

*Gustavo Molfino  
Reinaldo Di Lucia*

**THE FREETHINKING  
COLLECTION:  
SPIRITISM FOR THE 21<sup>ST</sup> CENTURY  
1<sup>ST</sup> SERIES**

# The evolution of spirits, matter and worlds



*Gustavo Molfino  
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matter and worlds***

**THE FREETHINKING** COLLECTION:  
SPIRITISM FOR THE 21<sup>ST</sup> CENTURY



**1<sup>st</sup> Series - Book 6**

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## PRESENTATION

"(...) freethinking elevates the dignity of man; through it he becomes an active, intelligent being, rather than a machine of beliefs."

Allan Kardec (Spiritist Magazine, February 1867)

The CEPA - International Spiritist Association\* and the Centre for Spiritist Research and Documentation (CPDoc) have the honor of presenting to both spiritist and non spiritist readers *The Freethinking Collection: spiritism for the 21<sup>st</sup> century*.

The first series of *The Freethinking Collection* aims to present, in a summarized way, but without prejudice to conceptual precision, the theoretical positions of the

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\* CEPA is the acronym, both in Spanish and Portuguese, for the previous name of the International Spiritist Association. CEPA used to stand for Confederación Espírita Panamericana. Its initials also created a word that reminded us of the symbolism suggested by the Spirits and used in the Prolegomena within *The Spirit's Book*.

so-called secular and freethinking spiritism, which has been developing in several countries in the Americas and in Europe, during recent years.

Edited in four languages - Portuguese, Spanish, English, and French - it aims to disseminate lay and free thinking spiritism as comprehensively as possible.

This perspective has been characterized by being an alternative look at spiritism, which was founded by Allan Kardec in 1857, as published in his masterful work *The Spirit's Book*, and its institutionalization and popularization in various regions of the planet.

As it spread, spiritism was subjected to processes of absorption and syncretism with the set of religious beliefs and practices specific to the historical and cultural context of each country and of each era.

In some countries, such as Brazil for example, the historical and cultural process of a catholic nature faced by spiritism resulted in the formation of another Christian religion, to the detriment of the principles of rationality and freethinking proposed by Allan Kardec for spiritism.

This phenomenon of syncretism has occurred with spiritism in several countries making it a minor religion, shifting it from its natural epistemological positioning, and causing it to lose its potential

to open perspectives in the fields of knowledge, especially in the areas of science and philosophy.

Hence the need for spiritists gathered around the CEPA and CPDoc, for a rereading of spiritist thought in an attempt to rescue the generous proposal of Allan Kardec, who sought to build a spiritualist, lay, freethinking, humanistic and progressive philosophy. These are fundamental characteristics so that spiritism could walk along the progress of knowledge, ethics, and spirituality in the contemporary world.

*The Freethinking Collection: spiritism for the 21<sup>st</sup> century* intends to present to the reader some fundamental topics of spiritism from the perspective of this rereading, with the aim, therefore, of clarifying spiritist readers in general and those who are interested in these subjects.

The collection presents and elaborates, in this 1<sup>st</sup> series, a set of fundamental themes, which will allow a comprehensive and full-fledged understanding vis-à-vis the hegemonic thought prevailing in the spiritist movements of Brazil and the world. This gaze is proposed within the greatest spirit of otherness possible.

All topics were elaborated with a method that seeks clarity, conciseness, and precision with the aim

of providing fundamental introductory information on spiritism and the spiritist movement, from a lay and freethinking perspective.

*The Freethinking Collection: spiritism for the 21<sup>st</sup> Century* also aims to offer scholars and communicators of spiritism, as well as those engaged in the organization of courses, conferences and coordination of study groups, references, and support material to be used in didactic activities carried out by spiritist associations in general.

We believe that this initiative will contribute to a healthy debate on important issues of spiritism, as reflected in the transcendental spiritualist philosophy founded by Allan Kardec.

The authors of this 1<sup>st</sup> Series - Fundamental Themes - from *The Freethinking Collection: spiritism for the 21<sup>st</sup> Century* are intellectuals originally from the spiritualist movements of Argentina, Brazil, Spain, Puerto Rico, and Venezuela who developed the following topics:

- **Spiritism in the lay and free thinker perspective**  
Milton Rubens Medran Moreira (Brazil) and Salomão Jacob Benchaya (Brazil)
- **The immortality of the soul**  
David Santamaría (Spain)

- **Mediumship: exchange between two worlds**  
Ademar Arthur Chioro dos Reis (Brazil) and Yolanda Clavijo (Venezuela)
- **Reflections on the idea of God**  
Ricardo de Moraes Nunes (Brazil) and Dante López (Argentina)
- **Reincarnation: a revolutionary existential paradigm**  
Mauro de Mesquita Spínola (Brazil)
- **The evolution of spirits, matter, and worlds**  
Gustavo Molfino (Argentina) and Reinaldo Di Lucia (Brazil)
- **Spiritism, ethics, and morals**  
Jacira Jacinto da Silva (Brazil) and Milton Rubens Medran Moreira (Brazil)
- **Allan Kardec: the founder of spiritism**  
Matheus Laureano (Brazil) and Wilson Garcia (Brazil)

Spiritism, in the words of the important Brazilian writer and spiritist philosopher José Herculano Pires, remains as the “great unknown”. The shadows of misunderstanding fall upon it, preventing its original

brilliance from being appreciated as a philosophical proposal which reveals the horizons of the Spirit over modern thought, emphasizing the importance of reason and facts.

*The Freethinking Collection: Spiritism for the 21<sup>st</sup> century* aims, therefore, to shed some light on the spiritist philosophical proposal, with the purpose of illuminating its understanding by spiritists and non-spiritists as well as rescuing its revolutionary potential contribution to a new vision of the human being and the world.

This is a bold but necessary task.

Ademar Arthur Chioro de Reis

Mauro de Mesquita Spínola

Ricardo de Moraes Nunes

*Organizers*

## **CEPA - INTERNATIONAL SPIRIT ASSOCIATION**

In *The Freethinking Collection: spiritism for the 21<sup>st</sup> century*, CEPA unfolds, in the various volumes that make up the 1<sup>st</sup> Series, the fundamental themes of spiritism. In the series that will follow, current issues of equal importance for societal living will be addressed.

CEPA - International Spiritist Association, was founded in Argentina in 1946. It was strongly influenced by the freethinking tradition that arose in the Spanish spiritist movement, shortly after the mid-19<sup>th</sup> century advent of the Spiritist Philosophy in France, under the direction of Allan Kardec.

Argentine spiritists, whose main characteristic was the defense of the progressive, secular, and freethinking character of spiritism, played a leading

role in the basis of thought that always guided CEPA members.

Since its founding, CEPA, initially called the Pan American Spiritist Confederation, has been working for the construction and consolidation of the philosophical and scientific nature of spiritism, as proclaimed by its founder Allan Kardec.

As an interpreter of spiritism in its original form, CEPA defines it as **“a science dealing with the nature, origin and destiny of spirits, as well as their relationships with the bodily world”** and as **“a spiritualist philosophy of moral consequences”**.

Its nature today is that of an International Spiritist Association, comprised by individuals and spiritist institutions from different continents. It is characterized by being an alliance of people and institutions sharing the same freethinking ideal, not compatible with vertical and authoritarian organizations within the spiritist movement.

Its main objectives are:

- (a) promote and disseminate the knowledge provided by spiritism, based on the thinking of Allan Kardec, under a lay, freethinking, humanist, progressive and pluralistic vision.
- (b) promote and support efforts for the permanent updating of spiritism.

- (c) promote integration between spiritists and spiritist institutions of all continents, sharing these same objectives.

Valuable scholars and thinkers gathered around CEPA have been expanding the scope of the Spiritist Philosophy, adding their efforts to restore its original progressive sense, unfortunately minimized when it is mistakenly read as a religious doctrine.

Spiritism free of adjectives is a universalist philosophy with liberating potential, and thus the reason for CEPA's commitment to its earliest postulates, upholding the historical context in force at the time of its birth.

The association of people around the study of spiritism, in its purest expression, has served for the aggrandizement of the spiritist philosophy, which can serve everyone, regardless of their beliefs and visions of the world.

In honor of the work and dedication of the authors, I leave an affectionate invitation for the reader to study and critically analyze their contributions, as a true freethinker.

Jacira Jacinto da Silva,  
*President of CEPA*

## **CPDOC - SPIRITIST RESEARCH AND DOCUMENTATION CENTER**

CPDoc is one of the oldest working spiritist research centers in Brazil. Its main objective is the development and dissemination of studies and research of spiritist themes, using the appropriate methodology for each topic as well as the contributions of the various areas of knowledge. It seeks to contribute to the improvement of knowledge, as a whole and of spiritism specifically.

CPDoc was born in Santos (Sao Paulo, Brazil) in 1988, the result of the dream of young people interested in reinforcing their spiritist studies. It has participants from several Brazilian states and other countries. The works are published through its website, in books, in the press, and they are discussed in various events, especially at the Brazilian

Symposium of Spiritist Thought as well as at the Congresses and Conferences of CEPA, which it joined in 1995.

To date, CPDoc has in its collection the following books published or to be published:

- **Magnetismo e vitalismo e o pensamento de Kardec**, by Ademar Arthur Chioro dos Reis
- **Um Blues no meio do caminho**, by Paulo Cesar fernandes
- **Centro espírita: uma revisão estrutural**, by Mauro de Mesquita Spinola
- **Teleco**, by Geraldo Pires de Oliveira
- **Igualdade de direitos e diferença de funções entre o homem e a mulher**, by Marissol Castello Branco
- **Mecanismos da mediunidade: Processo de comunicação mediúnica**, by Ademar Arthur Chioro dos Reis
- **Criminalidade: educar ou punir?**, by Jacira Jacinto da Silva
- **Ensaio sobre o Humanismo Espírita**, by Eugênio Lara
- **Os espíritos falam: Você ouve?**, by Wilson Garcia

- **Doca e o menino – O laço e o silêncio**, by Wilson Garcia
- **Perspectivas contemporâneas da reencarnação (several authors), organized** by Ademar Arthur Chioro dos Reis and Ricardo de Moraes Nunes
- **Os livros dos espíritos**, by Luís Jorge Lira Neto
- **Freethinking Collection: spiritism for the 21<sup>st</sup> century** (several authors), organized by Ademar Arthur Chioro dos Reis, Ricardo de Moraes Nunes and Mauro de Mesquita Spinola

The CPDoc also offers online courses presenting spiritism within a secular and freethinking vision, using modern distance learning techniques.

All those interested in research can participate in the CPDoc if they know the fundamentals of spiritism and are hosted by a member of the group.

Information, published articles, CPDoc-promoted events, and online courses are available on the group's website:

<http://www.cpdocespirita.com.br>.

Wilson Garcia  
*President of CPDoc*

## PREFACE

I take great pleasure in encountering this book after so many years of waiting. Surely, I have witnessed brilliant speeches and read multiple texts which have expressed from the very heart of CEPA the urgent need to update the Spiritist knowledge. They were not enough, yet they did pave the way.

Back in 2002, in the city of Porto Alegre, Brazil, a convention was held under the motto “Should Spiritism be updated?” I was present there as part of a research team in relation to the doctrine that hoisted the flag of a questioning event, concerning a renewed approach. Then, we met with some other peers with similar interests and desires.

Well, this book is just a meeting point of two of these peers. Gustavo Molfino, an audacious colleague of conceptual reinterpretations, and Reinaldo Di Lucía, a loyal friend and the author of superb paragraphs. The two of them have abandoned the dogmatic resentment and painted the sky with new colors. When we were younger, we would meet many a time. Now, as adults, we continue cherishing the adaptation of Spiritism to the new times to the new generations.

And they made it. A careful reading of the pages that follow will show their success in trespassing on the deep-rooted ideological barriers. And, in a fleeting attempt, they cast doubt for comprehension. Therefore, I can assure you of a new symbol, a subtle flame, a straight line drawn by both of these authors for a renewed doctrinarian event.

Sort of post-Kardecism. Why not?

