

# REVUE **SPIRITE** |

Journal d'Études Psychologiques  
Fondée par ALLAN KARDEC



## Divine or Natural **Law** **Duty**

# The call of Inner Duty

Editorial



JUSSARA KORNGOLD  
ISC SECRETARY GENERAL  
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In *The Gospel According to Spiritism* (Chapter 17 – “Be Perfect”), Lazarus reminds us that duty is the moral obligation that sustains us from within and then extends to others. It is the subtle law of life, woven into the smallest gestures and the choices that define our direction, entrusted to each being’s intimate freedom and guided by a silent beacon shining in the deepest corner of our soul.

To fulfill one’s duty is to walk against the winds that blow from the ego. It is to say “yes” to what uplifts, even when everything within us cries out for what is easier. Its victories require no witnesses, and its stumbles rarely earn reproach. To follow it demands steadiness, inner loyalty, and the courage to be truthful with oneself.



Lazarus reminds us that all beings are equal before pain — that severe and just teacher who levels and awakens empathy. Through the shared experience of suffering, we learn to measure the reach of our actions. Duty begins at the point where our presence threatens another's peace and ends exactly where we ourselves would not accept being wounded.

Yet there exists a deeper, almost secret dimension that moves us. It is not only the visible duty, the one we fulfill in the present. It is *Duty* — with a capital "D" — that springs from spiritual memory: the inner need to retrace our steps, to repair what has been broken, to transform past mistakes into luminous learning.

It does not arrive as punishment but as an invitation to a reunion with ourselves. It is what touches our most sensitive fibers and urges us to turn shadows into light.

To assume duty is to cultivate character; to embrace *Duty* is to purify the soul. Between the two, spiritual maturity is born — that silent movement of those who decide to grow inwardly, to kindle their own flame, and to go forward with dignity — even when the path calls for effort, renunciation, patience, and faith.

For it is within inner silence that transformation takes place. And it is within it that life, at last, becomes illuminated.

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## Revue Spirite



In this issue, we continue our reflections on the Divine or Natural Law, with some insights on the theme of *Duty*. We examine the inevitable—though at times misunderstood—relationship between the two great domains of Natural Law: Science and Spirituality, physical laws and moral laws, with particular emphasis on the latter, since these are the ones to which Spiritism especially dedicates itself.

We reflect upon reincarnation as a divine law, also proclaimed by Jesus—the divine envoy who did not come to destroy the Law but to reveal it. We explore the duty of Spiritists to spread the Doctrine and to practice its Christian principles—loving and enlightening themselves—through the great celebration that is the realization of yet another World Spiritist Congress and the first Youth Congress of this magnitude, giving voice to the new generations.

All this and much more, brought to the reader through the joint efforts of all of us, as servants, so that we may never forget that “*with Jesus, the duty to assist and forgive, to serve and to learn, is always ours.*”<sup>1</sup>

1. XAVIER, Francisco C. (Emmanuel, Spirit). 2015. Sailing On. [no place]: IDEAL.

**NOTE:** some notes, subtitles and highlighted quotes were translated by AI. The Revue team is always available to correct and make necessary adjustments.

HISTORY OF THE **COVER**

Duty is the essence of our moral life. It is born in the conscience and depends solely upon ourselves. As a natural law, it resembles a code embedded at the dawn of the being's formation—still simple and ignorant—on the motherboard of Reason, evolving progressively with the Spirit's advancement.

A highly sophisticated mechanism, Duty, with its precise definitions of the ideas of Good and Responsibility, is the only one that, when faithfully fulfilled, leads us toward perfection. Our cover choice reflects the idea of Duty as the expression of the divine will within human conscience.

“

Duty-regeneration, through which we are called to generate wholly renewing expressions of our individuality before those who have become creditors of the sacrifices we rightfully owe.”



\*XAVIER, Francisco C. (Emmanuel, Espírito). [s.d.] *Pensamento e vida*. Amadora: FEP.

1. Sara Barros. The Soul's Perennial Compass. our cover choice for issue 21 of the *Revue Spirite*.

2. Milad Fakurian, on Unsplash — cover studies.

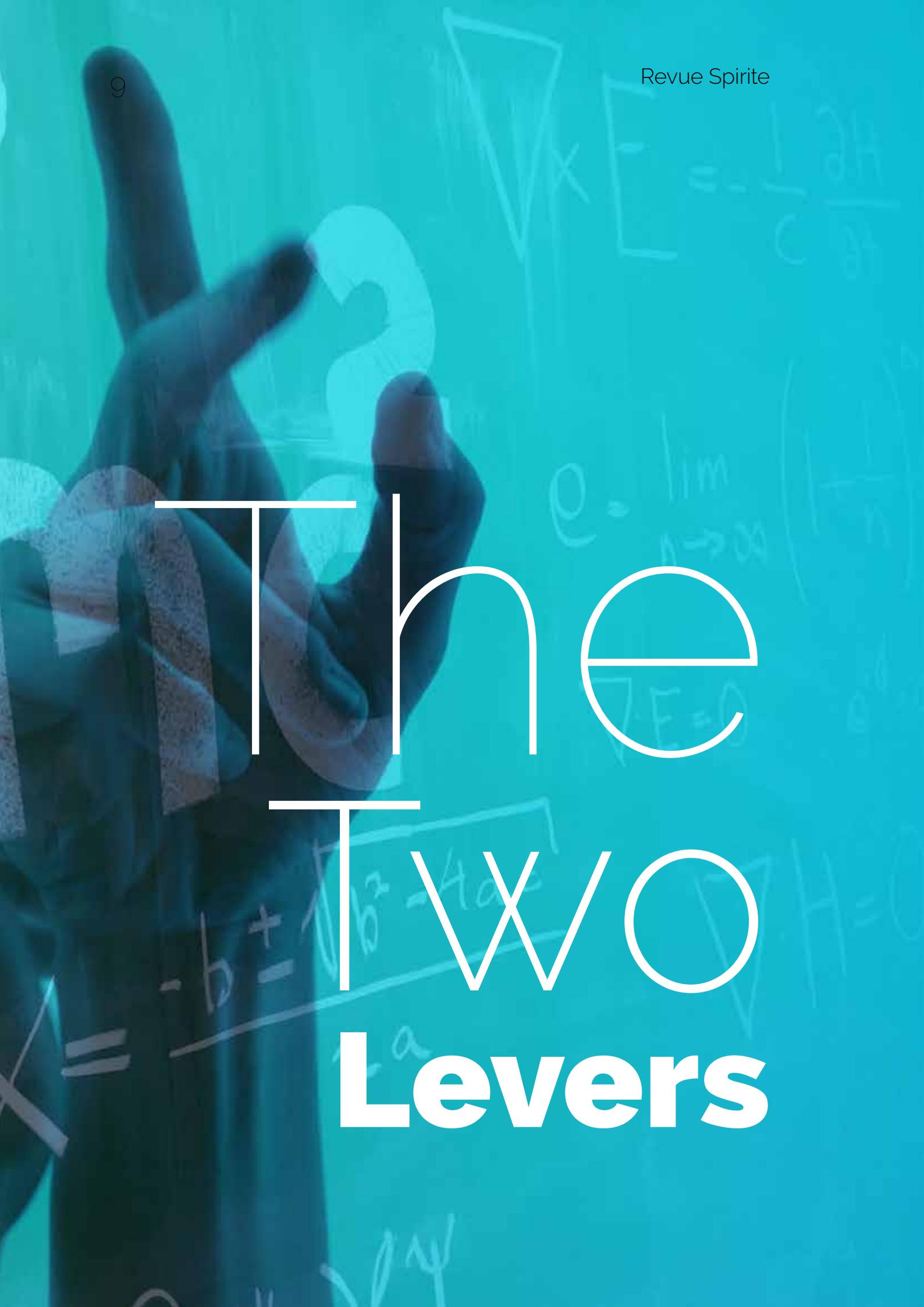
3. Mehrdad Manzour, on Unsplash estudos de capa.

# Spiritism and Science

## Face to Face

SÍLVIA ALMEIDA\*

by S Barros. "Science and religion: the two levers of human intelligence." ,(2026). for Revue Spirite 22



# The Two Levers



**\*Sílvia Almeida** is a member of the association No Invisível – Estudos e Divulgação Espírita, a collaborator of the Portuguese Spiritist Federation and of the Spiritist Social Communication Area of the International Spiritist Council (CEI).



“

**Science and  
religion are  
the two levers  
of human  
intelligence**

## Abstract

The text discusses the relationship between Science and Religion in the light of Spiritism and the analyses of Prof. Alexander Moreira-Almeida. Kardec affirms that both derive from Divine Law, studying different domains — science, the material world; religion, the moral world — with no essential conflict between them. According to Almeida, the idea of antagonism is a myth created mainly in the 19th century by authors such as Draper and White, whose works spread historically inaccurate interpretations, like the myth of a dark Middle Ages or of the systematic persecution of scientists. Current studies show that many pioneers of modern science were deeply spiritually motivated. Scientific materialism, by reducing reality to the physical plane, also fueled the false opposition. However, contemporary science investigates spirituality and acknowledges its importance to humankind. In the light of Spiritism, science and religion must converge, mutually enlightening each other and integrating the material and spiritual understanding of the being.

**Keywords:** Science, Religion, materialism, intuition, spirituality.



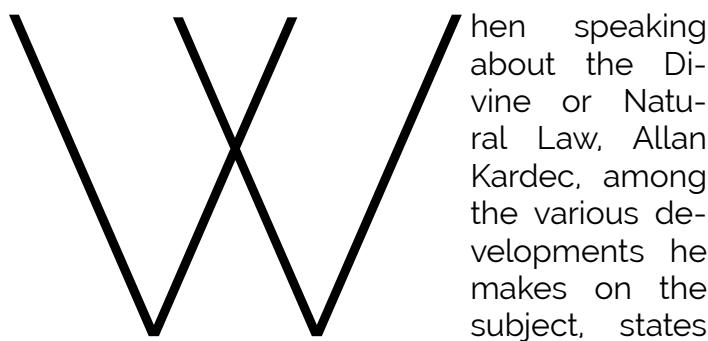
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**Scientific materialism,  
by reducing reality  
to the physical plane,  
also nourished a false  
opposition**



“

**Priests of God,  
individuals of  
science who  
explored the  
divine work  
in service of  
Humanityy**



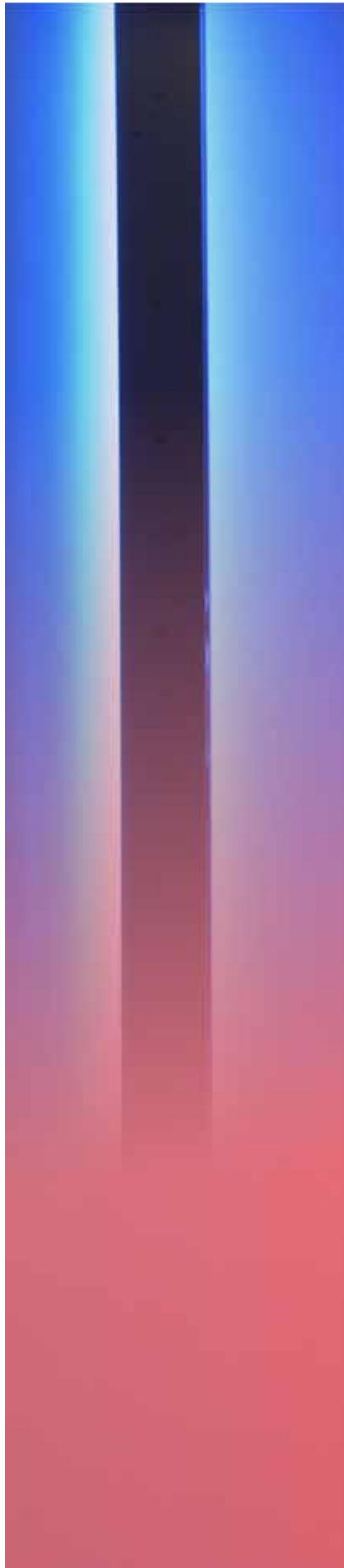
hen speaking about the Divine or Natural Law, Allan Kardec, among the various developments he makes on the subject, states

that "science and religion are the two levers of human intelligence," since one studies "the laws of the material world and the other, those of the moral world." With this statement, he reinforces a principle previously established in the founding work of Spiritism, *The Spirits' Book*, when he determines that the Divine Law is evident in two major areas of study: the material and the moral. The first, belonging to the domain of Science, concerns the "movement and relations of crude matter" and is expressed through physical laws, while the second "relates especially to the human being, considered in itself and in its relations with God and with fellow beings," and is expressed through moral laws.

Up to this point, there appears to be no incompatibility, opposition, or even conflict between Science and Religion, since each field is distinct. Those who operate within them have areas of study that, in principle, do not contradict each other. It could not be otherwise, considering that both physical and moral laws share a common principle: God, the author of all that exists—known or unknown—and who never contradicts Himself. If these laws, present in nature, were to contradict one another, creation would be unstable, imperfect, and devoid of coherence.

1. See Kardec, *The Gospel According to Spiritism*, Ch. 1.

2. Cf. Kardec, *The Spirits' Book*, Q. 617a..



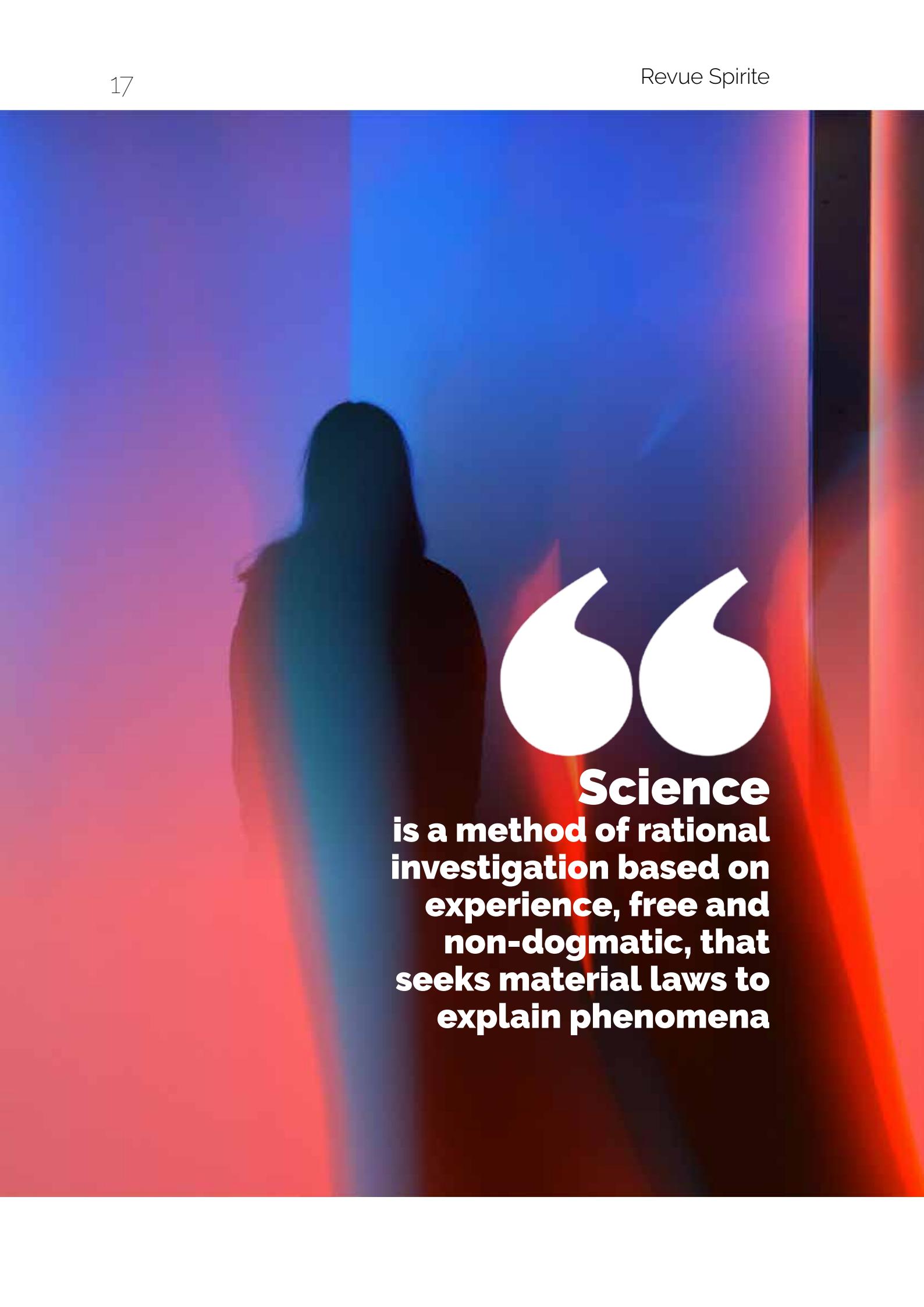
Why, then, is it so often assumed that Science and Religion are difficult to reconcile?

3. "5 Myths in Science and Religion." Federal University of Juiz de Fora, NUPES – Research Center in Spirituality and Health. TV Nupes, <https://www.youtube.com/@nupesufjf>.

Professor Alexander Moreira-Almeida, psychiatrist, researcher, and associate professor at the Federal University of Juiz de Fora (Minas Gerais, Brazil), recognized for his studies and publications on spirituality, when analyzing the subject, states that this assumption stems from a myth: the myth of the eternal conflict between Science and Religion.

The same researcher points out that this myth is linked to others that contribute to the same perception — for example, the common but now completely rejected idea (by any serious medievalist) that the Middle Ages were a "dark age" during which the Church supposedly taught that the Earth was flat and forbade the dissection of corpses.

It is now acknowledged that, since Antiquity, people knew and accepted that the Earth was round, and there is no historical evidence proving that the dissection of corpses was forbidden during that period. On the contrary, it was a time of intellectual effervescence, and the Church itself played a key role in bringing Greek culture to Western civilization, notably through Thomas Aquinas. Furthermore, many of the world's oldest universities were founded at that time through religious initiatives.



“

**Science  
is a method of rational  
investigation based on  
experience, free and  
non-dogmatic, that  
seeks material laws to  
explain phenomena**

“

**In this  
21st century,  
science is  
analyzing  
spirituality and  
generating new  
knowledge**

Similarly, the same scholar mentions that the idea that the Renaissance was born of a materialistic and anti-spiritual worldview lacks documentary support. In reality, both during the Renaissance and in the time of the founders of modern science — such as Francis Bacon, Copernicus, Newton, and Descartes, among many others — there was a profoundly spiritual vision of the human being and of the universe. These men were spiritually motivated in their research, seeing themselves as priests of God, scientists exploring divine creation in service of Humanity.

This does not mean that there were never any conflicts or instances of intolerance between Science and Religion — they did occur. However, such episodes do not amount to an eternal or irreconcilable conflict.

How, then, did this idea arise?

Professor Moreira-Almeida explains that, according to what is currently known, it emerged mainly toward the end of the 19th century with two authors: John W. Draper (1811–1882), who in 1874 published *History of the Conflict between Religion and Science*, and Andrew D. White (1832–1918), author of *A History of the Warfare of Science with Theology in Christendom* (1896).

Although these authors were not primarily concerned with historical accuracy, their works achieved enormous success worldwide, being translated into several languages and selling widely. They shaped a particular worldview by promoting ideas that are now proven false — such as the myth of the flat Earth and the claim that Giordano Bruno was executed by the Inquisition for defending Copernicus's ideas.

4. Cf. Idem.

Also mentioned by Professor Alexander Moreira-Almeida, Ronald Numbers, one of the leading historians of Science and of Science and Religion, in his 2009 work *Galileo Goes to Jail and Other Myths About Science and Religion*, reviews twenty-five myths regarding Science and Religion and himself affirms that no scientist, as far as is currently known, ever lost their life because of their scientific views.

Thus, it becomes evident that the assumption of an irreconcilable, age-old conflict between Science and Religion has no foundation in the history of science and seems, in fact, to be quite recent, dating only from the second half of the 19th century. Nevertheless, this idea became so deeply rooted that it has survived to the present day.

It is possible that the strength of this conviction was born from—or amplified by—another mistaken assumption: that the Universe is limited to material aspects alone, and that anything transcending materialism is superstition and unscientific, along with the idea that all scientific explanations are necessarily materialistic.

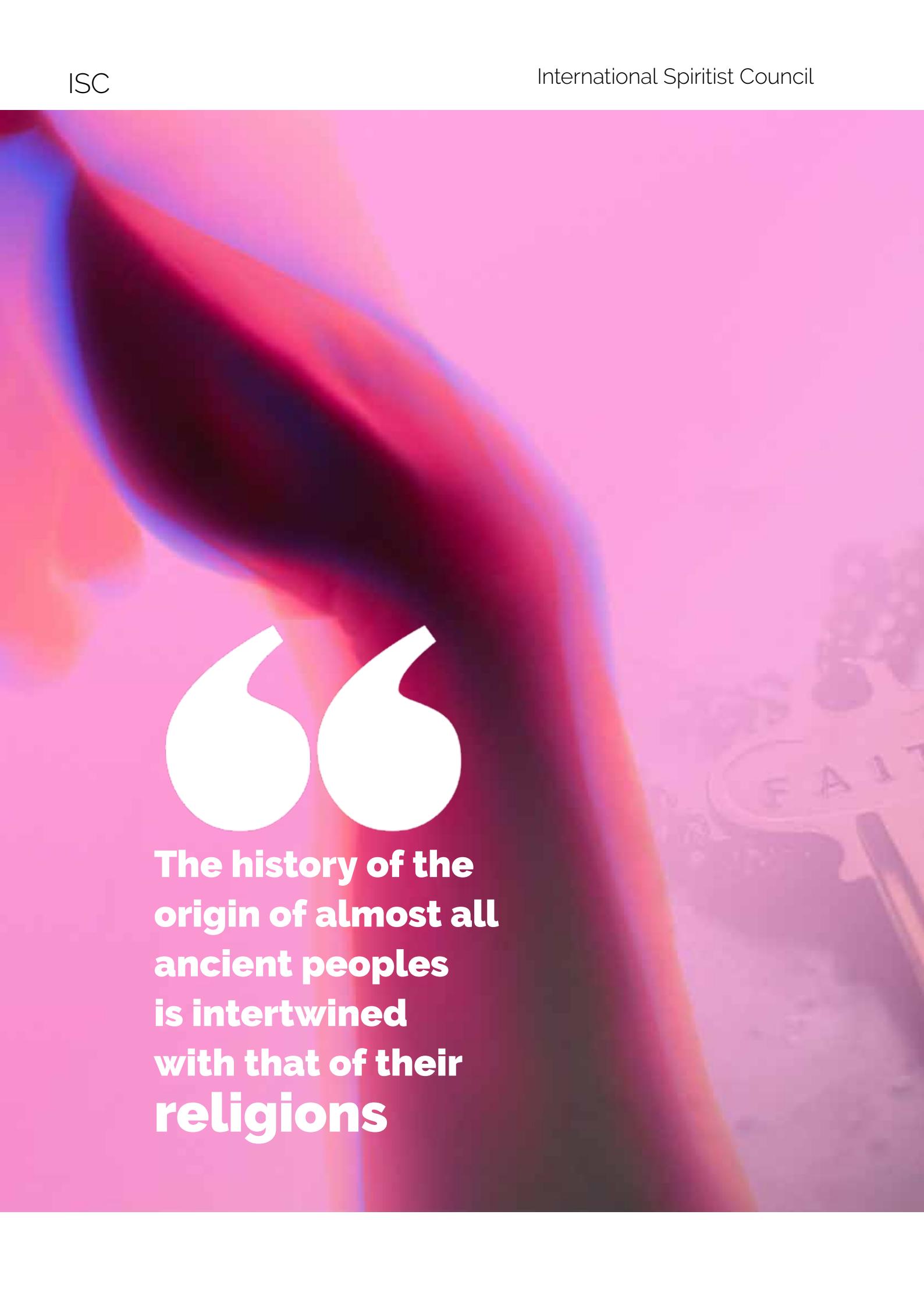
Yet Science is a rational method of investigation based on experience, free and non-dogmatic, which seeks material laws to explain phenomena—even though, to practice science, one must assume certain non-scientific premises.

For example, the belief that the Universe can be understood (which is not a scientific fact and cannot be proven or guaranteed), or the idea that natural laws are fixed and unchanging across time and space—premises that are philosophical and metaphysical in nature.



“

**God,  
he author of all  
that exists, both  
the known and  
the unknown, ever  
consistent and never  
in contradiction**



**“**

**The history of the  
origin of almost all  
ancient peoples  
is intertwined  
with that of their  
religions**



Professor Alexander also notes that various authors argue these premises are rooted in religious worldviews.

In other words, they are convictions not based on factual evidence but on the assumption that if the universe was created by God, it must be comprehensible, stable, and governed by fixed laws.

Analyzing these points, as presented by Professor Moreira-Almeida, we see that not only is there no formal conflict, but also that history presents multiple facts showing that both domains coexist and complement one another—they may converge or diverge, but without mutual exclusion.

In the 21st century, we now observe Science examining spirituality, producing knowledge on the subject, integrating it, and considering it in its methodologies.

Today, thousands of scientific studies exist on religiosity and spirituality.

And if, as Kardec teaches, the human being is both soul and body—matter and Spirit—it is evident that the study of humanity cannot disregard either of these realities. The necessity and integration of both has existed from the beginning:

"The history of the origin of almost all ancient peoples is interwoven with that of their religions, which is why their earliest books were religious. And as all religions relate to the beginning of things, which is also the beginning of humanity, they provided explanations of the formation and organization of the universe in accordance

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## Instinctive consciousness of the invisible world



with the knowledge of the time and its founders. Hence the fact that the earliest sacred books were at once the first books of science, and for a long period, the only civil codes." (*Kardec, The Genesis, ch. I, 1*)." (Kardec 1988, 85)

This issue of the integration between science and religion, since the dawn of humanity, is framed by Spiritist science within the principles established by Allan Kardec concerning the preexistence of the soul and the spiritual matrix of the human being. According to these concepts, the soul brings, upon reincarnation, knowledge of certain things it has observed as a Spirit or has experienced and learned during previous existences in matter. This information is accessed indirectly while connected to physical life and appears in

material experience through intuition. For example, the intuition of the existence of God and of the understanding that everything that exists is the result of His creation; the intuition of the existence of stable, immutable, and comprehensible laws that govern the universe.

We find, in *The Spirits' Book*, the explanation that "there exists in humankind, even in the state of savagery, the instinctive feeling of the existence of God," because this corresponds to "a remembrance that one retains of what one knew as a Spirit before incarnating." Furthermore, "retaining the intuition of one's state as a Spirit, one has the instinctive consciousness of the invisible world."

Hence, it is understandable—and even natural—that the very assump-



by S Barros. 'Science and religion: the two levers of human intelligence.' ,(2026), for Revue Spirite 22

tions required to do science are philosophical and metaphysical in nature, since they do not arise from scientific verification but from this intuition.

Indeed, the fact that these ideas are "as ancient as the world (...) and found everywhere (...) constitutes proof that they are true," as the higher Spirits assured Allan Kardec.

On the other hand, according to the principles of Spiritism, in all times, God entrusts certain individuals with the mission of revealing His law. These are, in general, superior Spirits who incarnate with the purpose of promoting the progress of humanity. All of them bring with them an understanding of God's law according to their degree of perfection, and, as previously mentioned, they preserve the intuition of it in material existence.

6. "Is God's law eternal? Eternal and immutable like God Himself. The harmony that reigns in the material universe, as in the moral universe, is founded on laws established by God from all eternity." (The Spirits' Book, q. 605). "

7. See Idem, q. 221a.

8. Idem, q. 622.

9. Idem, q. 620.

“

## **Scientific materialism represents only one possible paradigm, coexisting alongside other worldviews**

by S Barros. "Science and religion: the two levers of human intelligence." (2026), for Revue Spirite 22

In the case of missionaries, this intuition is clearer, guiding them more easily in the elaboration of their theories and "discoveries," since it is "evil instincts" that cause one to forget the knowledge known before reincarnating.

It is therefore not surprising that, among others, the so-called revolutionaries of modern science, as previously mentioned, never lost sight, in their navigation through scientific waters, of the guiding light of spirituality.

However, complementing this information, Allan Kardec also explains that the intuition the soul brings from the knowledge previously acquired and from the observations made in the spiritual dimension before reincarnating may be distorted by prejudice and falsified by superstitious additions, and that pride may obscure it.

This shows us that, although certain innate ideas have persisted throughout history and survived the various advances of human thought, some may be mixed with belief and superstition.

On the other hand, the explanations of Spiritism help us to understand all those who, despite contributing to the progress of Humanity through their work, ended up denying their own essence and the very existence of a superior and transcendent creative force—because of their pride.

Could this be the origin of scientific materialism, which admits nothing beyond matter and physical forces, considering that anything that transcends them is unscientific and the product of superstition — thereby becoming, in a certain way, contrary to the very method of Science which, by



definition, is antidogmatic, free, and critical?

Fortunately, this scientific materialism is only one possible current, coexisting with other worldviews, particularly those that maintain that there may be something beyond physical forces and that seek to study aspects such as consciousness, explore the relationship between mind and brain, and consider all existing facts — including those that challenge the materialistic view.. Today, there are thousands of scientific studies on religion and spirituality published in indexed scientific journals.

Thus, in conclusion, it seems valid to affirm that Allan Kardec's text "*Alliance Between Science and Religion*" is more relevant than ever, and that we are steadily moving toward the outcome he envisioned:

10. Idem, qs. 221 and 221a.

11. "If God, in His designs, caused you to be born into an environment where you could develop your intelligence, it is because He wishes you to use it for the good of all; it is a mission He gives you, placing in your hands the instrument with which you can, in turn, develop the backward intelligences and lead them to Him. Does not the nature of the instrument indicate the use that should be made of it? Does not the hoe that the gardener gives his assistant show the latter that it must be used to till the soil? What would you say if this assistant, instead of working, raised the hoe to strike his master? (...) Well, is it not the same with one who uses their intelligence to destroy the idea of God and Providence among their fellow beings? Are they not raising against their Lord the hoe entrusted to them for cultivating the ground? (...) Intelligence is rich in merits for the future, but only on the condition of being well employed. If all those who possess it used it in accordance with the will of God, the Spirits would find it easy to make Humanity progress. Unfortunately, many make it an instrument of pride and perdition against themselves."

(The Gospel According to Spiritism, Ch. VII, 13).

12. In Portugal, for example, a recent prime-time state television documentary series titled *Beyond the Brain* aired, composed of 16 episodes. It presents scientific research dedicated to the human mind and its multiple dimensions and, "through the insights and studies of 50 scientists and experts, (...) seeks to challenge taboos by exploring how science addresses issues long considered marginal, such as telepathy, mediumship, near-death experiences, and alleged memories of past lives." According to its authors, it was "an opportunity to understand the human mind as the epicenter of the most intriguing and challenging discoveries of our time." See: <https://www.fundacaobial.com/serie-documental>.

13. Several of these studies are gathered in the book *Handbook of Religion and Health*, also cited by Prof. Alexander Moreira-Almeida

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**No longer  
contradicted by  
science, religion will  
acquire unshakable  
power**



"The time has come when the teachings of Christ must be completed; when the veil intentionally cast over certain parts of this teaching must be lifted; when science, ceasing to be exclusively materialistic, must take the spiritual element into account; and when religion, ceasing to ignore the organic and immutable laws of matter — as two forces supporting one another and advancing together — will offer mutual assistance. Then, religion, no longer contradicted by science, will acquire unshakable power because it will be in harmony with reason, and the irresistible logic of facts will no longer oppose it.

