in order for our soul to free itself from the darkness that weighs it down as it marches, renewed, towards the peaks of Light.

Pedro Leopoldo (MG), 04/13/1958

38 That is, the spiritual body or perispirit. – Tr.

39 That is, the evolution of the soul. – Tr.

40 For a fuller explanation on this issue, we would refer the reader to chapter 3 of the book *Toward the Light*, by the spirit author Emmanuel, psychographed by Francisco Candido Xavier (Brazilian Spiritist Federation, 2018). – Publisher's Note.

Part Two

1

Nourishment of Discarnates

How does the nourishment of discarnate spirits occur?

Bearing in mind the importance of respiration for sustaining the spiritual body, let us recall arterialization in the physical body, where the interchange of gases is securely effected through the alveoli, in which gases are carried from the external to the inner environment and vice-versa, fulfilling the assimilation and dissimilation of various chemical activities in the organic field.

The oxygen that reaches the tissues combines with certain other elements, resulting in carbon dioxide and water, along with the production of energy for maintaining the somatic fields.

In the area of cellular respiration, human science encounters questions that can only be solved by the automatic interference of the spiritual body in the functions of the physical body, because the consequent phenomena are gradated into so many different phases that physiologists, with no concept of the spirit, will always approach them with the perplexity of the insoluble.

We know that the subsistence of the physical body requires the continuous exchange of substances with an incessant transformation of energy.

Substances and energy are combined to furnish the physical body with the necessary resources to grow or to repair its continuous wear and tear, producing the vigor necessary for life, as well as the regulatory resources for metabolism.

Ordinary food for the physical body first entails digestion, through which non-diffusible colloidal elements are changed into diffusible crystalloid elements, further changing complex matter into simpler matter that can be absorbed, followed by the circulation of nutrients capable of being used by

the tissues, whether immediately or later, with the residues destined to natural expulsion.

Earthly science is fully aware that metabolism tends toward constant stability, so much so that the expenditure of oxygen and the fasting glucose level display almost no difference from one day to the next.

This is because when its own functions are in harmony, the spiritual body, commanding the physical body, spontaneously corrects all the accidental imbalances in the metabolic processes, presiding over the reactions of the common nutrition field.

Thus we know that, from the physical point of view, human beings are nourished much more through respiration, while the intake of food is only a supplementary resource of pliable and energetic supply for the calories necessary for the body and for the distribution of units of energy to the various organic departments.

If the psychosoma is strongly attached to physical sensations when the physical envelope is abandoned at discarnation, the disturbing need to continue to be yoked to the familiar biological world will assail the spirit. If it does not overcome this with its own efforts of self-readjustment, it provokes the phenomena of psychical symbiosis, which lead it to coexist temporarily in the vital aura of those incarnates with whom it is attuned, or in some cases, it even causes an outright obsession process.

In most cases, discarnates going through such a crisis are taken by the agents of Divine Goodness to centers of re-education on the Spirit Plane, where they receive nourishment similar to that on the earth – although it is fluidic – in adequate portions until they can adapt to the sustenance systems of the Higher Sphere, in whose circles the intake of substances is less frequent and much lighter, depending on the soul's evolution. Through cutaneous absorption, the spiritual body, due to its extreme porosity, nourishes itself with subtle products or chemical-electromagnetic syntheses originating from the reservoir of nature and the exchange of vitalizing and restorative rays from the love with which beings sustain one another.

On account of the magnetic projections exchanged among those who love one another, this psychical nourishment process is much more important than a nutritionist on the earth can imagine, for it gives origin to the ideal organic and mental euphoria of the being. That is why all individuals must give and receive love in order to maintain their overall equilibrium.

Nonetheless, when it is capable of utilizing only cutaneous absorption to renew its energetic strength, the spiritual body, with some measure of a specific substance or simply without it, relies on the processes of assimilation and disassimilation of the resources that are peculiar to it. It cannot dispense with the processes of expelling wastes through the skin or normal excretory systems. One must understand, however, that, through the harmonious balance of nutrition processes and the **etherialization** of the absorbed elements, the psychosomatic vehicle is free of certain excesses or inconveniences involved in the normal elimination of solids and liquids.

Uberaba (MG), 04/16/1958

2

The Language of Discarnates

What characterizes the language amongst spirits?

Inarguably, the language of the spirit is, above all, the image it exteriorizes from itself.

The same happens on the physical plane whenever someone, adjusting to the form that will yield the best management of time and influence, knows how to express him or herself with fewer words to define the breadth of his or her plans and sentiments.

There are realms of profound sublimation in the spirit world, where the discarnates with much inner wealth due to their learning and moral standing can use their own thoughts to create living pictures that convey their message or teaching either silently or concisely, in open mental circuits of art and beauty; in the same way, many unhappy intelligences, trained in the science of thought, can form afflictive projections in closed and obsessive mental circuits over minds they control magnetically.

According to the same principle, in many cases where discarnate spirits control mediumistic individuals attuned to them, they exert their influence over them by using positive images, with which they envelop them during trance and compel them to communicate their concepts.

Under these circumstances, the message is expressed through the system of thought, in which mediums, while their encephalic cortex is anesthetized by the magnetic action of the communicating spirit, receive its ideograms and transmit them in their own words.

However, even though we realize that images are at the base of all interchanges between incarnates or discarnates, we must acknowledge the fact that, in what is called the **realm of the nations**,⁴¹ spoken language still has

fundamental importance in the regions to which ordinary people are taken immediately after disengagement from the physical body.

Pedro Leopoldo (MG), 04/20/1958

41 That is, in the spirit world. – Tr.

3

The Spiritual Body and Volitation⁴²

Would you please give us some information about the spiritual body's volitation?

In the metamorphosis of insects, histolysis affects the muscles and the digestive machinery the most, whereas the nervous and circulatory systems are only slightly affected.

According to what we have stated elsewhere in this study, after the histolytic process occurs, the differentiated organs return to their former characteristic embryonic state, and only then do the cells begin to divide, forming through histogenesis the final organs of an adult insect that is equipped with the resources it needs to move about in the atmosphere.

In the same way, after the transfiguration that occurs through death, individuals emerge with natural changes in muscle mass and the digestive system, but without much change in their overall constitution. They are equipped with different tools for their new realm, with possibilities of traveling and moving about never dreamed of before, since under such circumstances continuous thought and gravity no longer face the limitations peculiar to the physical envelope.

During incarnation, however, it is not easy for ordinary human beings to get a clear idea about the conditions of their spiritual body after death. On the physical plane, the mind is fully conditioned to the specific work it must accomplish and is inescapably limited to structural restrictions; that is why they are unable to discern the intelligent realm of rays and waves, fluids and whirling energies in which they live.