Raúl Horacio Drubich

*Writer and essayist. Collaborator of CEPA and leader of the True Spiritism Society at Rafaela, Argentina*

## **ACKNOWLEDGEMENTS**

To the Executive Council of the International Spiritist Association (CEPA), for its unconditional support to the Free-Thinking Collection – Spiritism for the 21<sup>st</sup> Century.;

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# 1 WHY WE SHOULD SPEAK ABOUT EVOLUTION?

In 1857, Hyppolite Léon Denisard Rivail, a renowned teacher and scholar in the field of what was known by then as magnetism, encountered some inexplicable phenomena – tables turning and also able to answer to the questions made.

A rational man in his own right, he could not accept such phenomena in a mystic or superstitious fashion.

Thus, he started to study them, and based on such study, he created a philosophical corpus that dispelled many doubts and comforted suffering souls; at the same time, it annoyed both science and religion at that time. Professor Rivail, under the pseudonym of Allan Kardec, coined this philosophy as Spiritism.

Kardec attained his goal and succeeded in explaining the phenomenon –there were strong indications that the answers were given by spirits who have lived and died on planet Earth, yet still existed in a different dimension, named by him as the spiritual world or the spirits’ world.

In addition to elaborating on an observable phenomenon, the spirits’ existence and immortality was the primary concept of the Spiritist philosophy. Some other authors subsequently joined Kardec to compose a philosophical corpus seeking to explain the universe where we live from a different viewpoint. Spirits, clever beings inhabit this universe, survive the body’s death and live multiple existences for the purpose of on-going evolution.

And this book deals precisely with this portion of the Spiritist doctrinarian corpus –endless evolution. Such a concept has been affirmed many a time in science in respect of the emergence of new species. However, it is still regarded with reservation in most religions, particularly the Jewish-Christian branch. The evolution of the intelligent principle is pivotal in Spiritism, to such an extent that, we, the authors, are afraid that the entire Spiritist building would collapse in the absence of it.

Of note, Spiritism encompasses a series of additional important concepts that, while related to the theme of this book, will not be addressed here. For instance, according to Spiritism, a spirit lives many times in multiple physical bodies, in a process known as reincarnation. The end of this is to furnish spirits with a set of experiences that help them progress. To our mind, however, this topic warrants further research. This holds true for a separate book of this same collection, and we refer our readers to it, in case they want to delve into the issue.

Note as well that the Spiritist movement, particularly in Brazil, is not hegemonic. A majority segment regards Spiritism as a religion, stratified and the owner of truth, for being presumably dictated straight from higher spirits. We, the authors, belong to a segment that takes on Spiritism as a lay, free-thinking and progressive philosophy. There are fundamental differences between these currents. Nevertheless, this book does not intend to make a theoretical comparison. Our aim is to expound clearly the issue of evolution from the viewpoint of this lay segment. Therefore, our readers will not find here any different viewpoint.

Furthermore, we, the authors, deem this book as an introduction that contains the essential bases

of the theme. Hence, we are not to revolve around any other subject matter of a deeper philosophical content, such as the affair of determinism. We deem this discussion as very important, but it should take place elsewhere, including a proposal for in-depth analysis.

Having said that, this book is an attempt at showing, in plain concepts, the Spiritist vision of evolution. Additionally, this book is an attempt at starting a discussion based on the human knowledge attained after Kardec's death, namely in some fields as modern physics and the holistic view of the universe. Thus, we discuss along the chapters the concept of evolution, the plurality of inhabited worlds, the free-thinking view of the evolution of spirits and matter, and some new scientific concepts. In all these chapters we have tried to unfold, not only the classical ideas of Spiritism, but also concepts of some other modern thinkers, either Spiritist or not.

## 2 THE CONCEPT OF EVOLUTION IN KARDEC'S WORK

The concept of the spirit's evolution, certainly the cornerstone of the Spiritist philosophical corpus, is obtained directly from its world view, which means its view of the composition of the universe.

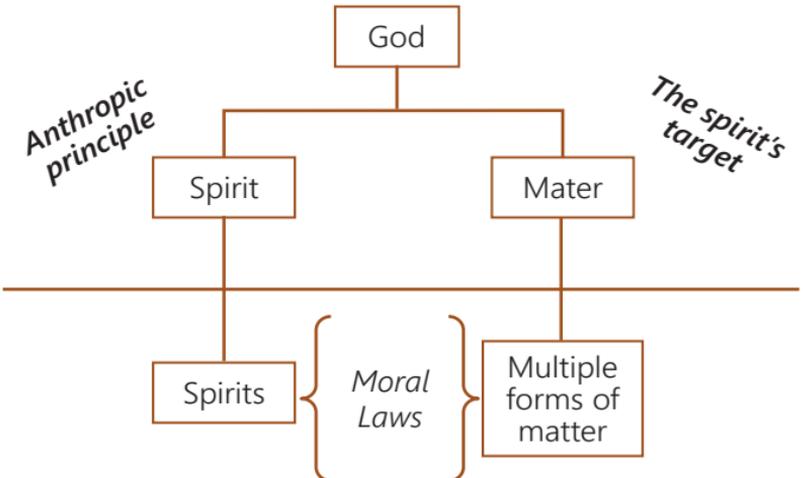
As postulated by Allan Kardec in his work, particularly *The Spirits' Book*, the universe has two constituent elements –spirit and matter. God created both of them. The spirit is depicted as the intelligent principle of the universe, whereas matter is the instrument that the spirit uses and upon which it simultaneously exerts its action.<sup>1</sup>

We can find similarities between the notion of spirit and matter and the philosophical notion of

being and entity. Ontologically speaking, the being is a pure concept, with no physical existence. In Parmenides' words, being is; no-being is not. The entity is the realization of being in the context of existence. Spirit and matter are purely metaphysic. By singling out these concepts, from the context of being to the context of entity, we can find multiple spirits and innumerable kinds of matter around us.

Matter, as a single unit in our universe, is governed by physical laws, studied by hard sciences, primarily physics, chemistry and biology. By analogy, Kardec created the concept of moral laws, which rule the spirits.

The Spiritist concept of the universe can be outlined as follows:



The Spiritist god is a creating god. Defined in *The Spirits' Book as the Supreme Intelligence, the First Cause of all things*,<sup>1</sup> is, based on the Aristotelian terminology, the efficient cause of the universe.

Thus, Kardec deems that God has created the spirit, as well as all other kinds of matter. Hence, as regards the emergence of the spiritual principles, we can refer to a creationist Spiritism, on the understanding of creationism as the tenet that the universe and all its integral parts are the creation of a supernatural agent outside the universe itself.

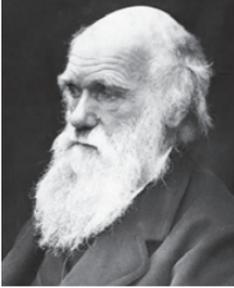
In fact, one of the original Spiritist arguments that substantiate the thesis of the existence of God relies on the fact, noted by Kardec throughout his work, that *there is no such thing as nothingness*, and that *every intelligent effect must have an intelligent cause*. This means that the mere existence of something so well-crafted like the universe entails the existence of a creator.

Apparently, however, the idea of the creation of the universe does not imply that the concept of evolution is to be erased straight away. For the Spiritist philosophy, the divine creation explains what could be otherwise regarded as the emergence of something from nothingness, and it sets in motion a natural process of transformation labelled as evolution.

A difference must be made between the evolution of matter and the evolution of the spirit. As a matter of fact, Kardec did not bring forward material evolution until the second edition of *The Spirits' Book*,<sup>2</sup> released in 1860, a year after the first publication of *The Origin of Species*,<sup>3</sup> by Charles Darwin. And Kardec spelled it out only in *Genesis*,<sup>4</sup> released eight years later. Up till then, in the first edition of *The Spirits' Book* in 1857, Kardec stated that every species emerged on due time, from the development of underlying germs –virtually the concept of spontaneous generation.

*The Origin of Species* was a real best seller, a breakeven point for science at that time. After that, the idea of species being developed from another species went into the mainstream in scientific circles. And Kardec, a member of the scientific community, also adopted that approach, his method from the very beginning for that matter.

Nonetheless, the notions of material evolution and evolution of species, while subtly present in Kardec's work, are not of the essence for the philosophical development of Spiritism. The material side of the structural duality of the universe is the central topic neither of science nor of the Spiritist philosophy. Kardec leaves such issues to natural



**Charles Robert  
Darwin**  
(1809-1882)

A British naturalist, biologist and geologist of the 19<sup>th</sup> century. Together with Alfred Wallace, Darwin crafted the idea that living beings come from a common ancestor and he advanced the theory of the evolution of species through natural selection – survival of the fittest.

sciences, which own a method and take interest in such research. The focus of Spiritism includes spirits and their emergence, development and goal.

Having said that, the world view within Spiritism involves the creation of the universe by a superior being. Such dualistic universe, composed of matter and spirit, basically distinct but complementing each other, comes from a starting point totally devoid of complexity. The spirit, in constant contact with matter and with the lessons learned from interpersonal relations and social interaction in the course of multiple existences, either through the matter or not, is more and more complex and intelligent. Such the spirit's evolution, one of the fundamental principles of the Spiritist theory.

## DID YOU KNOW?

The notion of a dualistic universe, composed of two discrete substances (spirit and matter), was introduced in Kardec's work as a plausible proposal, yet subject to further confirmation. In the 20<sup>th</sup> century, some authors formulated alternative, monist theories about the universe being composed of one single substance, evolving from matter to spirit (consciousness). Nevertheless, the Spirit movement has hardly analyzed this proposal.

The six fundamental principles of Spiritism are usually listed:

1. Existence of God, the supreme intelligence, the first cause of all things.
2. Immortality of the soul, the intelligent element of the universe.
3. Endless evolution of spirits.
4. Multiple existences of the spirit.
5. Plurality of inhabited worlds, as an instrument for the spirit's evolution.
6. Communicability between the incarnated and disincarnated, a method of the Spiritist science.

While offering an important overview of the Spiritist philosophy, such principles are neither exhaustive of the whole theory nor may be regarded as boilerplate clauses. They are a guide, a summary and the basis of a research program, which neither impede the discussion nor deplete the ideas. There is, however, the need to lay the foundations of Spiritism by outlining the fundamental principles, in default of which the conceptual building could not stand up.

We have no intention of dealing with this issue here. However, in our opinion, the more the principles, the more rigid becomes the Spiritist theory, running counter to Kardec's statement that Spiritism changes in parallel with the evolving human knowledge.

Whatever the principles taken as fundamental or basic, they certainly are the core of the spirit's evolution. Again, such evolution results from the Spiritist own view of the universe.

How can we define evolution? Evolution makes reference to upgrade, growth or development of an idea, system, custom or individual. In the philosophical context, evolution represents a gradual alteration of being or a system towards a final state, including the notion of improvement.

From the Spiritist viewpoint, evolution entails the spirit's growth. From there, the spirits are more and more aware of themselves and their environment, becoming more complex beings and more integrated into the universal everything. They expand their knowledge and ability to comprehend and interact, as a tool for intellectual, mental and emotional growth. Concomitantly with their growing understanding of the universal structure and action mechanisms, their interaction with surrounding beings becomes more ethical, in accordance with the fundamental principles of Spiritism. For this reason, Kardec makes reference to the intellectual and moral evolution.

Understanding evolution in this manner brings about unavoidable consequences.

Firstly, it is impossible to compare the degree of evolution of individual spirits. It is true that Kardec worked on a scale and proposed specific items to assess such degree (imperfect, good and pure spirits). Nonetheless, using such criteria to compare and rank individual spirits means to ignore both their story and the possibility of their autonomous performance on behalf of their evolution. It also limits the individual journey to one single route, which unavoidably will lead to the same destiny. In turn, it restricts free will by emphasizing the determinism of such route.

Evolving is to raise the own level of awareness from the sole perspective of being. It is not a degree to be achieved with respect to a standard set beforehand. Instead, the better we grasp the universe around us, the more chances we have to change it according to our performance.

Secondly, a corollary of the first item, includes knowing that multiple reincarnations are just an opportunity to experience different situations, never a kind of punishment for failure to attain the evolution standards that have been set. Likewise, the higher the level of awareness, the more chances of election. As a direct output of existence, evolution takes place everywhere and at every moment.