Science and religion have not been able, up to now, to understand each other because, each viewing things from its own exclusive perspective, they have mutually repelled one another. What was lacking to bridge the gap that separated them — a link to unite them — is found in the knowledge of the laws that govern the spiritual universe and its relations with the corporeal world, laws as immutable as those that govern the motion of the stars and the existence of living beings. Once these relations are proven by experience, a new light shines forth: faith appeals to reason; reason finds nothing illogical in faith; and materialism is overcome." (Kardec 1988a, pp. 60-61)

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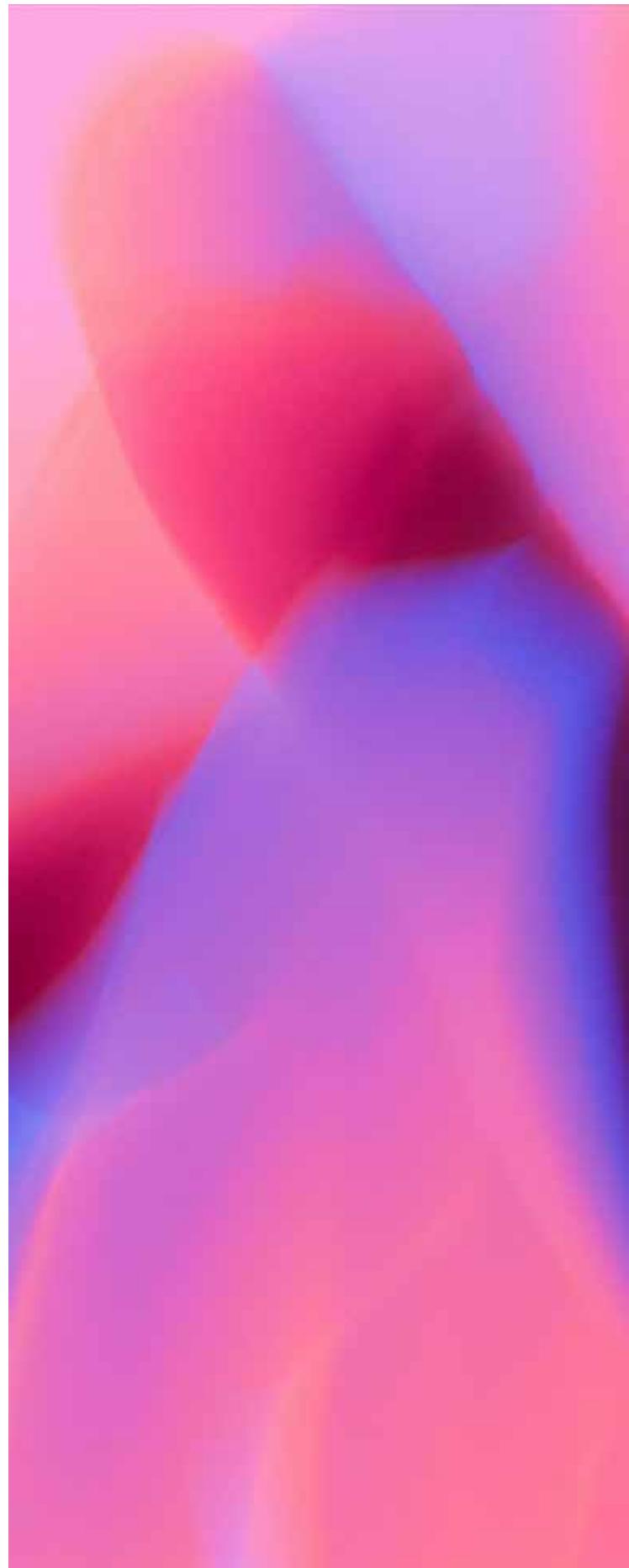
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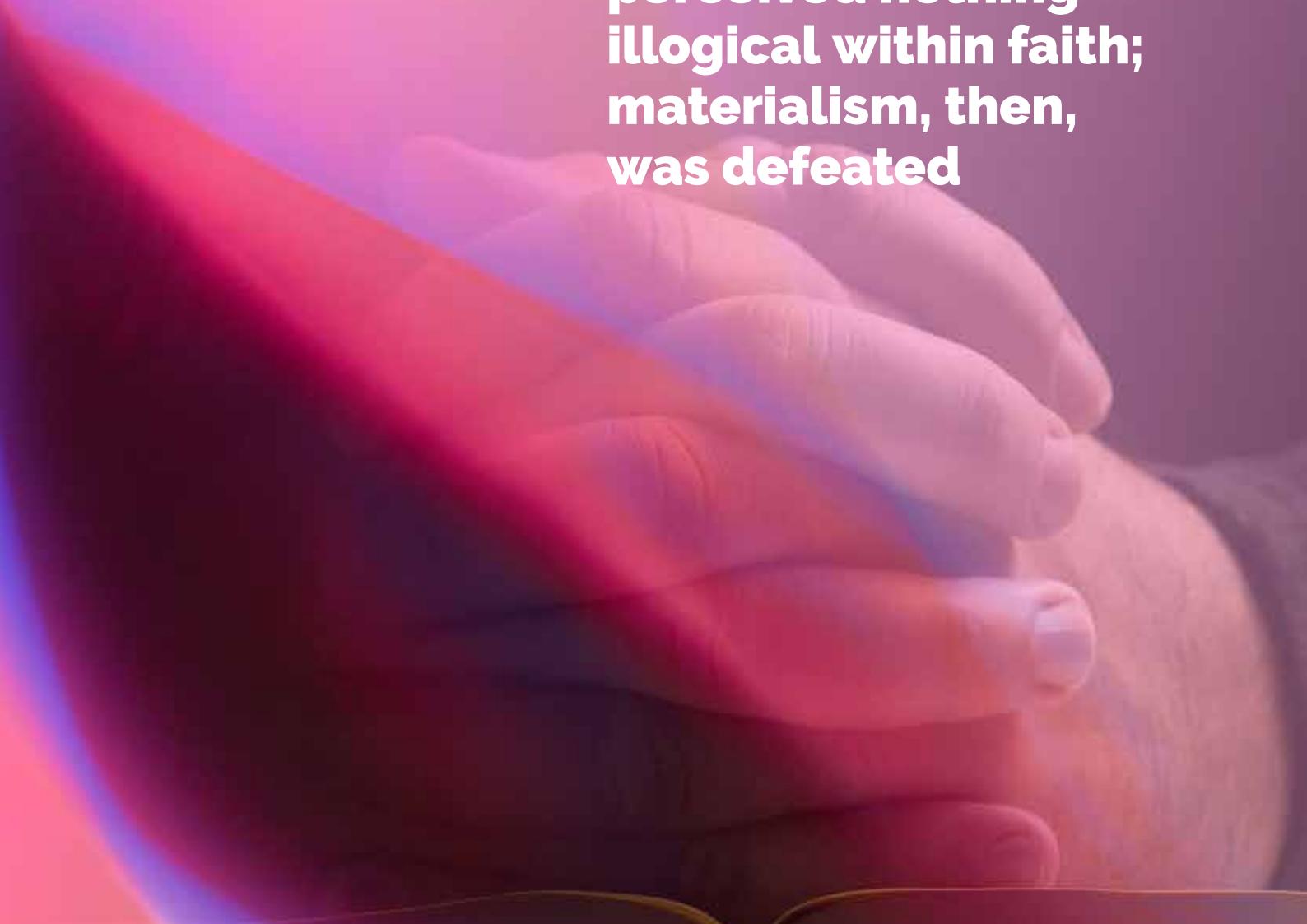
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— "Beyond the Brain" – Documentary series, at <https://www.fundacaobial.com/serie-documental> [accessed November 2025].



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**Faith  
approached  
reason, and reason  
perceived nothing  
illogical within faith;  
materialism, then,  
was defeated**

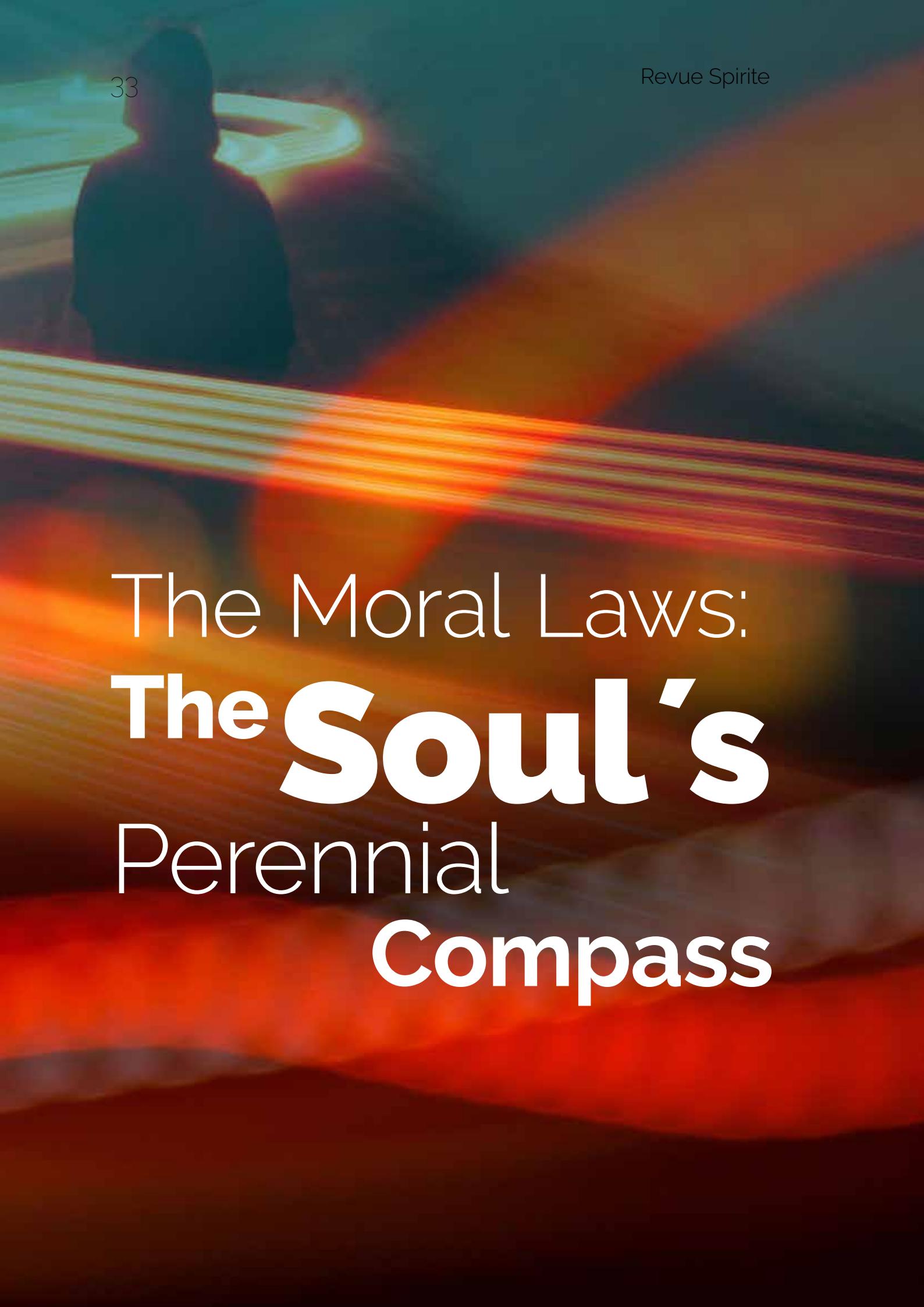


# Spiritism & Philosophy

SIMÃO PEDRO DE LIMA\*



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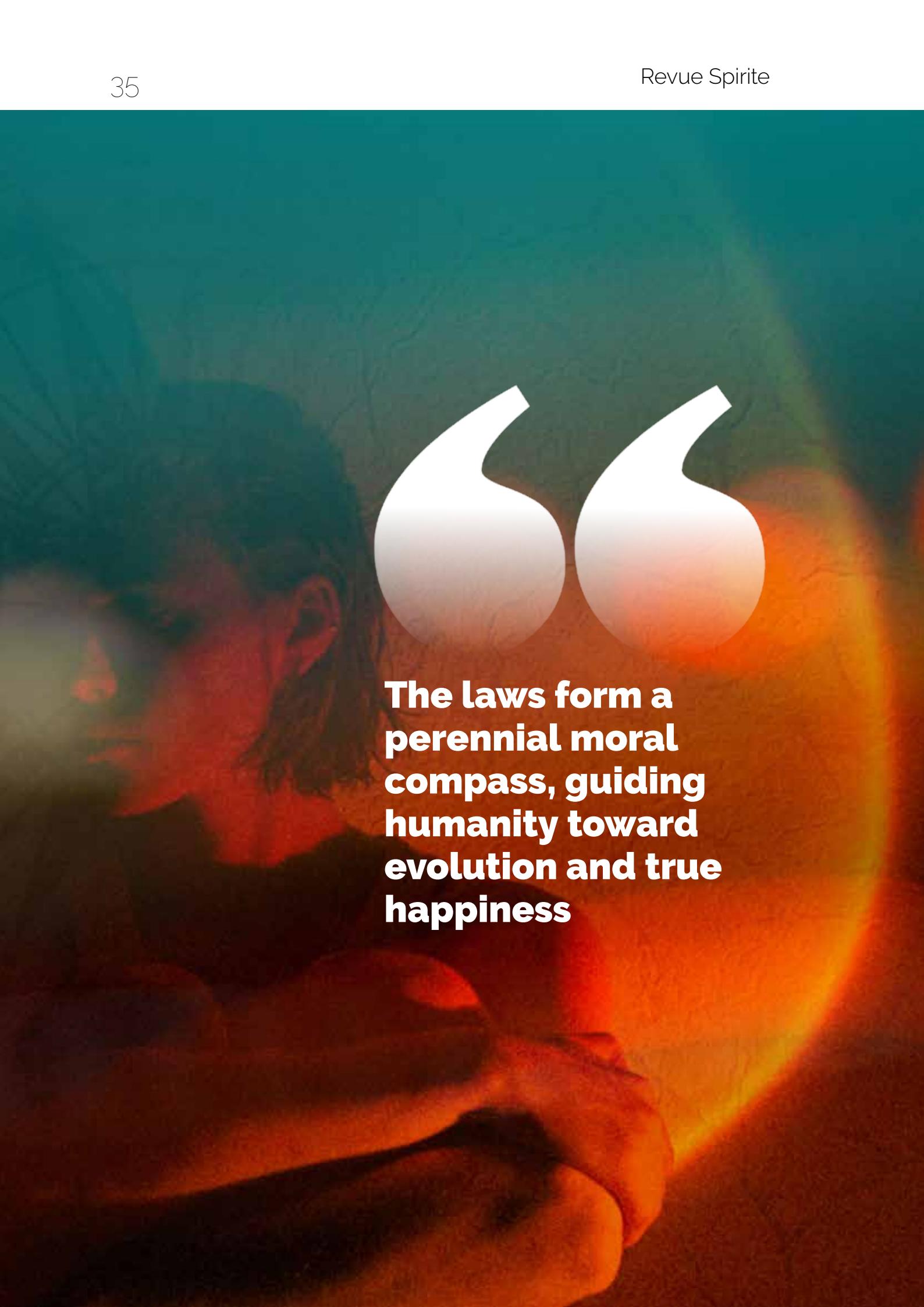


# The Moral Laws: **The Soul's** Perennial **Compass**

## Abstract

The text explores the Ten Moral Laws as presented in *The Spirits' Book* by Allan Kardec. These laws are defined as natural, immutable, and universal principles that govern human conduct and constitute the foundation for spiritual progress. They are divine laws inscribed in human conscience, whose ultimate goal is happiness. The laws discussed are: Worship (elevation of thought to God), Work (useful activity for progress), Reproduction (responsible perpetuation of the species), Preservation (duty to safeguard life), Destruction (necessary transformation for renewal), Society (the social nature of humankind), Progress (inevitable evolution of intellect and morality), Equality (spiritual equality before God), Freedom (free will and autonomy of thought), and Justice, Love, and Charity (the synthesis and crowning of all other laws). It concludes that these laws form a perennial moral compass, guiding humanity toward evolution and true happiness.

**Keywords:** Moral Laws, Spiritism, Spiritual Progress, Free Will, Natural Law.



“

**The laws form a perennial moral compass, guiding humanity toward evolution and true happiness**

**Happiness is  
eternal and  
immutable**

## Introduction

In a world in constant transformation, where values and customs seem as fluid as time itself, humanity has, for centuries, sought a solid foundation for life in society and for individual conduct. Where can one find a set of principles that are at once universal, rational, and compassionate? A profound answer to this timeless quest is offered by Spiritism, embodied in its foundational work *The Spirits' Book*, whose first edition was published by Allan Kardec in 1857. More than a "religious" book in the conventional sense, it is a philosophy of life that harmonizes reason, science, and morality. In this work — in its second and definitive edition of 1862 — Kardec pedagogically divided the contents into four books, titled as follows: Book One – *First Causes*; Book Two – *The Spirit World or the World of Spirits*; Book Three – *Moral Laws*; and Book Four – *Hopes and Consolations*.

In this article, we will focus on the core of the Third Book (questions 614–919), where the Moral Laws are outlined. These laws are presented not as dogmatic impositions of a punitive deity, but as natural laws, as immutable and applicable as the physical laws that govern the universe. They constitute the divine code inscribed in human conscience, whose understanding and practice represent the very essence of spiritual progress.

This article aims to explore each of these ten laws, drawing from the wisdom of the Superior Spirits their essence, practical implications, and their inseparable interconnection, concluding with a reflection on their enduring role as a guiding compass for humanity.



## spiritism invites us not to accept ideas blindly, but to submit them to the test of logic and observation

### The Nature of the Moral Laws: Divine, Natural, and Immutable

Before delving into each specific law, it is important to understand their nature. Kardec calls them *natural laws* because they emanate from the Creator and govern not only physical life but, above all, the moral life of beings. They are not a divine whim but rather the expression of the very intelligence and love that sustain Creation. Because they are natural, they are:

- a) **Universal:** They apply to all human beings, regardless of culture, era, creed, or social condition.
- b) **Immutable:** Their fundamental principles do not change. What evolves is humanity's capacity to understand and apply them fully.
- c) **Rational:** They can be understood by reason and verified through experience. Spiritism invites us not to accept them blindly but to submit them to the test of logic and observation.

Right from the start, in question 614 of *The Spirits' Book*<sup>1</sup>, the spiritual benefactors are asked:

1. *The Spirits' Book*, translated by Evandro Noleto Bezerra from the 2nd, 4th, 5th, 6th, and 12th French editions. Special Edition – Rio de Janeiro: Federação Espírita Brasileira, 2006. All quotations from *The Spirits' Book* in this article are taken from this edition. (Article originally written in Portuguese.)

"What is meant by natural law?"

The answer is:

"The natural law is the law of God. It is the only true law for human happiness. It points out what one should or should not do, and one is unhappy only because one departs from it."

It becomes clear that the natural law has only one purpose — human happiness. This implies that everything in our life exists for our happiness; nothing occurs that does not allow us to be happy. Happiness is part of God's Law and, therefore, inherent in us.

Another important point is found in question 615 of *The Spirits' Book*:

"Is God's law eternal?"

The answer given by the Spirits is:

"It is eternal and immutable like God Himself."

From this, we understand that God's laws are eternal and unchanging. Therefore, since they exist for the happiness of human beings and are eternal and immutable, happiness itself must also be eternal and immutable.

It is also essential to keep in mind question 621 of *The Spirits' Book*:

"Where is God's law written?"

The answer:

"In the conscience."

Thus, God's Law is for the happiness of humankind; God's Law is eternal; and God's Law is written in the conscience. What does this mean? That happiness is a state of conscience — an inner condition.

In the answer to question 614, previously cited, we learn that when human beings turn away from God's Law, they become unhappy. Since God's Law is within the conscience, it follows that distancing oneself from one's conscience is to deny happiness — to create one's own unhappiness.

The moral laws presented below, therefore, bear this characteristic: they are an interior and reflective element. When analyzing the moral laws, we must bear in mind that their external application begins with inner reflection, a feeling, and a conscientious analysis.

### The Ten Moral Laws

Allan Kardec, always attentive to pedagogy, proposed to the Spirits a division of the moral laws into ten specific parts. In question 648 of *The Spirits' Book*, Kardec asks:

"648. What do you think of dividing the natural law into ten parts, comprising the laws of worship, labor, reproduction, preservation, destruction, society, progress, equality, freedom, and finally, justice, love, and charity?"

The spiritual benefactors replied:

"That division of God's law into ten parts is that of Moses, and it may encompass all circumstances of life, which is essential. You may therefore adopt it, though it is not absolute, as no system of classification is; each depends on the point of view from which one considers things. The last law is the most important, for through it human beings can advance the furthest in spiritual life, since it summarizes all the others."

Thus understood, we proceed to the Moral Laws presented in questions 614 to 919 of *The Spirits' Book*.



**The first moral  
law concerns  
humanity's  
vertical  
relationship with  
the Creator**

## 1. Law of Worship (Questions 649–673)

The first moral law concerns the vertical relationship of human beings with the Creator.

Here, "worship" does not refer merely to external rituals or specific ceremonies. The Spirits define it as "the elevation of thought toward God" (question 649). It is the intuitive recognition of a supreme intelligence from which we emanate. Through worship, human beings draw closer to God.

True worship is an inner feeling expressed through gratitude and harmony with divine will, understood as the practice of good. Prayer is its purest expression — not as a selfish request but as an act of attunement that strengthens us morally. Worship may be individual or collective; the latter is valid when it promotes unity and fraternity of feeling and thought.

What is essential in prayer occurs in the intimate sanctuary of conscience.

In an era of increasing secularization, the Law of Worship remains deeply relevant. It reminds us that spirituality is an intrinsic human need. To worship God, in practice, is to recognize the sacredness of life, to seek meaning beyond the material, and to connect with something greater — the bond between creature and Creator. It is the law that removes us from the center of our own universe and repositions us within a cosmic and divine context.

## 2. Law of Labor (Questions 674–685)

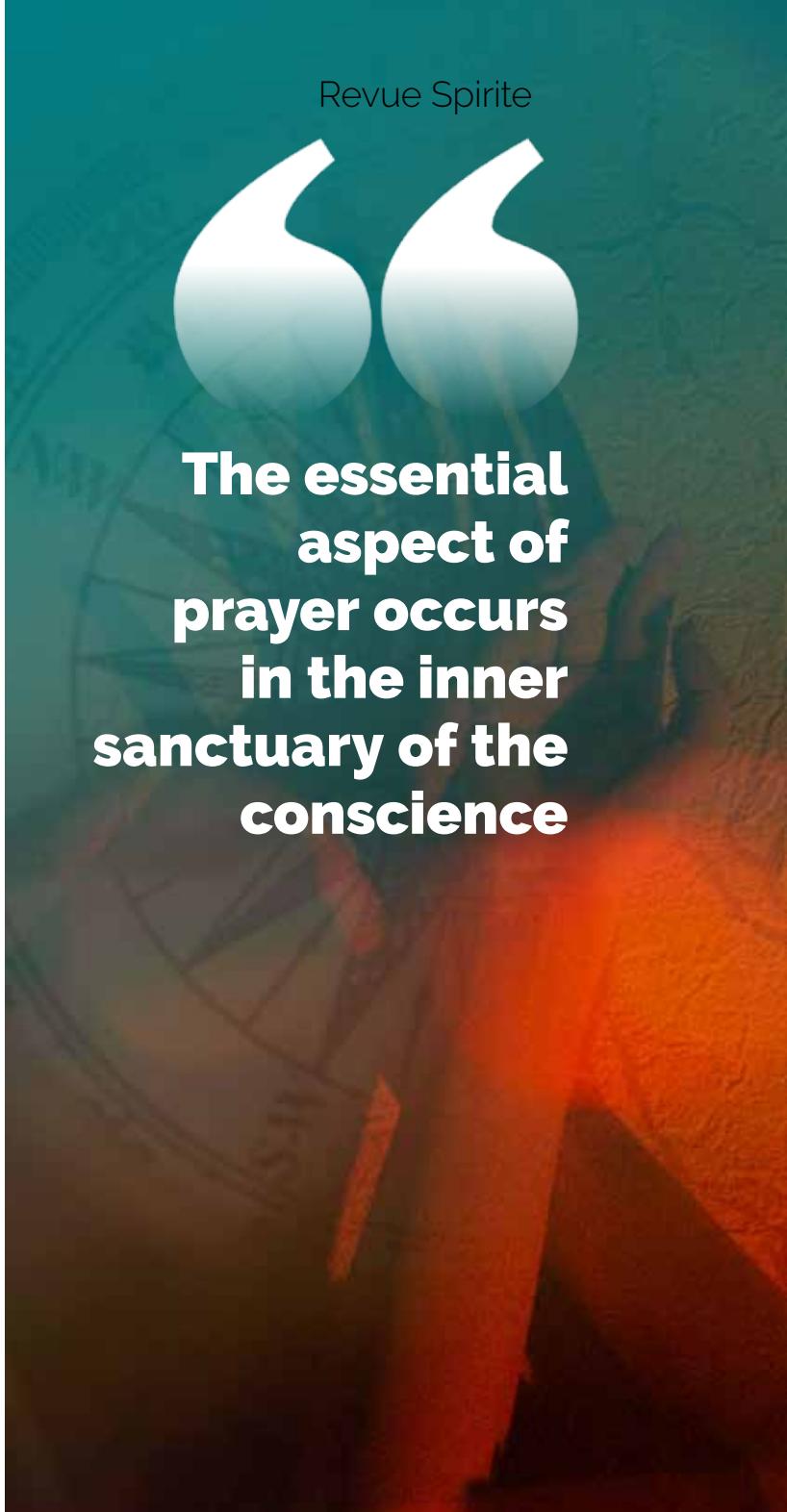
Far from being a curse or burden, work is presented as a natural law and a condition for progress. The spiritual benefactors clearly state that labor is not limited to material occupations; "every useful occupation is labor" (question 675).

Work is the means through which the Spirit develops intelligence, acquires experience, and masters matter. It is therefore an instrument of liberation. The law applies to all forms of endeavor — intellectual, moral, and physical. Idleness, in this sense, is contrary to nature and a source of corruption and stagnation.

The Spirits say that work is a means to perfect human intelligence and that without it, humanity would remain in intellectual infancy. They add in question 676:

"That is why human beings' nourishment, security, and well-being depend on their labor and activity."

In a world of growing automation and crises of purpose at work, this law reminds us that the ultimate goal of labor is not mere sustenance but the development of potential. Dignified work, performed with dedication and integrity, becomes a form of charity toward society and an education for the Spirit itself. The law condemns exploitation and abuse but exalts the moral value of constructive effort.



**The essential aspect of prayer occurs in the inner sanctuary of the conscience**

### 3. Law of Reproduction (Questions 686–701)

Reproduction — or rather, the Law of Reproduction — is a natural law, as we see in question 686. Without it, "the corporeal world would perish," say the Spirits. From a physical standpoint, this law ensures the perpetuation of species, a fundamental instinct inscribed in nature. However, its understanding goes beyond the biological plane and can also be comprehended on a moral level.

Incarnation aims at spiritual refinement, progress, and evolution, as well explained by the Spirits in question 132 of *The Spirits' Book*. In this context, reproduction is a means, not an end in itself. It is a divine mechanism for the arrival of new Spirits who come to Earth to fulfill their evolutionary journey. Therefore, it must be exercised with responsibility and morality. Marriage (in a broad sense) is the social structure that best ensures the education and support of children, who are newly arrived Spirits.

In this sense, the Spirits state in question 695 that marriage "is a step forward in the march of Humanity" and that its abolition "would be a return to the life of animals." Marriage, in general, results from a mature decision between human beings; it is a demonstration of mutual affection and not merely an instinctive impulse of sexual energy.

In contemporary discussions on sexuality, family planning, and family

structures, the Law of Reproduction offers a guiding principle: responsibility. Sexual instinct is natural but must be guided by reason and love, never by licentiousness. The focus should remain on the commitment to the moral and intellectual development of offspring — understood as spiritual heirs entrusted to our care.



## Destruction is necessary for renewal

### 4. Law of Preservation (Questions 702-727)

This law grants us the instinct to preserve our own life. It includes the right to food, rest, and protection. Let us observe what is stated in question 702 of *The Spirits' Book*:

"702. Is the instinct of self-preservation a law of nature?"

The Spirits answered:

"Certainly. All living beings possess it, whatever the degree of their intelligence. In some, it is purely mechanical; in others, it is rational."

Preservation is a duty, but not an absolute right over others. Human beings must use nature's resources for sustenance, but with moderation and intelligence, avoiding waste and abuse.

One might ask why such a law applies to a perishable world. The Spirits explained this well in question 703:

"Because all must cooperate in the fulfillment of Providence's designs. That is why God gave them the need to live. Moreover, life is necessary for the improvement of beings; they feel this instinctively, without being aware of it."

In times of unbridled consumerism and ecological crisis, the Law of Preservation calls for moderation and balance. It teaches that our right to live ends where others' equal right to resources begins. The pursuit of holistic health and conscious consumption are modern expressions of this law's fulfillment. Understanding that the human being and the environment form a single ecosystem is essential for its proper application.

From the perspective of human life, this law also encompasses the preservation of life itself, which implies that suicide runs contrary to divine law. Preserving one's physical existence is part of the Law of Preservation and a duty of all, ensuring that corporeal life follows its natural course.



by S. Barros. "The Soul's Perennial Compass". (2026 Revue Spirite N22

## 5. Law of Destruction (Questions 728-765)

At first glance, this law seems to contradict the Law of Preservation. However, as shown in question 728 of *The Spirits' Book*, there exists a "necessary and providential destruction." The Spirits explain:

"728. Is destruction a law of Nature?"

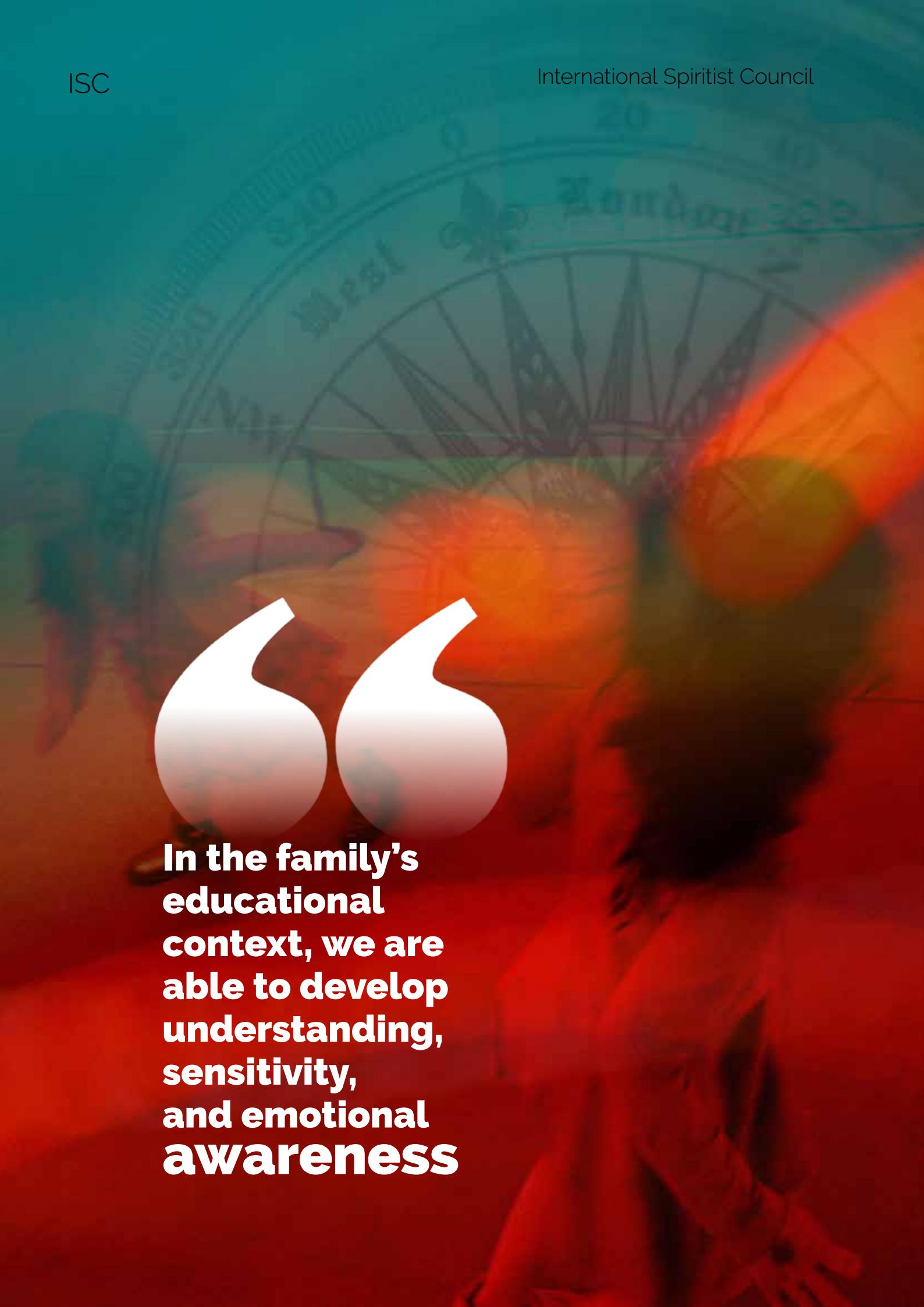
"It is necessary that everything be destroyed to be reborn and regenerated; what you call destruction is merely a transformation intended for the renewal and improvement of living beings."

Clearly, the spiritual perspective broadens our understanding of this law. Destruction is necessary for renewal. The death of the physical body is the destruction of the material envelope, enabling the liberation of the Spirit. The destruction of living beings for nourishment is permitted, provided it is necessary and does not inflict unnecessary suffering. The law con-

demns abusive destruction — war, cruelty to animals, waste, vandalism, and any act that destroys beyond necessity.

The idea of transformation is sometimes questioned in cases of cataclysms and destructive scourges such as earthquakes or floods, which may cause death and suffering. Kardec, in question 737, asked the Spirits about the purpose of such events. They replied:

"We have already said that destruction is necessary for the moral regeneration of Spirits, who in each new existence ascend a step in the scale of perfection. You must look to the goal in order to appreciate the results. Judging only from a personal standpoint, you call these events scourges because of the harm they cause you. Yet, these disruptions are often necessary for humanity to reach a better order of things more quickly, achieving in a few years what might otherwise take centuries."



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**In the family's  
educational  
context, we are  
able to develop  
understanding,  
sensitivity,  
and emotional  
awareness**

Absolute equality is a spiritual reality, not a social one



This law teaches us to distinguish between necessary ends and gratuitous cruelty. It is an invitation to nonviolence and to respect all forms of life. In a world facing global conflict and environmental degradation, it challenges us to reflect on what we are destroying needlessly — and on the moral consequences of our destructive actions.