How should we understand the individualized and functional mind per se, if the cells of the spiritual body have a life of their own, as do those of the physical body?

It is a question of simple directives, as happens in a large factory where management, as part of the overall production scheme, supervises and directs hundreds of machines, each with its own particular parts, with all parts acting together for specific purposes.

What are the mechanisms for the changes in color, density, shape, locomotion and ubiquity of the spiritual body?

This question is judiciously stated; however, to answer it correctly we would need more-advanced concepts on the earth regarding the mechanics of thought.

Under what conditions can a discarnate's spiritual body experience compressions, abrasions or injuries?

Within the concept of relativity, this occurs under the same conditions in which the physical body is injured in this or that way on the earth.

However, for the time being, earthly language does not have adequate terminology for a broader explanation.

What is the order of formation of the vital centers by the intelligent principle in its spiritual body?

We know that the formation of the vital centers began with the first manifestations of cellular kinetics under the direction of Higher Intelligences; however, we still lack the technical knowledge to enter that realm of ontogenetic science.

How does the exteriorization of the vital centers occur?

By combining knowledge on magnetism and spiritual sublimation, human scientists will come to this realization on their own, just as they have already reached valuable notions concerning memory regression and the exteriorization of sensibility.

What is the importance of the relationship between the spleen and the splenic center, since the spleen can be removed without much harm to the preservation of the incarnate's life?

The removal of the physical spleen from the physical body does not imply the annulment of that organ in the spiritual body. Also, interconnected with other sources of blood production in the hematopoietic system, it continues to function, albeit imperfectly, in the somatic domain, tending to the processes of the mind-body binary.

How can the location of the vital centers be depicted in “ovoids”?

You can easily grasp the position of the vital centers of the spiritual body, reduced in size in “ovoidization”– even though you do not have the appropriate terminology to express it – by remembering the tiny seed that contains the organogenetic principles of the tree it will become in the future.

Uberaba (MG), 04/23/1958

⁴² The act or power of flying. <http://dictionary.reference.com/browse/volitation>. – Tr.

4

The Morphological Structure of Discarnates

What guidelines do discarnate spirits follow to present themselves morphologically?

The morphological appearance of discarnates in their social milieu is usually the same appearance they had while incarnate; however, it continues to evolve into a better form each time this social milieu reaches a realm of elevated sentiments.

The individual form per se obeys the dominant mental reflex, especially with regards to gender, with the spirit maintaining the psychosomatic male or female characteristics according to its inner life, with which it displays spiritual qualities that are markedly active or passive. Thus, we can easily observe that discarnation frees all spirits from their masculine or feminine features, which, during reincarnation, are in an inverse condition as they undergo their required trial or specific task, for, separated from the physical framework, the mind exteriorizes itself in the spiritual body with remarkably precise, spontaneous control over the subtle cells that constitute it.⁴³

However, it is important to remember that if the discarnate spirit has not made sufficient mental progress, it retains, on the lower planes, for an indefinite length of time, the same look it had while incarnate. And on relatively more evolved planes, it undergoes processes of metamorphosis that are either slower or more rapid, according to its inner dispositions.

If the soul disengaged from its physical envelop entered the spirit world in advanced old age, it will take some time to undo the marks of bodily aging if it wants to rejuvenate its appearance. If it discarnated in early youth, it must also wait for the assistance of time if it wants to look more mature.

We must remember, however, that this is only the case with spirits – the overwhelming majority, in fact – who are still not sufficiently advanced morally or intellectually, because the higher their degree of progress, the greater their power to mold the cells that interweave the body through which they manifest themselves. At a higher level, the intelligence takes only a few minutes to make certain alterations that average spirits often spend years to effectuate.

Regarding the respectable societies of the spirit world, there are those who, after purifying phases, ascend to them due to intercessions by loved ones or their own merits; nonetheless, they still bear certain disheartening marks such as disfiguring deformities, inhibitions or illnesses evidenced in their psychosphere, or other undignifying traits, as remnants of mental circuits of the remorse they suffered, concentrated in an unbalanced manner over certain areas of the spiritual body. But in all these cases, such spirits are usually there for limited periods of reeducation and recovery. They soon return to the pathways of cleansing and atonement in redemptive reincarnations.

Pedro Leopoldo (MG), 04/27/1958

⁴³ We must explain that, for the effect of karmic responsibility and personal identity, such occurrences usually respect the individual specifics of the person's last lifetime, a situation that lasts until a new evolutionary stage takes place, whether in reincarnation or in the promotion to a higher level of sublimation and service. – Spirit Auth.

5

Discarnates' Appearance to Mediums

What principles govern the appearance of discarnate spirits to human mediums?

The appearance that discarnate spirits assume when they communicate to human mediums can vary infinitely.

Due to the natural control they have over their psychosomatic cells, high order spirits adopt the appearance that will be most advantageous for the commendable work they propose to accomplish.

However, this manner of interchange is not the most common; generally speaking, discarnates convey their current form to their incarnate mediumistic instruments.

Of course, there is no lack of dignifying garments for individuals who have freed themselves from the physical vessel. All such garments are made with care and love by skillful and noble hands in the extra-physical sphere.

However, we must remember that discarnate spirits – even low order ones – have the ability to exteriorize the pliable fluids peculiar to them, a type of mental agglutinins which they use to envelop the incarnate medium's mind, and to form, as much as they can, the images they want to express. These fluids acquire color and movement for the medium's perceptions, making him or her express him or herself, or act similarly to the passive subject of induced hypnosis. Such phenomena, however, are isolated and occur only between the medium and the spirit who influences him or her, without implications for feasible reality, similar to what happens in the realm of suggestions during the mental-psychical interconnection between subject and hypnotist.

How should we interpret the clothes, shoes and prosthetic devices used by discarnates, if such elements are inanimate and thus not directly

controlled by the mind?

The mind does not control the cotton molecules in the clothes worn on the physical body, but it can still use them according to its needs.

The same occurs in the spirit world, where we use the means at our disposal to meet this or that need for our appearance.

Uberaba (MG), 04/30/1958

6

Justice in the Spirit World

How does the mechanism of Justice work on the Spirit Plane?

Of course, in the spirit world the authority of Justice works more surely, although we know that the mechanism of regeneration actually takes place, above all, in the individual's own conscience.

Even so, here on the spirit plane, it is only natural that there should be sanctuaries and tribunals where venerable and impartial magistrates examine human responsibilities, weighing their merits and demerits.