Thirdly, spirit's evolution is an individual business. In other words, it is the own responsibility of the spirit. Notwithstanding, we cannot ignore the influence of the social environment on the individual. Otherwise, it would be like thinking that society is just a group of individuals who live together, resulting just in the sum of its components. Society is much more than that. It has its own attributes which go beyond a simple meeting point. And that interaction between individual spirits and diverse social structures is conducive to different evolution courses for each of these spirits.

In this regard, it is worth mentioning that, same as spirits, societies also evolve, in the sense that comprehension of the ethical and moral relationship of individuals, including behavior, gets wider and changes in the course of time. Hence, certain social issues of significance back in Kardec's times, such as duel, are being superseded by others in modern times, namely family models, gender identity, decriminalization of abortion, economic systems (and their importance for growth opportunities), feminism, prejudices and many others that will not be tackled in this book..

### **3 PLURALITY OF INHABITED WORLDS**

As we have shown, Allan Kardec took plurality of inhabited worlds as one of the two basic principles of Spiritism. In most of his texts, Kardec warranted a universe populated by spirits of various degrees in the most diverse globes. From the outset, in *The Spirits' Book*, released in 1857, he spoke about inhabited worlds, and even stated that human beings mistakenly thought that they were the first ones in terms of intelligence, kindness and perfection.

In addition, Kardec made it clear that all the globes without exception, even satellites such as the moon, accommodate corporeal beings, of a composition according to their state. Kardec rebutted

the objections of science at that time, namely, shortage of air or water in the moon. “Not because we cannot see water or the atmosphere we can affirm that they do not exist,” he argued.

## DID YOU KNOW?

**Kardec’s stance concerning inhabited worlds was taken directly from his communication with the spirits. In some cases, some of them described their lives on different planets. *The Revue Spirite*<sup>5</sup> described a communication including a drawing of Mozart’s alleged place of residence in Jupiter.**

Admittedly, modern science has demonstrated that not all heavenly bodies are inhabited. Specifically in our solar system it seems that the Earth is the only inhabited planet. Nevertheless, the notion of plurality of inhabited worlds is consistent with the latest findings of astronomy and physics. Therefore, any potential disagreement between the Spiritist theory proposed by Kardec and modern science does not invalidate the work of the founder of Spiritism.

In the opinion of most of the scientific community nowadays, since life is likely to be the output of certain layout of carbon, hydrogen and nitrogen atoms scattered around the sidereal space, the existence of

life – or at least the predecessors of life, i.e., amino acids and proteins – in the space may be warranted.

Truly, since the second half of the 20<sup>th</sup> century spectral analyses had shown that inter-sidereal clouds contained some simple components, including cyanide and hydroxides. However, as late as in 1968, a team of the University of California at Berkeley found a wide variety of molecules composed of multiple atoms, particularly formic acid ( $\text{HCOOH}$ ) and methanimine ( $\text{H}_2\text{CHN}$ ), whose reaction yielded the simplest of amino acids, glycine ( $\text{NH}_2\text{CH}_2\text{COOH}$ ). Hence, there are good reasons to claim that the molecular complexity based on carbon is present in the entire universe, not only on planet Earth.

Up to the 1960s, according to the mainstream theory, inter-sidereal bodies were just ice made of water, ammonium and methane. Later on, the spectroscopic sights showed a strong absorption within  $2200 \text{ \AA}$ , or  $2200 \times 10^{-10}$  meters, which was inconsistent with any of those components. Concomitantly, studies on the infrared rays of those clouds show temperatures higher than the boiling point of water.

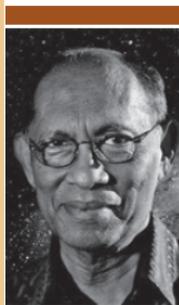
A much needed new theory was advanced by astronomers Fred Hoyle and Chandra Wickramasinghe. According to them, carbon is the best absorbent within this wave length. Their

proposal was reasserted by analyzing the spectrum of a substance that turned out to be a perfect match with the experimental observations. Coincidentally – or not – cellulose is a primary constituent element of vegetal structures.



**Fred Hoyle** (United Kingdom) professor at Cambridge University (left).

**Nalin Chandra Wickramasinghe** (Sri-Lanka), professor at the Universities of Cardiff and Buckingham (right).



The formation of large molecules of polysaccharides, such as cellulose, in the sidereal space is not that preposterous. Chemically, at similar temperatures, carbon and oxygen can bind together to form pyran, or oxine, rings. Such components grow as crystals, mimicking the behavior of living cells.

Still another interesting finding is within 4430 Å, casting light on the presence of nitrogen. Absorption within this range is similar to the absorption of a large molecule ( $\text{MgC}_{46}\text{H}_{30}\text{N}_6$ ), of the family of porfirines. In turn, porfirins are a basic constituent element of

chlorophyll, a necessary substance for photosynthesis and, therefore, life on planet Earth.

Astronomers and some biologists rely on such statements to support the thesis of exo biogenesis, according to which life on planet Earth results from molecules coming from outer space, which would be an adaptation and evolution of the theory of panspermia. They are also good to back the hypothesis of life elsewhere, apart from the Earth.

It seems that the idea of life in some other planets prevailed back in Ancient Greece. As a matter of fact, it was present in some odes of Pindar. Notwithstanding, it was elaborated only when human beings started to look at those planets similar to ours. Afterwards, the proposal first made by Nicolaus von Kues was accepted by Kepler and other renowned scientists. From then on, such an idea has been growing in both strength and arguments.

In any case, many questioned such arguments. In 1851, William Whewell, in his book *Plurality of Worlds*,<sup>6</sup> listed a number of basic conditions for life, including light, temperature, pressure and humidity, among others. Such conditions form part of the so-called habitability zone. In this way, the planets very close to the Sun (Mercury and Venus) and the planets too

distant from the Sun (Saturn, Uranus, Neptune and Pluto) are excluded.

Despite the forcefulness of such opposite lines of argument, from the second half of the 20<sup>th</sup> century, the scientific community has been growingly accepting the thesis of life on other planets. Some events provided a rationale for it.

In 1958, Harlow Shapley and Stanley Miller used statistics to estimate a likely population in the universe. Even in the most conservative scenario, they estimated 100 million planets able to be inhabited, 100,000 out of which could have fairly technologically developed civilizations. They just took as universe only a number of visible stars through the telescope. Presently, the most cautious astronomers admit around 10<sup>18</sup> possibilities of life in the universe.

In 1961, Frank Drake worked out a formula to yield the number of potential civilizations in our galaxy, taking into account multiple factors for the probable existence of such civilizations. He estimated at least 600 million inhabitable planets.

Undoubtedly, the Soviet satellite Sputnik launched on 4 October 1957, officially inaugurating the Space Age, and the United States spaceflight that first landed humans on the Moon in 1969 convinced us of the possibility of interplanetary voyages.

In addition, the IRAS (Infrared Astronomical Satellite), the first mission to put a telescope in space at 900 km, found in 1983 a disk of dusty material and fine rock around Vega's star, which may be an early stage in the formation of a new solar system, at a distance of 26 light years from Earth. The IRAS also found some other planetary systems, including Barnard's star in 1967.

The Viking project, the first planetary exploration of Mars, did not prove the existence of life per se, but at least a strong possibility of life in the not so distant past. Such assumption was reinforced by the finding of a microorganism in a meteorite coming from Mars in 1996.

Finally, Giotto, a European Space Agency mission, found in 1986 that the core of Halley's Comet was composed of at least 25% of organic matter.

Evidence as such shows that virtually no impartial astronomer nowadays can rebut life on other planets. In fact, SETI, or real-time search for extraterrestrial intelligence, is among the most tax collecting activities, given the enormous prospects of such findings. However, the search is not about aliens with big eyes much smarter than us, but minute bacteria.

Even though, many people have been always attracted by the idea of technologically advanced

civilizations visiting planet Earth. If so, data suggest that such visits must have gone on till now. Swiss author Erich von Däniken addressed this matter in his book *The Gods Were Astronauts: The Extraterrestrial Identity of the Old Gods Revealed*.<sup>6</sup>

The principal thesis in Von Däniken's work is that the ancient gods were, in reality, extraterrestrials who visited the Earth in ages long past. His finding relies on two main aspects: extraterrestrial life and the belief of gods looking alike.

In order to substantiate his thesis, the author goes along some archeological pieces of rather recent evidence, yet adopting a very different perspective. The evidence includes:

- Indian texts dating back to more than 3000 years ago, which describe an amazing weapon very similar to the atomic bomb.
- The discovery by Russian scientists in India of a skeleton of more than 4,000 years old that carried reactivity 50 times higher than the levels present in the environment. This is a strong indication that such individual had consumed contaminated food.
- The discovery in the early 18<sup>th</sup> century of some ancient maps that belonged to Admiral Ahmed Muhiddin Piri, better known as Piri

Reis, an Ottoman navigator. His maps are fairly accurate, yet not properly drawn. An in-depth study of such maps found a mountain range in Antarctic. Interestingly, the maps distortions could be easily explained if they had been based on photographs taken by a spacecraft on the city of Cairo.

- The discovery in Egypt of polished glass lenses made of cesium oxide, a product obtained only through electrochemical processes.

Such arguments are strong indeed. However, some of the evidence offered by Däniken has been questioned. This holds true for the pyramids of Egypt. As a matter of fact, a team of Japanese scientists proved that these pyramids could be built by using the technology at that time in no more than 20 years.

Finally, there is the ufology, and the famous flying saucers.

The pseudoscience known as ufology is notable among the lay audience in the same way as Spiritism, that is, in its most sensationalist fashion. Like Spiritism, ufology has been handled by any sort of quacks. On the pretext of giving news, they have denigrated its image as a potential, alternative science. Finally, like Spiritism, mainstream science has refused ufology, although with ludicrous statements.

Ufology has also come under attack of governments, in a wide range of speculations, some unfounded, some other, well-founded.

Ufology comes from UFO, or unidentified flying objects. The acronym is not quite accurate and fails to get to the point, given that virtually any flying object might be unknown. The point at issue is that the UFOs are customarily associated with aliens.

The sighting of unknown flying objects is not a recent event. Some ancient stories drop a hint of visitors from other planets. For instance, a Chinese tale makes reference to visitors from a *land of flying chariots with golden wheels*. The *Drona Parva*, a text written in Sanskrit,<sup>6</sup> describes combats of Gods onboard aircraft called *Vimana*. Elijah, the Old Testament prophet, went up by a whirlwind into heaven in a chariot of fire.<sup>6</sup>

Perhaps the most interesting case of past times deals with Prophet Ezekiel, also narrated in the Old Testament. In his vision, he depicted a globe of fire with sort of brilliant metal around it. In the middle of the fire there were four living creatures; each of them had four faces – that of a man, a lion, an ox, and an eagle – and four wings.

In 1968, in an attempt at challenging the assumption that Ezekiel's wheel was actually

spaceship, NASA engineer Josef Blumrich ended up making the layout of an aircraft based on the provided description. "Seldom has a total defeat been so rewarding, so fascinating and so enjoyable!" he said by then.

Modern ufology was born on 14 June 1947 in the United States. Kenneth Arnold, CEO of a major firefighting business. When piloting his own single engine airplane, he sighted a string of nine, shiny unidentified flying objects heading southwards, at speeds estimated at a minimum of 2,600 km/h. He named these objects as flying discs. The ufology age had started.

Most of ufology is tainted by fraud of people eager to show off. Some pictures have proven to be fake after a computer analysis. On the one hand, this has helped ufology to get free from quacks. On the other hand, some rather prejudiced persons conclude that any report, photo or sighting is necessarily a fraud. This is true for Spiritism.

Nonetheless, a survey conducted by serious researchers found that at least 23% of the events could be explained by conventional theories as fake, hallucinations, confusion with meteorological balloons or aircraft, and optic illusion caused by natural phenomena, including the boreal aurora, among others.