## 6. Law of Society (Questions 766-775)

According to the content of question 766 in *The Spirits' Book*, the human being is a social being by nature. An isolated life contradicts their essence, for it is through coexistence that individuals develop their qualities and correct their imperfections. Thus, social life is more than a human "invention"; it is a human necessity.

Never has global interconnectedness been so evident. This law affirms that individual progress is intrinsically linked to collective progress. It combats exaggerated individualism and reminds us of our fraternal responsibility toward all members of the social body. The pursuit of a fairer and more compassionate society is not merely a political ideal but a moral require-

ment of natural law. The need for life in society is itself a natural law. It is in contact with others that we practice patience, tolerance, charity, and love.

Within the context of social life, the family holds a central place. The family is the first social cell, the *mater cella*, a "miniature society" where we first learn the lessons of good coexistence. Well-structured family bonds contribute to a well-structured society.

The family is a natural society that precedes the State. Society reflects the aggregate of the families that compose it. Thus, a liberal society mirrors the set of liberal families; a conservative society reflects the set of conservative families.

In question 775 of *The Spirits' Book*, the Spirits explain that the result of the weakening of family ties would be the intensification of selfishness. This teaches us that the family is, in a sense, a school where we learn solidarity and altruism. Within the family's curriculum, we can develop understanding, sensitivity, and compassion — three essential elements for life in society.



**Intellectual progress leads to moral progress when it leads to the understanding of good, discerning it from evil**

#### **7. Law of Progress (Questions 776-802)**

This is the dynamic law of creation. Nothing is stagnant; everything evolves — especially intelligence and moral awareness. In question 116 of *The Spirits' Book*, it is asked whether there are Spirits who will remain forever in the lower orders of evolution. The Spirits answer: "No, all will become perfect (...)."

From this response it is clear that evolution is a divine impulse. Every Spirit carries within the germ of progress. Progress is inherent to nature.

Thus, progress is inevitable, though its rhythm depends on free will. Humanity advances slowly and gradually, through struggles and experiences. Intellectual progress, which is faster, must serve as the precursor and facilitator of moral progress, which is slower yet essential. Scientific discoveries and inventions are tools provided by more advanced Spirits to accelerate collective evolution.

It must be noted, however, that intellectual progress precedes moral progress, but the latter does not im-



## The development of free will accompanies the development of intelligence and increases the responsibility of actions

mediately follow the former. As question 780 of *The Spirits' Book* states:

"Does moral progress always accompany intellectual progress?" The answer: "It is its consequence, but it does not always follow immediately."

Intellectual progress leads to moral progress when it brings understanding of good and discernment between good and evil. In this way, the person can choose freely and exercise their free will. The development of free will parallels the development of intelligence and increases responsibility for one's actions.

Since progress is a constant element of divine law, humanity cannot halt this evolutionary march. It may sometimes delay it when personal interests overshadow the collective good of society. In other words, progress can be hindered by selfishness and pride — the two great wounds of humankind.

Civilization is a form of progress, but an incomplete one. It is a step on the evolutionary ladder, for one does not leap from infancy to maturity. It

is important to recall what the Spirits told Kardec regarding the signs that would identify a complete civilization (question 793):

"You will recognize it by moral development. You believe yourselves very advanced because you have made great discoveries and wonderful inventions, because you are better housed and clothed than the savages. Yet you will only have the right to call yourselves civilized when you have banished from your society the vices that dishonor it, and when you live as siblings, practicing Christian charity. Until then, you are merely enlightened peoples who have passed only the first phase of civilization."

In an age of dizzying technological advances, the Law of Progress warns against imbalance. Technology without morality is a threat. True progress is not measured by GDP or military power, but by the degree of ethics, compassion, and justice present in human relations. We are called to be active agents of moral progress — let us not stop at personal vanity or fruitless opinions.



The law condemns abuse and exploitation, but exalts the moral value of constructive effort

### 8. Law of Equality (Questions 803-824)

All human beings are equal before God, for all are Spirits emanating from the same source, with the same potential for perfection and the same destiny. According to question 115 of *The Spirits' Book*, all Spirits were created simple and ignorant. In question 803, the Spirits affirm that all human beings are equal before God, all are destined for the same goal, and divine laws apply to all beings.

Absolute equality is a spiritual reality, not a social one. Social, intellectual, or material inequalities are temporary — they serve as trials or expiations for some and as missions of aid for others. The law does not advocate forced uniformity but equality of rights and opportunities, condemning all forms of abuse and oppression.

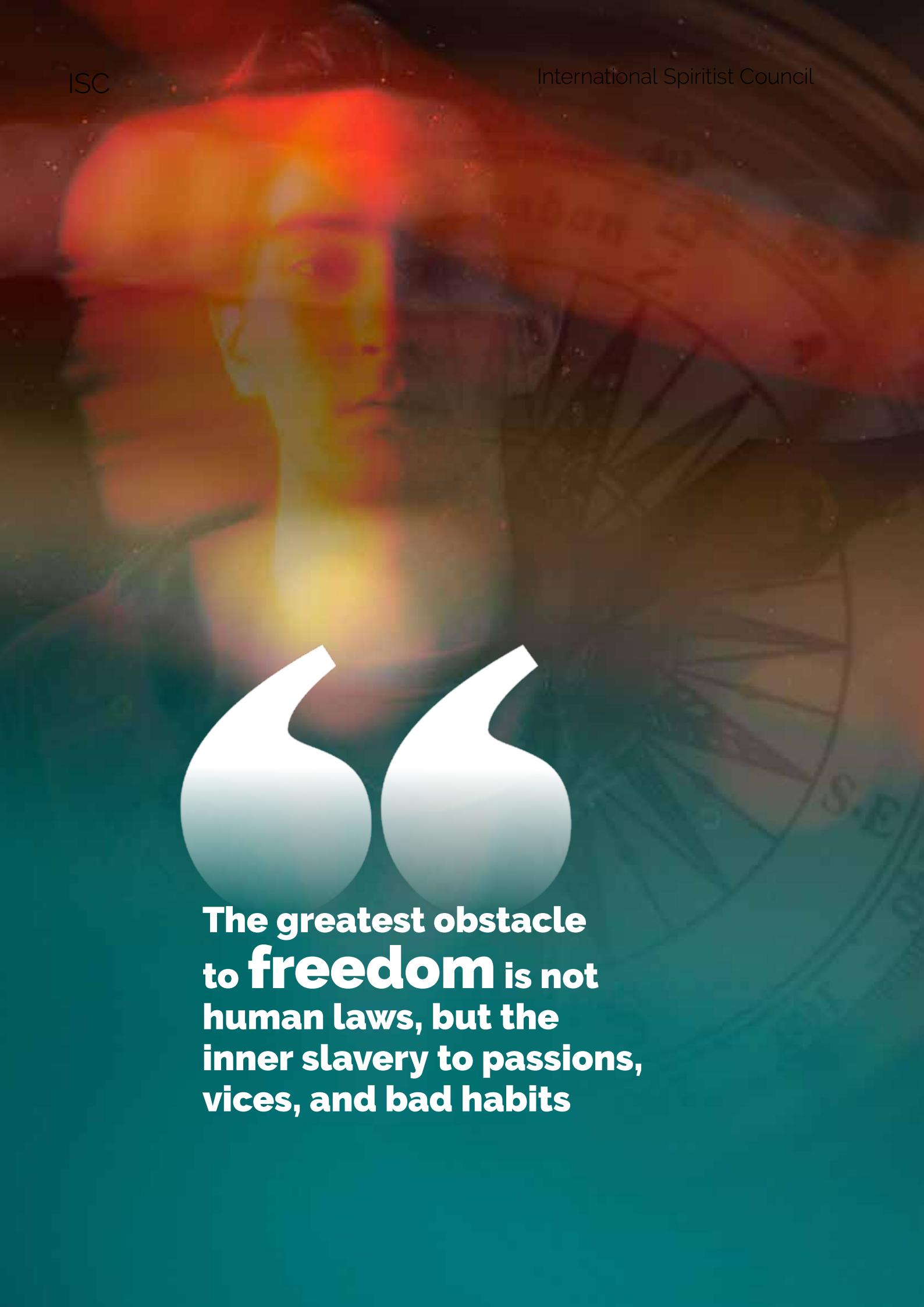
In this sense, women and men have equal rights; both have the faculty to

progress. The idea of inequality between men and women — more pronounced in some societies than others — arises from the false notion of masculine strength. In question 818, the Spirits say that the prejudiced belief in the inferiority of women results from the "unjust and cruel domination that man has assumed over her." They add that this is "the result of social institutions and the abuse of strength over weakness. Among morally undeveloped people, might makes right."

The Law of Equality is the moral foundation of all movements that combat discrimination, prejudice, and social injustice. It teaches us that diversity, in whatever form, does not negate the fundamental equality of origin and destiny. Our duty is to work for a world where opportunities are not denied by conditions of birth — combating pride and selfishness, which generate inequality.

A large, white, double quotes mark is centered on a blurred background. The background features a person in a suit and a globe, suggesting a global or professional context.

**Our right to live  
ends where the right  
of others to the same  
resources begins**

A portrait of a man with a glowing aura, framed by a large white double quotes mark.

“

**The greatest obstacle  
to freedom is not  
human laws, but the  
inner slavery to passions,  
vices, and bad habits**



## Freedom of conscience is a consequence of the freedom to think

### 9. Law of Freedom (Questions 825-872)

Freedom is an attribute inherent to the Spirit and a condition for its progress. Without free will, there is no merit or responsibility. Freedom is a natural right, but it is not absolute, since all people depend on one another—no one is self-sufficient.

Human freedom is gradual. It begins with the freedom to act and expands to the freedom to think, which is absolute and inviolable. The greatest obstacle to freedom is not human law but the inner enslavement to passions, vices, and bad habits. True freedom, therefore, is the conquest of reason over lower instincts.

Two essential aspects must be addressed: freedom of thought and freedom of conscience. Without them, a person cannot truly develop as a human being.

Through thought, the human being enjoys unlimited freedom, for thought knows no obstacles. One may prevent its expression, but not the act of thinking itself. A Latin maxim says, "*Cogitationis poenam nemo patitur*," which freely translates as "no one is punished for their thoughts." This saying, attributed to Ulpian (*Digest*), applies to material relations. However, in spiritual life, there is responsibility for one's thoughts.

In *The Spirits' Book*, question 834, the benefactors teach that each person is accountable to God for their thoughts: "God alone can know them; He condemns or absolves according to His justice." It must be remembered that the divine law is inscribed in the conscience.

Freedom of conscience is a consequence of freedom of thought. Conscience is an inner thought that belongs to the human being as do all thoughts. No obstacles should be imposed on freedom of conscience, for only God has the right to judge it. Just as there are human laws to regulate social life, there are also natural laws that govern the relationship between the human being and the Creator.

Freedom of conscience is one of the hallmarks of a true civilization and denotes its spiritual progress—it reflects the exercise of free will. In a world of polarized opinions and mass manipulation, the Law of Freedom invites us to think autonomously. It reminds us that our freedom ends where another's begins and that full freedom is achieved only when our choices align with goodness and justice. To be free is not to do whatever one wants, but to will and to do what one ought. In question 872 of *The Spirits' Book*, Kardec presents the *Theoretical Summary of the Motive of Human Actions*, which is well worth reading.



Without free will, there is no merit or responsibility

## 10. Law of Justice, Love, and Charity (Questions 876–919)

This is the synthesis of all moral laws, the crowning point of spiritual evolution. Justice, love, and charity are three facets of the same moral reality:

**a) Justice:** Respect for the rights of others. It is the application of the golden rule: "Do not do to others what you would not want done to you."

**b) Love:** The sublime feeling that drives us to act for the good of others, seeing in them our siblings. Love for one's neighbor is the purest expression of love for God.

**c) Charity:** The supreme virtue—the practical application of love and justice. It is benevolence, indulgence, and forgiveness toward all. It is not limited to almsgiving but encompasses every action that alleviates the suffering of others, whether material, moral, or intellectual.

This law provides the answer to the complex relational problems of modern times. It transforms cold justice

into loving justice and mere assistance into structural solidarity. It is the guiding principle that should inspire both everyday actions and major political and economic decisions.

From a spiritual perspective, this law should govern all human relations. It must guide justice, natural rights, property rights, and the practice of charity and love for one's neighbor, among others.

The concept of charity, under this law, expands significantly. In *The Spirits' Book*, question 886 asks: "What is the true meaning of the word charity, as Jesus understood it?" The answer is direct: "Benevolence toward everyone, indulgence toward the imperfections of others, and forgiveness of offenses."

In a world marked by indifference, the Law of Justice, Love, and Charity is the antidote. It invites us to build a civilization founded on universal fraternity.



**Full freedom is only  
achieved when our  
choices are aligned  
with good and  
justice**

### **Conclusion: The Perennial Nature of the Moral Laws**

As we travel the path outlined by these ten laws, it becomes evident that they do not form an archaic code or a set of rules for pious living. The moral laws in *The Spirits' Book* constitute a cosmic architecture for the evolution of consciousness.

Their permanence lies not in being written in stone, but in being engraved in the conscience of every human being—even if only latent in many. They are the GPS of the soul—always active, always pointing toward growth, harmony, and true happiness. Civilizations rise and fall, technologies evolve, cultures transform, yet the need to worship, to work, to love, to be just, and to live in society remains unchanged.

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**A dignified work,  
carried out with  
dedication and  
integrity, is a form  
of charity toward  
society and education  
for the **Spirit**  
itself**



The greatness of the Spiritist vision lies in showing that these laws are not a burden, but an invitation to liberation. To understand and live them is not blind submission but an act of intelligence and self-love, for those who follow them are, in truth, following the deepest law of their own being.

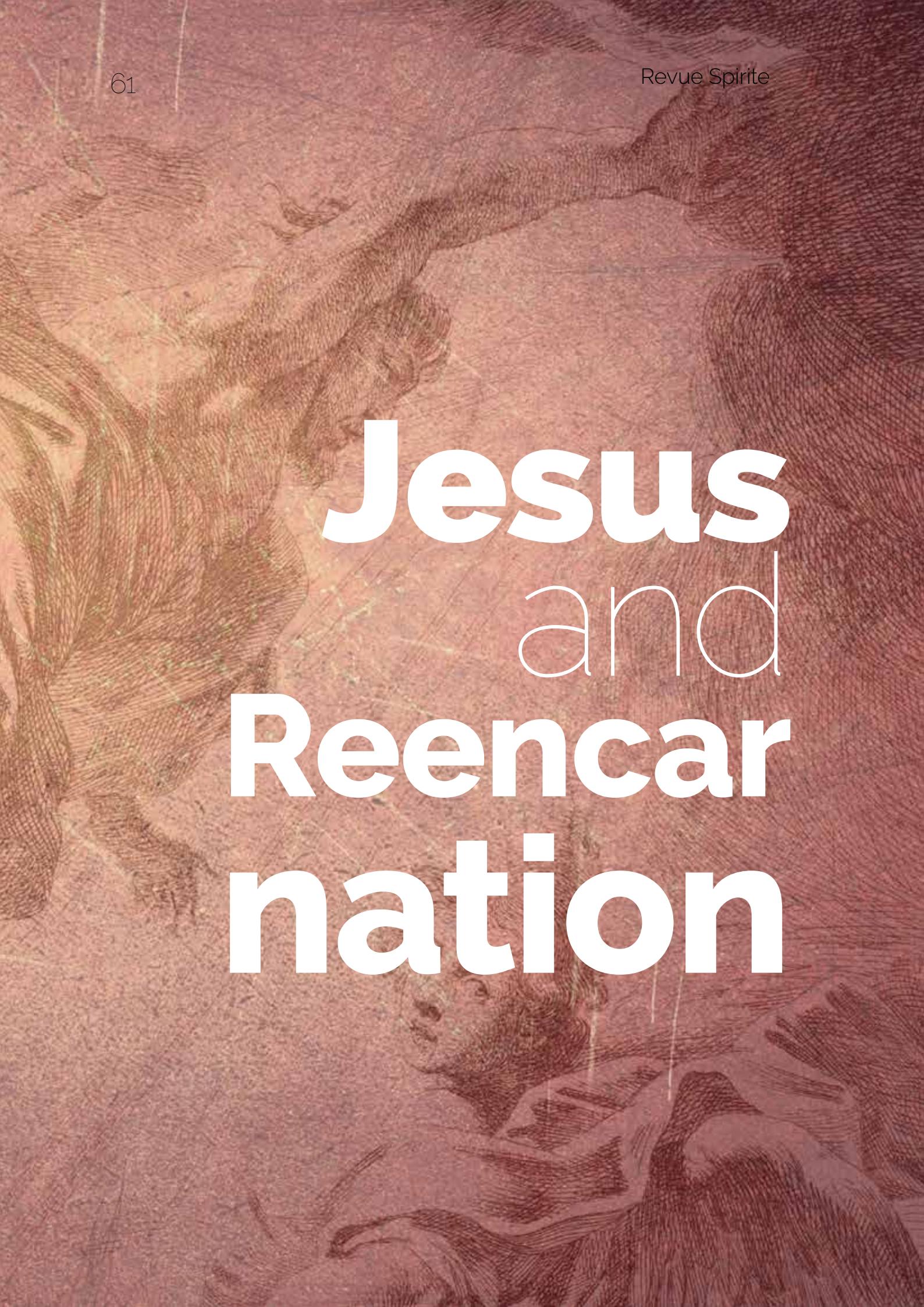
Therefore, the moral laws are, and will forever be, the unshakable foundation upon which we can build both a meaningful individual life and a more luminous collective destiny. They assure us that, no matter how turbulent the waters of history or how complex the challenges of existence may become, the moral compass remains there—clearly and inexorably pointing to the North of Reason and Love. It is up to each of us to learn to read it and, with courage and perseverance, to follow its course.



**The Moral Laws of  
The Spirits' Book  
constitute a cosmic  
architecture for  
the evolution of  
consciousness**

# Unshakable Faith Spiritism & Religion

OTACIRO RANGEL \*



# Jesus and Reencar- nation



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by S. Barros. 'Jesus and reincarnation'. (2026) Revue Spiritiste N22



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**One of the  
interpretations  
of resurrection  
is precisely  
reincarnation**

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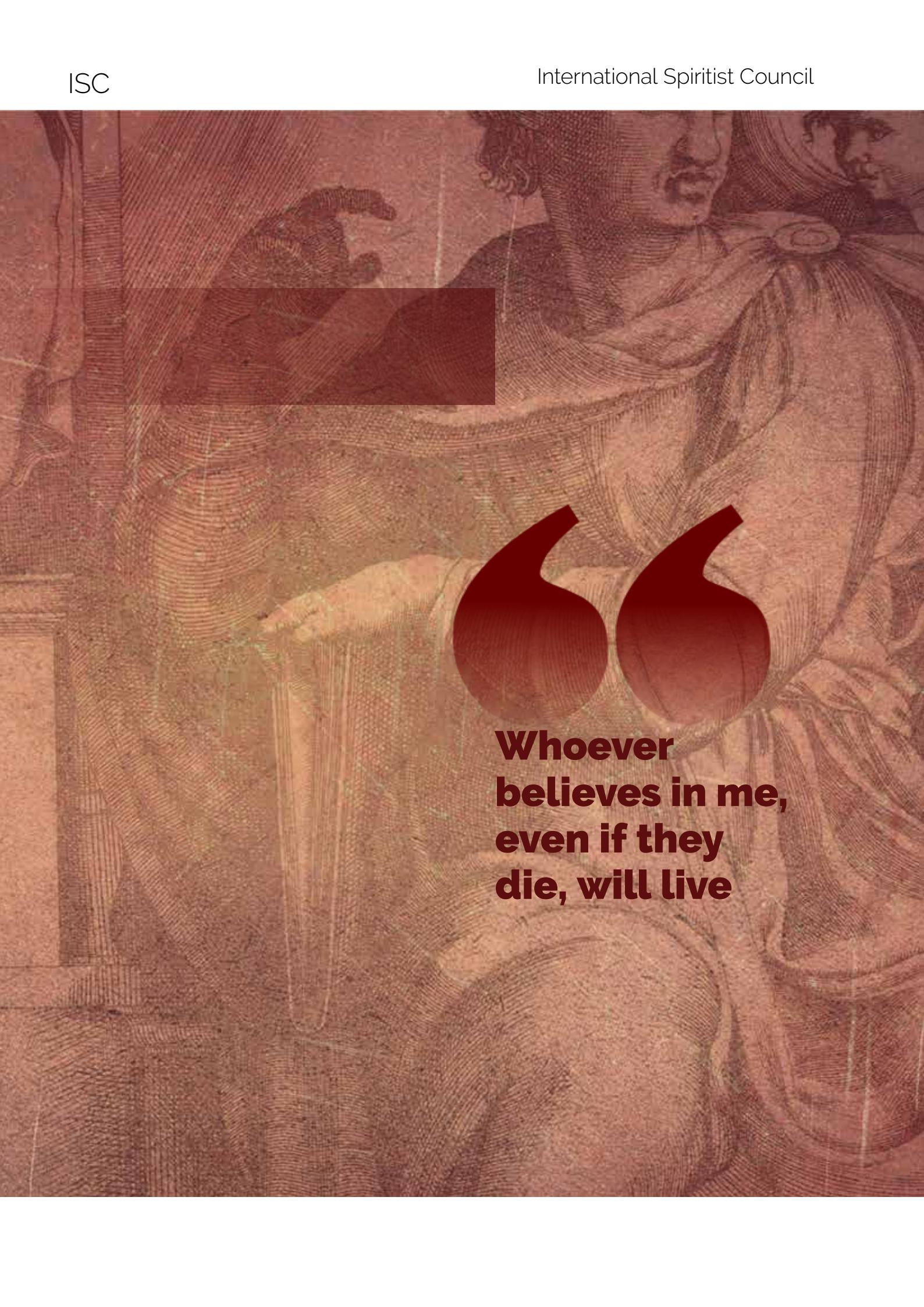
**The definitive  
liberation of  
the Spirit in the  
spiritual world**

## Abstract

In the Hebraic–Judaic tradition at the time of Jesus, the belief in resurrection was held among the Pharisees and Samaritans, and there are affirmations in the writings of the Law and the Prophets about the possible return of life after death. The Sadducees, however, did not share the belief in resurrection. How resurrection occurred and how one could identify who had risen from the dead were not understood even among the doctors of the Law. We cite several references from the Old Testament to clarify the concept of resurrection and then turn to the New Testament to understand how Jesus employed these ideas to bring new interpretations to the concept of resurrection. It will become clear that one of the interpretations of resurrection is precisely reincarnation, as taught by Spiritism.

**Keywords:** Resurrection; Being born again; Reincarna-

tion; Gospel; Spiritism.



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**Whoever  
believes in me,  
even if they  
die, will live**



# i

t was part of the Hebraic–Judaic tradition, at the time of Jesus, to believe in the resurrection among the Pharisees and the Samaritans, since there were affirmations in the Scriptures of the Law and in the Prophets about the possible return to life of a person after death.

However, the belief in resurrection was not shared by the Sadducees.

The way in which resurrection occurred was not understood among the various groups or descendants of the twelve tribes of Israel. How resurrection happened and how one could identify who had risen was not clear, even among the doctors of the Law.

We will cite some references from the Old Testament to clarify the concept of resurrection and then return to the New Testament references to understand how Jesus used these ideas to bring out the different interpretations that can be drawn from this subject.

In this study, we will be guided by three sources: The Gospel According to Spiritism by Allan Kardec (AK), The New Testament, translated by Haroldo Dutra Dias (HDD), and The Holy Bible, translated by João Ferreira de Almeida (BS).

In the book of the prophet Isaiah, we find the following passage:

"Your dead shall live; my dead bodies shall arise. Awake and sing, you who dwell in dust; for your dew is a dew of light, and the earth shall cast forth the shades." (Isaiah, ch. XXVI, v. 19 — AK).

The first sentence of this text makes it clear that Isaiah is saying that those who have already died will live again as men, and in the second sentence, those who died in his time ("in my midst") will also rise again—that is, at any time, those who have died will return to live again as human beings. If he had said "they will remain alive," this would certainly have to be understood as life after death in the spiritual realm.

In the third sentence, he says that death is like a sleep, and that the dead who dwell in the dust must imperatively awaken to praise God, for a "dew of light" falls upon them and revives them. Obviously, this prophecy of resurrection does not clarify how those who have died would live again as men. It does not say that they would return in the same bodies, already corrupted by decomposition, only that they would live again as human beings.

It is not clear what the "dew of light" that falls upon them and raises them from the dust represents. Naturally, the Jews of Jesus' time accepted the idea of resurrection but remained confused about its meaning.

Let us analyze another text from the Old Testament that also refers to the possibility of returning to life after death. This one is from the book of Job, presented by Allan Kardec in Chapter IV of *The Gospel According to Spiritism* in three different translations:

"But when a man has once died, when his body, separated from his spirit, has been consumed, what becomes of him? Having once died, could man live again? In this struggle in which I find myself every day of my life, I hope that my change will come."

(Job, ch. XIV, v. 10,14. Translation by Le Maistre de Sacy — AK).

"When man dies, he loses all his strength; he expires. Then where is he? If a man dies, will he live again? I will wait all the days of my appointed time, until my renewal comes." (Job, ch. XIV, v. 10,14. Protestant translation by Osterwald — AK).

"When man is dead, he still lives; when the days of my earthly existence are ended, I will wait, for I shall return again to it." (Job, ch. XIV, v. 10,14. Version of the Greek Church — AK).

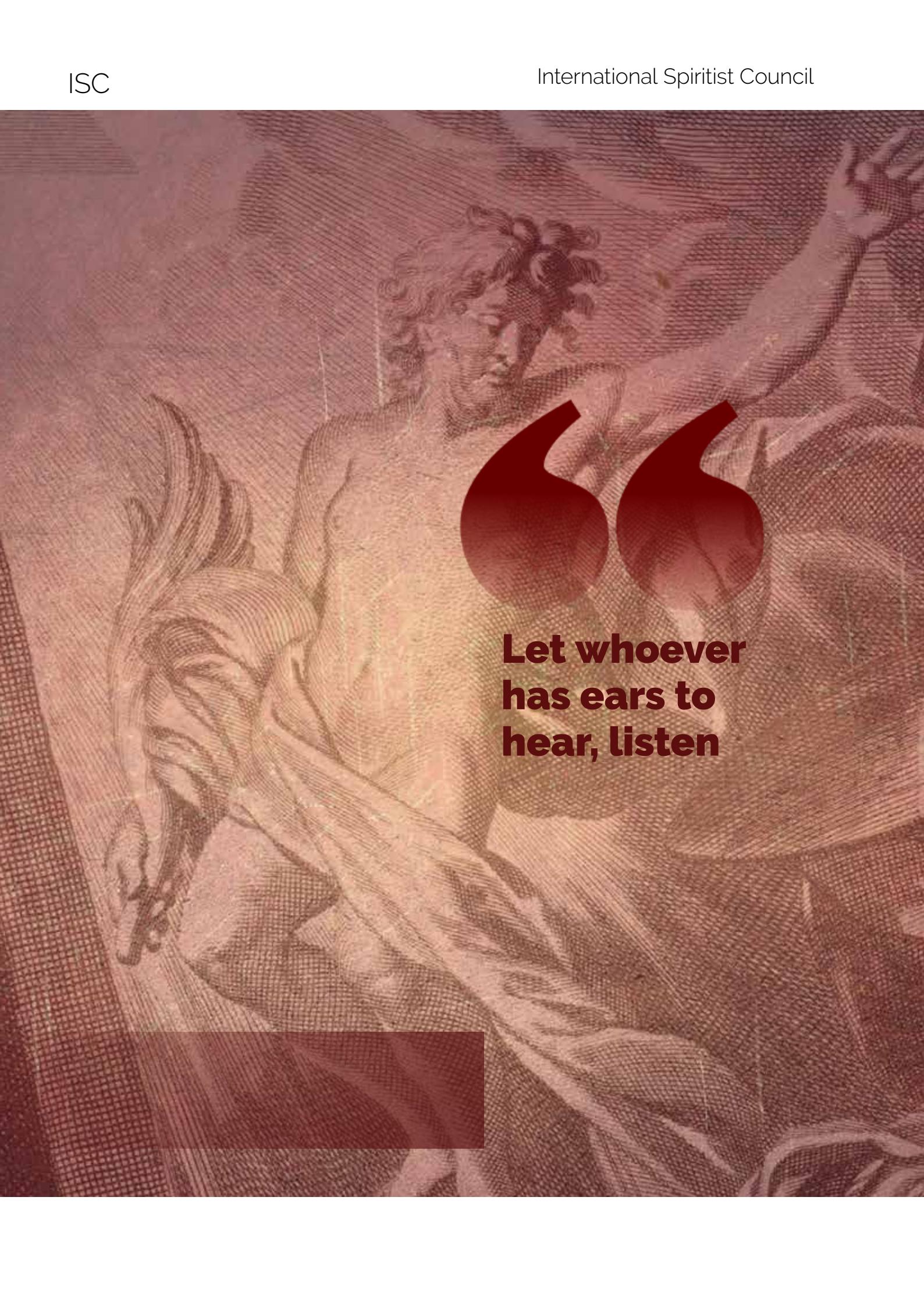
In the first two versions, Job refers to the possibility that after death, man might live again as a human being, even though his body has been consumed, and he questions what becomes of man after death. In the first version, he suggests that the spirit is separated from the body and could continue as a living spirit. Faced with doubt, he declares that, while alive, he awaits the moment when he will undergo this change produced by the death of the physical body.

In the third translation of the biblical text, made by the Greek Church, the text makes it clear that when the body dies, the individual continues to live and will always live — therefore, as an immortal spirit — and it also makes clear that he may in the future return to live an earthly existence. This suggests that returning to bodily life is the same as reincarnating, in a new body, since the previous one has been consumed. In any case, this text also does not explain the mechanism of returning to bodily life, thus allowing for other possible interpretations.

Nevertheless, the idea that it is possible to return to live earthly life is evi-

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**Those who  
have already  
died before  
will live again**



“

**Let whoever  
has ears to  
hear, listen**

dent in both texts — that of Isaiah and that of Job. It is also understandable that the doubt regarding the process by which someone who has already died might live again was present among the Jews at the time of Jesus. The ancient prophets referred to resurrection, but how this could occur was not clearly understood.

Let us now see how Jesus made use of this Jewish belief — both among the disciples and among some doctors of the Law — and how He presented the processes of resurrection, since He affirmed that He had not come to destroy the Law or the Prophets, but to fulfill them (*Matthew, ch. 5, vv. 17-20 - BS*).

To begin our discussion on the theme, as we mentioned earlier, we will use *The Gospel According to Spiritism*, Chapter IV, entitled "*No one can see the Kingdom of God unless he is born again*", taking from it the Gospel quotations selected and ordered by Allan Kardec.

Let us begin with the first of these:

"When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, am?'

They said, 'Some say John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets.'

He said to them, 'But who do you say that I am?'

Simon Peter answered and said, 'You are the Christ, the Son of the living God.'

Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed

this to you, but My Father who is in heaven."

(*Matthew, ch. XVI, vv. 13-17; Mark, ch. VIII, vv. 27-30.*)

In this passage with the disciples, in the first three verses, Jesus identifies Himself as the Son of Man and asks what people say about who He is. The answer given by the disciples clearly shows that the idea of resurrection was present and that the people had no means of identifying which prophet was reappearing in the person of Jesus. It could have been John the Baptist, Elijah, Jeremiah, or some other prophet.

Curiously, we see that John the Baptist, who was contemporary with Jesus but had already been beheaded, as well as Elijah, who had lived nine centuries earlier, or any of the prophets who had lived long before, were considered among those who might have been resurrected. This shows that although the Jewish people believed in resurrection, they did not understand the process of this phenomenon, nor how it was possible to identify the resurrected person. In other words, some prophets could live again as men, but the way this occurred was beyond popular understanding.

Jesus then directs the question to His own disciples, who were more closely acquainted with the Master. Peter then speaks up and declares that Jesus was not any resurrected prophet, but "the Christ, the Son of the living God." Jesus calls him blessed for having recognized who He truly was — not through flesh or blood, but by divine revelation.

Peter thus had a spiritual perception of who Jesus was. This passage is important, as it reveals the difficulty the Jewish people, nurtured in the Hebraic-Judaic tradition, had in understanding the true meaning of resurrection.

Let us extend our reasoning by using another passage from the Gospel selected by Kardec:

"Meanwhile Herod the Tetrarch heard of all that was done by Jesus; and he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said, 'John I have beheaded, but who is this of whom I hear such things?' And he desired to see Him." (*Mark, ch. VI, vv. 14-16; Luke, ch. IX, vv. 7-9 - AK*)

In this Gospel passage, the difficulty in understanding who Jesus was is shared by Herod the Tetrarch, who ruled in Jerusalem and had ordered the beheading of John the Baptist. He shared the same doubt — ruling out the possibility that Jesus was the resurrection of John — and questioned who, then, this man could be, feeling eager to meet Him. This shows that even among the most educated and powerful, the idea of resurrection was not clear.

In the next Gospel passage chosen by Kardec, we will now find Jesus in close intimacy with His three closest disciples — Peter, John, and James — clarifying how one should understand what was prophesied by Malachi, concerning the return of the prophet

Elijah among men.