In many cases, juries are called, but they consist of spirits with a full knowledge of the Law, and with broad notions of guilt and expiation, error and rectification, human psychology and social sciences, so that the sentence or information proffered is in keeping with precise harmony before Divine Providence, blended with the love that enlightens and the wisdom that upholds.

There are wrongdoers on both the physical and the spirit plane. Consequently, not only are recently-discarnated individuals handed over to a specific trial whenever necessary, but also discarnates, who, in the performance of certain tasks, let themselves be overcome by unspeakable passions and caprice.

However, it is important to remember that the lower the degree of evolution of the defendant, the more summary the judgment by the pertinent authorities, and the more advanced the cultural and moral qualities of the individual, the more complex the examination of his or her wrongful acts, not only because of the influence he or she has on the destiny of others, but also because the spirit itself, when conscious of its wrongs and eager to rehabilitate itself before life and before those whom it loves the most, begs for the punitive sentence that it knows is indispensable for its regeneration.

Pedro Leopoldo (MG), 05/11/1958

7

The Social Life of Discarnates

What is the social life of discarnates like?

On the spirit plane closest to the physical realm, almost two thirds of discarnate human societies remain yoked to earthly interests in some way.

When they exit the world where their past was woven – if they do not roam the infernal regions connected to it – they work fervently not only for their own advancement but also for those who remained behind.

Of course, the souls that make up the percentage we are referring to – those who are still far from ideal improvement – strive to perfect in themselves the noble qualities that need further development and they seek an environment that is suitable for this endeavor.

Convinced that they will return to the earth to solve the problems that darken or afflict their souls, they take on obscure tasks among incarnates or discarnates when they come to the realization that they are victims of the vanity or pride that thrives within them. They take on invaluable learning experiences for their intelligence once they see that they are still incapable of specialized endeavors of thought, notwithstanding the sentimental talents they have accumulated.

Nearly all of these souls, however, obey the dictates of love or the ideals that inspire their conscience.

They gather in veritable cities and towns of different styles – much like the earthly neighborhoods characteristic of metropolitan or rural areas – where they undertake important projects related to education and progress for themselves and for the benefit of others.

The purgatorial or infernal regions receive their assistance as much as possible, and under their sponsorship, an extensive work of assistance is

organized in those areas.

On the physical plane per se, the family group follows kinship in which a connection is compulsory, but on the extra-physical plane, the family group results from an affinity in which the connection is spontaneous.

Consequently, in the spirit world sphere immediately next to the earthly plane, we have the “**realm of nations.**” These have their own communities, languages, experiences and inclinations, including typical religious organizations, in which missionaries of mental liberation work with compassion and discretion so that renewing ideas may expand without causing harm or shock.

In addition to these two-thirds of individuals that are still closely connected in this or that way to the earth, the other one third is made up of relatively advanced spirits. Due to the merits by which they make themselves sure instruments of the Higher Realms, these become leaders of the upward march of their fellow brothers and sisters.

Uberaba (MG), 05/14/1958

8

Marriage and Divorce

Could you give us some idea about marriage and divorce on the physical plane from the spiritual point of view?

In the higher spheres, evolved souls find it an honor to assist their less-evolved brothers and sisters that remain in the lower spheres.

We must remember that, on earth, marriage can take on various aspects with multiple purposes in mind. Consequently, incarnate men and women can experience marriage many times without finding the company of the kindred souls with whom they would accomplish the ideal union. This is because, according to the principles of cause and effect, it is usually necessary to redeem this or that debt connected with wrongly-used sexual energy.

However, if the second marriage is the expiatory one, the spouse that has been freed from the physical vessel – if he or she conforms to noble affection – frequently works on behalf of the still-incarnate spouse, on whom he or she exerts understanding and true love. As for re-union in the spirit world, it is reasonable to maintain the one in which the union of the couple who are similar at the highest degree of chosen affinities prevails. If widows and widowers from marriages of a lower degree of affinity display a wholesome understanding, they are usually taken after death to live with the attuned couple that have been reunited, thus enjoying a situation analogous to beloved children together with their earthly parents, who, for their sake, offer them the most eloquent and multifarious testimonies of love and personal sacrifice, giving them the opportunity to worthily seek the accomplishment of their own destinies.⁴⁴

On the other hand, if the desperation of jealousy or envy blinds this or that member of the fraternal group, the spouses that have been brought back together on the higher plane will assist his or her reincarnation as secret

benefactors, regarding his or her rebelliousness as a symptom of illness, but without withholding their friendly support until he or she becomes readjusted.

This should not be seen as an innovation or disrespect for the feelings of others, because the ennobled earthly home, if analyzed without preconceptions, is structured on those very same essential bases. Human parents often receive as sons and daughters these same ties from the past, with whom they redeem old debts, purify emotions, renew impulses, share commitments, or improve relationships from soul to soul. It is in this condition that, in many instances, reincarnating spirits whose memories have not been completely veiled are reborn with psychoneuroses and juvenile fixations, the importance of which, concerning the person's sexual conduct, is over-exaggerated by today's sexologists and psychoanalysts. These professionals lack a broader connection with the realities of the spirit and reincarnation, which would enable them to offer more-effective assistance of a moral order to their patients.

As for divorce, according to what we know on the spirit plane, our opinion is that it should not be encouraged or facilitated, because on earth there are no marriages – legalized or not – that do not have serious implications concerning the responsibility assumed by the couple.

Humans just recently abandoned polygamy and they still suffer its animalistic suggestions. Consequently, at the first sign of difficulty in the task to which they were called, they usually desert the posts where life has placed them, alleging imaginary incompatibilities and supposed obstacles that are almost always attributable solely to their unbridled narcissism. Hence, after having exploited them emotionally, they exert a vicious tyranny over the psyche of their deformed or ill, needy or ignorant companions, or else they yield to homicide or suicide as a willful escape from their obligations.

Thus, in order for them not to fall into worse misconduct, it is imperative for human society to implement strict regulations regarding our brothers and sisters who are stubbornly unfaithful to their commitments. This is also a measure applicable to society itself, so that it does not regress to the degrading promiscuity of primitive cultures, in which the principle and dignity of the family institution are completely unknown.

On the other hand, it is also crucial for humane sentiment to intervene in special cases where divorce is the least of the evils in a couple's life, knowing that today's debtors will return tomorrow to settle their debts.

⁴⁴ See *Nosso Lar*, Chapter 38, Tobias's Case, by the same author. (Brazilian Spiritist Federation, 2018). – Tr.

9

Separations between Spiritual Spouses

Does separation between spiritual spouses occur?