Altogether, there is an enormous probability of inhabited planets apart from Earth. We have arrived at such conclusion not only based on scientific evidence, but also based on the philosophical logic of our vision of universe. In principle, Spiritism and science agree on the existence of extraterrestrial life. Note, however, that not all related allegations in Kardec's work have been backed so far. See, for instance, the following remarks:

*Are all the planets that revolve in space inhabited?*

*"Yes and the people on Earth are far from being the leaders in intelligence, goodness, and general development—despite what they may believe. There are many people who have such a high opinion of themselves, and even believe that your little world alone has the privilege of being inhabited by intelligent beings. What an arrogant thought! They believe that God has created the universe only for them."*

*"God has populated planets with living beings, all of which have a role in the ultimate Divine plan. Believing that living beings are confined to the one point of the universe inhabited by us casts doubt on God's wisdom. God has done nothing in vain, and must have assigned a purpose to every other world that is more important than merely serving as a lovely backdrop for our planet. Furthermore,*

*there is nothing in the position, size, or physical makeup of Earth that warrants the assumption that it alone, of the thousands of planets in space, has the privilege of being inhabited." (The Spirits' Book, question N° 55).*

The notion of a broad diversity of inhabited planets is important to understand the spiritual evolution. Again, as discussed earlier in Chapter 1, innumerable experiences in multiple contexts and situations are required to gain knowledge and grow as spirits. Going through such experiences on different planets with their physical characteristic features and otherwise established societies is of the essence as the spirit grows.



## **4 FROM THE SPIRITUAL PRINCIPLE TO THE PURE SPIRIT**

It is important to clarify the spirit's evolutionary path, from the divine spark to the most evolved spirits, on the understanding that it is a unique, unrepeatable path for individual spirits and will depend on the experiences chosen by themselves, regardless of any patterns or standards we used to regard as locked in cement.

For this reason, we will start by providing some definitions and itemizing our own ideas and the opinion of Spiritist authors for easier comprehension of a rather complex issue.

## CONCEPTS TO BE ELABORATED:

- a. VITAL PRINCIPLE
- b. ORIGIN AND NATURE OF THE SPIRITS
- c. THE PERISPIRIT
- d. THEORETICAL BRANCHES
- e. THE SPIRITS' PROGRESSs

### **a – VITAL PRINCIPLE**

By way of introduction, a distinction must be made of each term or word. Note that the same word could carry various meanings depending of the author, his/her time, and his/her preferred philosophical current.

Definition of vital principle (Walter Brugger's Philosophical Dictionary)

*It is the substantial foundation from the laws that characterize the bodies compared to inorganic bodies.<sup>7</sup>*

And they continue:

*Following Aristotle, the vital philosophy of nature calls this supra material principle an entelechy, which theologically leads to the realization of the organic wholeness. For its part, entelechy may be understood from multiple viewpoints: 1) A principle*

*of the plan or standard specific idea that creates a body in the matter and is mirrored in it (specific logos). 2) An essential form that, together with matter, ontologically constitutes the living being (Hylomorphism). 3) Core and basis (primary act) of any animation; therefore, it is also called soul (which does not necessarily imply consciousness).<sup>7</sup>*

## **DID YOU KNOW?**

**Socrates introduced the doctrine of soul. Before him, nobody had identified it with personal consciousness or had put it as the subject of intelligence and will.**

**For Socrates, the vital principle is at the same time our self-consciousness and the origin of our thinking, a spiritual substance opposed to the physical body. (Sarri, 1997)**

As a Spiritist baseline we will first borrow the definition of vital principle provided by the spirits evoked by Allan Kardec in *The Spirits' Book*:

*The vital principle is both cause and effect. It is one of the necessary constituent elements of the universe, but its source is in the modified universal matter.*

*It is a special property of the universal matter, which has undergone certain modifications. It is modified according to each species. It is this principle that*

*enables all species to move and act. It gives impulse to the organs, whose action reciprocally maintains and develops the vital principle – somewhat as friction develops heat.*<sup>1</sup>

Interestingly, the vital principle is neither the spirit nor the instinct. It is energy that activates and sets the body's vital organs in motion. It lacks its own will, but does respond to the creative and resolution will that induces the incarnated spirit.

Kardec spelled out still another interesting property:

*The amount of vital fluid is not the same in all organic beings. It varies according to species and is not constant in the same individual or in the various individuals of the same species. There are those who are saturated (so to speak) with this fluid, while others possess barely enough of it. That is why for some life is more active, more energetic and, in a certain way, more superabundant.*

*The amount of vital fluid may become depleted and insufficient for maintaining life if it is not renewed by absorbing and assimilating substances that contain it.*

*Finally, the vital fluid may be transmitted from one individual to another. Those who have greater quantities of it can give it to those who have less, and in certain cases they can bring back a life on the verge of being extinguished.*<sup>1</sup>

The following paragraph in *The Spirits' Book* is clarifying indeed:

We may therefore distinguish the following:

- first, **inanimate beings**, formed of matter alone, without vitality or intelligence –these are the solid bodies of minerals;
- second, **animate, non-thinking beings**, formed of matter and endowed with vitality but not intelligence;
- third, **animate beings**, formed of matter, endowed with vitality and possessed of an intelligent principle that gives them the ability to think.

Finally, according to *The Spirits' Book*:

*Instinct it is a type of intelligence. Instinct is nonreasoning intelligence, through which all beings provide for their own needs.*

*"Instinct is a rudimentary intelligence. It differs from intelligence per se in that its manifestations are almost always spontaneous, while those of intelligence are the result of thought and deliberate action.*

*Instinct manifests in various ways according to the different species and their needs. In beings with consciousness and the perception of external things, it allies itself with intelligence, i.e., with will and freedom."*

In his book *The inhabited life*,<sup>8</sup> Argentinean writer Raúl Drubich affirms that, for spiritual incarnation to exist there must be a living being nurtured with vital energy and a ruling intelligence –the intelligent spirit.

We, the authors of this work, fully embrace this definition.

Another notable contribution is Dr. Ademar Arthur Chioro dos Reis' case study *Magnetism, vitalism and Kardec's thinking*.<sup>9</sup> Readers are kindly recommended to read this book, to get along this topic and compare it with other currents prevailing at that time in an attempt at contextualizing Kardec's work and thinking.

Here, a few modern concepts need to be incorporated to move further into some other levels of thinking, including scientific discoveries in the past and present centuries. Professor Ana María Llamazares in her book, *From the clock to the lotus flower*,<sup>10</sup> reasons:

*Newtonian physics had imposed a stiff determinist view of the universe in the 19<sup>th</sup> century, which entertained the Fausto-scientific illusion of foreseeing and controlling its operation by means of estimates and equations. However, from the revolution in physics and mathematics, the parts of the great universal clock would fall down, clearing*

*the way to new cosmologic models that accept uncertainty and unpredictability, and view the cosmos as a highly complex system, an integrated, self-regulated, intelligent wholeness in constant process of transformation.*

The findings of quantum physics were the theoretical precondition through the notion of matter as vacuum and energy in motion. These findings gave rise to the concept of quantum indeterminism as a state of potentiality or origin, a full void involving multiple possibilities, whose visible manifestation is only realized through a participatory dynamic.

In other words, indetermination leads to creation; uncertainty, to decision; unbalance, to the search for a new balance; instability, to a new balance. Events of crisis or temporary unbalances must exist for the incarnated spirits, by means of their own decisions, to co-create a new reality and experiences able to change their environment and themselves.

## **b- ORIGIN AND NATURE OF THE SPIRITS**

In *The Spirits' Book* by Allan Kardec, spirits do not tell much about the origin and nature of spirits. At that time, knowledge was insufficient to define a subtle matter or a kind of energy still discussed in the

orthodox science. Now, we understand that matter and energy form part of a common whole and that their behavior depends on the observer's intention.

We can also infer that the original divine spark takes an evolutionary way both in terms of makeup and skills, the evolution of the spirits themselves and its intelligent principle.

Such transformation of the spiritual energy will allow the spirits' manifestation in multiple planes and planets across their multiple evolutionary stages.

Undoubtedly, our limited intelligence and knowledge prevent us from imagining other possible forms and expressions of life, which only science fiction dares to propose. Nonetheless, we can take as true some theories on life on other planets, already described in previous chapters.

We understand life as a complex phenomenon that occurs in specific favorable conditions. Matter, a kind of energy, also adapts itself in form and complexity, leading to multiple expressions, desired by the spirits as evidence of their free will.

Nowadays, we can infer that the spirits' energy is same as the energy present in the universe; taking specific shapes and structures, depending on the context where it is expressed; enabling them to show

their skills and abilities; identifying them; adjusting them to their expression; interacting with other beings and objects; generating and creating realities; linking expressions, thoughts and feelings, finally, empowering them to BE and EXIST.

It will be the task of science the final demonstration and spectral, physical-chemical identification. Then, it will be the time of true revolution in the scientific mainstream. In the meantime, our responsibility is the study of the related phenomena around us. We can suggest the spirit's way and implications, together with additional knowledge and further research getting closer to same findings.

The existence of the spirit is a fait accompli. Otherwise, we would be doubting about the hand that writes this text or the mind that dictates this paragraph. We are, in the essence, pure energy expressed in matter, energy aware of itself and of its ability to evolve.

## **c- THE PERISPIRIT**

### *The Spirits' Book*

93. *Is the spirit per se without a covering, or as some insist, is it surrounded by some kind of substance?*

*"The spirit is surrounded by a substance that might look vaporous to you but which is still quite dense to us. Nevertheless, it is sufficiently vaporous to be able to raise itself up into the air and travel to wherever it wants to go."*

*As a fruit seed is surrounded by the perisperm, the spirit per se is surrounded by an envelope, which, by comparison, may be called the perispirit.*

94. *Where does a spirit get this semi-material envelope?*

*"From each globe's own universal fluid. That is why the perispirit is not the same on all worlds. In passing from one world to another, spirits change their envelope just as you change your clothes."*

257. *The perispirit is the link that unites the spirit with the matter of the body. It is drawn from the environment, from the universal fluid. At the same time, it contains electricity, magnetic fluid and to a certain extent, inert matter. We could say that it is the quintessence of matter. (We will come back to this definition further on).*

### ***The Mediums' Book***

51. *As for the scientific standpoint, i.e., the very essence of the perispirit itself, that is another subject. First, you should understand its logical possibility. That would leave a discussion on the*

*nature of the fluids, which is inexplicable for now, since science does not yet know enough about them, but will finally understand them if it wishes to keep pace with Spiritism. The perispirit may vary and change infinitely, whereas the soul is the intelligence – its nature does not change.*

*56. The form of the perispirit is the human form, and when it appears to us it is usually in the same form by which we knew the spirit during its physical life. (...)*

*[T]he perispirit's subtle matter is not as persistent or inflexible as the body's compact matter. We might say that it is flexible and expandable, and that is why the form it assumes – though an exact copy of the body – is not absolute. It is molded according to the will of the spirit, who can give it any appearance it wants to, whereas the physical envelope confronts it with invincible resistance.*

## **Genesis**

*Chapter I – 39. The perispirit plays a role so important in the organism and in a number of ailments that it is connected to the physiological as well as the psychological makeup.*

*Chapter XIV – 7. The perispirit, or the fluidic body of spirits, is one of the most important products of the cosmic fluid. It is a condensation of that fluid around a focal point of intelligence or soul.*

*Chapter VI – 10. There is an ethereal fluid that fills space and penetrates bodies. This fluid is the ether or primitive cosmic matter, the generator of the universe and beings. Inherent to this ether are the forces that preside over the metamorphoses of matter, the immutable and necessary laws that govern the universe. These multiple forms (...) are known on earth as gravity, cohesion, affinity, attraction, magnetism and electricity.*

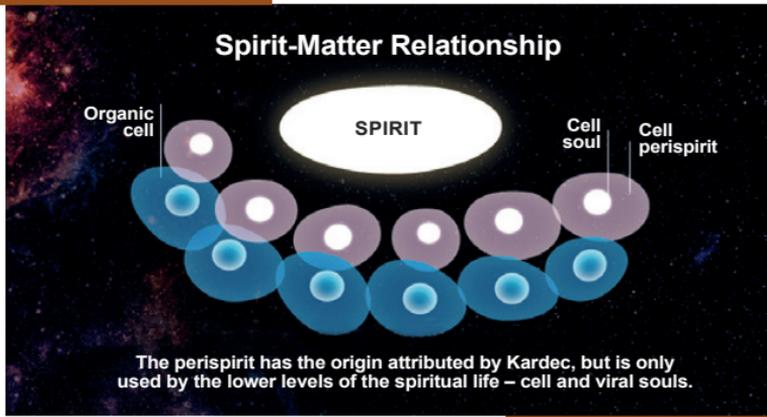
On this issue we could find multiple views among modern Spiritist researchers. Kardec's definition have been expounded. Obviously, they show the limitations of their historic and scientific context, analyzed in depth in most recent works by Rubens Policastro Meira, Reinaldo Di Lucia, Jaci Regis, Hernani G. Andrade and Bernardo Drubich, among others. There are also the contributions from some spirits, namely André Luiz or Emmanuel, delivered by medium Chico Xavier. In this regard, we invite readers to explore the cited Spirit literature and listed at the end of this book. Delving into such an interesting topic as the perispirit would go beyond the extent of this book.