The prophet Malachi says:

"Behold, I will send you the prophet Elijah before the great and dreadful day of the Lord comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (*Malachi, ch. 5, vv. 5-6 - BS*)

The dialogue of Jesus with the three disciples takes place after the Transfiguration, which we transcribe from *The New Testament* translated by Haroldo Dutra Dias, to make clear the context that motivated Jesus' words:

"After six days Jesus took with Him Peter, James, and John his brother, and led them up a high mountain by themselves. And He was transfigured before them; His face shone like the sun, and His clothes became white as the light. Then Moses and Elijah appeared to them, talking with Him. Peter said to Jesus, 'Lord, it is good for us to be here; if You wish, I will make here three tents—one for You, one for Moses, and one for Elijah.' While he was still speaking, behold, a bright cloud overshadowed them, and a voice from the cloud said, 'This is My beloved Son, in whom I am well pleased. Listen to Him!' When the disciples heard this, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, 'Arise, and do not be afraid.' When they lifted up their eyes, they saw no one but Jesus only. As they came down from the mountain, Jesus commanded them, saying, 'Tell the





vision to no one until the Son of Man is raised from the dead." (Matthew, ch. 17, vv. 1-9 – HDD)

In this passage of the Transfiguration, we learn that in the prayer Jesus makes on the mountain, He allows the disciples to see the appearance of Moses and Elijah with Him, so vividly that Peter mistakes them for living men who would need tents for shelter. But then a bright cloud covers them, and a voice is heard, causing the disciples to fall to the ground in fear. Jesus encourages them, and the vision fades.

Jesus then asks them to remain silent about what they have witnessed until after His own resurrection from the dead. One interesting aspect of this event is the appearance of Elijah, which reminds the disciples of Malachi's prophecy about his return, since he was to come before the Lord. This is reinforced by Jesus' command to keep silent until after His own resurrection. Hence the dialogue that follows concerning what the scribes said about Elijah.

Continuing this narrative, we compile the passage presented by Allan Kar-

dec:

"(After the Transfiguration.) His disciples asked Him, saying, 'Why then do the scribes say that Elijah must come first?' Jesus answered, 'Indeed, Elijah is coming and will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.' Then the disciples understood that He was speaking to them about John the Baptist." (Matthew, ch. 17, vv. 10-13; Mark, ch. 9, vv. 11-13 – AK)

Jesus then takes the opportunity to teach the three disciples that Elijah had already returned, but men had not recognized him, for he was none other than John the Baptist, known to the disciples and beheaded by Herod's order. The Transfiguration occurs after John's death, and he appears as the spirit of Elijah, together with Moses.

To understand well this declaration that John the Baptist was Elijah who was to come, let us examine how John's conception is described:

### **"ANNOUNCEMENT OF THE BIRTH OF JOHN THE BAPTIST"**

"In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; his wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren, and both were advanced in years. While he was serving as priest before God, according to his division, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him, he was troubled, and fear fell upon him. But the angel said to him, 'Do not be afraid, Zechariah, for your prayer has been heard,

and your wife Elizabeth will bear you a son, and you shall call his name John. You will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. He shall drink neither wine nor strong drink; he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just—to make ready a people prepared for the Lord.' Zechariah said to the angel, 'How shall I know this? For I am an old man, and my wife is well advanced in years.' The angel answered him, 'I am Gabriel, who stands in the presence of God, and I was sent to speak to you and bring you these glad tidings.' (Luke, ch. 1, vv. 1-19 – HDD)

In this narrative by Luke, it becomes very clear that Gabriel was sent to



Zechariah to announce that John the Baptist would be born before the Lord and would go "in the spirit and power of Elijah", confirming Malachi's prophecy.

Thus, Jesus tells His disciples that the resurrection of a person who has died takes place through the generation of a new body, through a mother, so that the spirit may live again among men as a reincarnated spirit.

This, then, is one of the ways to understand resurrection — the resurrection of one who died and now returns in a new physical body of flesh and blood — which is the same as reincarnation, as so clearly explained by Spiritist Doctrine.

To confirm this, Jesus once again speaks of John the Baptist, even more clearly, in the text narrated by Matthew, as follows:

"From the days of John the Baptist until now the kingdom of heaven suf-

fers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come. He who has ears to hear, let him hear." (Matthew, ch. 11, vv. 12-15 - AK)

The first sentence, if read in isolation, may seem confusing, since John the Baptist was a contemporary of Jesus, and Jesus is speaking of the present time (His own era). But in the second sentence, He says that all the prophets (including Elijah) and the Law prophesied until John. This statement makes sense in itself. Then Jesus adds a declaration that gives meaning to the first sentence: "He himself (John) is Elijah who is to come."

With this explanation from Jesus, we can understand the first sentence as follows: "*From the time of Elijah until now, the kingdom of heaven suffers violence...*" — for Elijah was the same

spirit, now returning to earthly life as John the Baptist. And since we already know that John the Baptist was born of Elizabeth and Zechariah, it follows that the spirit of Elijah returned to bodily life in a new body, as John the Baptist.

This process makes it difficult to identify the one who has been "resurrected," since the body used before has no relation to the new one, born of different parents. We can therefore conclude that this resurrection is the same as reincarnation. "He who has ears to hear, let him hear."

There is another moment when Jesus speaks with a doctor of the Law named Nicodemus, and emphatically places the resurrection of the spirit in a new body as the condition for seeing the Kingdom of God. Let us look at this evangelical description narrated by John the Evangelist:

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

This man came to Jesus by night and said to Him, 'Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.' Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again, he cannot see the Kingdom of God.'

Nicodemus said to Him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?'

Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, "You must be born again." The Spirit blows where it wish-

es, and you hear its sound, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.'

Nicodemus answered and said to Him, 'How can these things be?'

Jesus answered, 'Are you the teacher of Israel, and do not know these things? Truly, truly, I say to you, we speak what we know and testify what we have seen; and you do not receive our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?' (John, ch. 3, vv. 1-12 - HDD)

This dialogue between Jesus and Nicodemus is precious and deserves detailed analysis.

When Jesus says to Nicodemus, "Truly, truly, I say to you: no one can see the Kingdom of God unless he is born again," He establishes being born again as an absolute condition to see the Kingdom of God — that is, the resurrection of the spirit in a new body, since the verb *to be born* means *to come forth from a mother's womb*.

By saying "no one," He affirms that being born again is a divine law to which all creatures are subject in order to evolve and eventually perceive the Kingdom of God.

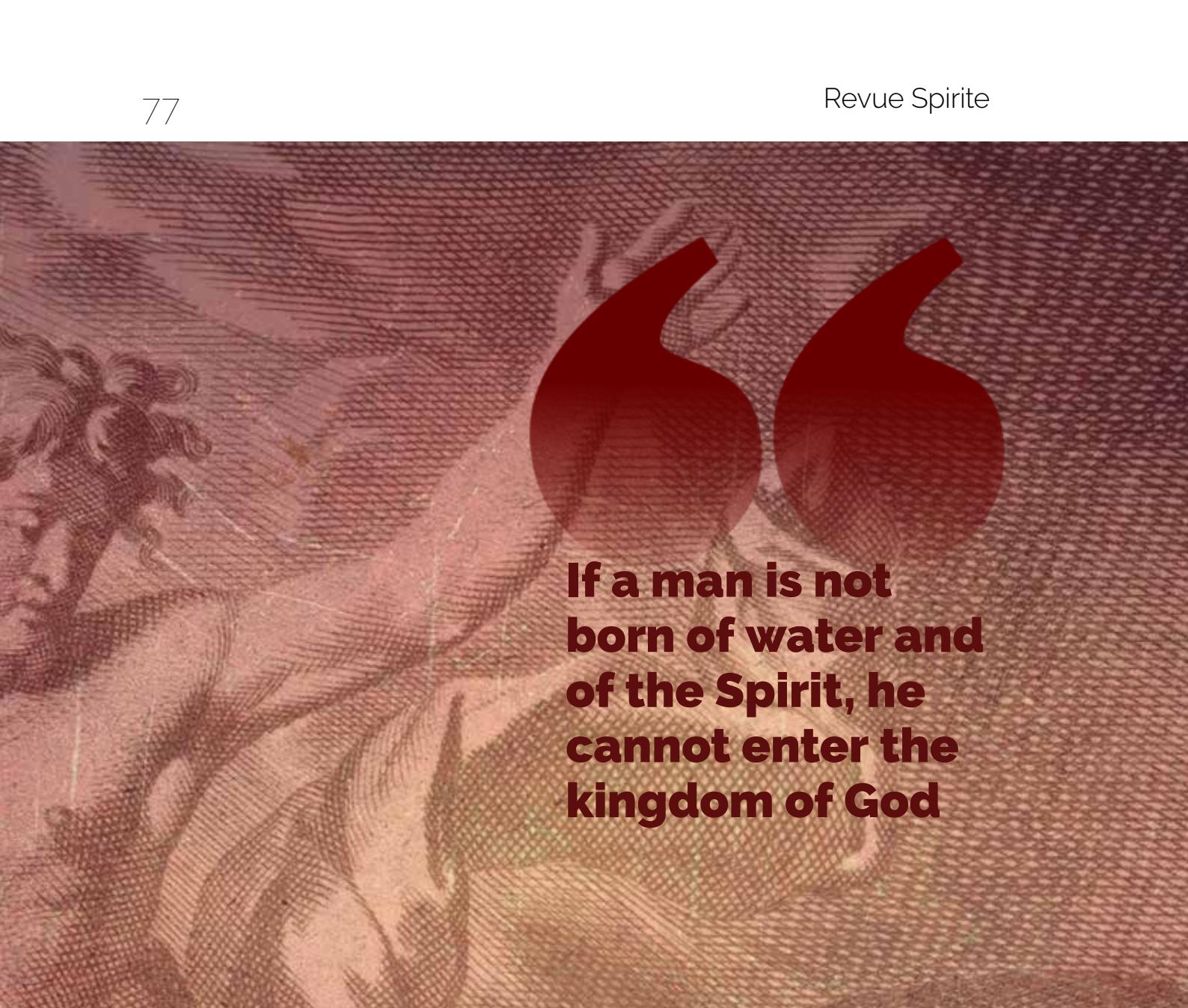
Nicodemus' surprise at the idea of entering his mother's womb again, being already an old man, shows clearly that even the doctors of the Law had no idea how the resurrection of man occurred.

Jesus then explains the process, distinguishing two aspects: the birth of the body and the return of the spirit into a new body. "*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*"

What is born of the flesh is the body, and we know where it comes from — it is generated by fatherhood and



by S. Barros. 'Jesus and reincarnation' (2026) Revue Spiritiste N22



**If a man is not  
born of water and  
of the Spirit, he  
cannot enter the  
kingdom of God**

motherhood, that is, through the process of birth.

But what is of the Spirit is Spirit, and like the wind, we do not know where it comes from or where it goes. The spirit remains alive when the body dies and thus comes from the spiritual world, that great unknown to humankind, whose permanent reality we now understand through Spiritism.

Jesus refers to this world, saying repeatedly that He came from there and would return there. He demonstrates the reality of the spiritual world in the Transfiguration, when He presents to Peter, James, and John the spirits of

Moses and Elijah, the same John the Baptist who had been beheaded by order of Herod.

John the Baptist dies and returns to being the spirit of Elijah, living eternally in the spiritual world and able to return once again in a new body, if necessary.

There is yet another teaching of Jesus — concerning scandals — in which the concept of the resurrection of man, now understood as reincarnation, becomes much clearer and perfectly consistent with Divine Mercy. Let us examine this passage from Matthew.

### “THE OFFENSE (THE SCANDAL)

“Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck and he were drowned in the depth of the sea. Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! If your hand or your foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.”  
(Matthew, ch. 18, vv. 6–9 – HDD)

Jesus is very forceful in these words about scandal (offense)—especially when it involves the “little ones,” meaning those who cannot protect themselves against injustice. The suffering caused by such actions is so intense that He declares it would be better for the offender to have a millstone (one of those heavy stones turned by donkeys in mills) hung around his neck and be thrown into the depths of the sea. It is a very strong image.

Yet Jesus also affirms that the world still needs such scandals, because it remains an imperfect and backward world, but He warns those who cause them and offers an alternative for their prolonged suffering, as stated in the following sentences.

If a person commits faults using the normal functioning of their bodily organs, they must now, as a consequence, be born again maimed, missing the offending eye, hand, or foot—the instrument of scandal—and thus enter life physically imperfect, so as not to repeat the same errors and endure severe suffering again.

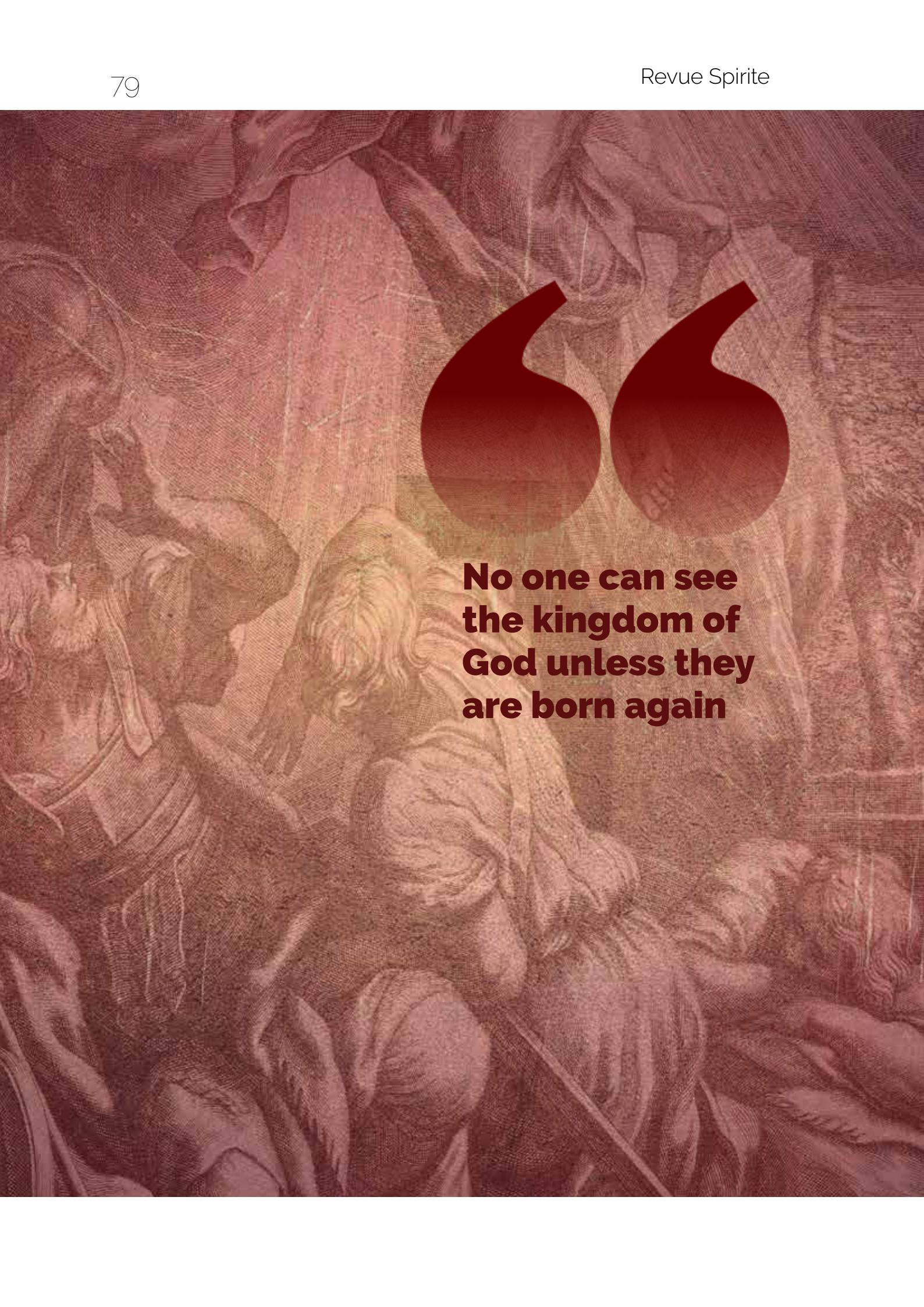
In this way, reincarnation also serves as a means of readjustment for mistakes committed in previous lives.

Divine Mercy forgives us by allowing us to return to physical life with the consequences of our errors, giving us the opportunity to correct our faults and continue progressing until we are able to see the Kingdom of God.

In other teachings given by Jesus and recorded by the evangelists, it is possible to perceive that He also speaks of two other types of resurrection, distinct from those already identified as reincarnation.

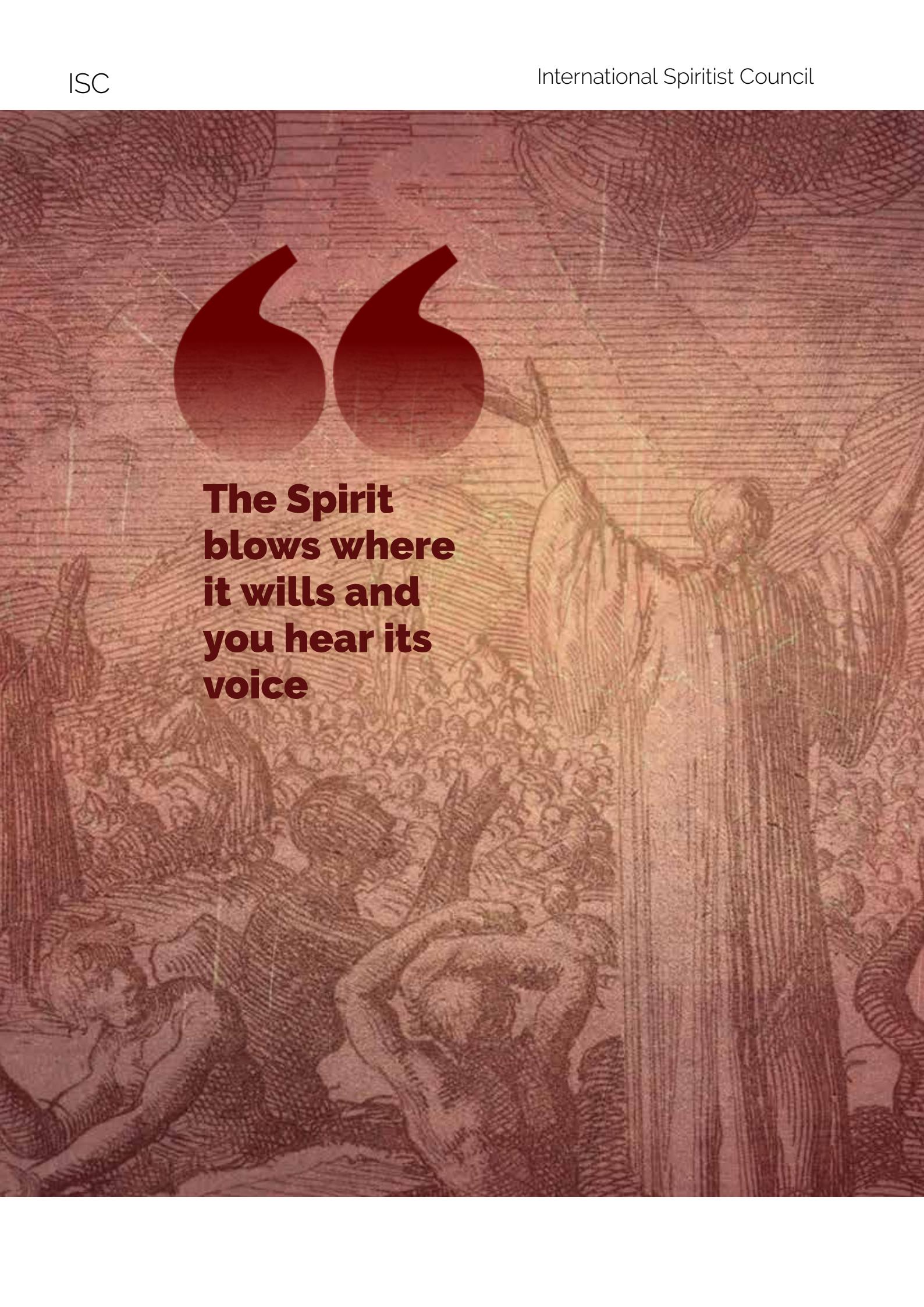
Reincarnation is the resurrection of a person who has already died and returns to a new body—such as in the case of Elijah and John the Baptist, as expected by Isaiah and Job.

The Sadducees represented a branch of Jewish thought that did not believe in resurrection, and they approached Jesus to question Him about it, constructing a somewhat cunning argument to test His knowledge. Let us now look at the text narrated by the evangelist Matthew.



“

**No one can see  
the kingdom of  
God unless they  
are born again**



“

**The Spirit  
blows where  
it wills and  
you hear its  
voice**

## "THE RESURRECTION OF THE DEAD"

"That same day, some Sadducees—who say there is no resurrection—came to Him and asked Him, saying:

'Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.'

Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all, the woman died also.

Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.'

Jesus answered and said to them, 'You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob"? God is not the God of the dead, but of the living.'

And when the multitudes heard this, they were astonished at His teaching."

(Matthew, ch. 22, vv. 23-33 - HDD)

In this passage, where Jesus converses with the Sadducees, He affirms that the resurrection of the dead is the return of the Spirit to spiritual life after the body has died.

He explicitly states that when the body dies, the Spirit continues to live,

existing as the angels do—without marrying or being given in marriage. He expands upon this teaching by referring to the patriarchs who live in the spiritual realm, since "*God is not the God of the dead, but of the living.*"

Thus, there is also a spiritual resurrection. This is the resurrection He demonstrates in the Transfiguration, and later with His own resurrection, which He mentioned to His three disciples as they descended from Mount Tabor, the site of Moses and Elijah's appearance—who themselves were already in the resurrection of the spirits.

This, in truth, will be the final resurrection, because those who can already perceive the Kingdom of God no longer need to return to the physical body, for they are already spirits free from the necessity of rebirth, that is, from reincarnation.

After being crucified, Jesus rises from the dead on the third day, and, as a spirit freed from the body (which He makes disappear), He lives among the disciples, appearing to them several times, as recorded by the evangelists. He later appears to Saul on the road to Damascus.

However, there is yet a third type of resurrection that Jesus refers to, which we shall now describe to conclude this analysis.

This resurrection is described as the return to life in the same body that was thought to be dead. Included in this category are the resurrections of the daughter of Jairus, the son of the widow of Nain, and Lazarus.

Let us begin with the daughter of Jairus, as described by Mark:

### **"THE RESURRECTION OF THE DAUGHTER OF JAIRUS"**

"When Jesus had crossed over again by boat to the other side, a large crowd gathered around Him; and He was by the sea. Then one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet and begged Him earnestly, saying, 'My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.' So Jesus went with him, and a great multitude followed Him and thronged Him. While He was still speaking, some came from the ruler of the synagogue's house who said, 'Your daughter is dead. Why trouble the Teacher any further?' As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, 'Do not be afraid; only believe.' And He permitted no one to follow Him except Peter, James, and John the brother of James. Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. When He came in, He said to them, 'Why make this commotion and weep? The child is not dead, but sleeping.' And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying. Then He took the child by the hand and said to her, 'Talitha koum,' which is translated, 'Little girl, I say to you, arise.' Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement. But He commanded them strictly that no one

should know it, and said that something should be given her to eat." (Mark, ch. 5, vv. 21-24, 35-43 - HDD)

Jesus is approached by one of the rulers of the synagogue, Jairus, because of his very sick daughter. Jesus answers his plea and goes toward Jairus's house when, on the way, someone from the synagogue comes to inform him that the girl has died.

Nevertheless, followed by Peter, John, and James and a crowd, Jesus arrives at the house, where everyone is crying and in turmoil. He then affirms that she is not dead, but sleeping. Entering only with the disciples and the child's parents, amid the people's mocking disbelief, He awakens the girl, instructs that she be fed, and tells them not to spread the news of what He had done.

It is important to note that Jesus takes the child's hand and commands her: "Little girl, I say to you, arise." It is clear here that the girl awakens from a deep state of lethargy and had not truly died — a state of apparent death, now well known in modern medicine and comparable to a profound coma.

In the two following texts, we will see that the same occurs with the son of the widow of Nain and with Lazarus.

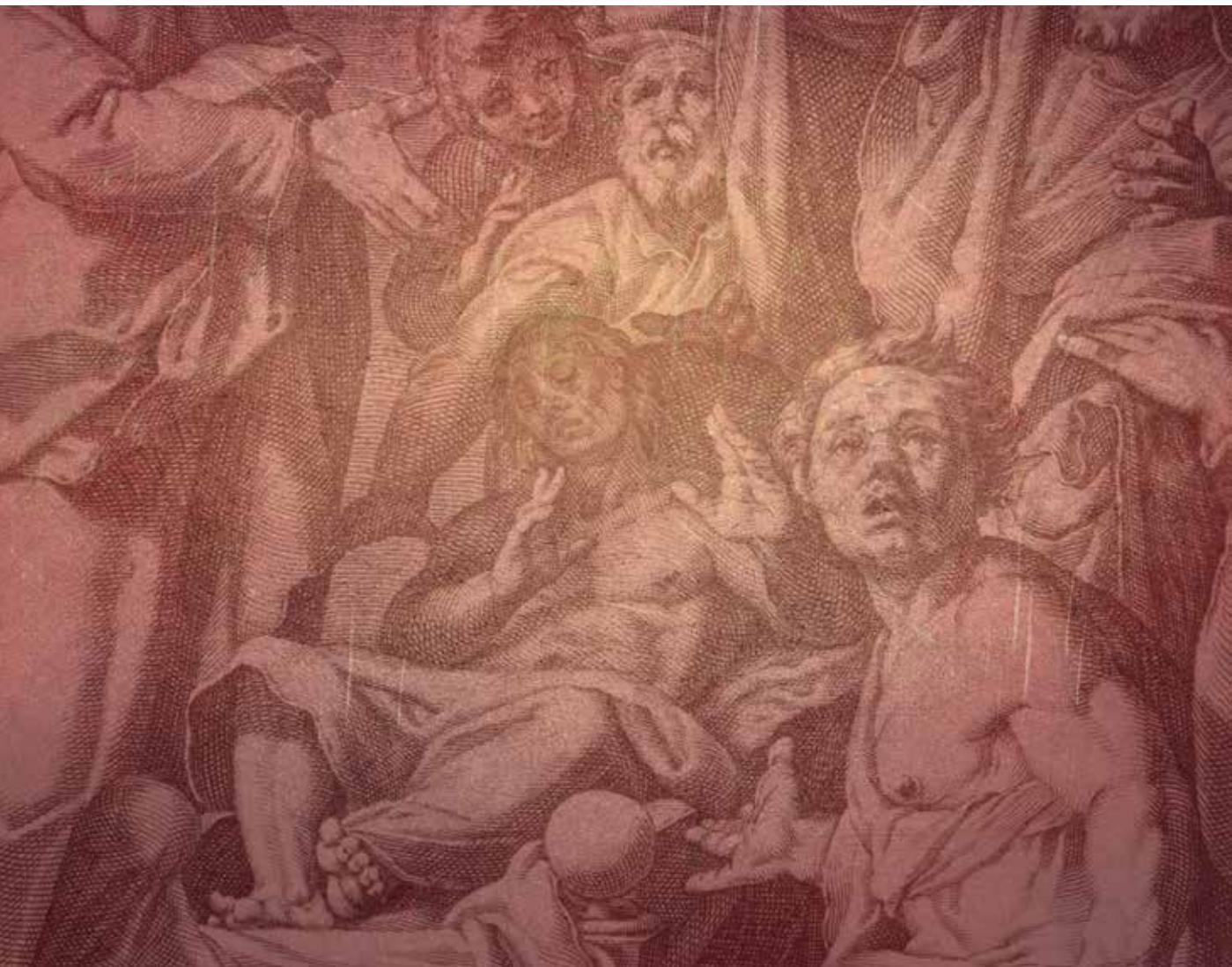
The case of the widow's son is very similar to that of Jairus's daughter, but the highlight lies in the fact that the funeral procession was already taking place in the streets when Jesus, moved with compassion, approached, consoled the mother, and said:

"Young man, I say to you, arise."

The text itself is self-explanatory.

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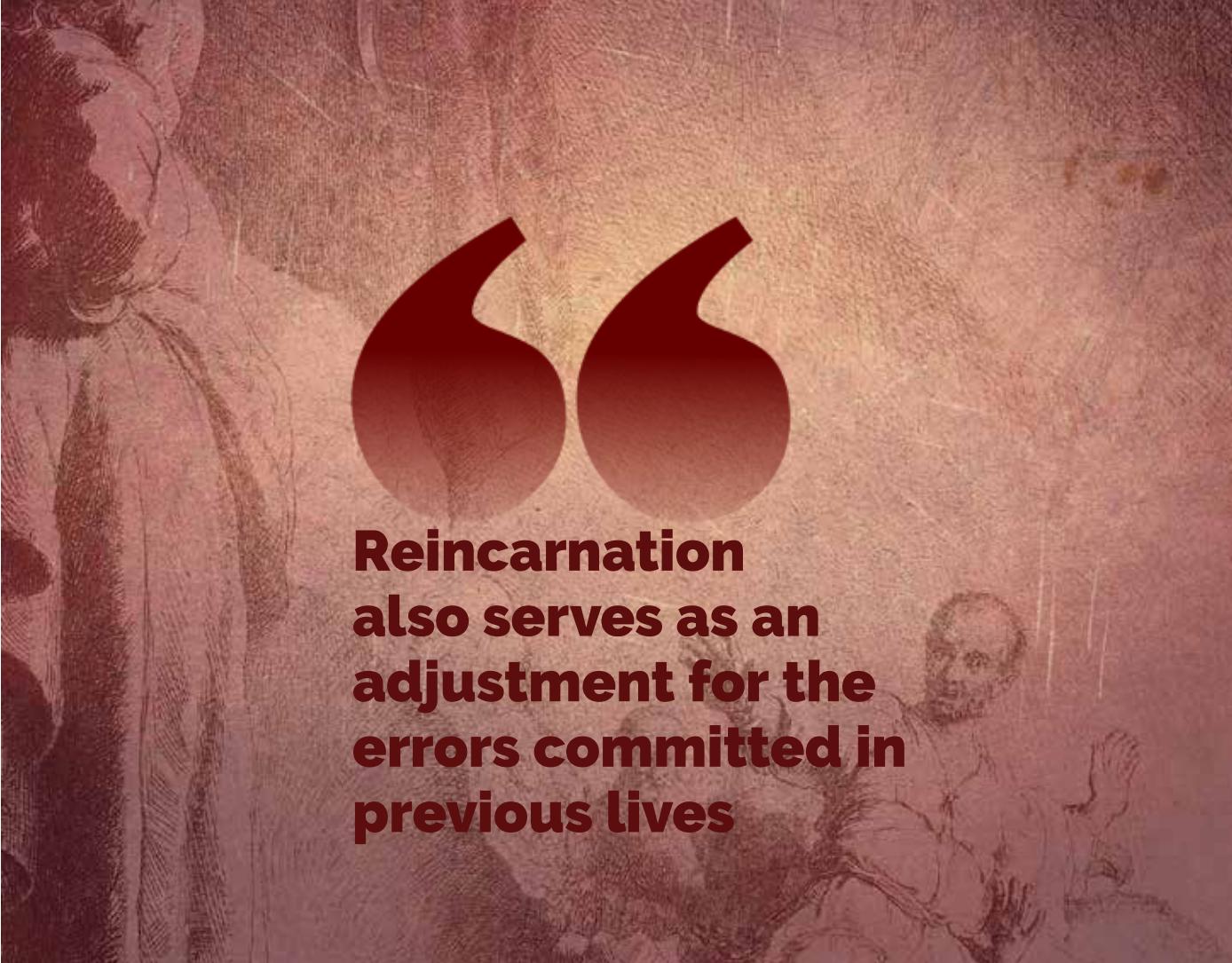
**An absolute  
condition for  
seeing the  
Kingdom of God is  
to be born again**



### **"THE RESURRECTION OF LAZARUS"**

"Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to Him, saying, 'Lord, behold, he whom You love is sick.' When Jesus heard that, He said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.' Now Jesus loved Martha and her sister and Lazarus.

So, when He heard that he was sick, He stayed two more days in the place where He was. Then after this He said to the disciples, 'Let us go to Judea again.' The disciples said to Him, 'Rabbi, lately the Jews sought to stone You, and are You going there again?' Jesus answered, 'Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him.' These things He said, and after that He said to them, 'Our friend Lazarus sleeps, but I go that I may wake him up.'



“

## **Reincarnation also serves as an adjustment for the errors committed in previous lives**

Then His disciples said, 'Lord, if he sleeps he will get well.' However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.' Then Thomas, who is called the Twin, said to his fellow disciples, 'Let us also go, that we may die with Him.'

So when Jesus came, He found that he had already been in the tomb four days.

Now Bethany was near Jeru-

salem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. Now Martha said to Jesus, 'Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You.' Jesus said to her, 'Your brother will rise again.' Martha said to Him, 'I know that he will rise again in the resurrection at the last day.'

“

**We return to  
physical life with  
the consequences  
of our errors, to  
correct our faults**

Jesus said to her, 'I am the resurrection and the life.'

He who believes in Me, though he may die, he shall live.

And whoever lives and believes in Me shall never die. Do you believe this?'

She said to Him, 'Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.'

And when she had said these things, she went her way and secretly called Mary her sister, saying, 'The Teacher has come and is calling for you.'