It may happen, for example, that the higher authorities choose one of the spouses for a particular task among incarnates due to the special qualities he or she possesses, and with which he or she will solve earthly problems and contingencies. Or, after a blessed period of time in the higher sphere, one of the spouses might need to return to the corporeal sphere to undergo difficult experiences in order to fulfill certain commitments.

In either case of comprehensible and just separation, the spouse that is in the better condition – at least circumstantially – asks for the chance, nearly always as an incarnate, to watch completely selflessly over the object of his or her veneration and devotion.⁴⁵

Uberaba (MG), 05/21/1958

⁴⁵ We would refer the reader to the book *Renunciation* by the spirit Emmanuel (psychographed by Francisco Xavier), in which the main character, Alcyone, a highly evolved spirit, reincarnates to watch over her beloved, Charles, a less-evolved spirit who reincarnates to pay down some of his debts as a failed priest. (Brazilian Spiritist Federation, 2018). – Tr.

10

Emotional Discipline

How is emotional discipline applied in the spiritual societies of the higher realms?

Those who think that sexual incontinence is the rule of conduct on the higher planes of the spirit world are terribly mistaken.

Mediums who have observed regions of licentiousness, or discarnates that have provided news about them, are, of course, only reporting on inferior places that are highly attuned to brute-like polygamy, no matter how brilliantly their philosophical concepts might come across.

Marriage on the higher planes involves souls joined by pure love, a true, sanctifying spousal union that generates admirable works of progress and beauty for society's edification.⁴⁶ When such a marriage must be postponed due to unavoidable circumstances, spirits of superior conduct accept the earthly struggle in order to purify their sexual energies, using them for dignifying work and abstaining from polygamous conditions, depending on how intense and active their effort is for their own purification.

Moreover, one must remember that, in the constructive self-denial that they accept in the sometimes lengthy anticipation of the love that will integrate them into the union they desire, they find invaluable opportunities for advancement and progress by serving others, increasing their lofty qualities of culture and emotion, which provides them with the purest and most uplifting inner delights.

Pedro Leopoldo (MG), 05/25/1958

⁴⁶ For a clearer understanding of this delicate subject addressed by Andre Luiz, we invite the reader to read the explanations on this issue in the book *Missionaries of the Light*, received mediumistically by Francisco Candido Xavier. (Brazilian Spiritist Federation, 2018). – Publ.

11

Emotional Conduct

What does emotional conduct among high-order souls entail?

The higher the degree of the soul's perfection, the more it will eagerly demand from itself the discipline needed regarding the energies pertaining to the realm of the emotions, releasing them only in the energy circuit in which it completes itself with its soul-partner, or in ennobling service, through which it releases the magnetic charges of its sexual energy, transferring them to the endeavor upon which its sensitivity and intelligence are projected.

This occurs on the physical plane among those whose psychical system has been sufficiently distanced from the lower emotions, with the kindred souls that have wed each other adjusting to each other in an ideal fluidic completion.

Whenever a physical marriage in the corporeal realm is broken by death, the deceased partner, dedicated to his or her inner sublimation, nearly always associates with the surviving widow or widower in constructive symbioses of activity, whether by assisting with the children who still need such help, or by assisting with spiritually constructive endeavors, because spirits who truly love each other do not know the meaning of abandonment or neglect.

Mindful of the same principle of self-purification, those who enter marriage on the spirit plane exchange their individual energies in a continuous energetic circuit, through which they attend to wonderful works of charity in the mental creation of endeavors necessary for common progress, immersed as they are in the lasting bliss that sublime love confers on them. And if the companion, with whom they combine the highest ideals of perfection and beauty, is missing, they mobilize their own creative magnetic energy to serve society. Thus, they climb the ladder of moral sublimation more swiftly, or, as is more often the case, they try to forget their own chances to climb higher and ask for modest, humble positions close to those to whom they are devoted

in order to assist them in carrying out the tasks assigned to them, or to pay off the debts that still burden them before the Law.

Uberaba (MG), 05/28/1958

12

Differentiation between the Sexes

What caused the differentiation between the sexes?

In the beginning of the planet's formation, the spiritual principles brought, in their own constitution, a condition we could call an "energy content," which expressed predominantly active or passive characteristics. Knowing that the Higher Intelligences have sustained evolution in an upward movement ever since the very first hours of sexual reproduction, the formation of the male and female organs started under their direction, culminating morphologically in the reproductive organs of today's man and woman.

However, we must not forget that the evolutionary endeavor of perfecting terrestrial humankind's physiology has not yet ended, but has continued, as is natural, in space and time.

As for the loss of the sexual characteristics, we have been informed that it will occur spontaneously when human souls will have assimilated all the experiences necessary for their sublimation, proceeding, after millennia of striving for perfection, to the angelic state, in which the individual will retain all the noble characteristics inherent to masculinity and femininity, reflecting, in advanced degrees of perfection, the divine glory of the Creator.

It is imperative to realize, however, that at our evolutionary level we cannot yet formulate any concrete thought regarding the nature and attributes of the angels, nor can we fathom anything about their relationships with one another.

Pedro Leopoldo (MG), 06/01/1958

13

Failed Pregnancy

How are we to understand the cases of failed pregnancies, where there is no reincarnating spirit to direct the formation of the fetus?

In every case involving fetal formation without the presence of a reincarnating spirit, the phenomenon obeys the mother's mental molds.

In instances of this type, there are, for example, those where the woman is undergoing a trial of readjustment of the reproductive center and habitually nourishes the strong desire to become a mother. She impregnates the reproductive cells with a high dose of magnetic attraction through which, with the help of a sperm cell, she forms a fruitless embryo, which then develops, albeit in vain, at the level of the mother's intensity of thought. Through successive impacts, such thought conditions the cells of the reproductive apparatus and they respond to her desires according to the principles of automatism and reflection. On the other hand, there are, for example, cases where the woman deliberately rejects her pregnancy and expels the reincarnating spirit in the early weeks of gestation, undoing the cellular processes of the fetal constitution, thereby acquiring with her attitude a terrible debt before Destiny.

Uberaba (MG), 06/04/1958

14

Criminal Abortion

Realizing that, in the vast majority of cases, crimes entailing criminally induced abortion occur among the most responsible classes of the earthly community, how is one to view the expiatory process in this regard if such crimes are almost completely ignored by human justice?⁴⁷

On the earthly plane each nation has the penal code that is appropriate for its level of evolution; however, considering the universe in its totality as the Divine Kingdom, we can see that the Creator's Goodness toward all creatures is a Basic Law, the willful transgressions of which are corrected in the transgressor him or herself. The natural objective of this is to achieve, in each circle of work in the Cosmic Arena, the maximum equilibrium with the maximum respect for the rights of others, and with the least punishment possible.