In the Appendix 1 we will display a comparative table for a rapid review of a few theories of relevance maintained by some modern authors.

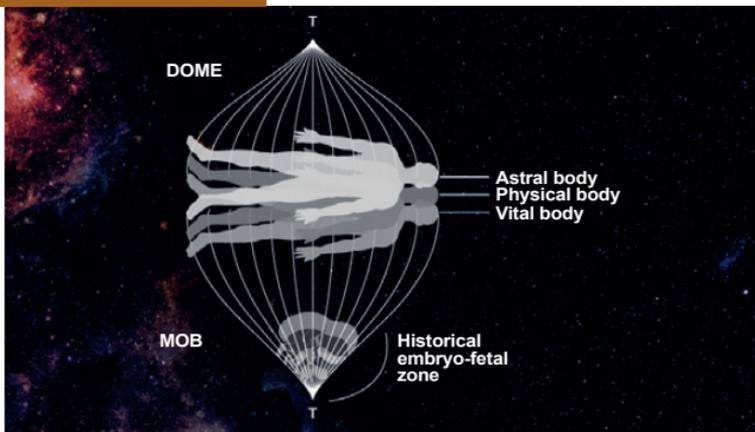
The images below depict some of the cited theories.

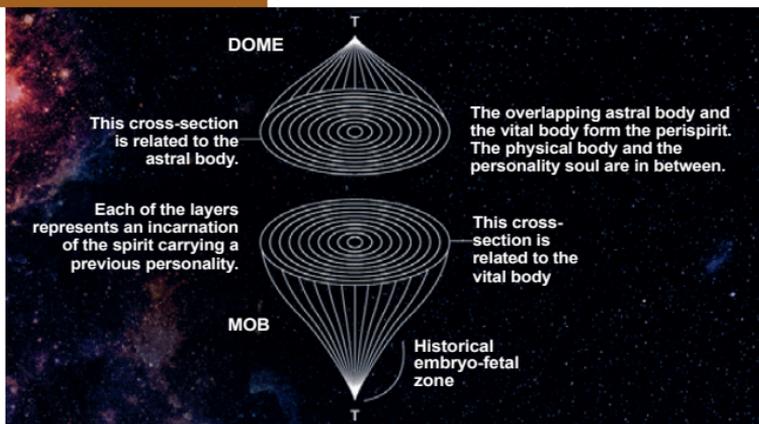
BERNARDO DRUBICH

The spirit manages the cell souls that, for their part, through their cell perispirit, interact with human cells.



HERNANI G. ANDRADE





The spirit interacts with the body through the perispirit, composed of an astral body and a vital body.

REINALDO DI LUCIA

The spirit interacts with the body through a spiritual field of a certain energy makeup.



Matter is an energy continuum that reaches levels not detected yet by the instruments available by science. Thus, the perispirit is just the same matter at non-detectable energy levels and, therefore, more subject to the spirit's influence.

## SOME BRANCHES OF THESE THEORIES

The renowned psychologist Jaci Regis affirms that, to the best of his knowledge, the perispirit does not seem to perform specific functions in the incarnated body, restricting itself to the extra-physical space, playing the role of *energy layer* that identifies the spirit in the spiritual world.

Likewise, Regis asserts that, since the perispirit is not a living body, it lacks organs, which overrides the assumption about its location in the mind, i.e., the spirit's intellectual-affective attribute.

Indeed, Regis understands the existence of a *mental body* or ovoid body around the spirit, which contains the soul exteriorization organs. The expression of individuality would reside in this mind-spirit linkage.

Hence, the fundamental functions attributed to the perispirit in the field of memory and reciprocal influences between the spiritual mind and the

physical body are exerted directly by the spirits through their mental body.

To sum up, for Regis, the perispirit is an energy layer, a feature that somewhat resembles the term envelope used by Kardec, lacking a structure and layout per se, yet existing by the spirit's will, as an identification element.

Interestingly as well is Dr. Bernardo Drubich's opinion of the incarnation process concerning the properties of perispirit and the interaction between matter and the cosmic fluid.

For Drubich, the cosmic fluid in close proximity to matter is likely to display a slower phenomenon speed, that is, a particle slowdown, which grants particles special properties of mass and interactions.



**Dr. Bernardo  
Drubich**  
(1935-2011)

**Doctor of Medicine, surgeon and primary care physician – Rafaela, Santa Fe (Argentina).**

**Spiritist researcher and renowned speaker in the scientific area of Spiritism. Worked with Sociedad Espiritismo Verdadero (SEV) as director and health researcher.**

**Wrote innumerable scientific papers and a book on Spiritist science.**

Therefore, Drubich finds, the spirit's incarnation would be determined only through a cell-organic cluster (undiversified embryonic cells), capable of reducing enough the speed of interactions in the spiritual universe, enabling the spirits to interact with organic molecules and, eventually, utilize their existence.

Carlos de Brito Imbassahy's thinking seems to clarify the issue of incarnation:

*All the indications are that the spirit will make use of the perispiritual fields according to individual existential needs. That is, if incarnated in a specific gender, the spirit will use the energy fields corresponding to that gender, capturing or deactivating the fields related to the other gender, to prevent any admixture and degeneration in the process. The spirit has brought into play the perispiritual fields modulated by the above-mentioned needs. We cannot say that it is a new perispirit. Instead, the perispiritual form correlated with the somatic body in question is structured.<sup>11</sup>*



**Carlos de Brito  
Imbassahy**

**Born in Niterói, Brazil, in 1931.**

**Physician, engineer, journalist,  
Spiritist writer and researcher.**

**He authored ten Spiritist scientific  
books and numerous related  
newspaper articles.**

We agree with Dr. Drubich on the fact that the linkage of matter and perispirit depends on a bioenergy process, where the larger or lesser cohesion of the bio-spiritual bonds will depend on the activity of thinking and feeling developed in the incarnation process and maintained during disincarnation.

For this reason, we usually observe that the phenomena of haunted houses or ghosts are due to the presence of spirits reluctant to leave the material world inhabited by them during their incarnation. This is mostly caused by the attraction they feel for the material property amassed during their incarnation; by persons who recall them; by defiance or anger even after their death or by unsettled matters that they refuse to let go.

There is mediumship evidence of more enlightened spirits in their physical existence being able to move up to more subtle spiritual spheres in shorter periods of time, with little abashment or fluidic remake. They are the ones who learned about the possibility of life after life or were introduced to said knowledge as patients in compassionate care. (Kübler-Ross).<sup>12</sup>

All this reaffirms the statements above; that is, the detachment of matter is a process led by a more or less aware spirit, who, either consciously or

unconsciously, will determine the length and depth of the period of re-adaptation to the spiritual world.

Add to this analysis the fact that thoughts and feelings of the beloved ones can speed up or slow down the process of detachment from the physical plane. This confirms that, in the spiritual world (and why not the material world?), the mental and affective activity is able, *per se*, to elicit energy reactions.

The discussion about which part of the spirit is seen by the farsighted medium will remain for future analysis. The spirits respond and explain to Kardec what is perispirit. We would dare say that not always is this way. As per our research, spirits can also project an image created by them to be seen by the medium. We are not negating the spirits' remarks in Kardec's work, but widening up the chances and laying the cards on the table.

Therefore, we are likely to observe either the perispirit of the invoked spirit or an image that the spirit is projecting to the medium, an image of the past, instead of showing actually the spirit's present stage of development.

Undoubtedly, we know very little about the mechanisms of mediumship. Hence, further research is warranted to clarify this subject matter presented today for analysis and discussion.

## d- THE SPIRITS' PROGRESS

Based on the Spiritist theory, all spirits are born simple and ignorant, and, in the course of subsequent incarnations, experiences and between lives, they make progress, gain knowledge and develop skills. At the same time, the interactions between them create a network of exchanges and cooperation that promotes solidarity, spurs spiritual development and achievement for them and their environment.

In line with this view, we can find nowadays the tenets of the new evolutionary cosmologic vision that features an epistemology approach moving farther from the old interpretation prison by adopting the notion of teleonomy. The term derives from two Greek words, τέλος, from τελε- *telos* (end, goal, purpose) and νόμος *nomos* (law). This approach proposes directionality (in this case, towards innovation and increasing complexity), as a basic principle that governs the organization and splitting of matter in the universe.

This shift from teleology to teleonomy is consistent, in turn, with another philosophical shift of extreme importance: the passage from the ontology of the being to another of the becoming, and thereafter, from appreciation of fixed things to celebration of change and transformation. Science

itself has put us in the position of contemplating the creative force as the very substance of our universe, almost like its existential condition.

The creative power has stopped to be in the outside, in the hands of a male, all-embracing, superior being to be apportioned among all and any entities and parties to the system. All of us are somewhat the carriers of the same organizational force. All of us are cognizant of the design, because we are all parties to it and, in experiencing it, we are co-creating it.

Therefore, to the best of our knowledge, both incarnated and free spirits will manage to form part of a universal whole that evolves in accordance with natural laws up to a growing complexity, both individually and jointly. We are creating higher stages of amity and harmony and promoting overall integration and learning in society under the laws of solidarity and universal love.

Spirits are capable of evolving in different environments and conditions, either incarnated or as free spirits in the spiritual context. Such an ability enables them to interact with different material strata according to the planet where they reside, or in more or less subtle bodies, as appropriate. This process leads to innumerable chances of learning and testing. Moreover, it invites us to deconstruct our

## DID YOU KNOW?

Spirits need to go through a physical experience either on planet Earth or other planets to test their abilities and will in an environment that restrains and conditions them. Through life in society, interacting with other beings, animals and plants, and being responsible for their own acts and consequences, spirits live a unique experience that cannot be repeated in the spiritual world, given the average evolutionary level of our human society.

limited comprehension and expand the boundaries of our analysis to grasp the reality of the spirits and their true evolutionary capabilities.

Undoubtedly, our limited matter and low evolutionary stage hamper such an endeavor. Hence, we will have to accommodate ourselves with trying to understand, as humble learners.

Such reasoning makes us believe that planets that lodge lives may not have same conditions or same form of lives as we know them, with identical chemical or physical processes in our bodies or in the bodies of plants or insects. These beings will surely challenge our wildest imagination, changing forever our comprehension and insight.

Consider also the ability of spirits to move from

one to another site in the universe only by thinking about it. There is no space limitation for them. They might be disincarnating on an endangered planet, on the bounds of an unknown universe, in a faraway galaxy, and managing to incarnate on our planet and increase the world population. This would combat any materialist estimates of spirits in short supply for a planet with such a population growth as ours. This will be possible only if their evolutionary stage is compatible with ours.

Spirits' progress is a strength inherent in their makeup; it forms part of their *raison d'être*, of their primary goal and nature. Therefore, they cannot escape from it. Sure enough, then can procrastinate or speed up certain processes. However, they will never be able to arrest either their own development or that of their peers.

Divine laws govern and lay the necessary foundations for the spiritual evolution and, ultimately, the evolution of the entire universe. Spirits evolve, together with their ideas, forms and expression. Therefore, their crafting capacity evolves, conforming more and more to laws. The vectors line up in a great, complex machinery that promotes continuing improvement of the parts and the whole, tending to perfection through on-going learning.