As soon as she heard that, she arose quickly and came to Him.

Now Jesus had not yet come into the town, but was in the place where Martha met Him. Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, 'She is going to the tomb to weep there.'

Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, 'Lord, if You had been here, my brother would not have died.' Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

And He said, 'Where have you laid him?'

They said to Him, 'Lord, come and

see.' Jesus wept. Then the Jews said, 'See how He loved him!' And some of them said, 'Could not this Man, who opened the eyes of the blind, also have kept this man from dying?'

Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

Jesus said, 'Take away the stone.'

Martha, the sister of him who was dead, said to Him, 'Lord, by this time there is a stench, for he has been dead four days.'

Jesus said to her, 'Did I not say to you that if you would believe you would see the glory of God?'

Then they took away the stone from the place where the dead man was lying.

And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me.'

And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.'

Now when He had said these things, He cried with a loud voice, 'Lazarus, come forth!'

And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth.

Jesus said to them, 'Loose him, and let him go.'

(John, ch. 11, vv. 1-44 - HDD)

The case of Lazarus is surrounded by a much more dramatic situation, for four days had already passed since he had been declared dead. He lay in a tomb sealed by a stone, wrapped in grave cloths according to the custom of the time.

Jesus, who was a close friend of the family in Bethany, is informed that Lazarus is sick. He then replies:

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

This shows that Jesus already fore-saw that the event would occur to fulfill a divine purpose—"for the glory of God"—and that Lazarus would not truly die but enter a deep state of apparent death, exhibiting all external signs of death.

Jesus weeps with the sorrowing sisters, Martha and Mary, who lament that He had not arrived sooner to heal their brother. He confirms that Lazarus is not truly dead when He says to His disciples:

"Our friend Lazarus sleeps, but I go to wake him."

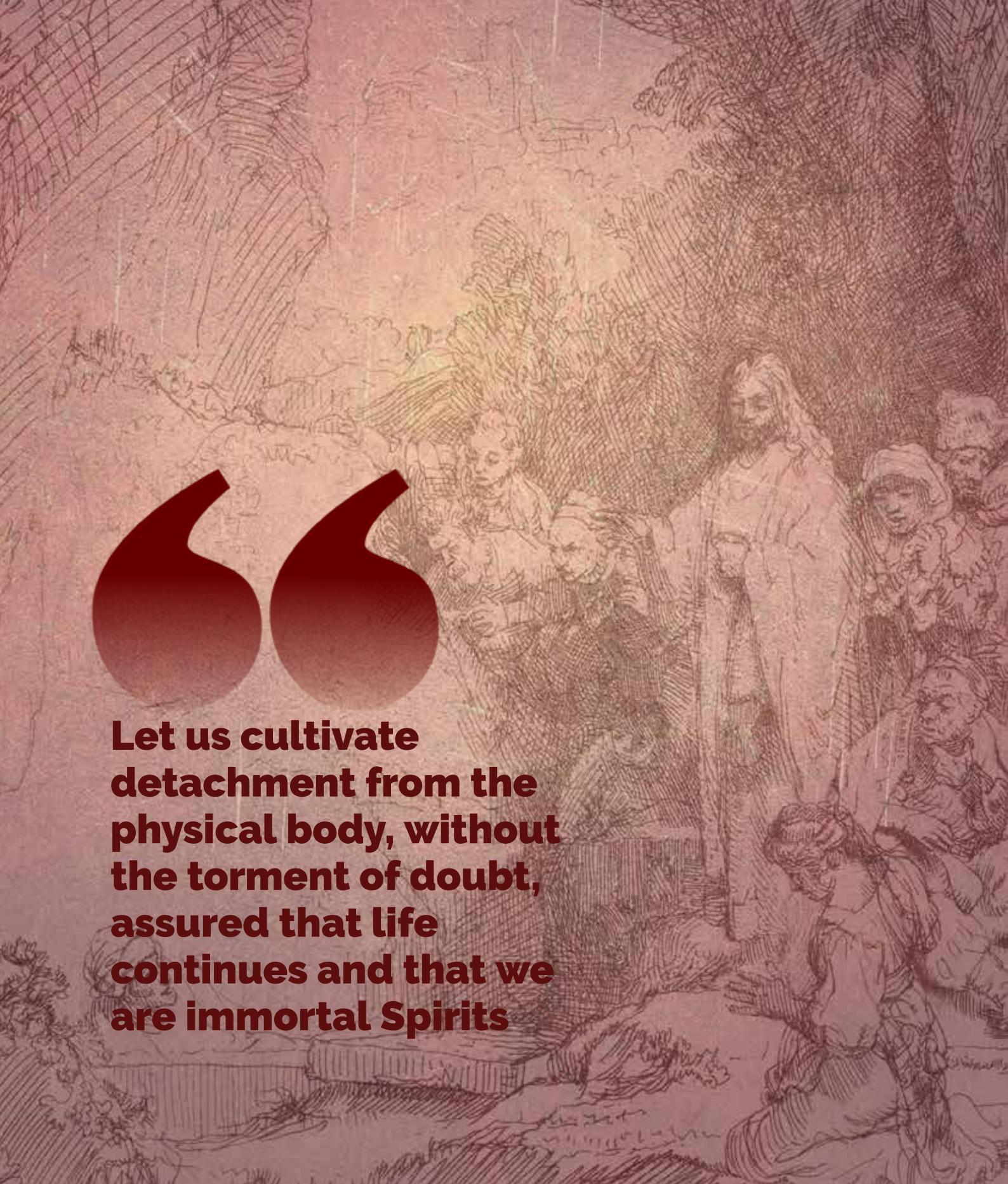
The dialogue between Jesus and Martha is especially important:

"Your brother will rise again," Jesus tells her. Martha answers, "I know that he will rise again in the resurrection at the last day." Jesus responds, "I am the resurrection and the life. Whoever believes in Me, though he die, shall live; and whoever lives and believes in Me shall never die."

This declaration is deeply significant: whoever learns from Him, even if they die physically, will live eternally, for Jesus is teaching the immortality of the soul while still in the body—so that when the moment of death arrives, we may detach from the flesh without anguish, certain that life continues, for we are immortal spirits.

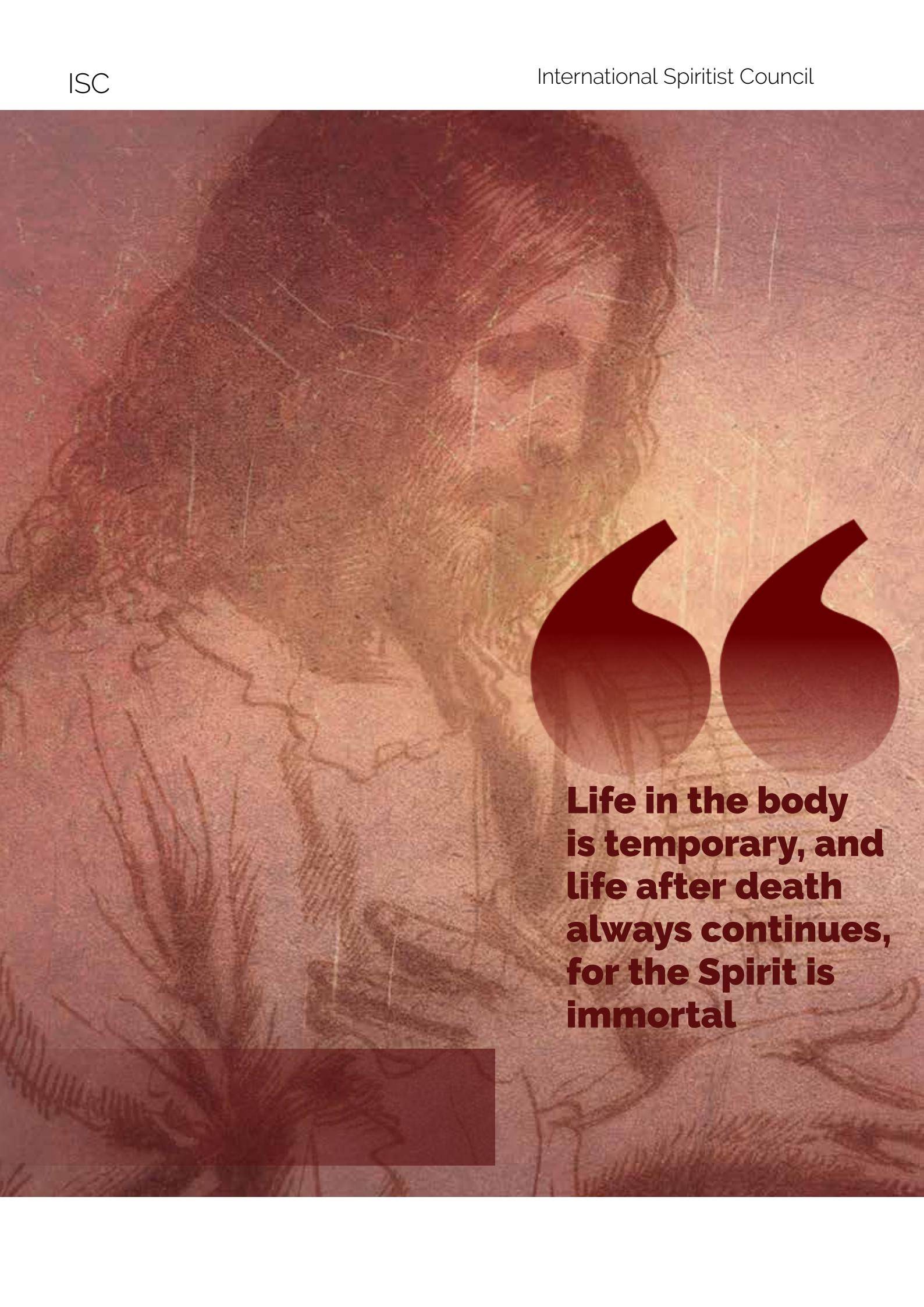
The resurrection of Lazarus occurs when Jesus, after having the stone removed, cries out loudly:

"Lazarus, come forth!"



“

**Let us cultivate  
detachment from the  
physical body, without  
the torment of doubt,  
assured that life  
continues and that we  
are immortal Spirits**



“

**Life in the body  
is temporary, and  
life after death  
always continues,  
for the Spirit is  
immortal**

The man thought dead comes out, still wrapped in burial bands, and Jesus commands:

"Unbind him and let him go."

It is clear that in these three cases—Jairus's daughter, the widow's son, and Lazarus—those who were revived eventually died again, showing that these were not final resurrections, but rather temporary restorations of physical life.

We can thus summarize Jesus' teachings on resurrection into three distinct forms:

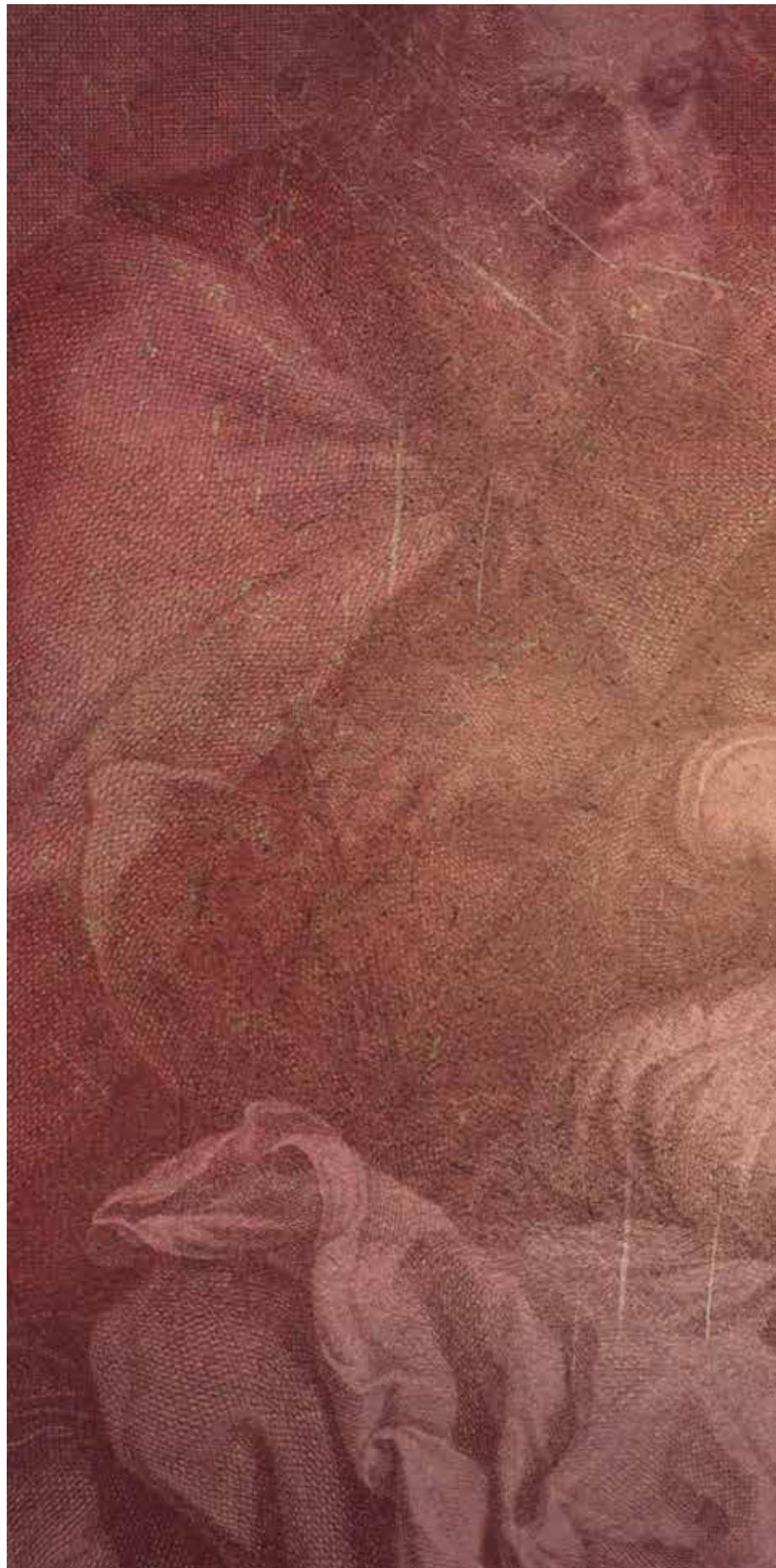
The resurrection of the human being as reincarnation, illustrated by Elijah and John the Baptist, and generalized by Jesus when He says, "No one can see the kingdom of God unless they are born again."

The resurrection of the dead as the definitive liberation of the Spirit, as explained in His dialogue with the Sadducees.

The temporary revival of the physical body, as in the cases of Jairus's daughter, the widow's son, and Lazarus.

Is this not precisely what Spiritism teaches us?

"To be born, to die, to be reborn again, and to progress unceasingly — such is the law."

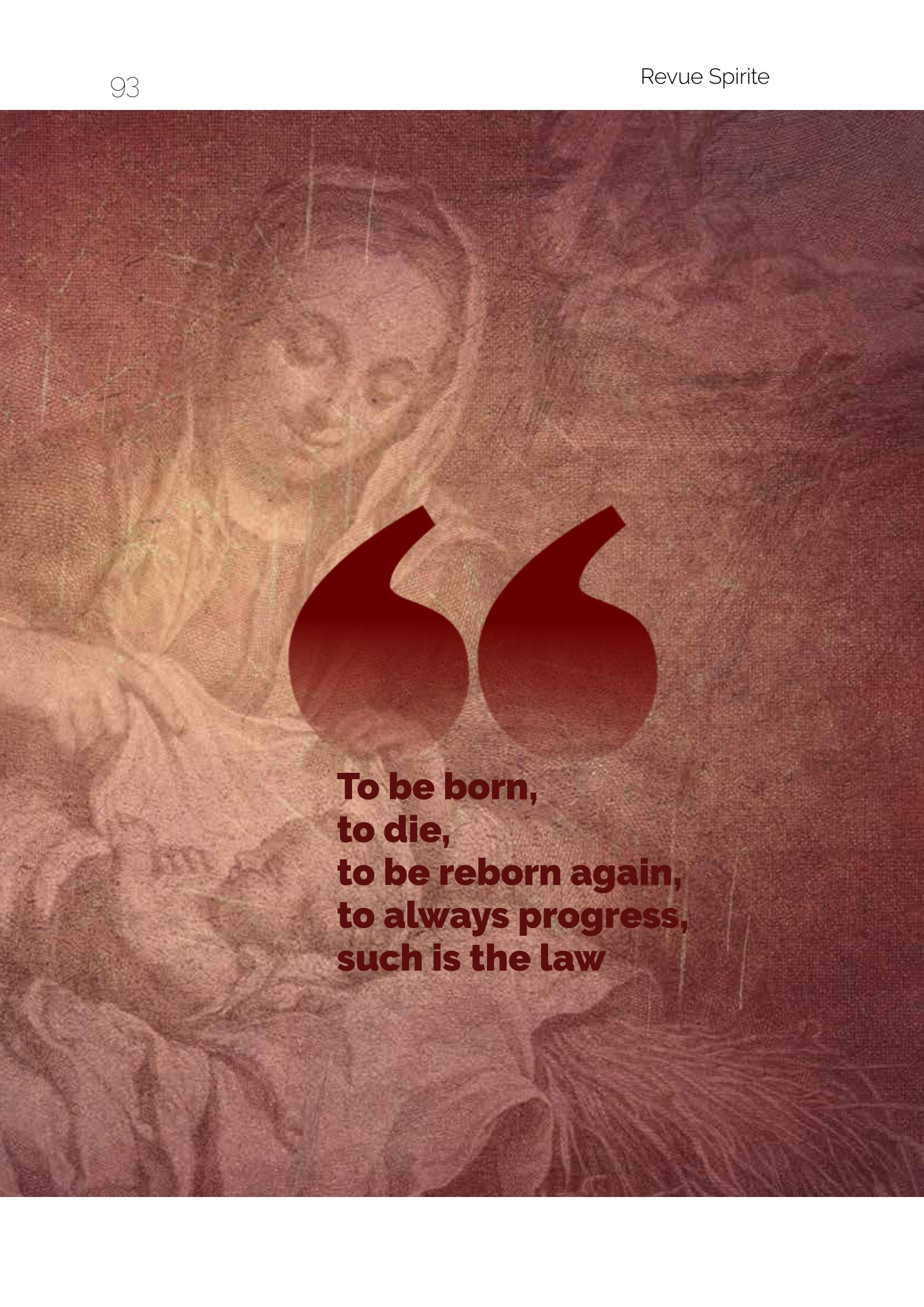


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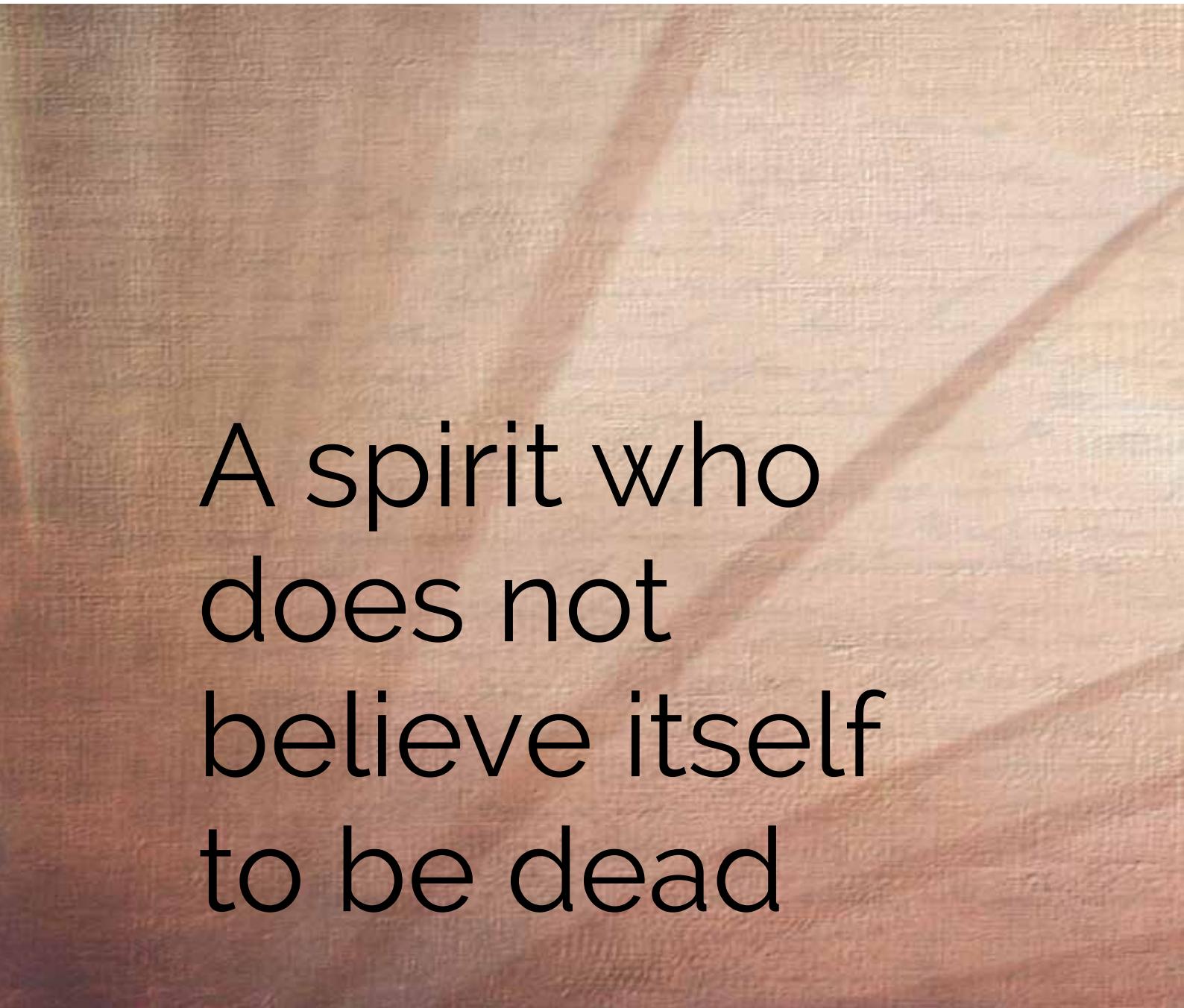
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**To be born,  
to die,  
to be reborn again,  
to always progress,  
such is the law**



# Revisiting

# A spirit who does not believe itself to be dead

(Spiritist Review – December 1859)

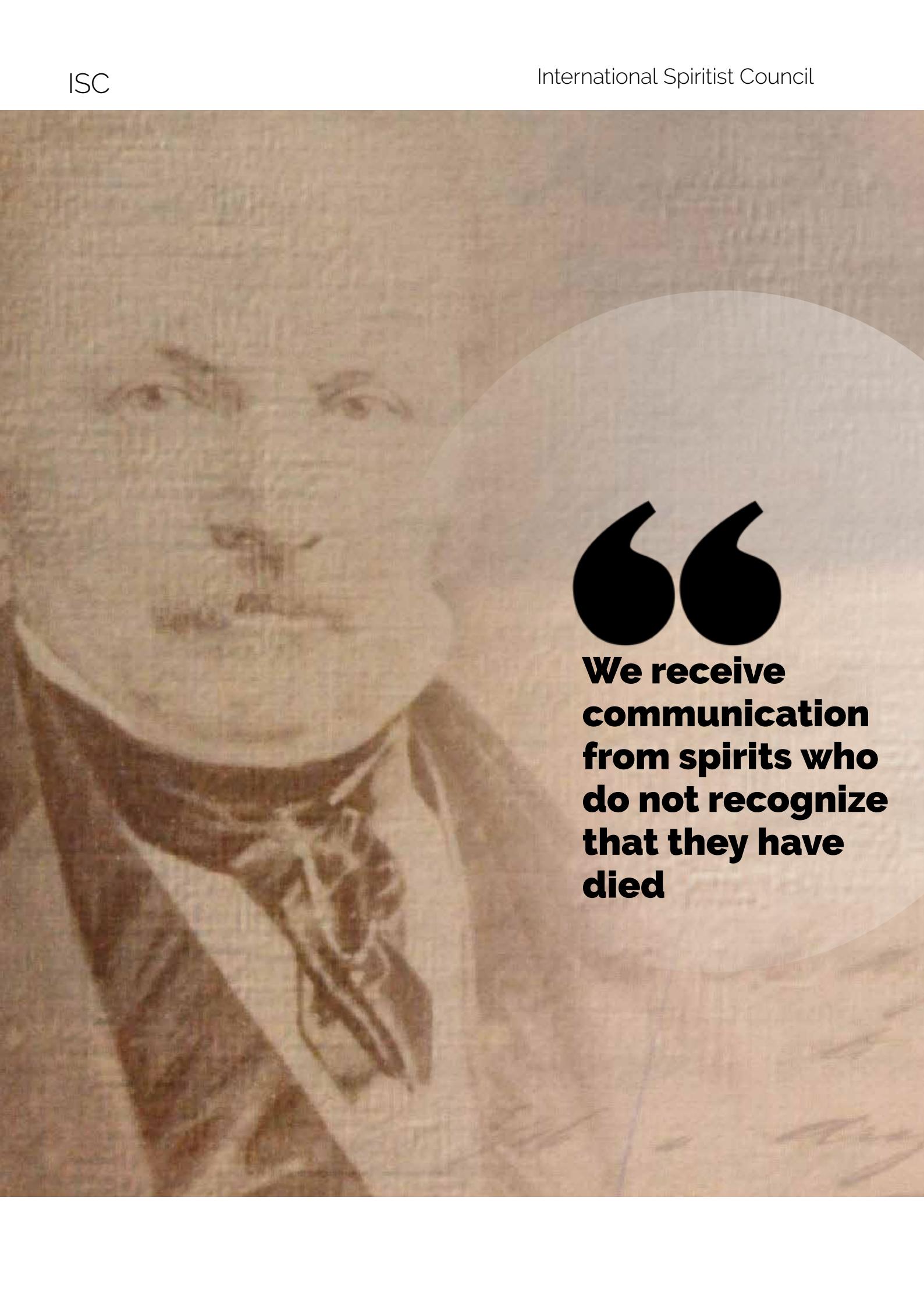
CLÁUDIA LUCAS\*



# Spiritist Review



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“

**We receive  
communication  
from spirits who  
do not recognize  
that they have  
died**

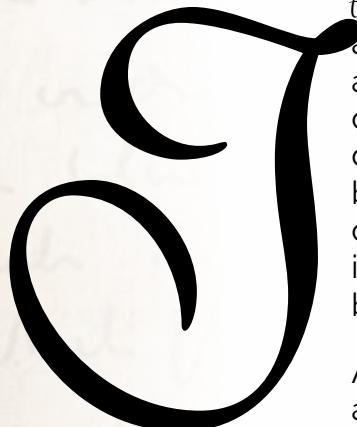
## Abstract

This article analyzes a case studied by Allan Kardec in the *Spiritist Review* of December 1859, concerning a spirit who, after death, does not recognize that they are disincarnate. Unlike other lucid spirits, this one remains under the illusion of still living among the living, attempting to perform physical tasks and communicating without being heard. We seek to address the explanations offered by Spiritism on this matter, its causes, and some reflections that may be developed around this situation.

**Keywords:** Kardec, disincarnation, material attachment, consciousness, illusion.

“

**The inevitable  
conclusion is that  
when the life of the  
body has ceased,  
what remains is the  
life of the soul**



the case we analyze bears a rather peculiar title which, at first glance, may seem contradictory. If it is a disincarnate spirit, it would be expected to know its own condition and recognize that it has already crossed the boundary of death.

Allan Kardec begins this article with a written testimony that was sent to him by one of the *Spiritist Review* subscribers, who was a medium. This medium had witnessed several apparitions and sent Kardec his account, which, as he himself affirmed, was in harmony with Spiritism and with everything that had already been published in the *Spiritist Review*.

This correspondent reported that, in that year, three of his relatives had disincarnated — and all three appeared to him. The first vision occurred during sleep; it was his uncle, with whom he had a long conversation and was able to observe the very pleasant place (in the spiritual plane) where the uncle lived.

In the second vision, another relative appeared to him — "a virtuous man, kind, good father, good Christian" — who told him:

"I am expiating my faults; yet I have one consolation: that of being the protector of my family. I continue to live beside my wife and children and inspire them with good thoughts. Pray for me."

The third relative who appeared to him "was an excellent man, lively, irritable, authoritarian with his servants, and, above all, excessively attached to the goods of this world. Besides being skeptical, he concerned himself more with this life than with the life to come."

Some time after his death, he came at night to communicate with the medium:

"Yes; I came to find you because you are the only person who can answer me. My wife and son have left for Orléans; I wanted to accompany them, but no one will obey me. I told Peter to pack my luggage, but he doesn't listen. No one pays attention to me. If you could come and harness the horses to the other carriage and prepare my equipage, you would be rendering me a great service, for then I could go join my wife in Orléans. (...) I cannot lift anything. Since the sleep I experienced during my illness, I am completely changed; I no longer know where I am. I have nightmares. (...) I come from the cemetery! (...) Tell all my relatives to pray for me, for I am very unhappy." (Kardec, 2004, p. 477).

The next day, the medium learned that the widow and the son had, in fact, left for Orléans.

This last apparition is remarkable. Unlike the other two spirits who communicated with the medium, this third one remained under the illusion of still being alive — incarnate on Earth. He saw everything as before, spoke to those around him, and was astonished not to be heard. He occupied himself, or believed he did,

with his habitual tasks.

Kardec notes that in similar cases, such illusion lasts only a few days; however, this spirit did not believe himself dead even though more than three months had passed since the date of his disincarnation. Like Kardec, we also recognize that this situation is perfectly identical to what we often observe in mediumistic meetings. From his time to ours, it remains very common to receive communications from spirits who do not acknowledge that they have died, nor even consider that possibility.

Indeed, for spirits unaware of the reality of life after death, this entire situation in which they suddenly find themselves can be quite astonishing. To consider themselves dead seems far more extraordinary and implausible to them than to imagine they are still living as before.

Looking at themselves, they see a body entirely similar to the one they left behind; nothing seems to have changed. They can act in the same way—except that it is no longer the material body they are using, but rather the *perispirit*, which has the same appearance. The difference is that, in this case, it does not allow the spirit to lift their belongings, pack their luggage, harness the horses, etc.

“

**The separation  
between the body  
and the perispirit  
occurs gradually  
and not abruptly**

## REVUE SPÉRITÉ

## JOURNAL

# D'ÉTUDES PSYCHOLOGIQUES

Le rôle des manifestations matérielles ou intelligentes des esprits, appartenant aussi aux toutefois les nouveautés relatives à Spinoza. — L'ensemble des choses du monde visible et du monde invisible, sur les cimetières, le mort, l'âme, la nature de l'Homme et ses sens. — Le rôle de Spinoza dans les rapports entre le magnetisme et les phénomènes physiques, et dans les sondages de la mythologie et de la littérature.

“

# **God's Law is a Law of Progress and Love, whose goal is happiness**

2438

BUREAU RÉG. DES MARTYRS. 8.

Thus, they find it very difficult, on their own, to reach the inevitable conclusion that the life of the body has ceased and what remains is the life of the soul. Probably, the idea that many have of death—believing that they cease to exist and that everything ends—prevents them from recognizing themselves as “dead,” when, in fact, they feel perfectly alive and active.