However, considering that, in the breath of God "in which we move and exist," Perfect Justice is unfailingly built upon Perfect Love, every reparation involving that Basic Law occurs in terms of life eternal and not in terms of the fragmentary life of human incarnation. After all, one lifetime can be full of rights and wrongs, merits and demerits, and the Lord's Mercy prescribes that the criminal is not to be punished with an indiscriminate amount of expiatory suffering – which would be considered a "pleasure in dealing out punishment" in the tribunals of destiny that are invariably ruled by Sovereign Equity – but that the wrong be removed from its victims, with the possible reduction in the suffering.

Thus, according to the universal principle of Cosmic Law clearly expressed in Jesus' teaching that says, "To each according to his deeds," we hold within ourselves the roots of our wrongs, roots to be extirpated using our own efforts in the company of those attuned to our circle of guilt, and with whom, before Eternal Justice, our debts are associated.

Based on such fundamentals, any one pilgrimage in the flesh can be interspersed with credits and debts, and can end with appearances of irreprehensible normalcy for the soul that discarnates and that is esteemed by those sharing its experience. Another reincarnation follows, in which it undertakes its redemption, bearing on its shoulders the consequences of the wrongs it incurred before God and itself, in order to rehabilitate itself before the Divine Harmony, thus living temporarily alongside spirits undergoing a regeneration of the same sort.

This is how the man and the woman, accomplices in criminal abortion – but especially the woman, whose degree of responsibility in such wrongs is much greater due to the life she promised to honor with the nobility of sublime motherhood – throw their psychosomatic energies into disarray, causing a profound imbalance in the reproductive centers, and implanting in the tissues of their souls the seeds of the ills that will sprout later at the opportune time.

This occurs not only because remorse becomes entrenched in their being like a magnetic viper, but also because they unavoidably assimilate the vibrations of anguish and despair, and sometimes the revolt and revenge, of the spirits whom the Law had decreed to become children of their flesh in the endeavor of renewal.

For men, the results of this action nearly always appear in the lifetime following the one in which the debt was incurred, in the form of testicular diseases, various endocrine disorders or mental disturbances entailing obsession by invisible forces emitted by hateful discarnate spirits who still cannot forgive him for having deserted them.

For women, the consequences are much more serious. Every induced abortion that is not therapeutically necessary has been mathematically shown to be followed by traumatic shocks to the spiritual body as many times as this crime against motherhood is repeated. The women who perpetrate it are immersed in indescribable anguish after death, and the more charitable spirits offer them assistance, recalling their otherwise praiseworthy qualities, the more these women feel morally diminished in their own view. Their reproductive center is disordered and troubled, like someone unduly admitted to a joyful feast bearing an open wound that is visible at every moment.

Thus, they reenter physical life gradually externalizing in their cellular structure the dysfunction that we may classify as the atonic uterus, suffering

pregnancy disorders as soon as they initiate the process of motherhood again. The equilibrium of the reproductive center is in complete disarray; consequently, the ciliated, mucinous and intercalated cells in the fallopian tube mucosa do not have the strength necessary to drive the egg cell⁴⁸ through the endosalpinx or to nourish it during the migration impulse due to the hormonal deficiency in the ovary. This results not only in an ectopic pregnancy or heterotopic implantation of the egg, but also certain highly important hemorrhagic syndromes due to the implantation of the egg outside the orthotopic endometrium, even when it is already settled within the uterus, often causing the complications of low lying placenta or hemorrhagic placenta previa, which, during labor, constitute veritable torture for women with maladjusted reproductive organs.

Framed in the disequilibrium of the reproductive center, the woman's life is afflicted by other organic alterations, such as the premature detachment of the eutopic placenta due to histolytic hyperactivity of the chorionic villus; uterine hypokinesia, giving way to the growth of streptococcus or gonococcus after puerperal endometritis; tuberculous salpingitis; cystic degeneration of the chorion; salpingo oophoritis, in which the edema and fibrinous exudate cause adherence in the fallopian tube mucosa, setting up a propitious arena for serious adnexal inflammations, in which the ovary and the tube undergo the formation of purulent tumors because both are undergoing the same process of deterioration; circulatory syndromes of an apparently normal pregnancy in the woman, who, in the past, also corrupted her cardiac center as a result of an induced abortion, resulting in dysrhythmia of the psychosomatic energies that regulate the electric axis of the heart. Consequently, now in her new incarnation and at the onset of pregnancy, she suffers from cardiovascular insufficiency, with an increase in the circulatory plasma volume due to a hormonal deficiency, which leads to serious cardiac disorders.

Furthermore, we must remember that if the woman, in tune with the duties of motherhood during her first, or even second pregnancy, then yields to criminal abortion during subsequent pregnancies, she automatically inoculates the genital and spleen centers of her spiritual body with subtle causes of recondite disequilibrium. Starting with the second or third pregnancies in her next lifetime, these causes appear as a huge accumulation of antigen, which causes blood incompatibilities that gradually suffocate, through hemolysis, the sprout of love that she caringly shelters within herself,

since the infirmities of the human body, as reflections of the profound depressions of the soul, always occur at the right time.

Besides the symptoms we have addressed in this abridged summary of the etiopathogenesis of the diseases of the woman's reproductive system, there is also a long chapter regarding the nervous system in light of the overexcitement of the cerebral center, resulting in troubling modifications of the personality that often appear in the affliction of obsession. We must also point out the dolorous character of the spiritual effects of criminal abortion for abortionists and obstetricians.

To improve her current situation, what should the woman who realizes that she has debts entailing induced abortion do for her moral improvement before her next existence imposes regenerative afflictions on her?

We know that it is possible to renew one's destiny each and every day.

Those who forsook their own children yesterday can today look after someone else's children who need love and care.

The very Gospel of the Lord, in the words of the Apostle Peter, warns us of the need to ardently cultivate charity towards one another because charity covers a multitude of sins.⁴⁹

Pedro Leopoldo (MG), 06/08/1958

⁴⁷ Since the time of the first publication of this book, abortion, regrettably, has become legal in many countries. – Tr.

⁴⁸ That is, oocyte. – Tr.

⁴⁹ 1 Peter 4:8 – Spirit Auth.

15

Magnetic Passes

How are we to look at Spiritist magnetic passes from the human medicine point of view?