Concomitantly, any diversion will be offset or reversed in time and form, on the understanding that it is not being assessed from our terrestrial shortsighted view, but from the magnificent view of pure and lofted spirits who lead the evolution of the masses.

Distinct planets will harbor such existences of a different evolution stage. And this ultimately will make room for the continuous evolution of spirits toward spiritual purity, toward the light, toward God.

It is perhaps an oversimplified image, but intended to make us understand a basic proposal of the evolutionary process of the spirits and the universe..



*Image of the spiritual evolution across different planets in a road of constant improvement and testing, under divine laws.*



## **5 MATERIAL EVOLUTION VS. SPIRITUAL EVOLUTION**

In *The Spirits' Book*, Allan Kardec queries about progress and civilization. We can perfectly link these questions to our topic – material evolution vs. spiritual evolution. (*The Spirits' Book*. Chapter VIII, 7. Law of Progress. Questions 776-802). Such a discussion will give us a much useful baseline to elaborate on this issue from the Kardecist point of view in its timeline.

Spirits make a distinction between the state of nature and natural law. Furthermore, they bring in some statements that lead our reasoning.

The state of nature is the primitive state. Civilization is incompatible with the state of nature,

whereas natural law contributes to the progress of humankind.

Humans advance naturally by themselves. Not all progress at the same time or in the same manner, however, and it is through social contact that the most advanced help the others to progress.

How can intellectual progress lead to moral progress? By making good and evil understandable, for then humans can choose between the two. The development of free will follows the development of intelligence and increases the responsibility of humans for their acts.

Complete progress is the goal, but like individuals, cultures only reach it step by step. Until they have developed the moral sense, they may use their intelligence to do evil. Morality and intelligence are two forces that only achieve balance over time.

There is the regular slow progress that results from the force of things. However, when a culture does not advance quickly enough, then from time to time, God causes a physical or moral jolt that transforms it.

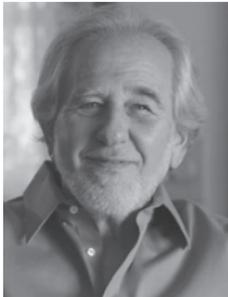
An example of this at present time are the regional or local disasters caused by nature: flooding, volcanic activity, earthquakes and storms, in addition

to some events resulting from human acts, which also respond to the law of universal progress.

Kardec asks the spirits in Question 785: What is the greatest obstacle to progress? And the spirits respond: *Pride and selfishness*. (...) *It will change as people better understand that beyond the enjoyment of earthly wealth there is an infinitely greater and long-lasting bliss.*

Two modern authors make us reflect on the above remarks, giving us an updated and relevant perspective of our societal reality. They are Dr. Bruce H. Lipton, a biologist, and Steve Bhaerman, a political philosopher.

*(From the selfish gen to the selfless genius. Lipton and Bhaerman: The Biology of Transformation, p. 180).<sup>13</sup>*



**Dr. Bruce Lipton**

**Born in New York, in 1944.**

**Cell biologist (University of Virginia). Professor of Anatomy (University of Wisconsin). Ph. D. (University of Virginia).**

**Bibliography: 17 scientific papers and seven books.**



**Steve  
Bhaerman**

**Born in 1946.**

**Writer, humorist and political and cultural commentator. A pioneer in alternative education and holistic publications.**

**Co-author of The Biology of Transformation.**

The authors explain in general terms the survival of species in a desire for reproduction. Nevertheless, whenever the species feel endangered by environmental changes, not only reproduction is no more a choice, but also makes no sense.

This holds true for the human behavior in the current society in many countries around the world. As social entities, we bear witness to a social, economic and environmental unbalance which makes us restate our goals both as individuals and society.

First of all, we need to repair damages, recoup the overall balance and rethink the path taken by humans and that led us to this point and for which we do not simply settle.

This means that the new biological command of humankind deals necessarily with assuming that all

of us together are in and that survival of the fittest should give way now to the thriving survival of the fittest. Therewith, we need to adjust human acts to increase prosperity all over the system. Seemingly, we have reached a level of complexity on the planet—with eight billion humans acting unconsciously and using their energy with destructive aims—to such an extent that the Earth stopped being biologically functional.

Like unicellular beings, which seized the environmental awareness to become more complex and efficient beings, the human society ought to adopt a new paradigm of socioeconomic relations. Such a level of cooperative awareness will mean the top expression of individuals and, at the same time, the superior interest for the group. This will result in the universal law of love through committed, responsible and sustainable practices.

Only a planetary agreement—nowadays seemingly impossible—will succeed in taking humans back on track for the conformation of a more evolved planet, deemed by spiritual masters as possible and necessary.

The existing relationship between the physical and spiritual planes is corroborated at all possible levels—individuals, social groups, simple or complex systems and constituent particles in all organizational tiers. Such interaction is verified in our physical plane

by granting the whole and the parts an intention that makes sense, an action that responds to a will of a certain level of awareness.

If we understand individuals as parties to a whole in constant interaction and progress, we will realize that evolution does not have only one course and shape. It is adaptable, transmutable, changes in terms of state and direction, apparently to find always its way towards a higher level of experience and knowledge, incorporating every challenge and practice in the interest of the whole and the parts, gaining wisdom in doing and deciding, either electing or being led, depending on their spiritual skills.

The referred to being is the spirit with multiple evolutionary experiences who lives and develops in this world or in any other unknown worlds.

A number of models explain the material-spiritual interaction at the human level. One of the best known models in the Spiritist field comes from Hernani Guimaraes Andrade in his work, *Death, Rebirth and Evolution*<sup>14</sup> in *The Neo-vital Reaction*, p. 55.

Hernani comments that both the origin of life and biological evolution raise problems difficult to resolve. These events and the laws of physics collide head-on, challenging as well the second principle of thermodynamics.



**Hernani  
Guimarães  
Andrade** (1913-2003)

Engineer and Spiritist  
parapsychologist born in Brazil.

The founder of the Brazilian  
Psycho-biophysical Research  
Institute.

Bibliography: 18 books  
and numerous Spiritist and  
parapsychological case studies.

Through the narrow prism of variation within species, or between closely related species, Darwinism and Morgan-Mendelism look like satisfactory theories. Nowadays, however, an ample movement is taking issue with Darwinian evolutionism. Such a current does not quite refute Darwin's theory. Nevertheless, it admits that such theory does not apply to every aspect in biological evolution, particularly macro-evolution of all living species.

In this book, from the prologue by Jon Aizpúrua, we have retrieved a reflection that moves us to a deeper insight:

*A new paradigm is peremptory, that is, a volte-face in our way of perceiving and appraising, which facilitates the comprehension of humans as*

*physical, chemical, biological, psychological, social, cultural and spiritual beings, working admirably and constituting our life and being. And while this is not an easy task, insofar as we are accustomed to the systemic, ecological and holistic system, facts are more incisive than theories and dogmas, and they end up indicating the path of science and general knowledge.*<sup>15</sup>

These remarks endorse refurbishment in our way of looking at the universe and evolution; require an ample, comprehensive stance, and make room for reflection. Furthermore, they warrant the incorporation of new conceptual systems, capable of clarifying the interaction of the spiritual and material worlds, finding ways of physical expression of the convoluted spiritual reality barely studied thus far.

Bergson proposes an inspiring idea in *From the Unconscious to the Conscious* by Gustav Gelléy:

*God is the core (of creation/evolution), but God, defined in this way, does not have anything done altogether –it is incessant life, action, freedom. Creation, thus conceived, is not a mystery. We experience it in ourselves inasmuch as we act freely.*<sup>16</sup>

This drives us to still another interesting reasoning –we are co-creators of the universe and

the evolution of the whole and the parts. We can choose and decide on our destiny and way, set more or less favorable conditions for our learning, create the required experiences for us and our next of kin to make progress with increasing levels of awareness.

At this point, we might infer that spiritual evolution is everlasting. Once in a while, spirits take on a material shape to undergo the typical restraints on matter. Such spiritual constraint is a must to try their convictions and strengths; develop the attributes and skills characteristic of this physical plane, and interact with a more or less hostile environment and with other individuals in the society that educates and conditions them.

Your culture, your history, your life experience and that of your parents and next of kin, your genetics, your family, your spiritual strengths and weaknesses will form a whole set that will shape your personality and determine the variables of your earthly existence. All of this will impart some learning to your spirits and will make an impact or leave an imprint on the beings interacting with you. By the same token, the environment will play a twofold role in your life: you will condition and be conditioned by it. Moreover, you will be held liable for your actions for that matter, according to your level of awareness.

Hence, it is strongly recommended to raise awareness in every action as spirits in this physical plane, for it will yield more or less learning during your stay on Earth. Experiences will be of a higher and higher quality, in proportion to your learning skills and decision making at the crossroads of life.

The role played in the spiritual evolution by the physical experience and its impact on spirits is noteworthy. It builds an extra-brain memory which, in turn, will make an impact on spirits and, therefore, will influence their subsequent existences.



## **6 PHYSICS AFTER KARDEC AND ITS INFLUENCE ON THE SPIRITIST THEORY**

One upon a time, in the early civilization, a wise person was someone who virtually knew everything about the world. Aristotle, for instance, bequeathed treaties on physics, metaphysics, ethics, poetry, arts. He mastered all those things expected to be known.

Certainly, at that time, the set of notions was not the least comparable to the knowledge available nowadays. Everything known by Aristotle was a little bit of the universe. For a true wise person, such knowledge was not at all impossible.

This is no plausible anymore. Human understanding of our surroundings has grown

exponentially; to such an extent that even if we knew a little bit, we would need to divide it for an in-depth study. Thus, modern-time researchers choose to cover as much as possible just a subset of a field of expertise.

For this reason, the relationship between the Spiritist theory and scientific strides over the past 160 years are not easy to cover. Such study must be conducted by professionals, instead of learners. Nonetheless, it is still possible to provide an overview of the evolution of scientific knowledge and, at least superficially, understand the implications of such evolution for Spiritism.

As regards a field of science called physics, of utmost importance to understand the matter-spirit relationship, the distance between knowledge in Kardec's time and the present time is galactic. A new field of knowledge was discovered after Kardec's death and it was barely explored by the Spiritist thinkers who continued his work.

The prevailing physics in the middle of the 19<sup>th</sup> century, when Spiritism emerged, was termed as classical, with a Cartesian, determinist and mechanistic basis. The universe was regarded as a machine. Therefore, such physics had the standard classical structure and methods. Classical physicians thought that, in order to learn about the universe, all they

needed was to break it down into its fundamental parts. Cause-effect relationships were mandatory and there was no room for doubt or hesitation. They thought that, with a place for everything and everything in its place, the events would run smoothly with the possibility of anticipating the future.

The swerve in physics, one of the biggest turnabouts in the history of science, occurred in the early 20<sup>th</sup> century, when German Max Planck,<sup>17</sup> in order to resolve one of the two major concerns in the 19th-century physics, postulated that energy was not a continuum, but consisted of discrete patterns or quanta. Quantum mechanics was born. It was a novel explanation for many phenomena in the universe, particularly micro-particles. Another German, Albert Einstein,<sup>18</sup> used the same concept to discern and solve problems of photoelectric effect. His work made him the recipient of the Nobel Prize in 1921.

Again, in 1905 and 1915, Einstein broke ground in macro-physics when introducing, respectively, the theory of restricted relativity and the theory of general relativity. Einstein reformulated the idea of simultaneity when postulating that it all depends on the adopted baseline.

Quantum mechanics and the theory of relativity were a breakthrough in the scientific world, not

only in the way of understanding the universe from its fundamental structures, but also because of the research method. Determinism was subsequently restricted to the events able to be explained by classical physics. Then, probabilistic emerged, giving a new perspective to the concept of chance. In parallel, there was unprecedented technology progress following the development of innumerable devices and inventions –from the atomic bomb to the computer. This also reinforced the view of the universe as something much more complex than we could imagine.

The mathematics required to understand the new physics is extremely complex and inaccessible for a beginner. If the mathematic concepts of classical physics were already difficult to understand, those of modern physics look like a dead language for an outsider.