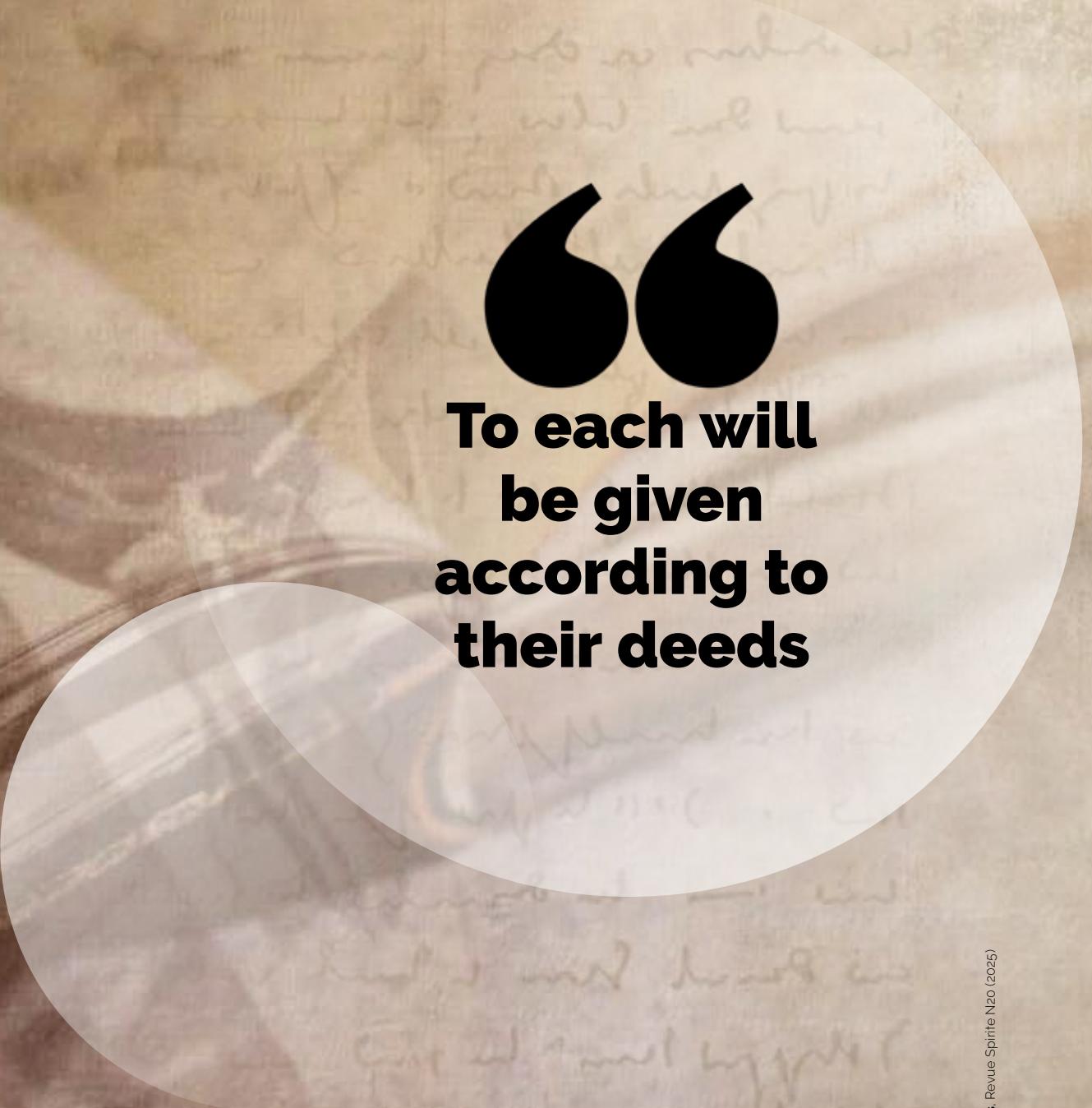
However, it is common for these spirits to perceive something strange, something they do not understand; they cannot comprehend why they are not heard or why no one answers them; they imagine themselves dominated by a nightmare; they mistake death for sleep (it is common for them to say they fell asleep); they find themselves in a painful and anxious state (Kardec, 2004, p. 478). Many also complain of no longer being respected, of being stepped on as if people could not see them and ran into them—which is absolutely true.

Kardec notes that these cases occur “more or less consistently in sudden deaths, such as those caused by suicide, apoplexy, execution, combat, etc. We know that the separation between the body and the perispirit takes place gradually, not abruptly.” “It begins before death when it results from the natural extinction of vital forces, whether by age or illness.” “When death strikes a body full of life, the separation begins only at that moment and ends little by little. As long as there remains a connection between the body and the Spirit, the latter will be in a state of confusion.” (Kardec, 2004, p. 478).

But this illusion, as seen in the case under analysis, does not occur only in violent and unexpected deaths—it also takes place in cases of natural death. Thus, we understand that other circumstances can strengthen the ties between the body and the Spirit, and these are not related to the type of death. And what are those circumstances? “When the individual has lived more for material life than for moral life. It is easy to understand that their attachment to matter still holds them after death, prolonging the idea that nothing has changed for them. Such is the case of the person we have just spoken of.” (Kardec, 2004, p. 479).

Let us note the differences between this individual’s situation and that of the other two relatives: the *perispirit* of the last one is still so material that they believe themselves subject to all the needs of the body. The other, who had religious feelings and was identified with the life beyond, though surprised by death unexpectedly, was already detached: they lived among the family but knew they were a disincarnate Spirit. As for the first, they no longer entertained illusions, nor were they disturbed or distressed—quite the contrary.

Examples of this nature are very numerous. Many even feel a kind of “repercussion of what happens to the body, transmitted from the body to the Spirit through the fluidic communication that still exists between them” (Kardec, 2004, p. 480). Some feel suffocated by the earth; others feel the worms gnawing at them; others still feel the same pain and anguish they experienced at the



**“**  
**To each will  
be given  
according to  
their deeds**

moment of death, etc. "This communication is not always manifested in the same way, but it is always more or less painful." (Kardec, 2004, p. 480). This remains both a direct and simultaneously educational consequence for the one who, in life, identified too strongly with matter.

Although the case analyzed is identical to many others, we can never say that any particular individual, possessing this or that characteristic in life, will have such and such a reception in the spiritual world, or will find themselves in this or that condition after the death of the body.

These cases serve, above all, for each of us to draw useful lessons—examples from which we can learn. And if we are not too proud, we will be able to recognize what in our mentality and attitudes needs to change. Who among us would not wish to feel the calm and serenity of those who die without remorse, with the conscience of having used their time on Earth wisely? For such individuals, death is simply the journey back from exile on Earth to their true homeland. And for us—will it be the same?

One thing is certain: the Law of God is a Law of Progress and Love, whose goal is happiness. From it, none of us, however long it takes, can escape. Which is to say that to each will be given according to their works—but, whether sooner or later, we are all inevitably destined to become pure and inherently happy. Progress is compulsory.

## Bibliography

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# The New Generation Spiritism for Children and Youth



YOUTH  
COMMITTEE  
ISC

ERIC NEGREIROS, MIRIAM DUSI AND TATIANA BARROS\*



# 1st World Spiritist Youth Congress Strengthening “Bridges of Light”



**Institutional authorship:** World Youth Commission of the ISCI's Area of Childhood, Youth, and Family

**Article authors:**

Eric Negreiros, Miriam Dusi, and Tatiana Barros – World Youth Committee of the ISCI's Area of Childhood, Youth, and Family.







On October 4th and 5th, 2025, Punta del Este, Uruguay, became the stage for a historic milestone in the Spiritist Movement: the 1st World Spiritist Youth Congress, promoted by the International Spiritist Council (ISC).

More than 90 young people, aged 13 to 25, gathered in a celebration of fraternity and learning, representing 10 countries: Germany, Argentina, Brazil, Bolivia, Cuba, the United States, Guatemala, Switzerland, Uruguay, and Venezuela.

The event was organized by the **World Spiritist Youth Committee**, a team belonging to the **Area of Childhood, Youth, and Family of the ISC**. In total, 30 facilitators and

collaborators participated directly in the event, alternating among Spanish, Portuguese, and English — yet united and fluent in the universal language of love.

From the very beginning, the planning of the event was filled with immense joy. The certainty that the Congress would reach countless young hearts — incarnate and discarnate — awakened a contagious enthusiasm.



**Weekly planning  
meetings  
represented sublime  
moments of unity  
and closeness of  
hearts**



The building process was marked by unity and a spirit of cooperation within the **Youth Committee of the ISC's Area of Childhood, Youth, and Family (AIJF/ISC)**. Despite geographical distances and linguistic differences, the weekly planning meetings became sublime moments of connection, where creativity and affection multiplied in pursuit of the embraced goals. The feeling of fraternity and the strengthening of collective work ties became true mottos, fostering horizontal harmony among all members and vertical attunement with the spiritual team, in full alignment with the luminous purposes of the event.



The **Organizing Committee** was joined, at the appropriate time, by the devoted and loving teams of facilitators and communication, who, in their respective and important duties, drew inspiration from the message of the Apostle Paul of Tarsus: "And whatever you do, do it wholeheartedly" (Colossians 3:23-24).

The loving vibrations that permeated all the planning fostered a fraternal atmosphere even before the event, consolidating "bridges of light" among hearts that transcended screens and languages.

From administrative organization — dissemination, registration, logistics, communication — to doctrinal organization — themes, methodology, programming, ceremony, and art — every action was carefully and collectively planned to provide young people with meaningful and affectionate moments of learning, reflection, coexistence, and fellowship.



October arrived, and the great day dawned. After a year of intense dedication, everything came to fruition. The activities unfolded with an engaged, sensitive, and vibrant youth. Art and study intertwined, awakening emotions and renewing hope. Behind the scenes, the volunteers' looks and gestures revealed messages of love, work, and gratitude, devoted to creating a welcoming, friendly, and reflective environment.







“

**The event became  
a true beacon,  
radiating love  
and peace to the  
entire planet,  
reaching both  
incarnate and  
disincarnate  
hearts in the  
continuous cycle**





Inspired by the central theme of the **11th World Spiritist Congress – Life After Life**, the Youth experienced a rich program divided into four thematic modules, composed of dialogical, interactive, and reflective activities based on the Spiritist Doctrine: **“I, the Immortal Spirit”**.

**“I and the Spiritual World”, “I and the Experience of Love”, and “I, Spiritism, and the Regeneration of the Earth.”** The activities, studies, and experiences aimed to reach the **“head”** (doctrinal knowledge/reasoned faith), the **“heart”** (moral improvement/living love), and the

| SÁBADO   MAÑANA <b>YO, ESPÍRITU INMORTAL</b> |  | SÁBADO   MANHÃ EU, ESPÍRITO IMORTAL<br>SATURDAY   MORNING I, IMMORTAL SPIRIT |
|--|--|--|
| <b>8:00</b>                                  | RECEPCIÓN Y CHECK-IN   RECEPÇÃO E CHECK-IN   RECEPTION AND CHECK-IN  |  |
| <b>9:00</b>                                  | APERTURA OFICIAL   ABERTURA OFICIAL   OFFICIAL OPENING   |  |
| <b>9:45</b>                                  | DESPLAZAMIENTO A LA PLENARIA JOVEN   DESLOCAMENTO PARA PLENÁRIA DA JUVENTUDE<br>TRANSFER TO THE YOUTH SESSION  |  |
| <b>9:55</b>                                  | MÚSICA DE BIENVENIDA   MÚSICA DE ACOLHIMENTO   WELCOME SONG  |  |
| <b>10:05</b>                                 | SKETCH TEATRAL   ESQUETE TEATRAL   THEATRICAL SKETCH   |  |
| <b>10:25</b>                                 | DINÁMICA DE PRESENTACIÓN   DINÂMICA DE APRESENTAÇÃO   PRESENTATION DYNAMICS  |  |
| <b>10:45</b>                                 | EXPOSICIÓN DOCTRINARIA: “EL PORQUÉ DE LA VIDA”   EXPOSIÇÃO DOUTRINÁRIA: “O PORQUÉ DA VIDA”<br>CON VICTOR HUGO GUIMARÃES (MENINO)   SPIRITIST TALK: “THE PURPOSE OF LIFE”       |  |
| <b>11:05</b>                                 | AGRADECIMIENTOS E INFORMES GENERALES   AGRADECIMENTO E INFORMES GERAIS<br>ACKNOWLEDGMENTS AND GENERAL INFORMATION  |  |
| <b>11:10</b>                                 | INTERVALO   INTERVALO   BREAK  |  |
| <b>11:40</b>                                 | ACTIVIDAD “EN BUSCA DE SÍ MISMO: GPS DE LA VIDA”   ATIVIDADE “EM BUSCA DE SI MESMO: GPS DA VIDA”<br>ACTIVITY: “IN SEARCH OF ONESELF: LIFE'S GPS”                               |  |
| <b>13:05</b>                                 | DIÁLOGO REFLEXIVO SOBRE LA ACTIVIDAD VIVENCIAL   DIÁLOGO REFLEXIVO SOBRE A ATIVIDADE VIVENCIAL<br>CON VICTOR HUGO GUIMARÃES (MENINO)   A CONVERSATION ON REAL-LIFE EXPERIENCES |  |
| <b>13:25</b>                                 | ALMUERZO   ALMOÇO   LUNCH  |  |

4 DE OCTUBRE DE 2025 | OCTOBER 4, 2025

| SÁBADO   TARDE <b>YO Y EL MUNDO ESPIRITUAL</b> |  | SÁBADO   TARDE EU E O MUNDO ESPIRITUAL<br>SATURDAY   AFTERNOON ME AND THE SPIRIT WORLD |
|--|--|--|
| <b>14:45</b>                                   | BIENVENIDA MUSICAL   ACOLHIMENTO MUSICAL   MUSICAL WELCOME   |  |
| <b>15:00</b>                                   | SKETCH TEATRAL   ESQUETE TEATRAL   THEATRICAL SKETCH   |  |
| <b>15:10</b>                                   | ACTIVIDAD: LABERINTO DE LAS VIVENCIAS   ATIVIDADE: LABIRINTO DAS VIVÊNCIAS<br>ACTIVITY: LABYRINTH OF EXPERIENCES   |  |
| <b>16:35</b>                                   | AGRADECIMIENTOS, MOMENTO MUSICAL E INFORMES   AGRADECIMENTOS, MOMENTO MUSICAL E INFORMES<br>ACKNOWLEDGMENTS, MUSICAL MOMENT AND INFORMATION                                |  |
| <b>16:40</b>                                   | INTERVALO   INTERVALO   BREAK  |  |
| <b>17:00</b>                                   | MÚSICA Y RECEPCIÓN   MÚSICA E ACOLHIMENTO   MUSICAL WELCOME  |  |
| <b>17:05</b>                                   | CHARLA: ¿EL JOVEN QUIERE SABER!   BATE-PAPO: O JOVEM QUER SABER!<br>CON JORGE ELARRAT   OPEN CHAT: WHAT YOUNG PEOPLE WANT TO KNOW!   |  |
| <b>17:45</b>                                   | DESPLAZAMIENTO A LA PLENARIA GENERAL   DESLOCAMENTO PARA PLENÁRIA GERAL<br>TRANSFER TO THE GENERAL SESSION   |  |
| <b>18:00</b>                                   | REFLEXIONES LITERO-MUSICALES SOBRE “LA VIDA DESPUES DE LA VIDA”   REFLEXÕES LITEROMUSICAS SOBRE “A VIDA ALÉM DA VIDA”<br>LITERARY-MUSICAL REFLECTIONS ON “LIFE AFTER LIFE” |  |
| <b>18:45</b>                                   | CIERRE   ENCERRAMENTO   CLOSING  |  |

4 DE OCTUBRE DE 2025 | OCTOBER 4, 2025

Lo que más me gustó del primer día  
O que eu mais gostei no primeiro dia  
What I liked most on the first day



\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

“hands” (social transformation/work in goodness) of the participants, inviting them on a journey of self-knowledge and inner strengthening in the pursuit of true happiness.

| DOMINGO   MAÑANA YO Y LA EXPERIENCIA DEL AMOR |   | DOMINGO   MANHÃ EU E A VIVÊNCIA DO AMOR<br>SUNDAY   MORNING ME AND THE EXPERIENCE OF LOVE |
|---|---|---|
| <b>8:00</b>                                   | RECEPCIÓN Y BIENVENIDA MUSICAL   RECEPÇÃO E ACOLHIMENTO MUSICAL   WELCOME MUSICAL RECEPTION   |   |
| <b>8:30</b>                                   | ORACIÓN Y SKETCH TEATRAL   PRECE E ESQUETE TEATRAL   WELCOME PRAYER AND THEATRICAL SKETCH   |   |
| <b>9:00</b>                                   | EXPOSICIÓN DOCTRINARIA: “LA VIVENCIA DEL AMOR”   EXPOSIÇÃO DOUTRINÁRIA: “A VIVÊNCIA DO AMOR”<br>CON ARTHUR VALADARES   SPIRITIST TALK: “EXPLORING THE PRACTICE OF LOVE” |   |
| <b>9:20</b>                                   | DIVISIÓN DE GRUPOS Y PRESENTACIÓN   DIVISÃO DOS GRUPOS E APRESENTAÇÃO DA ATIVIDADE VIVENCIAL<br>DE ACTIVIDAD VIVENCIAL   BREAKOUT GROUPS & ACTIVITY OVERVIEW            |   |
| <b>9:30</b>                                   | DESPLAZAMIENTO   DESLOCAMENTO   TRANSFER TO THE SESSION   |   |
| <b>9:40</b>                                   | TALLER – ETAPA 1: “AMOR A DIOS, AL PRÓJIMO Y A SÍ”   OFICINA – ETAPA 1: “AMOR A DEUS, AO PRÓXIMO E A SI”<br>WORKSHOP – STEP 1: LOVE FOR GOD, OTHERS, AND YOURSELF       |   |
| <b>10:30</b>                                  | INTERVALO   INTERVALO   BREAK   |   |
| <b>10:50</b>                                  | TALLER – ETAPA 2: “AMOR A DIOS, AL PRÓJIMO Y A SÍ”   OFICINA – ETAPA 2: “AMOR A DEUS, AO PRÓXIMO E A SI”<br>WORKSHOP – STEP 2: LOVE FOR GOD, OTHERS, AND YOURSELF       |   |
| <b>11:40</b>                                  | DESPLAZAMIENTO   DESLOCAMENTO   TRANSFER TO THE SESSION   |   |
| <b>11:45</b>                                  | TALLER – ETAPA 3: “AMOR A DIOS, AL PRÓJIMO Y A SÍ”   OFICINA – ETAPA 3: “AMOR A DEUS, AO PRÓXIMO E A SI”<br>WORKSHOP – STEP 3: LOVE FOR GOD, OTHERS, AND YOURSELF       |   |
| <b>12:35</b>                                  | DESPLAZAMIENTO   DESLOCAMENTO   TRANSFER TO THE YOUTH SESSION   |   |
| <b>12:40</b>                                  | REFLEXIONES FINALES Y MOMENTO MUSICAL   REFLEXÕES FINAIS E MOMENTO MUSICAL<br>FINAL THOUGHTS AND MUSICAL MOMENT   |   |

5 DE OCTUBRE DE 2025 | 5 DE OUTUBRO DE 2025 | OCTOBER 5, 2025

| DOMINGO   TARDE YO, EL ESPIRITISMO Y LA<br>REGENERACIÓN DE LA TIERRA |  | DOMINGO   TARDE EU, O ESPIRITISMO E A<br>REGENERAÇÃO DA TERRA<br>SUNDAY   AFTERNOON ME, SPIRITISM AND THE<br>RENEWAL OF THE WORLD   |
|--|--|---|
| <b>13:00</b>   | ALMUERZO   ALMOÇO   LUNCH  |   |
| <b>14:15</b>   | RECEPCIÓN MUSICAL   RECEPÇÃO MUSICAL   WELCOME MUSICAL RECEPTION   |   |
| <b>14:30</b>   | SKETCH TEATRAL   ESQUETE TEATRAL   THEATRICAL SKETCH   |   |
| <b>14:50</b>   | EXPOSICIÓN DOCTRINARIA: “VIDA: LA GRAN<br>OPORTUNIDAD” CON MARINA ALVES (NINA)   EXPOSIÇÃO DOUTRINÁRIA: “VIDA: A GRANDE OPORTUNIDADE”<br>SPIRITIST TALK: “LIFE: THE GREAT OPPORTUNITY”   |   |
| <b>15:10</b>   | VIVENCIA DE CIERRE   VIVÊNCIA DE ENCERRAMENTO   CLOSING EXPERIENCE   |   |
| <b>16:25</b>   | DESPLAZAMIENTO A LA PLENARIA GENERAL   DESLOCAMENTO PARA PLENÁRIA GERAL<br>TRANSFER TO THE GENERAL SESSION   |   |
| <b>16:45</b>   | MESA REDONDA: “HOMBRO CON HOMBRO: EL<br>COMPROMISO INDIVIDUAL Y COLECTIVO CON LA<br>REGENERACIÓN DE LA TIERRA”<br>CON JUSSARA KORNGOLD, JORGE ELARRAT, MIRIAM DUSI,<br>VICTOR HUGO GUIMARÃES (MENINO), MARINA ALVES<br>(NINA), ERIC NEGREIROS, LUCIANO NÚÑEZ Y GABRIEL<br>MACEDO | MESA REDONDA: “OMBRO A OMBRO: O<br>COMPROMISSO INDIVIDUAL E COLETIVO PERANTE A<br>REGENERAÇÃO DA TERRA”<br>ROUND TABLE: “SIDE BY SIDE: EMBRACING OUR<br>INDIVIDUAL AND COLLECTIVE ROLE IN EARTH'S<br>RENEWAL” |
| <b>18:15</b>   | CEREMONIA DE CIERRE   CERIMÔNIA DE ENCERRAMENTO   CLOSING CEREMONY   |   |

5 DE OCTUBRE DE 2025 | 5 DE OUTUBRO DE 2025 | OCTOBER 5, 2025

Lo que más me gustó del último día  
O que eu mais gostei no último dia  
What I liked most on the last day



6



Through a **logbook**, the youth were able to follow the program and record the reflections and lessons from their own spiritual journey.

This "journey" also included a special luggage — a **"drawstring bag"** — in which participants kept items acquired throughout the activities, symbolizing meaningful lessons.



**the pencil of self-knowledge**, inviting participants to the practice of inner reformation;

**the mini flashlight**, symbolizing the light provided by knowledge;

**the compass**, reminding us that Jesus is the safe guide of Humanity;

**the mirror**, inspired by the Master's invitation — "Let your light shine"

(Matthew 5:16) — encouraging the appreciation of the *self*, not merely the *selfie*;

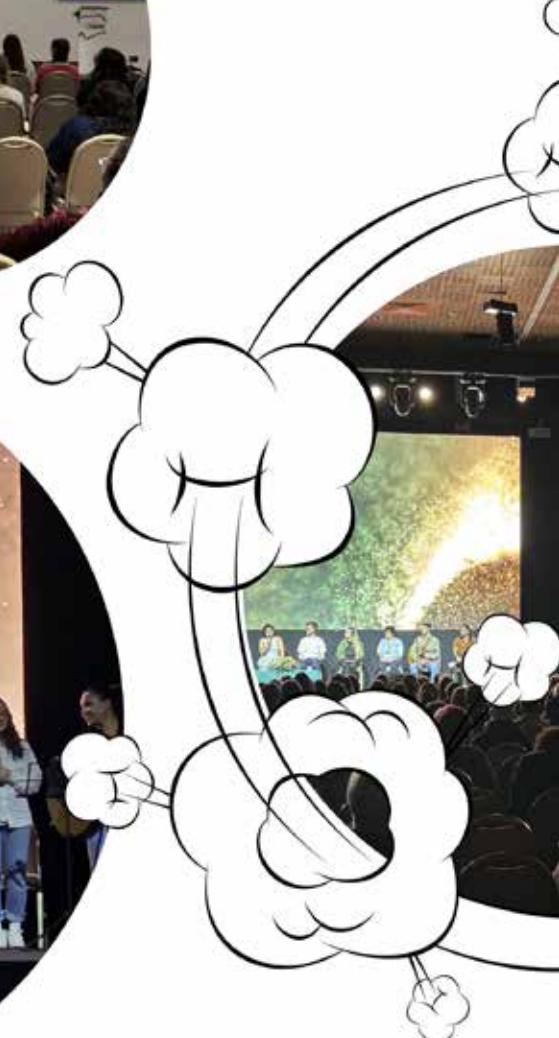
**the pearl**, inspiring profound reflections on inner transformation;

**and the luminous heart**, symbolizing the continuous pursuit of self-enlightenment through the experience of love.



To make this journey even more moving, the artistic moments were filled with meaning and emotion, expressed through music, theater, and poetry. The theatrical script

portrayed young spirits preparing for reincarnation, guided by a spiritual mentor to the Congress, featuring performances by Uruguayan youth.



The soundtrack of the event — the song **“Bridges of Light”** — became the anthem and synthesis of the collective feeling, whose verses echo the essence of universal fraternity:



"There are no more borders in our home, for we are one planet to be loved".

Beyond the specific activities, the Youth Program also included two moments in the Congress' General Plenary Session, during which the Youth Committee offered beautiful moments of reflection and art.





- 1) Literary and Musical Reflections on Life after Life**, filled with poetry, music, reflection, and harmony, addressing the immortality of the soul and the Spirit's commitments on its evolutionary journey.
- 2) Round Table "Shoulder to Shoulder, Side by Side: The Individual and Collective Commitment toward the Regeneration of the Earth"**, a special moment of shared reflections on unity and Unification, enriched by art. The days of the Congress passed swiftly, yet the vibrations still echo in the souls of those who experienced this true banquet of light. The event became a beacon radiating love and peace throughout the planet, touching the hearts of both incarnate and discarnate beings in the continuous cycle of "Life after Life."







3) As the event concluded and participants prepared to return home, a silent and profound emotion filled the air: the hearts of the workers, after months of dedication, did not feel a sense of ending but rather the certainty of continuity — a continuation built upon the spiritual bridges strengthened by the joyful encounters experienced there. It was the assurance of a sublime commitment to continuously strengthen fraternal bonds united by shared ideals.



Union and Unification — valuable banners of our Spiritist Movement — were experienced not only in the results of the Congress but throughout the entire process of its conception and realization, through the strengthening of bonds of friendship and affection, unified and fortified toward the purposes of the regeneration of the Earth, beginning with the regeneration of hearts. Thus, the World Spiritist Youth Committee continues with hearts in prayer and hands in service, intensifying its efforts alongside young people and already preparing for future Congresses, inspired by the song:

"We are points of this light, constellations.  
We are points of Jesus in all dimensions.  
Immortal learners who come and go,  
Here and there, doing good."  
Renewing love, joy, and gratitude — may the next reunions come!





‘  
**Unity and  
Unification –  
valuable banners of  
our Spiritist Movement  
- were lived out in  
practice**

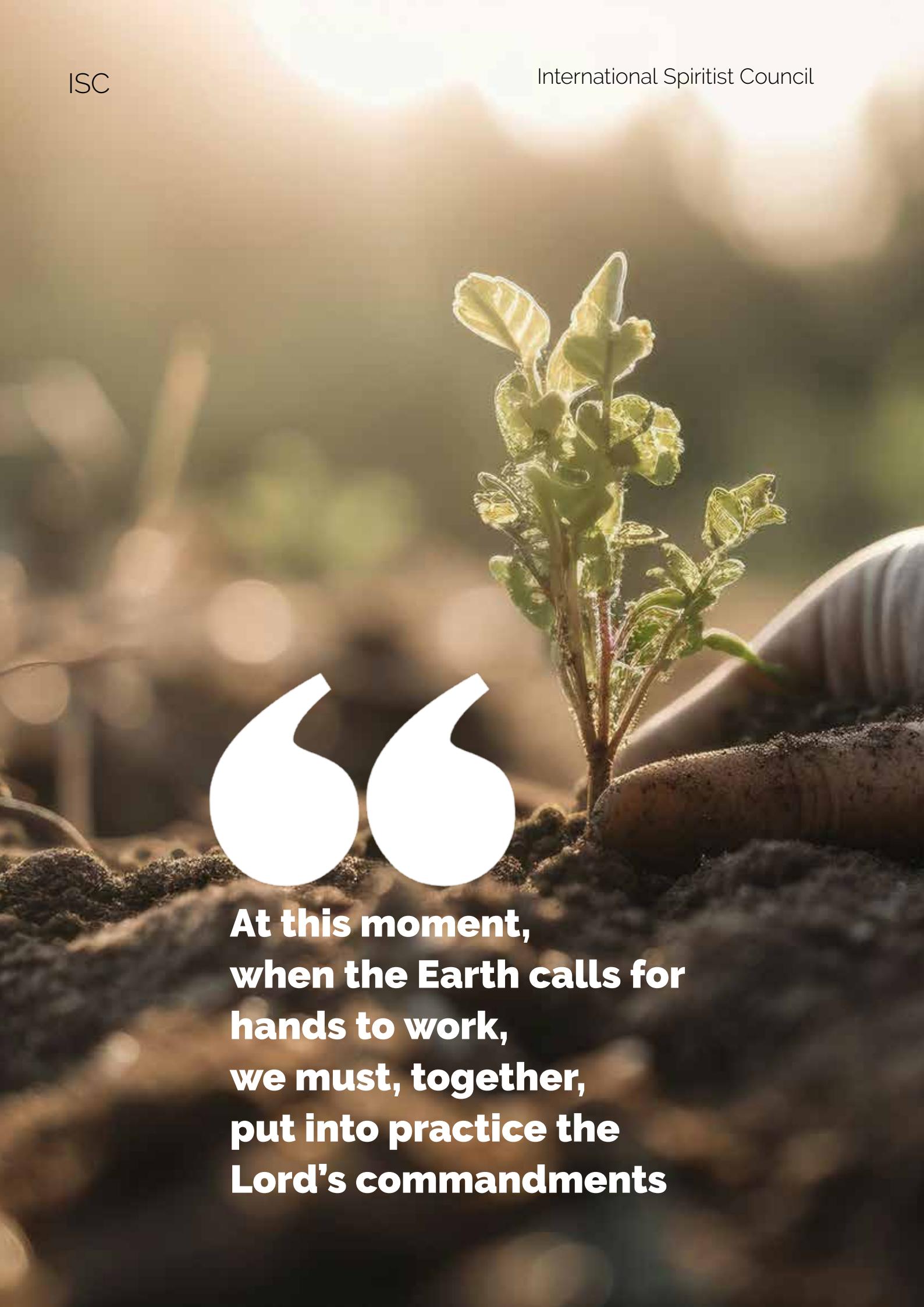
# Today's Family Lectures from Beyond the Grave

Photo by Lukas Johms on Unsplash

Psychographed message  
Alexandre Silva  
Spiritist Council of the State of Rio de Janeiro  
- CEERJ - Brazil

ESPÍRITO BEZERRA

Let's  
get to  
work

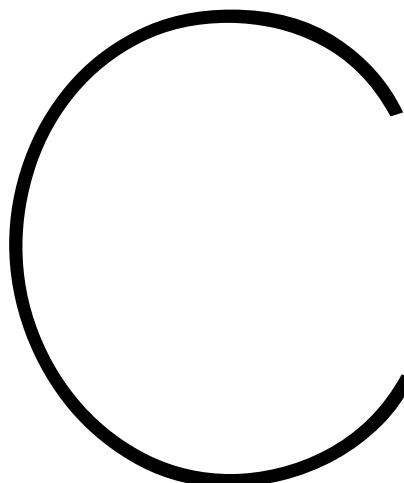
A close-up photograph of a small green plant with several leaves and buds, growing out of dark, moist soil. The background is blurred, showing more of the same soil and plants, creating a soft, natural feel.

“

**At this moment,  
when the Earth calls for  
hands to work,  
we must, together,  
put into practice the  
Lord’s commandments**



Photo by Lukas Johanns on Unsplash



children, sons and daughters.

How can we speak of new tasks when we still need to fulfill the new commandment: "Love one another as I have loved you"?

Centuries go by, and reflections on Spiritism are still found in cold pages and, many times, in hollow speeches.

At this moment, when the Earth calls for hands to work, we must, together, put into practice the Lord's commandments.

Here we see gathered souls of many shades — souls in search, souls offering themselves to service, tireless souls devoted to goodness. Yet, it will always be necessary to remove from our intentions whatever prevents this love — greater even than loving our neighbor as ourselves — from reaching all humanity.

As time passes, are we truly presenting what Jesus expected of us when the Good News first reached our hearts and minds?

If we believe there is completeness in always thinking, always talking, and theorizing — in endless introductions and explanations — and as time unfolds we merely turn around the same point of wanting to understand instead of beginning to work in the Lord's Vineyard, then we have failed.

And what will become of us?

All these reflections, my children, are so that we may truly transform what has been mere theme into a living work of the Gospel.

To live Jesus is more than urgent; to place Jesus as our model and guide is an immediate banner for us, Spiritists.

May the Spiritist spirits gathered here carry in your hearts and minds, from this spectacle of light and blessings, lessons of practical life.

Let us not waste time, for time is what will truly matter in our lives of growth and spiritual progress. It is time that will allow us, together, to find the happiness promised to the good person. Details, disputes, small clashes — often of personal nature — delay on Earth the fulfillment of what will bring about the world's complete regeneration.

We cannot believe that everything will simply unfold according to the course of nature.

We are artisans of the Most High, and as we journey through successive lives, the Father expects our collaboration so that the World of Regeneration may finally come to be.



A close-up photograph of a person's hand, wearing a dark leather glove, cradling a small green plant with four leaves. The plant is growing out of a mound of dark, moist soil. The background is blurred, showing more of the same soil and plants in a soft, golden light.

“

**Let us not waste time,  
because time is what  
will matter in our lives  
of spiritual growth and  
progress**



“

**Transition means  
the moment to  
make things  
happen**



Photo by Steven Jones on Unsplash

Radiant days are at hand — days of opportunity for growth, days of applied knowledge, days of strong arms, good cheer, and courage — which will characterize the children of God on Earth. The Lord's Kingdom is about to be established, but it will be in the heart of humankind, not in the outer realm of matter, where it shall remain eternally until reaching blessed and happy worlds.

Transition means the moment to make things happen — so that the past may gradually fade away and the future may become nearer and more immediate.

Wait, my sons and daughters — but do not wait in passivity or inertia. Wait by working, for this is what Jesus wants from us.

May the Lord of blessings bless you.  
From His love may infinite rays of  
enlightenment and love descend upon you.