Actually, in order to use human vocabulary to get a precise idea about the power of the magnetic fluid, which constitutes a controlled emanation of mental force using the lever of the will, it would be worthwhile to look at our vehicle of manifestation as being the organic state in which we express ourselves as immortal spirits in a multifarious evolutionary gradation.

For our simplest conceptualization, using the phraseological technique of incarnate individuals,⁵⁰ this cellular sphere can be divided into two essential parts: the visible hemisphere or somatic field, and the hemisphere that is invisible for now to the ordinary earthly senses, that is, the psychosomatic field.

The former is the physiological vehicle, capable of offering concrete elements of study for histological research.

The latter is the perispirit of Kardecian definition, that is, the spiritual body, which presides over all the formations of the physical body.

Thus, considering the vehicle of exteriorization of the intelligence as an organic state that is perfectly structured in its base and behavior, it is easy to see its organs as being various provinces differentiated among themselves, although united in harmonious activity for a common objective, and its millions of cells as microscopic entities living in distinct communities like **infinitesimal societies** characterized by specific activities.

Representing the hematopoietic system in the human body, the combination of circulating energies in the psychosoma – energies absorbed by the mind through respiration from the infinite reservoir of the cosmic fluid – it is towards this cosmic fluid that we must turn most of our attention since it is

closely associated with the nervous stimulus or the apparatus of communication between the governance of the above-referenced symbolic state and its provinces and citizens – the organs and cells.

Corresponding to the vital centers of the perispirit – which we cannot yet comprehend due to the absence of suitable human terminology – we have the “erythronium,” the “leukocytonium,” and the “thrombonium,” as well as the reticuloendothelial system and the lymphatic ganglia, giving origin, in the blood plasma, to the corpuscular collectivities of the erythrocytes, leukocytes, thrombocytes, macrophages and the lymphocytes, divided into numerous families at constant work, from the productive power plants in the spleen, bone marrow, liver and ganglia to the stroma of the organs.

We recognize the magnetic fluid’s ability to enable individuals to mutually influence one another, but it acts with much more latitude and efficiency upon the cellular entities of the organic state – particularly the blood and histiocytic cells – using automatic commands from the deep conscience to determine their appropriate level, migration or extreme mobility, or to produce antibodies, or even to create other combative and immunological means for defending against bacterial invasion and reducing or terminating pathogenic processes.

Every moral failure in responsible individuals causes a certain lesion in the psychosomatic hemisphere or perispirit, which appears as disharmony in the somatic hemisphere or physical vehicle, thereby provoking certain causes of pain.

Pain, therefore, in this or that form, is always a situation of warning or emergency, and lasts a longer or shorter time, requiring the external aid of medicine for the body or the soul to effect relief or healing.

By using magnetic passes, however – especially those based on the divine wellspring of prayer – the will strengthened in the Good can uplift the weaker will of another so that the latter, now confident, can naturally magnetize the millions of microscopic agents at its disposal so that the organic state, in this or that contingency, can be restored to equilibrium.

Thus, when we pray on our own behalf we attract Divine Energy for the renewal of our human energies, and when we pray for others or assist them with magnetic energy – available to all spirits that truly wish to serve – it always ensures their best possibilities for self-readjustment. We must understand, however, that even though love consoles, instructs, soothes,

uplifts, heals and redeems, we are all subject to the justice to which we have willingly yielded before Eternal Life, a justice that, according to the teachings of Our Lord Jesus Christ, says “to each according to his deeds.” So, we need to remember that good or bad deeds are the result of our daily choices, and for that very reason, we can alter the course of our own pathway each and every day.

What is the speed of the fluidic emission of passes?

This question, at heart, involves the study of the structural and potential composition of the thought particle, a composition for which we still do not possess any terms in human language.

Uberaba (MG), 06/11/1958

50 A definition that is only applicable to the denser physical plane. – Spirit Auth.

16

Determining Gender

How should we look at the possibility of human science supporting gender determination at the beginning of gestation?

Understanding that the gonadal design in vertebrates contains bisexual potentialities when it begins to form, it is entirely possible for science to intervene to determine gender at the very beginning of embryonic life. Even so, we must remember that such interference in the territory of human destinies would have unforeseeable consequences for humans' moral organization because such an inappropriate act would only affect the morphological field, perhaps imposing unnecessary inversions and causing grave complications in the inner life of all those who would have been subjected to such experimental procedures, which are completely contrary to the intelligence of life that reflects the Wisdom of God.

Pedro Leopoldo (MG), 06/15/1958

17

Discarnation

May we consider the soul's discarnation during infancy as punishment by the Divine Laws in most cases?

Many existences are ended in infancy, not as external punishment by the Divine Law, but as a result of its work within all of us, since we all exist in the breath of the Creator.

Frequently, due to deliberate suicide or profligacy, we cause calamitous imbalances in our soul, like hidden tempests that we unleash because of the stubbornness inside us.

Ingesting poison, stabbing or shooting oneself, drowning or hanging oneself, jumping from great heights, and all sorts of addictions, which accountable individuals use to ruin or destroy their own bodies, bringing about premature death with complete disapproval of their conscience, all cause degenerative processes and maladjustments in the essential centers of the psychosoma, especially in those that govern the encephalitic cortex, the endocrine glands, the emotive organization, and the hematopoietic system.

Due to the impact of the willful discarnation, such resources of the soul suffer the trauma of a dreadful collapse, for which there is no correlate term in earthly diagnosis.

Indescribable afflictions, from intermittent unconsciousness to complete insanity, take over these tortured minds for an amount of time that varies according to the mitigating or aggravating elements of the guilt, inducing the higher spirit authorities to re-intern them in the physical realm as seriously infirm individuals living in short-lived physical bodies so that they may gradually rehabilitate themselves with the help of incarnate spirits whose debts are attuned to theirs.

Thus, a suicidal blow to the heart, accompanied by remorse, will usually cause bleeding diathesis, with considerable loss of blood prothrombin in those who are reborn for recuperative treatment of the disharmonized spiritual body. Similarly, self-poisoning will cause a deplorable disarray in the psychosomatic areas corresponding to the red marrow, impairing the production of erythrocytes in their intravascular development within the sinusoids, as well as in the extravascular compartment in the reticulum, giving rise to congenital dystrophies of the erythronium with various hematopathies. Self-drownings and hangings will likewise impose maternal-fetal incompatibility, in which, after the first pregnancy, the Rh factors generally allow hemolysin to reach the placenta, tuning in to the morbid condition of the reincarnating spirit, manifested in erythroblastosis fetalis in its various expressions. And the intentional crushing of the head, the jumping from great heights, and the degradation of sentiment and reason cause in the spiritual body multiple occurrences of cerebral arrhythmia that show up in newborn patients in the form of eclampsia and tetany in nursing infants, hydrocephalus, lethargic encephalitis, chronic encephalopathies, epileptic psychosis, severe mental impairment, Down Syndrome, and various illnesses originating from hormonal deficiencies.