Concomitantly with the wide variety of chances offered by the new outlook of the universe, many new theories finally emerged. Such theories ranged from those developed entirely in the academic environment (e.g., the theory of chaos), to those expanding the field of physics and flirting with mysticism, to the concepts of hidden connections introduced by Fritjof Capra.<sup>19</sup>



**Fritjof-Capra**

**He was born in 1939, Vienna, Austria.**

**Doctor in Philosophy from the University of Vienna.**

**Physicist and Writer.**

**Works: more than 13 books where the following stands out: "*The Tao of Physics*" Numerous popular scientific articles.**

More than 100 years have elapsed since the birth of modern physics and it is still a long way to go. Its concepts have not been unfolded at large and there is yet much controversy over diverse interpretations among scholars. In the meantime, the discussion is restricted to researchers, given the highly complex concepts that surpass the knowledge of an amateur. There is no need for it. For ordinary people, this kind of discussion makes no difference.

The theories that have appeared all these 120 years are more and more complex. Modern scientists talk about superstrings and multiverses. Moreover, they not only suggest that time is not a unidirectional continuum. They even dare say that time possibly does not exist!

All those concepts are counterintuitive, or opposed to what we observe day after day in our macro-world. The findings are the result of mathematic estimates, instead of trials. At any rate, such findings can be observed only with the assistance of expensive, unaffordable equipment and facilities.

Nonetheless, it is important for us to learn at least a few of these ideas given their impact on the Spiritist theories. In this connection, we must bear in mind that the model of the universe according to Spiritism is based only on classical physics. Let us see now.

The theory of superstrings, or the theory of supersymmetric strings, is among the current explanations of the universe. Based on this theory, the universe comprises at least 10 dimensions – a regular space of three dimensions plus one time dimension, plus six dimensions of hyperspace, the latter one wrapped up to a microscopic length of 10-33 cm. Our observable universe comprises only three dimensions of space plus one time dimension. The remaining six dimensions would form a microscopic ball, associated with each point of our four-dimensional universe.

This theory makes a direct impact on Spiritism concerning many of its explanations of matter, namely the general elements of the universe, stars

and planets; the existence of other kinds of matter –such as the dark matter– and, consequently, the concepts of perispirit and energy emissions. It also affects the ideas of creation and emergence of spirits, as well as the spirit-matter duality.

Quantum mechanics also turned down the concept of chance, tightly linked to the Epicurean notion of objective randomness.<sup>20</sup> This means the uncertainty in how the things occur or the possible indetermination of the causes of a given event. The behavior of such processes can hardly be controlled or foreseen, and their repetition, no matter identical conditions and causes, yields different results. Some examples in quantum mechanics include the radioactive disintegration of an atom; the production of particles from the void instability, and the co-generation of an electron and a positron from a high-energy photon. These events are associated with Heisenberg's principle of uncertainty,<sup>21</sup> applicable to the microscopic world. Anyhow, nothing is for sure concerning the impact of all that on our macroscopic world, on certain events beyond classical physics, such as the population growth, and –why not?– Kardec's moral laws.

The theory of chaos is another tantalizing concept. It got to do with complex and dynamic,

rigorously deterministic, systems. However, they feature an event known as sensitivity to the initial conditions bringing in some instability and making them unpredictable in the practice. It is stated that subtle differences in the initial conditions of a trial (i.e., the roundup function in mathematics) yields very different results for these dynamic systems. This applies to weather forecast, population analysis, financial market variations, and road traffic analysis, among others. While deterministic for their ability to be represented by equations, these systems behave randomly in the practice. What if the chances do not really exist?

The effects of those ideas on the Spiritist theory are yet to be assimilated, mainly because they are scarcely studied. Truly, however, we cannot ignore them, whatever the complexity involved in their study.

The authors of this book advise to expand our notion of the universe and the evolution with these concepts of the new holistic paradigm. This will help us to better incorporate the concepts of quantum and relativist physics into the Spiritist theory.

Needless to say, it is an unprecedented effort, yet necessary to refresh Spiritism and take it to the ideas and debates of our time. Interestingly, such

intellectual effort will help remove the prejudices that obscure our knowledge and curb further analysis.

Understandably, such knowledge must be built in a collective and interdisciplinary manner. Individual feedback in combination with the intensive activity on internet and the enormous production of contents will be the grounds for new evolutionary hypotheses that will make us freer and wiser.



## **7 DETERMINATION AND HETERONOMY IN THE EVOLUTION PROCESS**

At the outset of this chapter, we would like to invite our readers to expand our view of matter and energy, widen up our cognitive horizons and get ready for a change of paradigm. This process will enable us to assimilate ideas from multiple disciplines of knowledge that must be combined in order to amplify as well our way of perceiving the world and the events. The aim is to get rid of the old patterns and prejudices that darken our comprehension and make us repeat concepts and conclusions which retain us in the extinct mechanistic paradigm.

Master Ana María Llamazares, in an article released in *Diversidad*,<sup>22</sup> questions us with the concepts transcribed below.

*From the revolutionary inputs of the relativist and quantum physics, the ideas of cosmos and everything contained in it underwent a turning point. We dare say that the findings about the nature of space-time, matter-energy and the role of awareness in generating reality have mean another "Copernican shift," this time in the 20th century, inasmuch as they paved the way for the emergence of new paradigms or theoretical models in mainstream sciences and leveraged additional renewing fields of a cross-discipline character, which, as a whole, have given the possibility of starting to look at the world otherwise.<sup>22</sup>*



**Ana María  
Llamazares**

**Bachelor in Anthropology Sciences (UBA).**

**Master in Scientific Research Methodology (UB).**

**Professor of Master Studies in Cultural Diversity (UNTREF) and Systemic Thinking (UNR).**

**Bibliography: four books and numerous newspaper articles and scientific papers.**

The energy concept clears the way to a new, wider landscape of reality. Energy, regarded as a force able to get multiple forms and vibration levels, necessarily leads to a multidimensional perspective. In this way, initially focused on the material domain, physics ended up dealing with energy on more subtle or sensitive planes.

For its part, psychology provided the study of the human psyche by unveiling the personal, collective and transpersonal unconscious. Most recently, neurosciences and the research into the conscious electromagnetic information (CEMI) fields and the phenomena of communication across time and space are discovering new domains of knowledge. The latter events have been explored by Spiritist and non-Spiritist researchers for over a century and their findings validate the Spiritist theory of the existence of the spirits and communication between the physical and spiritual planes through mediumship.

The renowned physician David Böhm<sup>23</sup> coined this domain implicate order versus explicate order. The latter one is the observable manifestation of the former one, which lies beneath that appearance and is deployed through the holomovement, a process of constant energy flow which contains holographically the entire universe and each of its parts.

Another significant input comes from Ervin László<sup>24</sup> when introducing the concept of PSI field and, most recently, the A field or Akashic field. László refers to a dimension that originated the cosmos, from where everything emerges and where everything goes back to merge again; where a log is kept of every occurrence in the universe. The Akashic field keeps the humankind memories. This concept runs in parallel to, but it is not consistent with, the concept of noosphere, coined by Pierre Teilhard de Chardin,<sup>25</sup> to designate the thoughtful layer of self-reflective consciousness formed around the planet from all the interactions of the human mind.

Note also the input from biologist Rupert Sheldrake,<sup>26</sup> with another key concept along the same lines when suggesting his hypothesis of morphic resonance. It is sort of immaterial or energy influence where the members of same species take part in the co-creation of collective memory fields that provide them with most of their identity and help them gain the knowledge earlier obtained by others. Reference is made to the morphic fields and morphogenetic fields, involved in the generation of the physical shapes.

This input is consistent with the inputs from multiple Spiritist and non-Spiritist researchers,

namely, Bernardo Drubich, Hernani Guimaraes Andrade, Reinaldo Di Lucia, Marcelo C. Regis, and, previously, Richard Gerber, Ernesto Bozzano, Gustav Geley and Allan Kardec, among others.

To the mind of Ervin László,

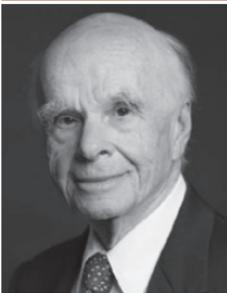
*The human brain, with its very complex and embedded neuronal system, is not only a standard biochemical system. It is also, and above all, a macroscopic quantum system; that is, a system acting in some aspects as the micro-particle or quantum systems, regardless of their macroscopic size. (...) There are structures in the brain of a sub-quantum size, and those structures receive and deliver information in the so-called quantum resonance mode. This is a multidimensional and nearly instant way of processing and transmission of information that constitutes a basic feature of the vital functions of all biological bodies. This mode has been clearly recognized in physical sciences—non-locality.<sup>27</sup>*

In conclusion, while such interconnections are not physically apparent, the intuitive or trans-rational powers of consciousness can capture them. This results in the events regarded as paranormal for long time, namely, precognition, farsightedness, clairaudience, channeling and mediumship, in addition to the more widespread form of

synchronicities or significant coincidences, as per the terminology introduced by Wolfgang Pauli<sup>28</sup> and Carl Gustav Jung<sup>29</sup> almost 90 years ago.

In our view, these concepts vouch, within the scientific field and the holistic paradigm, for the Spiritist phenomenology studied by Allan Kardec and his followers. By acknowledging nowadays a large amount of psychical and spiritual events, they put Spiritism in a steady position, grounded on the scholastic world of human or social sciences.

Scientist and philosopher Ervin László affirms that the materialistic approach of science has resulted in some grievous errors, which should be rectified to give back to science a rather far-reaching extent in order to recognize, legitimize and understand any kind of events.



***Dr. Ervin László***

**Born in 1932.**

**Philosopher of sciences and systems. Theorist of systems, integral theorist and classical pianist.**

**Bibliography: 75 books and 400 papers.**

László maintains:

*The universe is not only matter, but energy at multiple vibration levels.*

*The space is neither void nor passive; it is filled with information and virtual energies.*

*Everything is dynamically interrelated in a non-local way.*

*The universe is a comprehensive evolution system.*

*Consciousness is a constituent and transforming element of reality.*

*Our perception can go beyond the five physical senses.*

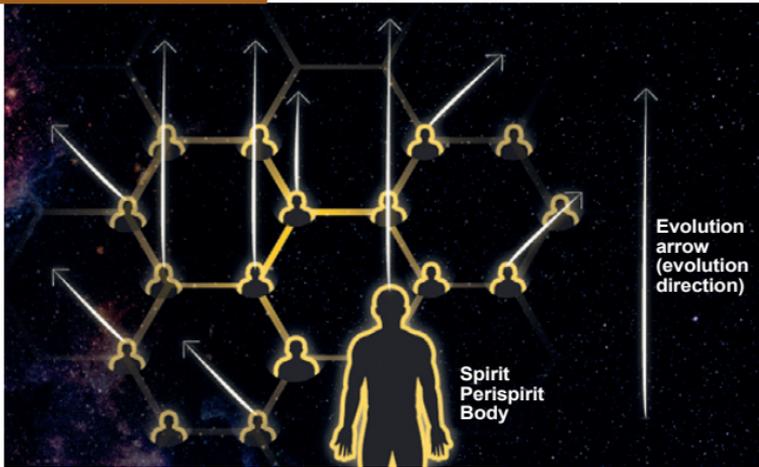
*The trans-subjective personal experience could be a valid way of scientific knowledge.<sup>24</sup>*

Two key implications in these premises are noteworthy:

1) A profound connection between us and nature which promotes environmental awareness and conservation of our biosphere.

2) The power of self-reflective consciousness and freedom as the driving force of change of individuals and the entire universe, generating through the above-mentioned interconnections a self-conscious network in permanent evolution and transformation.

## Self-conscious network



*The self-conscious network allows for the interaction that contributes to the evolution of both individuals and the society. This network offsets itself by making joint and individual progress. In other words, the network "learns."*

In view of the foregoing, we find that the relationship between determination and heteronomy in the evolution process is clear. We, thoughtful and creative beings, take active part in our way toward evolution by resolving and making decisions, depending on our evolution stage and level of awareness, supported by our protecting spirit and advising spirits, under the circumstances in our future

terrestrial life or according to our experiences outside the matter.