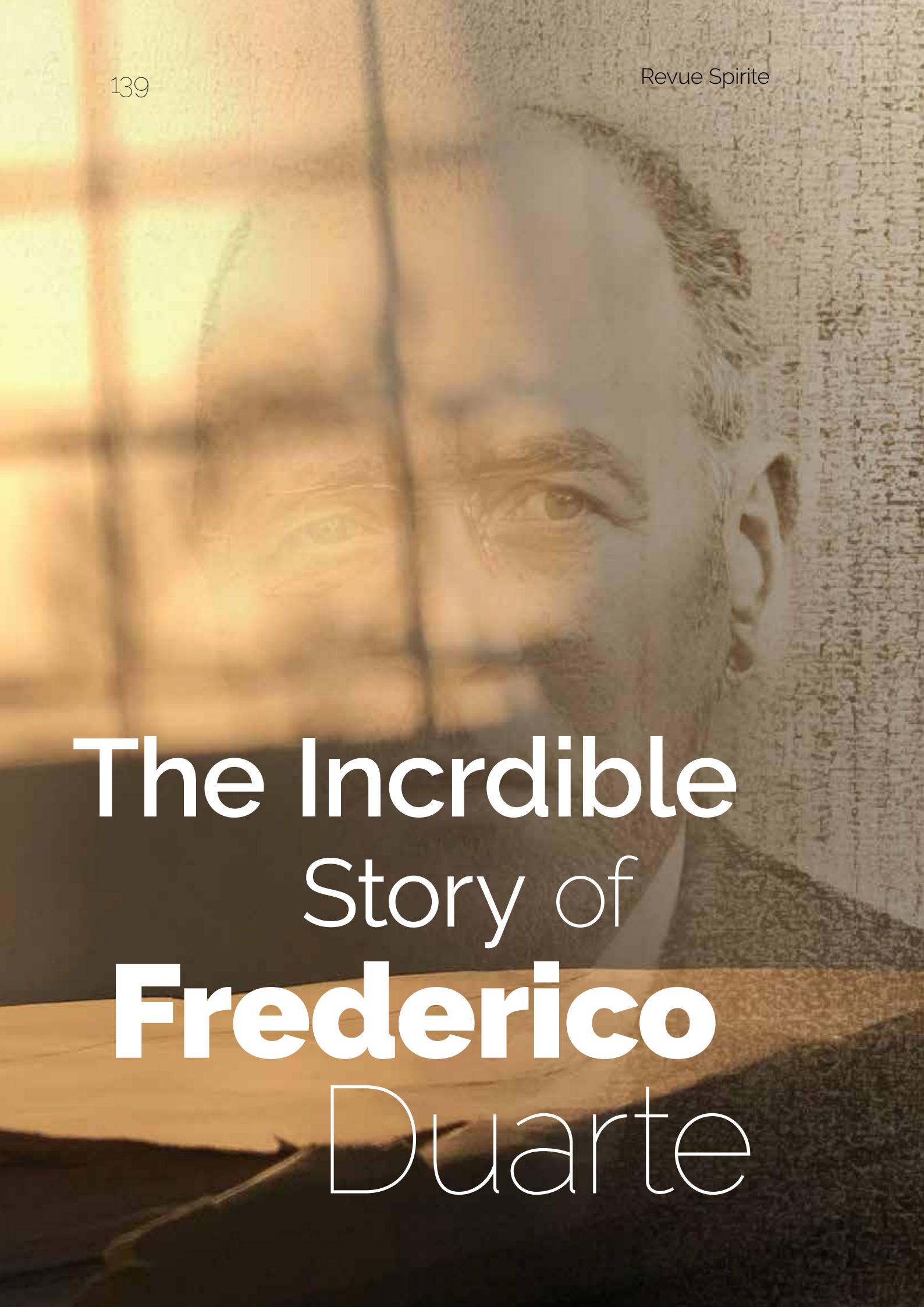
Much peace from your humble and paternal  
servant,  
Bezerra

# Historical Overview

CARLOS MIGUEL **PEREIRA**



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# The Incredibile Story of **Frederico Duarte**



S. Barros "Frederico Duarte" (2026).Foto cedida pelo autor

## Abstract

During the first half of the 20th century, a man from Trás-os-Montes who had emigrated to Manchester became a correspondent reporting on mediumistic phenomena that he witnessed in the vibrant sessions of British spiritualists. The Spiritist movement has forgotten this man, yet his life is filled with astonishing phenomena, tragedies, and enigmas — so much so that it almost seems like a work of fiction.

**Keywords:** Mediumship; History; Spiritism; Manchester; Journalism; World War II.

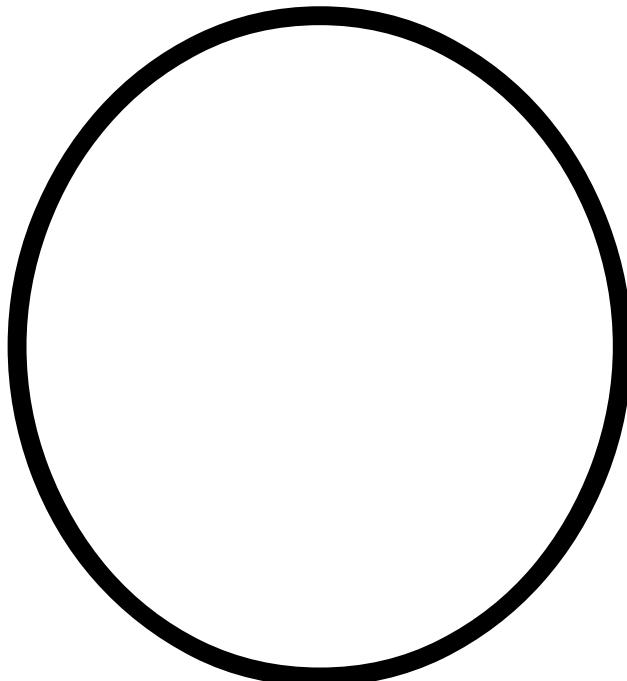
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**The life of Frederico Duarte was so full of mysteries, tragedies, and 'supernatural' encounters that it seems like something out of a fiction novel**

A stack of old, yellowed books with a small candle resting on top of the stack.

“

**Blind and lonely,  
Frederico found the  
light again not only in  
his eyes, but in the faith  
that accompanied him  
until the end**



In June 3rd, 1955, the Portuguese Spiritist Isidoro Duarte Santos<sup>1</sup> went to visit Chico Xavier in Pedro Leopoldo<sup>2</sup>. The meeting was historic and gave rise to a memorable mediumistic session, preserved in an audio recording lasting nearly an hour.

At a certain moment, the medium from Minas Gerais<sup>3</sup> mentioned that Faure da Rosa<sup>4</sup>, who had passed away five years earlier, appeared concerned about his friend Frederico Duarte, asking for prayers. Faure da Rosa had been a significant and well-known figure in the Portuguese Spiritist movement of the early 20th century, but Frederico Duarte was an unknown name.

None of the "professors" of Spiritism I knew recognized the name, and even Manuela Vasconcelos, the foremost historian of Spiritism in Portugal, had no idea who that person was.

1. Isidoro Duarte Santos (1896–1974)

– Lieutenant in the Portuguese Navy, he was the founder of the magazine *Estudos Psíquicos* (Psychic Studies), director of the *Centro Espiritualista Luz e Amor* (Spiritualist Center "Light and Love"), and the first president of the *Portuguese Spiritist Federation* after the revolution of April 25, 1974, which ended more than forty years of dictatorship..

2. City in the interior of the state of Minas Gerais, Brazil, where the medium Chico Xavier was born and lived until 1959..

3. Francisco Cândido Xavier, also known as Chico Xavier.

4. Colonel José Augusto Faure da Rosa (1873–1950) – President of the Portuguese Spiritist Federation on several occasions, he directed the *Revista de Espiritismo*, the *Revista de Metapsicologia*, and the *Mensageiro Espírita* of the Federation, and contributed articles to almost all Portuguese Spiritist magazines published at the time.



**Cairbar Schutel.** Photo kindly provided by the author

5. Dr. Cairbar Schutel (1868-1938) – A historical figure of early 20th-century Brazilian Spiritism. A tireless Spiritist disseminator, he was an exemplary human being. A pharmacist by profession, he became known as the "Father of the Poor of Matão," the municipality in the state of São Paulo where he lived and eventually served as mayor.

6. Old British spiritualist magazine, based in Manchester and published since 1887.

7. City in the northern interior of Portugal, in the Douro region.

8. Coastal city in Libya and site of intense battles during World War II.

A quick online search only deepened the mystery: a few references were found to an alleged friendship with Cairbar Schutel<sup>5</sup> and a collaboration with the magazine *The Two Worlds*<sup>6</sup>. However, in the archives of that magazine, there was no mention of anyone by the name of Frederico Duarte.

In Isidoro Santos's book *Spiritism in Brazil – Echoes of a Journey*, which describes in detail the Portuguese author's entire trip through Brazil, the second volume contains a brief remark stating that "Frederico Duarte lived for dozens of years in England."

Curiosity would certainly have sharpened the mind, and the information could have been properly explored, but the topic was set aside by the distractions of daily life for a future opportunity of research.

That is, until during research on another subject, I came across a June 6th, 2024 Facebook post from the Museum of Lamego<sup>7</sup>, dedicated to commemorating the 80th anniversary of the Normandy landings.

“

**In a mediumistic circle in Manchester, Frederico believed he saw his son transfigured in a military uniform – living proof, for him, that death does not exist**

As part of that commemoration, the Museum of Lamego made public a little-known file from its archives about which they knew very little. The file included a photograph of a British soldier of Portuguese descent, killed in World War II; there was also a picture of his grave in Tobruk<sup>8</sup>, Libya, several military decorations, his birth certificate, and an unsigned, type-written note in Portuguese explaining who the young man was and how he had died.

In the post, the Museum of Lamego acknowledged its ignorance about these items, not even knowing how they had come into their possession. The post concluded with a public appeal:

"Since Portugal did not enter the Conflict, it fell to Gabriel Duarte to have the honor and fate of being the only [?] son of a Portuguese man enlisted in the British Army. Do you have any additional information about this Portuguese soldier or about how this testimony entered the archives of the Museum of Lamego?

We would appreciate your contact."

To my surprise, while looking through the images in the post, I found in the birth certificate the name 'Frederico Duarte' listed as the father of that young soldier. Could this be the same Frederico Duarte mentioned by Chico Xavier?

The information from Isidoro's book about his life in England supported the hypothesis, yet it seemed too much of a coincidence. The doubt was enough to spark a search for answers.

What I eventually discovered confirmed the initial assumptions, unveiling a life filled with mystery, tragedy, and "supernatural" encounters — to such an extent that it feels as though we are witnessing the plot of a fictional story.

Frederico was born in 1890, in Lamego, into a prestigious family of the region, growing up among the vineyard estates, manor houses, and noble homes of the village of Portelo de Cambres.

He was the son of Theresa de Jesus Garcia e Silva and José Duarte da Fonseca e Silva. His father was a Commander of the Order of Our Lady of the Conception of Vila Viçosa, a deeply devout Catholic who had emigrated to Brazil for thirty years, living in Rio de Janeiro, where he made his fortune in the trade of wax, teas, and snuff.

It was in Rio that he married Dona Joaquina Vieira dos Santos Lima, who would die in 1859 without leaving descendants. In 1871, José Duarte obtained royal permission from the Portuguese crown to marry again—this time, to his niece Theresa. Today this may seem strange, but marriages between close relatives were common at the time.

José Duarte closed his business in Brazil and returned to Portugal to live with his wife, dividing his time between Lamego and Porto. From his union with Theresa were born ten children, among them the protagonist of this story.

Frederico received a privileged education, but that did not spare him from the problems of his era. At the age of seven, he contracted infantile paralysis—the common name for poliomyelitis.

At that time, polio was an enigma: its causes—related to poor sanitary conditions—were unknown, and there was neither vaccine nor cure, nor any effective treatment. In most infections, it is asymptomatic, but in rare cases the virus reaches the central nervous system, infecting and destroying motor neurons, leading to muscle weakness and acute flaccid paralysis, which especially affects the legs.

That must have been the case for young Frederico, who was paralyzed

for months. In a moment of despair, a family maid sought the help of a woman in Lamego known as "the Witch."

This woman prepared an ointment, rubbed it along the boy's body, said some prayers, and with many kisses acted as though her touch had the power to heal.

Surprisingly, within only three days, Frederico began to recover movement in his legs. A few weeks later, he was running again after animals on the steep terraces along the slopes of the Douro River.

Was it a miracle, or a foreshadowing of a life marked by extraordinary encounters?

Forty years later, the Witch would reappear in Frederico's life, this time in Manchester. Through a British medium, the supposed witch communicated with him, identifying herself as Maria do Rosário, born in Póvoa do Lanhoso.

She told him, in detail, the story of how she had come to Lamego to work as a maid. Dismissed and marginalized because of her "powers," she revealed to Frederico the details of his paralysis and how she had healed him with kisses.

And thus, the supposed miracle was sealed for posterity.

Frederico spent his youth in Porto, amid a politically and socially turbulent atmosphere marked by the conflict between monarchists and republicans. He studied at the National Lyceum of Porto and amused himself with friends in the city's most bohemian cafés.

It was in Porto that he lived through the troubled times of the establishment of the Republic<sup>9</sup>. Being a mon-



REGISTRATION DISTRICT: CHELTON

BIRTH IN THE SUB-DISTRICT OF CHELTON-UPON-MEDLOCK.

IN THE COUNT 2 OF MANCHESTER

| No.  | When and Where Born                                 | Name, if any               | Sex  | Name and Surname of Father | Name and Maiden Surname of Mother | Rank or Profession of Father    | Signature, Description and Residence of Informant | When Registered | Signature of Registrar | Signature Name & Address after Registration of Birth |
|------|---|----------------------------|------|----------------------------|-----------------------------------|---------------------------------|---|-----------------|------------------------|--|
|      |   |                            |      |                            |                                   |                                 |   |                 |                        |  |
| 1919 | Twenty second April 1919                            |                            | Male | Frederico Duarte           | Elise                             | Foreign Correspondent           | Frederico Duarte                                  | 21st May 1919   | A. Bateman             |  |
| 10   | 49 Gloucester, Gabriel Boy otherwise Lane Griffiths | Otherwise Frederico Duarte | Male | Frederico Duarte           | Elise                             | Formerly 49 Chelton Road Father | 49 Chelton Road Son                               | 21st May 1919   | A. Bateman             | Deputy Registrar                                     |

REGISTER OF BIRTHS AND DEATHS FOR THE SUB-DISTRICT OF CHELTON-UPON-MEDLOCK.

IN THE COUNT 2 OF

MANCHESTER

I hereby certify that this is a true copy of the Entry No. 100 in the Register Book of Births for the said Sub-district, and that such Register Book is now legally in my custody.

Witness at this

15th day of

May 1919

A. Bateman Deputy

REGISTER OF BIRTHS AND DEATHS

See S. 1 &amp; 2 Geo. V, cap. 27, section 3, which states that "PENALTIES for the following offences, if committed with intent to defraud or deface, shall be £2000 and imprisonment for one year, or less, or a fine not exceeding £1000, or a day penalty or reward of £1000. . . Marriage, divorce, . . . birth, death, . . . or marriage may be, as law-dictated or required to be kept in the said Register, Register, keeping in any book, Register, . . . Marriage, Family Record . . . of any part of any such Register, or use thereof, shall be a fine of £1000, or any sum less."

**Gabriel Duarte Birth Certificate.** Photo kindly provided by the author

archist by family tradition, and perhaps fearing persecution, Frederico Duarte emigrated in 1911 to Manchester, England, where he worked as a buyer, exporter, and correspondent for a centuries-old Portuguese firm, Os Grandes Armazéns do Chiado<sup>10</sup>.

Settled in England, Frederico devoted himself enthusiastically to one of his passions: language teaching. He studied at night at the Manchester Technical University and began teaching Spanish at St. Margaret's School.

At the time, he corresponded with Normal School students<sup>11</sup> from Porto, sharing with future Portuguese teachers the innovative pedagogical methods he encountered in England—methods far ahead of those then used in Portugal.

Frederico had an intense professional career in the field of education. He was an active member of several British language institutes, gave hundreds of lectures across the country, and published the pioneering textbook *The Portuguese Modern Method*, designed for English-speaking learners. The book became a reference for decades.

9. On October 5, 1910, a revolution ended centuries of monarchy and established a new political regime in Portugal.

10. Large department store inaugurated in Lisbon in 1894 by Philipot & Co, offering a wide variety of products, including perfumes, jewelry, shoes, and made-to-measure suits.

11. Name commonly used to refer to the students of the *Normal Schools*, where Portuguese primary school teachers were trained at the beginning of the 20th century.

Frederico's life in England unfolded piece by piece, and his heart was not spared from strong emotions. He married an Englishwoman, Olive May Griffiths, and they had two children.

The first, born in September 1915, died prematurely. In 1919, another boy was born, registered as Gabriel Duarte Griffiths. Gabriel was Frederico's only surviving child.

It was in 1925, during the height of British spiritualism, that Frederico discovered Spiritism. In a social environment filled with mediumistic sessions and unexplained phenomena, Frederico began attending meetings that promised to reveal the mysteries of immortality.

Moving among renowned mediums, he tested and recorded evidence that challenged materialistic logic. He used the pseudonym F. Etraud for his chronicles in *The Two Worlds*, one of the oldest and most prestigious spiritualist magazines in the world, directed by Ernest Walter Oaten<sup>12</sup>.

Frederico also collaborated with the *Revista Internacional do Espiritismo* (International Spiritist Review), founded by Cairbar Schutel. The available sources do not indicate a personal friendship between Frederico and Cairbar, and it is even unlikely that they ever met in person. The relationship probably began through the mediumistic communication of Cairbar Schutel during sessions attended by Frederico, which he later described in the *Revista Internacional do Espiritismo*.

12. Ernest Walter Oaten (1875–1935) – One of the most prominent spiritualists of that era, he was the first person to speak about Spiritism and mediumship live on a BBC radio broadcast in 1934.

13. Elisabeth Frances Bullock (1886–1965) – Known as "the woman of a thousand faces." Ernesto Bozzano, in his book *Impressionantes Fenómenos de Transfiguração* (*Impressive Phenomena of Transfiguration*), wrote about her, considering her one of the most extraordinary mediums of this kind. Those who attended her séances said that a very subtle mist hovered over the medium's face as it gradually took on different forms.

14. Air Raid Protections (ARP): A set of organizations and directives in the United Kingdom dedicated to protecting civilians from the danger of aerial bombings.

15. Luftwaffe: The air force of the German army during the Nazi period..

Several Portuguese Spiritist magazines also published articles by Frederico Duarte — notably *Revista Além*, published by the Sociedade Portuense de Investigações Psíquicas (Porto Society for Psychic Research), and *Estudos Psíquicos*, directed by Isidoro Duarte Santos.



**Elisabeth Bullock.** Photo kindly provided by the author

In those articles, Frederico provided detailed accounts of the mediumistic episodes he witnessed during the many sessions he attended in Manchester.

After several years, he became a regular participant in the meetings of a private group, the Rainbow Harmony Circle, held at the home of the enigmatic Mr. and Mrs. Bullock.

There, alongside the famous transfiguration medium Mrs. Bullock<sup>13</sup>, Frederico witnessed astonishing phenomena in which fate seemed to play with reality, revealing details about his own life that only the invisible could have known.

For Frederico, these experiences constituted the strongest evidence that death does not exist. The transfiguration and psychophonic mediumship of Mrs. Bullock allowed Frederico to communicate with various entities — among them Cairbar Schutel, his

own mother, some well-known Portuguese cultural figures, and many faces from his past in Portugal, which it was highly improbable anyone in Manchester could have known about.

But Frederico's life was not made only of light, discoveries, and dialogues with remarkable personalities. Tragedy and pain were also deeply engraved in his existence.

At the beginning of World War II, in 1939, his son Gabriel enlisted as a volunteer in the British Army, joining the South Lancashire Regiment.

During the war, Frederico stopped teaching and became logistics manager for an aircraft manufacturer, while also volunteering with the Air Raid Protections (ARP).<sup>14</sup>

Frederico's own home was bombed — Luftwaffe<sup>15</sup> air raids destroyed the room where he kept his beloved books.

## Frederico Duarte

Da Inglaterra acaba de nos chegar correspondência comunicando que há mais de 1 ano o nosso amigo e confrade, Frederico Duarte, acha-se acometido de cegueira, devendo ser internado num hospital de Manchester, onde será submetido a uma operação.

Só agora é que ficamos sabendo a razão pela qual esse nosso distinto amigo e colaborador não nos dava notícias suas há mais de um ano.

Solicitamos a Deus para que este seu servo, que sempre pregou a Imortalidade, seja feliz na operação e fique apto a continuar com o seu trabalho espiritual.

Clipping from the International Spiritism Magazine 1954. Image kindly provided by the author

In 1941, Gabriel was transferred to Malta, where he personally witnessed the Second Siege of Malta<sup>16</sup>, later being sent to Libya, incorporated into the 2nd Battalion of the Highland Light Infantry, a famous Scottish regiment.

On June 5th, 1942, Gabriel Duarte, the son of our protagonist Frederico Duarte, was fatally wounded during the Battle of Gazala<sup>17</sup>, possibly during Operation Aberdeen<sup>18</sup>.

A week later, the devastating news reached the doorstep of Frederico and Olive May Duarte.

At first, Frederico thought it was a mistake — he believed his son was still in Malta — but soon everything was confirmed: his beloved son Gabriel had truly lost his life in combat.

The death of his son was a devastating blow to the hearts of both parents.

However, Frederico's faith sustained him — his belief in the immortality of the soul.

On the Monday following the tragic news, as usual, Frederico went to the Rainbow Harmony Circle.

That night, according to Frederico's own chronicles, his son appeared transfigured through Mrs. Bullock's mediumship, wearing his military uniform.

Gabriel sought to reassure his father, saying he was accompanied by his grandmother and by a man named Cairbar, who spoke Portuguese like his father. Gabriel added that there was also someone with them who had the same profession as Mr. Cairbar — his cousin Pedro.

Pedro was a pharmacist from Lamego who had known Gabriel when he was very young. Back then, to amuse him, he would sit the boy on his lap as if he were riding a horse, and since he knew no English words other than a few expressions, he would shout repeatedly: "ALL RIGHT! COME ON! YES!"

Through Mrs. Bullock's mediumship, Gabriel reproduced those same shouts — to convince his father that he was still alive.

Frederico Duarte recognized that this information could not have been known by anyone present in that meeting and that it was, for him, undeniable evidence of the immortality of the soul.

More importantly, it soothed his grieving father's heart: his son Gabriel was still alive.

Yet, the shock caused by Gabriel's death opened deep wounds that time would not heal.

The marriage itself could not withstand such pain, and separation from his wife became another ordeal Frederico found difficult to accept.

As if this were not enough, his vision problems, which had afflicted him for some time, grew increasingly worse. Frederico avoided doctors, preferring natural remedies and herbal concoctions prescribed within spiritualist circles.

In 1949, he was scheduled to undergo cataract surgery, but he cancelled it after a supposed healing session that appeared to bring some improvement.

However, the effects were only temporary, and by 1951, his ability to read and write had become severely impaired.

From there, the progression toward near-total blindness was swift.

In 1954, the last public mention of Frederico Duarte appeared in the *Revista Internacional do Espiritismo*<sup>19</sup>—a small notice informing that Frederico Duarte was blind, awaiting surgery, and had therefore ceased writing for the magazine.

After that, absolute silence.

No other Spiritist publication ever reported anything further about Frederico Duarte.

What happened to Frederico became an enigma. Had he died alone in Manchester, with no one ever hearing of him again? But there was no record of his death in England. We were almost resigned to the idea that discovering his fate would be impossible — until a small note from his ex-wife, published in a Manchester newspaper in 1956, once again placed us on the trail of a story with a cinematic ending.

16. In 1940, Malta was a completely isolated British colony in the Mediterranean Sea. Its unique strategic position made it an essential point of control for wartime logistics. When Benito Mussolini declared war on Great Britain in 1940, Malta—just a few kilometers from the coast of Sicily—became the target of intense bombings for more than two years. Historians note that Malta was the most bombed place in the world during that dark period, which became known as the *Second Siege of Malta*. Through immense sacrifice and acts of heroism, the Maltese, aided by the British, overcame the siege and prevented an invasion by German and Italian troops.

17. Battle of Gazala (May 26–June 21, 1942): Fought between Axis and Allied forces, it became famous for the tactical and strategic brilliance of German General Erwin Rommel, who—with fewer men and tanks—managed to defeat the Allied troops. This battle is considered the greatest victory of Rommel's career, earning him the nickname "*The Desert Fox*" for his cunning in such campaigns..

18. Operation Aberdeen: A disastrous counteroffensive launched by British General Neil Ritchie during the Battle of Gazala, in a desperate attempt to halt Rommel's advance.

19. *Revista Internacional de Espiritismo*, October 15, 1954.

Although Frederico never admitted it, by that time he must have been a lonely man, deeply in need of family, emotional, and spiritual support. The fervor of British spiritualism had long faded, and the friends he once had in Manchester were mainly from the mediumistic circles he no longer attended. His ex-wife, Olive May, later admitted that she had not seen him for three years<sup>20</sup>. His life must have become entangled in anguish, silence, and darkness, and Frederico survived as best he could.

Finally, a blind association offered him assistance — they encouraged him to continue fighting and, providing both logistical and financial support, accompanied him to the Manchester Royal Eye Hospital to undergo surgery. On November 3, 1954, Frederico was operated on his left eye, and on October 3, 1955, on his right eye. These medical procedures partly explain the concern expressed by Colonel Faure da Rosa during the mediumistic session of June 3, 1955.

When, with both surgeries completed, Frederico received from the British Social Security his eyeglasses in January 1956, which allowed him to see the world once again with clarity and to regain the autonomy for an almost normal life, he decided to do something he had not done for over thirty years.

During the harsh winter of 1956<sup>21</sup>, Frederico boarded a ship bound for Portugal, seeking the warmth and affection that he had been missing for so long. Since his departure to England in 1911, Frederico had visited Portugal only

three times — in 1920, 1924, and 1925. It had been more than thirty years since he had last seen the sunlit landscapes of his homeland.

In its central pages, the March 13, 1956 edition of the newspaper *Diário de Lisboa* published a feature article about Frederico Duarte, recounting part of his life story — his recovery from blindness, the benefits of the British public health system, his longing for his homeland, and his planned return to Manchester on April 30, 1956. The article also revealed something that today we can more easily understand: his difficulty accepting the divorce. Frederico publicly presented himself as a widower, even though there is evidence that his wife was still alive, passing away only in the 1960s.

It was around this time that Frederico's story intertwined with the mysterious documents at the Museum of Lamego. Upon analyzing the typed note left at the museum — unsigned — researchers identified several repeated typing errors consistent with a person suffering from severe vision impairment. The incorrect letters in certain words always corresponded to keys adjacent to the correct ones on a typewriter. From this observation, it is certain that the note was written by Frederico himself, and it is highly probable that he personally delivered the box containing his son's belongings to the museum in his hometown, seeking to preserve his memory as the only Portuguese who fought and died for the British during World War II.

However, although this explanation is the most likely, it is not the

20. Manchester Evening News, May 9, 1956, p. 5.

21. During the winter of 1956, a wave of polar cold swept across Western Europe, killing more than 830 people. In many places, temperatures dropped below  $-20^{\circ}\text{C}$ , and large portions of rivers froze. Although not unanimously agreed upon, some meteorologists consider the winter of 1956 to be the coldest of the century in Europe, while February 1956 is recorded as the coldest month of the 20th century in several regions of the continent. For instance, Marseille—a coastal city in southern France, bathed by the warm waters of the Mediterranean—registered a temperature of  $-15.6^{\circ}\text{C}$  on February 15, 1956. Some areas of the Côte d'Azur recorded up to 50 centimeters of snow. In Lisbon, February 11 and 12, 1956, were recorded as the coldest days of the 20th century, reaching  $-1.2^{\circ}\text{C}$ .

only one. There is another possible interpretation of this mystery, intertwined with the epilogue of our narrative.

What truly happened to Frederico Duarte?

We know that he came to Portugal during this time, visiting Lisbon, Coimbra, Porto, and Lamego, and that he was scheduled to return to Manchester on April 30, 1956. But we also know that he did not die in England, for there is no record of his presence in the United Kingdom after that date.

To discover what became of him, we must travel back to Lisbon, on April 30, 1956 — the very day Frederico Duarte was to depart for England.

Frederico was preparing to board the ship that would take him back to Manchester, with a stop in Liverpool. That Monday, he left his boarding house on Rua da Boavista, just a short walk from the Alcântara docks, from where the ship would depart.

With some time to spare before the scheduled departure, Frederico likely went for a walk along the riverbank — perhaps wishing to engrave forever in his memory the magical light of Lisbon, the salty scent of the sea, and the majestic meeting of the Atlantic waters with the Tagus waves.

What was his state of mind? Was he anguished about returning to a land where no one awaited him, or relieved to go back to a place of freedom — more culturally and scientifically advanced — that had given him so much, but also taken away what he loved most in life? We will probably never know.

What we do know is that on that very day — the day Frederico Duarte was to return to England — during that walk along the Tagus, walking



**The box left at the  
Lamego Museum  
was not just a  
war reliquary;  
it was the silent  
testament of a  
father who wanted  
to eternalize the  
memory of his son**

the cobbled riverside streets from Alcântara to Algés, as he crossed the coastal avenue, Frederico was hit by a car.

Four days later, he died at the Hospital dos Capuchos, bringing to a close a life as intense as it was mysterious.

The *Diário de Lisboa*, which less than two months earlier had glorified his courage and celebrated the "miraculous" recovery of his sight through science, reported his passing with deep sympathy, under the headline: "The Tragic Epilogue of the Romance of a Good Man!"<sup>22</sup>

It is also possible that the items later found at the Museum of Lamego were delivered by Frederico's relatives in Portugal, after his death — assuming, as was believed, that his wife had died in an accident in Manchester.

And thus ends the incredible story of Frederico Duarte, the man the Spiritist Movement forgot, who was surprised by immortality in Manchester. Frederico was not merely a correspondent reporting the evidences of immortality he found in Britain; he found in those evidences the strength and hope to carry on, even when faced with the hardest trials life could impose.

22. *Diário de Lisboa*, May 4, 1956, p. 11.



“

**The tragic epilogue of  
Frederico Duarte concluded  
in Lisbon (...) as if destiny  
had written the last chapter  
of its own novel**

# Spiritism and Society



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Photo by Matthew Henry on Unsplash

GLAUCIO PESSOA\*



# **Kaizen and its Synergies with Spiritism**

## Abstract

Kaizen is a business and technology paradigm about constant progress and improvement. Spiritism brings to light our necessity as immortal souls to evolve incessantly. Even though the former was introduced in the second quarter of the 20<sup>th</sup> century, the latter spoke of gradual progress seventy years before. Inevitably, there are synergies between the two mindsets. Both foster open-mindedness, proactivity, root-cause analysis, adaptability, and ingenuity. In this article, we will take a deeper dive into those similarities.

## Keywords

Law of Progress, Law of Freedom, Transformation

Inner (or Inner Self), Cause and Effect, Humility

A faint, grayscale background image shows two people walking away from the viewer through a misty or smoky environment, possibly a beach or a park at dusk. The figures are silhouetted and lack detail due to the low light and haze.

“

**Kaizen is based on the  
concept that there  
is always room for  
improvement**

“

**Jesus defined the  
goal for which we  
must strive: 'Be  
therefore perfect, as  
your Father in heaven  
is perfect'**



## Why Kaizen?

Kaizen is the concept that fosters progress through continuous improvement. The term is compound of two Japanese words that together can be translated as "good change." It is founded on the paradigm that fundamental positive modifications can be accomplished through small, ongoing improvements. It requires cooperation and commitment from individuals. From a practical perspective, it was developed in the manufacturing sector to lower defects, eliminate waste, boost productivity, encourage worker purpose and accountability, and to promote innovation. Even though it can be applied to any area of business and technology, we can also apply Kaizen concepts to the individual level (Daniel, 2021).

Kaizen is based on the concept that there is always room for improvement. It involves identifying both shortcomings and opportunities and then developing and implementing solutions. There is a cyclical mindset of constantly analyzing the status quo and reviewing new and previous issues (Xhitijc2, 2024). Even though the business world has been reviewing continuous improvement since the 1930's, the concept is nothing new in Spiritism. Kardec dedicated whole chapters of the books of the Codification to the topic back in the mid-1800's. Prominent spirits reminded us to review our mundane actions, identify the good behavior that must be nurtured, and recognize toxic attitudes that must be overcome. In this paper, we delve deeper into Kaizen's synergies with Spiritism.

“

**Our natural impulse  
to reach the divine  
will guide our moral  
and intellectual  
progress**



## Striving for perfection

How can a concept founded in manufacturing and business be in alignment with Spiritist fundamentals? Jesus, our guide and model, provided the answer long before the emergence of our technological development: *Therefore, be therefore perfect, even as your Father which is in Heaven is perfect* (Matthew, 5: 44 & 46-48). With this teaching, Jesus set the goal-post for us to strive for. All of humanity can achieve perfection that is close to divinity.

In *The Spirit's Book*, we are presented with this concept of continuous progress. This relentless development is the product of the spirit's own drive for enhancement. As individuals, our perfection takes shape through our own actions. The same way that humanity broke away from the "State of nature" (i.e., the starting point of our progressive journey), we will continue challenging the status quo. Our natural impulse to reach the divine will drive our moral and intellectual advancements to work in tandem per God's law of progress. There is no turning back to the ignorant bliss of the savage. Interestingly, God imposes challenges to civilizations and individuals when the march of progress needs to be accelerated or restarted. We often come across the perversity of humankind, albeit that is never an indication of spiritual decline. On the contrary, the former reveals our progress since it spawns from a better understanding of wickedness and the need to change (Kardec, 2018, Chapter 8).