It is evident that in this succinct assessment we are not addressing the problems of homicide-suicide, which is often followed in a subsequent reincarnation by lamentable reactions, such as accidental or violent death in childhood, as the inevitable course in the cycle of redemption.

The above-mentioned diseases, however, affect the life of the physical vehicle at different times, usually from life “in utero” to eighteen or twenty years of age in the new lifetime; and as we can see, they are secondary diseases because their etiology resides in the complex structure of the soul itself.

We must also remember that all patients of this type are led to other spiritual patients – men and women who have corrupted their reproductive centers by emotional delinquency or reiterated crimes of induced abortion in recent lifetimes, so that, while serving as caretakers and guardians of fellow spirits who have also sullied themselves before Eternal Justice, they may recover, too, regenerating themselves through the loving devotion with which they struggle and weep while assisting their children condemned to death or afflicted from birth.

Therefore, according to what we have observed, existences that are cut short at the dawn of the rebirth in a dense body are rarely terminal markers for an indispensable trial on the human pathway; in most cases, they are brief courses of assistance or treatment of the spiritual body that has become imbalanced due to our excesses and recklessness, compelling us to recognize, with the Apostle Paul,⁵¹ that our instrument of manifestation, wherever it may be, is the temple of Divine Power, through which, in the association of body and soul, we are obliged to perfect ourselves and improve our lives in continuous praise of God.

Are there cases of discarnation where the spirit is away from the body; for example, in the lower zones while the body is comatose?

From the point of view of the exteriorization of thought, this can very well happen because heaven and hell, expressing equilibrium and disequilibrium, joy and suffering, invariably start within us.

Do incarnate spirits who have suffered severe mental impairment immediately return to spiritual lucidity after discarnation?

That never happens, for severe mental impairment requires convalescence, whose duration naturally varies according to the degree of the patient's spiritual growth in the process of readjustment.

Uberaba (MG), 06/18/1958

⁵¹ 1 Cor. 6:19-20. – Spirit Auth.

18

Evolution and Destiny

Is evil figured into the contents of our destiny?

No one is born destined for evil, because such a condition would derogate the fundamentals of the Eternal Good, upon which the Work of God is erected.

The spirit reborn into the earthly cradle brings with it the expiatory trial or redemptive task that it has chosen for itself in conformity with its debts.

This process follows the same principle that governs earth's societies, in which if a certain man, for instance, is a convicted evildoer, he must be isolated in a suitable correctional facility to be reeducated; however, if he is only a learner in the field of life's experiences, with debts and credits but no serious wrongdoings to redeem, it is fitting to ask the higher spiritual authorities that preside over his activities to give him the kind of work or struggle he feels most capable of carrying out for his spiritual growth. Nevertheless, we need to understand that if he perpetrated a crime for which he is liable to dolorous punishment, he is not interned in a penitentiary or a reparatory endeavor in order to deliberately commit worse crimes, which would only serve to increase his already-existing wrongs before the Law.

It is natural for debtors involved in this or that form of atonement to experience strong impulses and relapses into the wrong in which they failed – impulses and relapses as strong as the moral wrongs they committed; however, their trial must be assimilated as a means of rectification, and never as an expansion valve for incurred debts.

Thus, no one is destined by the Higher Plane to relapse or be wicked, indolent or morally delinquent, with justified acts of larceny or dipsomania, prostitution or idleness, homicide or suicide. As we recapitulate our experiences, we do, indeed, feel the impulse to enter this or that unworthy

pathway in this or that sector of our life, but this is the influence of our past, inciting us with the temptation, originally all our own, to become again what we once were in opposition to what we must be.

What is the amount of time between the stages the average spirit lives as an incarnate and as a discarnate?

The amount of time in the spirit world for individuals of average evolution varies with his or her wise use of time during his or her most-recent stay in the physical body.

The greater the accumulation of knowledge and acquisition of virtues on the part of the spirit, the longer the amount of time it will enjoy in the Higher Spheres to obtain more ennobling resources for a higher ascension.

Is there some identifiable evolutionary link on the extra-physical plane that is unknown on the earth?

Beyond the physical plane, human research will find valuable study material to elucidate the many problems concerning the evolution of the human being.

Nowadays do spirit instructors still intervene in the improvement of lower evolutionary forms in which the intelligent principle dwells?

Yes, because all the sectors of nature count on agents of the Divine Wisdom for the formation and expansion of their evolutionary characteristics.

Among the higher animals, beneath the human being, which holds the most extensive fragmentary thoughts?

This subject would require a long technical study on evolution because there are fragmentary thoughts of a certain sense that are more advanced in certain animals than in others. Nevertheless, we can say that the dog, the apes, the cat, the elephant, the mule and the horse are elements from your normal earthly life that have been most abundantly gifted with mental activity as the prelude to continuous thought.

Pedro Leopoldo (MG), 06/22/1958

19

Morbid Predispositions

How can we grasp the existence of morbid predispositions of the spiritual body?

We must not forget that imprudence and idleness are responsible for many infirmities, such as circulatory disorders resulting from gluttony, infections from bad hygiene, nervous imbalances caused by addiction, or exhaustion due to various excesses.

Generally speaking, however, the etiology of the long-lasting diseases, which afflict and decimate the physical body, finds its underlying cause in the spiritual body.

The memory of various, serious wrongs, especially those that lie repressed in the spirit, without release and correction acting as relief valves for the hidden wounds of repentance, creates in the mind an anomalous state that we may classify as an “area of remorse,” around which the living and continuous wave of thought starts to coil itself in a closed circuit, casting an ongoing reflection on the part of the physiopsychosomatic vehicle connected with the remembrance of persons and circumstances associated with the wrong.

With the fixed idea established on this “nodule of imbalanced energies,” it is indispensable that reparatory efforts counterbalance our sickly way of being so that we can feel exonerated or fully redeemed of this or that inner burden before the Divine Law.

These encystations of powerful energies in the depths of our soul express our karmic debts because they derive from the unfortunate causes that we ourselves have erected on the path of our destiny, and they are fully transferable from one existence to the next. If we go into debt before the Divine Law at any period of our accountable life, it is only logical that we

redeem it at any time under the same circumstances in which we our offense caused harm to others.