We need to understand that the spirits' natural environment is the spiritual world and that the experiences in the physical world are required for the true evolution of them and of the universe that contains and interacts with them.

### **Incarnation, non-conventional logic**

We deem it timely to bring forward some ideas. Many authors suggest a space-time relationship, a time vector giving momentum to the spiritual evolution and giving raise to the model in rigid layers, turned into flexible and elastic layers, cited by H.G. Andrade in his book *Spirit, Perispirit and Soul*.<sup>30</sup>

Andrade explains that past personalities overlap with subsequent existences as onion layers. Spirits accrue experiences and their ultimate personality would be, as it were, the summation of all the past personalities.

This interesting model points to more interaction of current and most recent personalities, and less interaction with the earlier personalities, as a logic consequence of a higher energy compatibility.

We recommend to bear in mind not only such indicators of the physical origin of energy

compatibility or of a single evolution line. In our view, several evolution lines can coexist and cross one another in each incarnation, generating evolution in one or another direction, based on the confluence of the incarnation indicators of that life.

There would not be predetermined conditions for the incarnation. We do understand, however, that any desideratum will condition the evolution experience of the spirits in that incarnation. It will prompt the refinement of certain traits and discourage some others. To sum up, it could produce a unique and unrepeatable incarnation result, in combination with genetic, perinatal, perispiritual, biographic and social factors, which consciously or unconsciously will move the spirits to make headway with the matter.

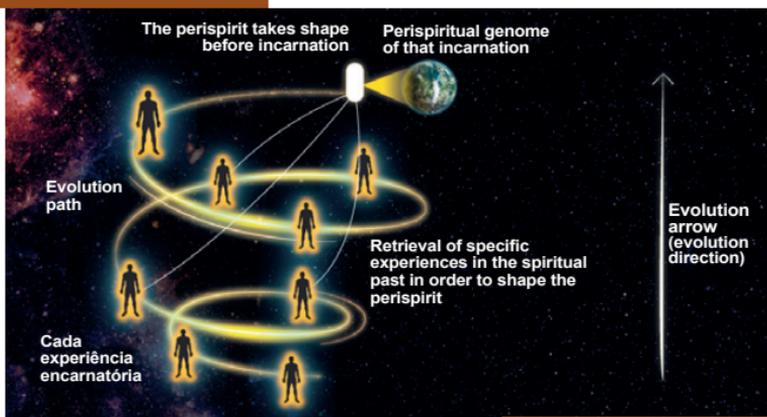
Thus, we suggest that the spiritual conditioning is just a part of the evolution law. In addition, this law must be ampler, more overarching, contemplating random situations from our limited human view, but surely responding to ingenious evolution mechanisms.

The proposed scheme means that the spirits, as suggested by Imbassahy, retrieve the energetic or structuring fields of past existences, either intertwined or not, in tune with the immediate experience. The physical body is thus shaped as best as possible to make a certain advancement in this incarnation.

In conclusion, we bring forward a multiple incarnation mechanism, covering multiple incarnation situations, all of them viable, in order to propel a specific area of the spiritual personality. Thus, the spirits would have growing incarnation opportunities, increasing enormously the chances of experiencing in the physical world.

This model resulted from the analysis of more than 60 mediumship trials over seven years through the sessions of past lives and the sessions of evocation of spirits in error, held at SEV in the 1990s.

### *Spirit next to incarnate*



*Individual incarnation experiences: Chart of the proposed incarnation logic: before incarnation, the spirits choose from among a number of circumstances that will nourish their terrestrial experience. This does not necessary imply continuity from their most recent existence in the physical plane.*

## **Spiritual phenomenal logic**

Within the complex reincarnation mechanism we can catch a glimpse of the logic of spiritual phenomena which lean out in our limited perspective as incarnated.

Many contributions from researchers via intuition or mediumship are useful to clarify our comprehension. Whatever the dissimilar details, there is agreement on the prevailing role of thinking and feeling as the shaping energies in our evolution way.

In other words, the will stimulates the inner and outer changes that will favor our spiritual development. There is no other more creative and complete force able to shape our universe.

Science has produced evidence of it. Heisenberg's principle of uncertainty states that we cannot know both the position and speed of a particle with perfect accuracy; the more we nail down the particle's position, the less we know about its speed and vice versa. This principle put an end to Laplace's dream of a theory of science, a fully deterministic model of the universe.

Therefore, the universe is somewhat unpredictable. And this feature is making room for creation, the act of will, freedom.

Such finding backs the assumption according to which the universe gives us every possibility of action. Any consequences will depend on the quality of our acts, and our acts will be based on our decisions and will.

The most recent findings of physics refer to the observer's influence on the observed events. In other words, the events will depend to a certain extent of the observer's voluntary act and deed.

In this way, science endorses the free will endowed by Spiritism to the spirits. The spirits themselves set the conditions for their evolution, according to their spiritual background and based on some other conditions gathered in each existence.

Time is also relative, as demonstrated by Albert Einstein in his theory of general relativity. Reasonably, for the spiritual events occurring beyond the three unknown dimensions, time could behave as a fourth dimension or could become meaningless at speeds faster than the speed of light, as corroborated at the spiritual level.

Therefore, the idea of the spirits feeling like in the past, the present or the future, creating a space-time loop for a life experience, is not at all crazy.

By the same token, it sounds plausible that the spirits could use this procedure and recall some past experiences from same or different lives, without a chronological order, as suggested by H.G. Andrade in his book *Spirit, Perispirit and Soul*.<sup>30</sup> This mechanism would be similar to the mechanism corroborated in the chronotropic regressions, caused by triggering events or life experience milestones.

The apparently disconnected experiences will form the adequate substrate for the catharsis of specific traumas and the attainment of the virtues necessary for spiritual progress. This will take place through comprehension and incarnation, under the governing laws on evolution.

This process can be corroborated in stages prior to incarnation or through experiences induced by regressive hypnosis, transcendental meditation or mediumship.

## 9 CONCLUSION

The concept of evolution is nowadays embedded in natural sciences, particularly life-related sciences. As shown in Chapter 2, evolution refers to betterment, development or growth. Nonetheless, the agreement on this issue in hard sciences, as physics or biology, is not that ample in human and social sciences or philosophy.

Even so, Allan Kardec adopted that concept when framing the Spiritist philosophy.

Clearly influenced by the growing relevance of that idea in the scientific context at the end of the first half of the 19th century, Kardec admitted it not only for the physical aspects of the universe, but also broadens it for the spiritual structure.

In the corpus of the Spiritist philosophy proposed by its coder, every spirit, individualization of the intelligent principle of the universe, is created simple and ignorant, i.e., devoid of complexity and knowledge. Then, the spirits bound for the highest ranks among spirits, using all the available tools (e.g., reincarnation). As long as the spirits gain experience, they better understand the universe and their role in it. This what their evolution is about.

The concept of the spiritual evolution, structured in this way, is pivotal for the Spiritist philosophy. Likewise, we, the Spiritist, are required to discuss a wide array of topics, and, if necessary, review, as part of the update of Spiritism that has been proposed by CEPA for some time thus far. To wit:

- Spirit-matter dualism, stipulated by Kardec as an initial idea, yet warranting further validation and confirmation.
- The fundamental principles of Spiritism, particularly those of the essence for the Spiritist philosophy.
- The tools used by the spirits in the course of their evolution.
- The ethical principles of Spiritism, which lay the foundations of the Spiritist' performance in the world.

Without the intention of exhausting the discussion, we propose an all-inclusive, respectful forum to come to terms and cast light on modern issues and on the issues that warrant further analysis and assertive responses from us, the Spiritist committed to progress.

A core subject in the Spiritist philosophy, evolution is among the major mechanisms that prove the operation of the divine laws.

Understanding and modern analysis of the issue of evolution are useful to delve into and unveil increasing complexities and alternatives that enrich the possibilities of beings, affording them more leeway and heightened awareness.

Spiritism is a dynamic and progressive doctrine, which makes sense, provided only that it helps understand the universe and settle individual and collective problems. We need to keep on the alert, on the understanding that we do not hold the absolute truth, to grasp those needs and always prepare to change our minds as we refine our knowledge.

## ANEXO 1: A comparison of theories on the perispirit makeup.

### DEFINITION

Allan Kardec	Hernani G. Andrade	Bernardo Drubich	Reinaldo di Luccia	Marcelo C. Regis
Semi-material substance taken by the spirits from the surrounding universal fluid, specific to individual planets.	Bio-magnetic structure. The true flange of the soma between the astral body and the vital body.	Universal fluid plus billions of cell souls prepare to incarnate in organic cells.	Universal cosmic fluid conveniently modified to get the various attributes of the interacting matter. It comes from the spiritual field created by the spirits as a result of the clustering of specific energies.	Body of physical structure and state different from what can be recorded or known at present. Body-spirit energy binding.

## PROPERTIES

Allan Kardec	Hernani G. Andrade	Bernardo Drubich	Reinaldo di Luccia	Marcelo C. Regis
<p>Ethereal, invisible body for the incarnated in its usual state. However, it may be visible by chance, even tangible. This is true for the events of appearances or materialization.</p>	<p>Animates the alive physical body; forms part of the electro-magnetic structure of the spiritual body, allowing the mediumship manifestation of the spirits and their identification on the physical plane.</p>	<p>Able to interact with cell souls by transferring the spirit's higher structure initially to the embryonic cells and their subsequent "coupling" with specific cells, once they are defined in the full-term fetus.</p>	<p>Mutability Permeability Malleability Substrate of fluid exchange Apparent density changes Sensitivity.</p>	<p>Mutability, alteration of the natural state to become recordable. Disintegration and reconstruction at the end and beginning of individual existences.</p>

## FUNCTION

Allan Kardec	Hernani G. Andrade	Bernardo Drubich	Reinaldo di Luccia	Marcelo C. Regis
<p>Enables the spirit to learn by experience.</p> <p>Plays a key role in mediumship manifestations of physical effects.</p>	<p>Enables the spirit to appear on the physical plane.</p> <p>Mirrors the biological organizing model (BOM). Interacts with the spiritual dome through the physical body and the astral body.</p> <p>Allows for mediumship manifestations and instrumental trans-communication.</p>	<p>Enables the spirit to learn by experience.</p> <p>Acts as fluidic transductor.</p> <p>Conveys orders from the spirit to the physical body.</p>	<p>Enables the spirit to learn by experience.</p> <p>Lacks the attribute of conveying the physical body's sensations up to the spirits or of conveying the spirit's orders to the physical body.</p>	<p>Acts very subtly on the human body, who is standalone with regard to the elementary functions.</p> <p>Conveys the spirit's sensations and will, without direct command of movements and actions.</p>

## FUNCTION – Cont.

Allan Kardec	Hernani G. Andrade	Bernardo Drubich	Reinaldo di Luccia	Marcelo C. Regis
<p>Individual agent of the disincarnated spirits.</p> <p>The site of memory, even of what is stamped on the physical body.</p>	<p>Individual agent of the disincarnated spirits.</p> <p>Located at the crossroads of the spiritual dome and the BOM.</p> <p>It is the site of awareness.</p> <p>As a transition area interacting with matter, takes on the features of the physical body through the atoms, behaving like matter.</p>	<p>Receives the impressions and information from the matter and conveys it to the spirit.</p> <p>Estimates the variations in the organic functioning in its existential physio-pathology. Defines a dual fluidic body, or fluidic transductor, which summarizes the spirit's biological and spiritual progress.</p>	<p>Individual agent of the disincarnated spirits.</p> <p>Receives the influence of external energies.</p> <p>Unable to act on memory or intelligence.</p>	<p>Individual agent of the disincarnated spirits.</p>

## FUNCTION – Cont.

Allan Kardec	Hernani G. Andrade	Bernardo Drubich	Reinaldo di Luccia	Marcelo C. Regis
	Plays a key role when binding the spirits to matter during incarnation and detaching them during disincarnation.	A different structure of the spirit, independent from the perispirit could perform the function of binding and detachment.	Changes depending on the spirit's needs and skills, but not necessarily in different worlds.	

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