It is thus that remorse causes various dystonias in our innermost energies, disarticulating the synergies of the spiritual body and creating morbid predispositions to this or that infirmity. We can also see that such imbalances are sometimes particularly exacerbated by vengeful attacks by the individuals whom we have harmed, if they are attached to us through obsession. However, even when we are forgiven by the victims of our insanity, we continue to hold on to the mental residues of guilt, like a deposit of muck at the bottom of a calm pool, which, as our attention to our moral hygiene is heightened, will resurface someday for expunction.

How do the mentally impaired command the cellular renewal of their physical body?

We must not forget that, even when highly troubled, the conscience is present in the mentally impaired or in mental patients of all kinds, presiding over the automatism of the organic processes, even if imprecisely and imperfectly.

Are there “ovoid parasites” which vampirize discarnates?

Yes, they are common in the degrading processes of vindictive obsession in earth’s lower spheres, and they are always painfully and emotionally touching due to the ignorance and passions that cause them.

How should we understand the mechanisms of Higher Justice in cases of rural endemic diseases, where whole populations are periodically assailed by the same ills?

Endemic diseases are almost always diseases that beset groups of people or regions, and they depend solely on local causes. Thus, despite the individual karmic cases that are aggravated by their influence, we need to see them as pertaining to the area of hygiene, which humans are naturally compelled to improve as a necessity for overall progress.

In the comatose state, where is the patient’s psychosoma? With the physical body or away from it?

In the comatose state, the imprisonment of the spiritual body within the physical framework, or its partial freedom from it, depends on the patient’s mental state.

What are the principal methods used in the spirit world for treating injuries to the spiritual body?

In the spirit world, the servants of Medicine can more effectively have access to the history of the patient to study the mechanics of his or her infirmity with as much success as possible.

Examinations of the psychosomatic tissues with precise instruments, corresponding to the laboratory tests used on earth, can be expanded by adding the patient's karmic profile to determine the reversibility or irreversibility of the disease before the new reincarnation. This is the reason why many patients may be treatable, but they are only curable through long or brief internments in the physical realm so that the underlying causes of the problem may be extirpated from the mind by means of direct contact with the struggles in which they were structured.

Hence, it is proper for the spirit doctor to continue to utilize in some way the medication known to you in assisting suffering discarnates, since even in the world, all human pharmaceutical medicine, to a certain extent, is a projection of chemical-electrical elements upon groups of cells, stimulating their functions or correcting them, according to the dispositions of the imbalance in which the infirmity is manifested.

However, it is imperative to realize that, in the Higher Sphere, doctors are not only recognized for their academic knowledge – as often happens on the earth – but also for the moral qualities that confer merit and judiciousness, humility and devotion on them, since the psychotherapy and magnetism broadly used on the extra-physical plane require greatness of character and purity of heart on the part of the doctor.

Uberaba (MG), 06/25/1958

20

Microbial Invasion

Is microbial invasion connected with spiritual causes?

Except for infections caused by the lack of ordinary hygiene, the depressions we ourselves create within us by abusing our energies – whether by adulterating the vital exchanges of the organic cosmos by succumbing to disequilibrium, or by establishing perturbations that harm others – form certain areas of rupture in the cellular harmony of the physiopsychosomatic tissues that comprise our vehicle of expression.

When this malfunction occurs, the entire area affected by the maladjustment becomes susceptible to microbial invasion, like an unguarded site, because the natural sentinels do not have the bases necessary for the regenerative activity for which they are responsible, often remaining around the infected spot, seeking to restrict it or contain its expansion.

With the disruption of the synergistic activity of the cells in this or that tissue, morbid units begin to interpose, such as those related to cancer, a disease that induces an accelerated growth rate in certain groups of cells amid the healthy cells of the organ, causing invasive and metastatic tumors. We must understand, however, that in the beginning, this mutation was connected to a determined dystonia that originated in the mind, whose vibrations over the disorganized cells had the effect of X-rays or ultraviolet radiations that are applied incorrectly. The disease then emerges as a secondary state involving lengthy processes of wear or devastation due to the disharmony it imposes upon the organic power plant, which needless exhausts itself in performing the enormous task of its own rehabilitation on the physical plane, when the patient, lacking an attitude of moral renewal, without humility, patience or a spirit of service and devotion to the Good, cannot assimilate the beneficial currents of Divine Love that incessantly circulate around all creatures through

distinct and countless agents, stimulating all for the maximum advantage of life on the earth.

But when, through the sympathy they arouse in their neighbor, patients adopt a behavior that is beneficial to themselves, physical energies find firm support in the solidarity and recognition they absorb from all those who receive their direct or indirect assistance. Consequently, they are able to circumscribe the malfunction to benign neoplasms, which still respond to the organizing influence of the adjacent tissues.

According to this same principle of relativity, which functions unequivocally between illness and patient, we have the incursion of tuberculosis, leprosy, brucellosis, amebiasis, bacterial endocarditis, Chagas' disease and many other diseases, not to mention the long list of all the morbid processes that would require a lengthy technical study.

Generally speaking, nearly all of them appear as secondary phenomena in the areas disposed to disease, areas we form in our own body due to the imbalance of our mental energies, thereby generating ruptures or breaks at the points of interaction between the spiritual body and the physical body, through which the microbial assault we are most particularly vulnerable to insinuates itself because of the nature of our karmic debts.

With the assault established due to the crack in our vulnerability, symptomatic or asymptomatic diseases appear, stabilizing or spreading themselves according to the state of the mind, which may or may not work to renew its organic defense in a supreme effort of readjustment. It might also happen that, through automatism, the mind accepts or refuses – depending on where it stands regarding the principle of cause and effect – the intromission of this or that pathogenic factor, destined to expunge from it in the form of suffering the residues of the wrong that corresponds to the suffering implanted by it in the lives or bodies of others.

However, we must not forget that continuous good generates continuous good, and that if we keep up our tireless activity for the Good, all the evil we have accumulated is gradually mitigated, vanishing at the impact of vibrations of assistance coming to us from all those to whom we send a message of understanding and pure love, without the express need for us to resort to the help of infirmity to eliminate the residues of darkness that may still be incorporated in our mind.

Helping others creates help for ourselves; that is why Jesus' principles, eradicating our animality, pride, vanity, greed, cruelty and avarice, while exhorting us to simplicity, humility, unlimited fraternity and unconditional forgiveness, establish a perfect immunological state in our inner lives, strengthening the power of our mind to defend itself against all the destructive and degrading elements that surround us, articulating our indispensable potential of evolving towards God.

Pedro Leopoldo (MG), 06/29/1958

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