Spiritism highlights that our path to perfection is based on simple rules that Jesus taught. We see the emphasis in loving one's enemies, in doing good to those who hate us, in praying for those who persecute us. Here we see the description of charity in ample terms. Conversely, selfishness and pride undermine our drive to extend a hand to others by over-stimulating our ego. Those moral imperfections wither our higher order tendencies such as benevolence, abnegation, and devotion. Therefore, Jesus stresses love to all our fellow creatures, even our so-called enemies, as a measure of spiritual development (Kardec, 2018, Book 3, Chapter 8).

## Kaizen for our spiritual development

Now, let us change our focus to the so-called Kaizen principles. The following four principles summarize the Kaizen mindset and are commonly referenced as part of the core to its philosophy.

### **1. Let go of assumptions.**

This principle fosters the active challenge of existing paradigms. It encourages us to analyze the status quo and look for opportunities for incessant learning and for finding new ways to solve problems (Van, 2024).

Kardec, in *The Gospel According to Spiritism* defines the "good person" as someone who complies with the laws of justice, love and charity. However, he also adds that those individuals should review their actions to determine not only if they have not practiced any evil, but also if they had disregarded an opportunity to be useful and had done to others all they wished had been done to them (Kardec, 2024, Chapter 17, Item 3).



**Selfishness and  
pride undermine  
our willingness to  
extend a hand to  
others**

“

**Overthinking  
is the enemy  
of progress**





**2. Be proactive about solving problems, look for solutions as you find mistakes, and do not accept the status quo.**

Kaizen promotes a proactive approach for development by actively seeking out opportunities for improvement instead of just reacting to problems when they arise (Van, 2024).

Here we see a parallel with question 919 of *The Spirit's Book* (Book 3, Chapter 2):

*"919. What is the most effective method for guaranteeing self-improvement and resisting the attraction of wrong-doing?"*

*Answer: A philosopher of antiquity once said, 'Know thyself.'*

The need for not only self-awareness, but also a proactive approach to eliminate our shortcomings is described by Saint Augustine in his commentary that follows that answer. The celebrated spirit informs us of his nightly routine of reviewing his actions at the end of the day: the good and the bad. He emphasizes the need to go over what actions might have caused harm to or upset others. But he goes beyond by instructing us to request from God and our spiritual guide the strength we need for self-improvement (Kardec, 2018, Book 3, Chapter 12).

Saint Augustine reminds us that "nothing is hidden" in the spiritual world, even those actions and attitudes that we are unable to admit to ourselves. Therefore, we need to dissect our actions and thoughts to determine if we have infringed on God's Laws, mistreated others, or caused harm to ourselves (Kardec, 2018, Book 3, Chapter 12).

### **3. Let go of perfectionism and take an attitude of iterative, adaptive change, and get to the root cause of problems.**

Kaizen warns against the fear of failure. Over-thinking is the enemy of progress since it generates self-doubt which leads to inaction. This pursuit of unattainable flawlessness creates barriers for us to continue our journey. The Kaizen mindset reminds us that we should not try to tackle everything at once. It is possible to break down our goals into manageable steps that we can work on "right now" (Van, 2024). Along those lines, we should embrace our imperfections while focusing on progress (i.e., the end result). We need to think in terms of the consistent growth that is fostered by each small step. In other words: We need to embrace advancement while recognizing our imperfections.

François-Nicolas-Madeleine (spirit) in *The Gospel According to Spiritism*, explains that our virtues are a combination of all those essential attributes which constitute a good person. But these virtues are always accompanied by moral imperfections which counterbalance them. We should let ourselves be enveloped by the impulse to do what is right, which resides in all of us. Conversely, we should avoid being ostentatious about what we do and know, since boasting about our virtues is a sign that we lack them in their pure form. Through pride we might lose ourselves, but humility is the road to redemption (Kardec, 2024, Chapter 17, Item 8).

“

**Humility is  
the path to  
redemption**



“

**With a bit of  
creative thinking,  
what seemed an  
insurmountable  
challenge reveals  
itself as a blessing**



#### 4. Use creativity to find solutions.

Kaizen encourages the pursuit of innovation to foster small and continuous improvements. We see a reference to that concept in the Spiritist book, *Heaven and Hell*. Kardec indicates to us that we were created simple and ignorant, and it was through exercising our freewill that we will continue to progress in every direction (Van, 2024). In *Heaven and Hell*, Part 1, Chapter 3, Kardec explains that the happiness of each spirit is in proportion to their advancement. Therefore, although two spirits might be side by side, one might be happier than the other based on their level of awareness. There are splendors we cannot perceive due to our current existence within materiality.

As we progress, we can infer that we will be equipped to have a clearer view of the universe and of our circumstances—thus better engaging with places, situations and relationships. The solution to problems that seem impossible for us to address might be within our reach. All it would take would be for us to look beyond our limited views and aging paradigms. With a little creative thinking, we might conclude that what once was an insurmountable challenge is a blessing that pushes us one step forward in our spiritual progress.

### **The essence of continuous progress**

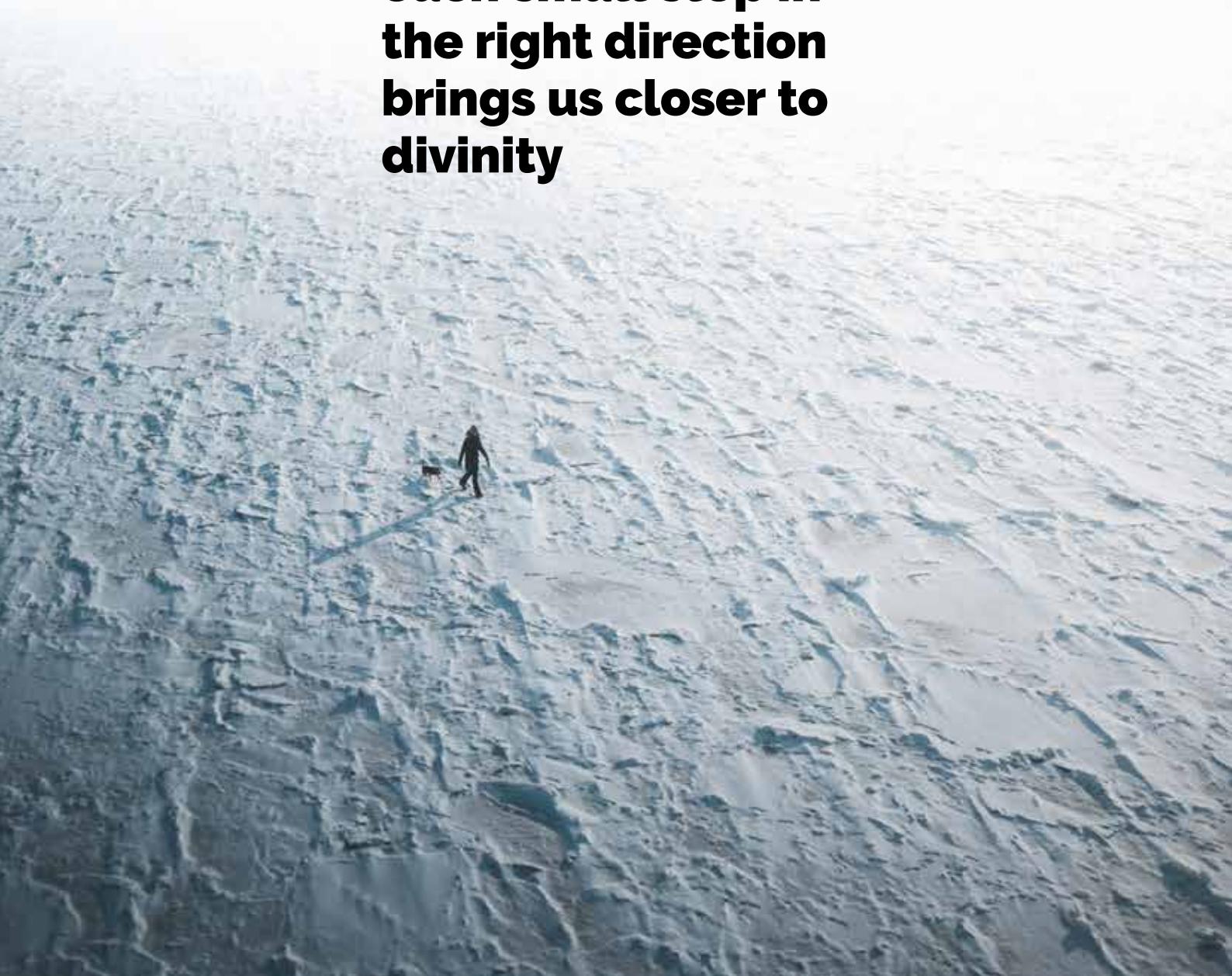
Kaizen was developed by reincarnated spirits to address earthly matters. However, it reflects our intrinsic human need to strive for betterment. It is based on the principle that we should let go of old notions and be humble enough to move away from old paradigms and embrace change. It fosters an attitude of self-reflection to know oneself, to identify the good that must be nurtured, and to remediate those other aspects which could be polished. Kaizen reminds us that we should not wait until our shortcomings lead us to suffering, thus addressing the root cause of our moral vices as soon as they become apparent to us. We need to think out-of-the-box and apply our ever-growing knowledge and experience to go beyond our old selves to implement new and healthier habits. Finally, it is in line with Spiritist teachings that progress is a continuous process. Even though we are not perfect yet, every small step in the right direction gets us closer to divinity.

Photo by [Taneli Laitinen](#) on [Unsplash](#)



“

**Although we are  
not yet perfect,  
each small step in  
the right direction  
brings us closer to  
divinity**



“

**It fosters an attitude of self-reflection, to know ourselves and correct what can be improved**





Photo by Amirul Muizz on Unsplash

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ISC

International Spiritist Council

# Momento Espírita®

Editorial staff of Spiritist Moment

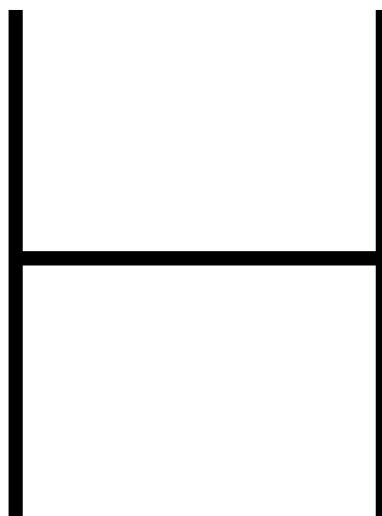


# Awareness of duty



“

**We should strive to  
do everything in the  
most exquisite, almost  
perfect way**



ow have we been fulfilling our duties? In the family, at school, in our profession — how have we behaved?

Are we among those who strive for quality in what we do, always concerned about doing our best? Or are we among those who do not

care much about the result, as long as the task is finished?

Although we live in a society that demands quality, technical standards, and professional improvement, we generally observe that most people seek to do only what is strictly necessary and required.

And yet, it should be so different. We should care about doing everything in the most refined, almost perfect way.

We should be individuals always somewhat dissatisfied with the results of our work — not out of discouragement, but because, even recognizing them as good, we know that there is always room for improvement.

If everyone thought like that, there would be no need for regulatory, supervisory, or quality-control bodies.

There would be no defective pieces, poorly designed products, or poorly executed tasks. Everyone's constant concern would be to do their best.

Let us recall that, long ago in Ancient Greece, an old sculptor was chiseling a block of stone. Carefully, he examined the rock with his chisel, carving away one fragment at a time, measuring with his strong hands before delivering another precise strike.

When finished, the piece would serve as a capital — the upper part of a column. It would be hoisted and placed at the top of a tall pillar that would support the roof of a majestic temple.

A government official passing by saw the old man's effort and approached him:

"Why spend so much time and effort on this part? This piece will be fifteen meters above the ground. No human eye will ever see these details."

The old artist laid down his hammer and chisel, wiped the sweat from his forehead, looked firmly at his interlocutor, and replied:

"But God will see!"

That phrase sums up the awareness of a person who knows that, although one may deceive humans, one cannot deceive the Divine. It also reflects the conscience of duty, which is one of the finest ornaments of reason.

In the realm of feelings, duty is often difficult to fulfill because it conflicts with the attractions of interest and emotion.

A person's duty is entrusted to their free will. And one must love duty — not because it protects life from misfortune, but because it gives the soul the strength it needs to evolve.

Text written by the editorial team of *Momento Espírita*,  
based on item 7 of Chapter XVII of *The Gospel According to Spiritism* by Allan Kardec (FEB edition)  
and on the text titled "God Will See," of unknown authorship.

“  
**But  
God  
will see**



ISC

International Spiritist Council





# Interview Miriam Masotti Dusi



**To teach  
the importance  
of care, planning,  
creativity, and  
organization in such a  
significant task aimed  
at the regeneration of  
the Earth through the  
regeneration of hearts**

**Hello, Miriam. It is wonderful to have this opportunity to learn a little more about you and about the work you have been developing in the area of childhood, youth, and family!**

**How did this work begin within the Spiritist Movement?**

Hello! It is a joy to be together in this blessed field of service!

I had the honor of reincarnating in a Spiritist home, which offered me the opportunity to experience activities of Spiritist Education for Children from an early age and, later, to engage in Spiritist Youth work. When I was 12 years old, already at the Brazilian Spiritist Federation in Brasília/DF/Brazil, I was asked a seemingly simple question, but one that resonated in my soul with great joy: *"Can you help us?"* The question was asked by the coordinator of the Didactic Material Department of Spiritist Education at the FEB Experimental Field, a center dedicated to preparing educational resources for activities with children and youth. In that moment, a whole universe opened to me...

My first task was to sharpen colored pencils and prepare the "boxes for the educators," so they could take the organized materials to their gatherings with children and young people. It was an activity also "seemingly

simple," yet full of meaning, because it taught me the importance of care, planning, creativity, and organization in carrying out such a significant task — one directed toward the regeneration of the Earth through the regeneration of hearts.

From that moment on, I progressively engaged in other tasks within the institution and began coordinating some work groups, initially in the FEB Experimental Field and later, guided by dedicated and experienced companions, within the federative initiatives of the Brazilian Spiritist Movement.

I have served in the national coordination of the Area of Childhood, Youth, and Family of FEB since 2012, seeking to strengthen Spiritist Educational action nationwide, in a collaborative and integrated way with state representations, through different activities, projects, training programs, and events.

Beginning in 2019, with the official establishment of the Working Commissions of the International Spiritist Council, I also joined and began collaborating in the Area of Childhood, Youth, and Family of the ISC, alongside dedicated sisters and brothers from different countries, united in the common purpose of learning and serving with Jesus, investing in new generations and contributing to the building of the New Era.

## **What is the role of the Area of Childhood, Youth, and Family (CYFA) within the International Spiritist Council (ISC)?**

We can summarize the main objectives of the CYFA/ISC, in accordance with the Area's Work Plan, as follows:

To promote the study, practice, and dissemination of Spiritism among children, youth, and families, worldwide.

To offer children and young people the study and experience of Jesus' Gospel and the Spiritist Doctrine in its threefold aspect, aiming at self-improvement and the formation of upright individuals, through doctrinal knowledge (reasoned faith), moral development (living the teachings of love), and the opportunity for social transformation (work for the good).

To support Spiritist institutions in the establishment and/or implementation of Spiritist education/evangelization for children and youth, as well as activities directed to families, in order to promote increasing quality in doctrinal, relational, pedagogical, and organizational aspects.

To work in an integrated manner with the other ISC Areas of Work, providing mutual support and continuously strengthening Spiritist actions.

To strengthen the bonds of unity and unification within the International Spiritist Movement.

In this sense, while respecting local particularities and strengths, the goal

is to invest in the continuous strengthening of Spiritist educational and evangelizing action among new generations, upholding the cultivation of fraternal bonds marked by solidarity, unity, and unification within the Spiritist Movement.

## **What have been the main challenges and achievements of the CYFA in recent years?**

Since its creation, the CYFA/ISC Commission has been working based on three guiding directives:

Enhancement of the Area's actions;

Training of collaborators;

Organization of Spiritist education/evangelization within Spiritist institutions.

These directives unfold into projects and initiatives designed to achieve the Area's objectives.

Through a mapping survey conducted among the different countries, we identified several challenges for the ongoing strengthening of actions, such as: sensitizing workers to establish and invest in activities for children and youth; ensuring continuous preparation of collaborators; translating support materials; among others.

Over recent years, meaningful seeds have been planted collaboratively through various initiatives, including:

**“Seeds of the Future” Project** – dedicated to the Continuing Education of Spiritist Educators. It provides annu-



**It is a true experience  
of the union of hearts  
for the continuous  
strengthening of  
the great network  
of Unification of  
our Spiritist  
Movement**



**We have come to  
realize that we are  
all part of  
Jesus' team -  
each of us in different  
corners of the world,  
yet united by one  
shared purpose: to  
learn**

al Workshops (1st semester) in three languages (Portuguese, English, and Spanish) and Live Sessions (2nd semester) in four languages (Portuguese, English, Spanish, and Italian), addressing relevant and contextualized themes concerning Childhood, Youth, and Family. Examples include "Virtual Sowing" (2021), "Creative Planning in Spiritist Education/Evangelization" (2022), "Family: School of the Soul" (2023), and "Valuing Life" (2024).

Production of informational folders and guiding materials for the work, especially the materials "Spiritist Education" (Portuguese, English, Spanish, and Italian) and "Gospel at Home: sowing light and love in the family environment" (Portuguese, English, and Spanish).

Dissemination of messages from Spiritual Benefactors related to Spiritist educational action, childhood, youth, family, and related themes (Portuguese, English, Spanish, Italian, French, and German).

Engagement and participation of Young People in Spiritist activities through the creation of the **ISC Youth Commission (2023)**, which includes young representatives from different countries in various work fronts, such as the World Spiritist Youth Study Group, the Digital Media Commission, and the organization of the **1st World Spiritist Youth Congress (Uruguay, 2025)**.

The folders and messages are avail-

able for download and printing in various languages at the following Padlet: <https://padlet.com/aijcfn/ai-jf-iei-subs-dios-por-idioma-materias-por-idioma-language-8dgt3sogl-cgw6nv3>

The live sessions and materials from the CYFA/ISCWorkshops are available on the ISC website (<https://iei-spiritistcouncil.com/ijf-infancia-juventude-e-familia/>) and at: <https://www.febnet.org.br/aij/movimento-espirita-internacional/>

### **How does the coordination of the international youth group work? How is the integration between countries achieved?**

The International Youth Commission is linked to the CYFA/ISC and is composed of young individuals appointed by the ISC member countries. Its work aims, in a dynamic and collaborative way, to:

- Provide activities, projects, and environments that encourage young people to participate in Spiritist activities;
- Promote the integration of Spiritist youth from different nationalities, in order to strengthen bonds of fraternity, collective study of Spiritism, cultural exchange, and the sense of belonging to the Spiritist Movement.

The Commission currently operates in **three main areas of action**:

- **World Spiritist Youth Study Group** (monthly meetings in Portuguese, Spanish, English, and Italian);
- **Digital Media Commission** (World\_Spiritist\_Youthcei);
- **Planning and organization of the World Spiritist Youth Congress (Uruguay, 2025).**

These initiatives involve regular virtual meetings and weekly planning sessions, creating not only learning and opportunities to work in the good, but also—very especially—deep bonds of friendship and affection among all participants. It is a genuine experience of united hearts working toward the ongoing strengthening of the vast network of Unification within our Spiritist Movement.

**What strategies has the ISC used to inspire, train, and bring together collaborators in the area of childhood, youth, and family in different countries?**

The CYFA/ISC places itself entirely at the service of the countries, offering support for the ongoing strengthening of Spiritist educational/evangelizing efforts directed toward children, youth, and families, while respecting cultural characteristics, needs, and local strengths.

In addition to the annual workshops and live sessions, the Commission is available to offer training and formative moments based on the realities of each country and the current challenges they face, ensuring meaningful and contextualized experiences,

reflections, and learning opportunities.

These initiatives also strengthen bonds of union and unification, as we understand ourselves to be part of the same team of Jesus—geographically dispersed, yet united by the same purpose: to study, experience, and spread the message of love among children and youth, contributing to the formation of individuals of Good and to the construction of Peace.

**Can you tell us a little about the 1st World Spiritist Youth Congress, held last October in Uruguay?**

The 1st World Spiritist Youth Congress was a sublime and unforgettable moment—both in its planning and in its realization. The members of the Youth Commission and the Area of Childhood, Youth, and Family of the ISC met weekly for more than a year, in an atmosphere of deep friendship, joy, and cooperation. Together, they dedicated themselves to the composition of the doctrinal program, the study and deepening of the themes, the development of activities, the creation of artistic moments, and various other actions organized by the doctrinal, communication, and administrative committees.

The event provided the (re)encounter of loving hearts spread across different parts of the world—young people who transcended geographical distances and linguistic boundaries to express, together, the universal language of love. With a rich and inspiring thematic program, the youth experienced moments of art, playfulness, reflection, and affection, in interactive spaces full of learning and fraternal exchange.



**To experience and  
spread the message  
of love among  
children and youth,  
contributing to the  
formation of good  
people and the  
building of  
Peace**



**Seeking to reach the  
“heads, hearts, and  
hands” of children and  
youth, inviting them to  
think, feel, and act in  
accordance with the  
Law of Love**

Ninety young participants, aged between 13 and 25, took part, representing ten countries—Germany, Argentina, Brazil, Bolivia, Cuba, the United States, Guatemala, Switzerland, Uruguay, and Venezuela—along with thirty facilitators who worked in Spanish, Portuguese, and English. Altogether, 120 hearts were connected by bonds of affection and joy, united by the purpose of valuing Life, practicing Love, and building Peace!

Click on the links below to access the materials and the event playlist:

- **Padlet with materials:** <https://padlet.com/aijcfn/1-congreso-esp-rita-mundial-de-la-juventud-1-congresso-esp-r-ai-ug384cu3twkql>

- **Official event playlist:** [https://youtube.com/playlist?list=PLIT-wN-DW9EGcCsw-val\\_q4\\_DC2Hb7fK2x&si=4WIR4JAK-Lto-3r-X](https://youtube.com/playlist?list=PLIT-wN-DW9EGcCsw-val_q4_DC2Hb7fK2x&si=4WIR4JAK-Lto-3r-X)

**What are the upcoming projects and goals of the CYFA and the ISC Youth Commission?**

The CYFA and the ISC Youth Commission will continue to strengthen the initiatives currently underway worldwide, expanding areas of ongoing support in collaboration with the countries. Among the planned actions, we highlight:

| CYFA/CEI   | YOUTH COMMITTEE CYFA/CEI  |
|--|---|
| <ul style="list-style-type: none"> <li>• Mapping the activities carried out with the countries</li> <li>• Ongoing training for Spiritist Evangelizers/Educators — annual Lives and Workshops</li> <li>• Specific training and support for countries regarding the implementation and/or strengthening of the task</li> <li>• Updating the Virtual Environments used for dissemination</li> <li>• Other specific actions</li> </ul> | <ul style="list-style-type: none"> <li>• Monthly Study Group of the World Spiritist Youth (Portuguese, Spanish, English, and Italian)</li> <li>• Digital Media Committee (ongoing action for dissemination on social networks)</li> <li>• Support to the countries for strengthening activities with Spiritist Youth</li> <li>• Planning of the 2nd World Spiritist Youth Congress</li> <li>• Other specific actions</li> </ul> |

**What message would you like to leave for Spiritist educators, parents, and youth who are active in the Spiritist Movement today?**

Dear friends,

We live in meaningful times of great investment in the regeneration of the Earth, beginning with the regeneration of hearts. Inspired by the principles of love and peace, each heart is called to collaborate in the building of the New Era, intensifying efforts to live love in its fullness and to contribute to the formation of people of good.

The task of Spiritist education — in the home and in Spiritist institutions — constitutes a true sowing ground of love and peace, inviting us to persevere with confidence, certain that "having been sown, it grows" (Jesus, Mark 4:32)!

To Spiritist educators, gratitude for your dedication, creativity, welcoming spirit, and example, seeking to reach the "minds, hearts, and hands" of children and youth, inviting them to think, feel, and act in harmony with the Law of Love.

To parents, our deep affection and hope, recognizing in the home a true educational space of love and investment, strengthening the spirits who have newly arrived in the reincarnatory experience, contributing to their intellectual and moral refinement.

And to dear youth, may you cultivate joy, study, and active faith, seeking to learn and serve continually — "always shoulder to shoulder, always side by side" (as the song by Leopoldo Machado invites us!) — strengthening bonds of friendship and building pathways for work in goodness.

Friends, our beloved Spiritism is joy and hope in our hearts, but it is also a commitment to the transformation of the world. United in the purpose of sowing the "Era of Love," in the words of our esteemed benefactor Bezer-  
ra de Menezes, let us all be sowers of regeneration — building, with love and perseverance, the more just and fraternal Earth that the future already announces.



**Let us all be sowers  
of regeneration,  
building, with love and  
perseverance, the more  
just and fraternal Earth  
that the **future**  
already announces**

# News

## 01. 11TH WSC – WORLD SPIRITIST CONGRESS

The International Spiritist Council (ISC) and the Uruguayan Spiritist Federation (FEU) are pleased to share the success of the 11th World Spiritist Congress, held on October 4–5, 2025, at the Punta del Este Convention Center in Maldonado, Uruguay.

With the central theme "Life After Life," the event brought together representatives and participants from various countries, offering a space for study, reflection, and fraternal interaction centered on Spiritist principles and the understanding of spiritual life.

Over two days, the 11th WSC presented a diverse program featuring lectures, roundtable discussions, and cultural moments delivered in Portuguese, Spanish, and English, fostering international integration and fraternal dialogue.

A major highlight of this edition was the inauguration of the 1st World Spiritist Youth Congress (CEMJ), integrated into the main program. For the first time, the international Spiritist movement offered a space dedicated exclusively to youth, with dynamic and interactive activities encouraging reflection on the role of young people in building a more spiritualized and compassionate world.

All activities were supported by simultaneous interpretation in the main languages, ensuring full participation and strengthening the spirit of unity that characterizes the global Spiritist movement.

The 11th World Spiritist Congress stands as a milestone of fraternity, learning, and spiritual exchange, reaffirming the commitment of the ISC and national Spiritist federations to the dissemination of Spiritism, the study of spiritual laws, and the living of the universal moral values of the Gospel.



The ISC's Spiritist Social Communication Area created a digital Congress Dossier, available in Spanish, English, and Portuguese, containing all information related to the event:

<https://sites.google.com/cei-spiritistcouncil.com/11cem-dossier-congresso/in%C3%ADcio>

[Dossier 11CEM>>>](#)

## 02. LIVE SESSIONS "DIALOGUES ON MEDIUMSHIP" – QUESTIONS & ANSWERS

On October 19, 2025, the ISC's Study and Practice of Mediumship Area held two live broadcasts on the official ISC YouTube channel, titled:

"Dialogues on Mediumship: Questions & Answers"

The sessions addressed "The Challenges of the Mediumistic Meeting," featuring two guest speakers:

- Jacobson Trovão, who led the Portuguese-language session
- Daniel Assisi, who led the English-language session

Jacobson Trovão serves as Coordinator of the Mediumship Area of the Brazilian Spiritist Federation (FEB) and the National Federative Council (CFN), in Brasília.

Daniel Assisi is the leader of The Spiritist Institute and the California Spiritist Association, and a member of the Spiritist Society of San Diego, USA.

The event provided a space for reflection and clarification regarding mediumistic practices, promoting the exchange of ideas and experiences across different regions of the world.



# News

## 03. 4TH QUARTERLY CONFERENCE OF THE CADENA HELIOSÓPHICA GUATEMALTECA

On November 9, 2025, the Cadena Heliosóphica Guatemalteca held its 4th Quarterly Conference in Catarina, San Marcos (Guatemala). The event brought together participants and speakers dedicated to spiritual reflection and personal growth.

Wendy Castañón presented the theme "The Construction of Your Life," highlighting the importance of individual responsibility in shaping one's destiny.

The program then continued with:

- Marvin Mauricio — "Prayer and Trials", focusing on the spiritual strength offered by prayer during difficult experiences
- Edwin Genaro Bravo — "The Contribution of Prayer to Human Health", emphasizing the emotional and physical benefits of prayer

The conference provided moments of learning, sharing, and inspiration, reaffirming the commitment of the Cadena Heliosóphica Guatemalteca to spiritual education and inner development.

03



## 04. 31ST NATIONAL SPIRITIST CONGRESS IN SALOU BRINGS TOGETHER PARTICIPANTS FROM MULTIPLE COUNTRIES

From December 6–8, 2025, the city of Salou, in Tarragona (Spain), hosted the 31st National Spiritist Congress, organized by the Spanish Spiritist Federation, with the theme:

“Spiritual Disturbances and Paths to Harmonization”

The congress welcomed dozens of international speakers, including:

- Leonardo Machado (Brazil)
- Carlos Emilio Escobar (Puerto Rico)
- Jaime Lezcano (Paraguay)

The event featured lectures and panels on mediumship, prayer, and spiritual balance.

The congress also offered musical moments with tenor Maciecio Gomes, elevating the atmosphere of fraternity and reflection.

Over three days of study, sharing, and practical activities, the congress reinforced the commitment of the Spanish Spiritist Federation to the dissemination of Spiritism and the spiritual harmonization of participants.

More information:

<https://www.31cen.espiritismo.es>

04

**Reservación de plaza: 200€/persone**

Niños de 2 a 12 años – 1€ y 2º niño compartiendo habitación con 2 adultos: 120,00

**INSCRIPCIÓN**

La inscripción al congreso es de 35,00

Se efectuará el ingreso vía transferencia al número de cuenta: ES26 1140 0000 0192 0015 7185 60

Concepto: (Nombre completo ordenante) + CONGRESO

Pago: 50% en la reserva y el resto antes del 3 de noviembre

Destinatario: FEDERACIÓN ESPIRITA ESPAÑOLA

\*El nombre del ordenante deberá coincidir con el nombre del titular

Una vez hecho el pago se deberá enviar un correo electrónico a [31cen@espiritismo.es](mailto:31cen@espiritismo.es) con el DNI del titular de la reserva

Además una breve explicación de cómo quieren la reserva (con o sin compartir habitación, tipo de habitación) y si hubiera alguna alergia o alguna petición especial.

\*Ejemplo: MARIA LOPEZ, COMPARTO HABITACIÓN CON LAURA FÉREZ, HABITACIÓN DOBLE, DOS CAMAS.

**CANCELACIÓN**

Se podrán hacer cancelaciones hasta 15 días antes de la entrada sin penalizaciones.

Entre 15 y 7 días antes de la entrada, se penalizará el 50% del importe.

A partir del día 2 de diciembre de 2024, la tarifa no será reembolsable.



**Congreso Espírita Nacional**

# PERTURBACIONES

# ESPIRITUALES

Salou, 6, 7, 8 Diciembre 2025

Organiza:

**Federación Espírita Española**

Tel. y WhatsApp: +34 619 56 39 14

Email: [31cen@espiritismo.es](mailto:31cen@espiritismo.es)

+ FEE

CEI



# News

## 05. WORLD SPIRITIST YOUTH STUDY GROUP

This Spiritist Study Group is dedicated to youth, offering a space to learn about Spiritism, socialize, and unite hearts.

The meetings provide a welcoming, interactive, and experiential environment grounded in Spiritist doctrine and adapted to the context of young participants.

### STUDY GROUP INFORMATION

- Platform: Zoom
- Audience: Spiritist youth from different countries (ages 13 and up)
- Day: 4th Sunday of each month

#### • Times:

- 11:00–12:30 – Central America
- 3:00–14:30 – New York
- 14:00–15:30 – Brasília
- 17:00–18:30 – Portugal
- 18:00–19:30 – CET

The virtual room opens 15 minutes before the start.

Languages: Portuguese, Spanish, and English

Next meeting: January 25, 2026

Not yet part of the group?

Register HERE >>>

Inscreva-se AQUI>>>

05



## 06. CYCLE OF STUDIES ON MEDIUMSHIP

The ISC's Study and Practice of Mediumship Area announced the launch of a new project:

“Cycle of Studies on Mediumship”,

scheduled to begin on February 10, 2026.

The sessions, conducted by Jacobson Trovão, will be held online every Monday, lasting

approximately 1 hour and 50 minutes.

Participants may submit questions using a QR code displayed in promotional materials and during the live broadcasts.

#### **SCHEDULE:**

- Central America: 12:00
- New York: 13:00
- Brasília: 15:00
- Lisbon: 18:00
- CET: 19:00

#### **TOPICS INCLUDE:**

- Spiritual foundations of mediumship
- Successes and failures in mediumistic practice
- Development and education of mediumistic faculties
- Obsession and disobsession
- Ethics, commitment, and mediumistic responsibility

Through this initiative, the ISC reinforces its commitment to study, education, and responsible mediumistic practice, promoting an international space for learning and exchange.

06



## 07. COLLECTION WITH INFORMATION FROM THE WORLD SPIRITIST CONGRESSES

The Spiritist Social Communication Area of the CEI has created, on the institution's official website, a special collection dedicated to the World Spiritist Congresses (WSCs).

The section initially gathers basic information about the 11 editions already held, starting from the 1st World Spiritist Congress, which took place in 1995 in Brasília (Brazil). The success of this first meeting established the model for subsequent congresses, held every three years in different countries.

The purpose of the collection is to preserve the memory of these events and facilitate access to their historical content. The material will be gradually updated with the inclusion of documents, images, videos, and other records as they are gathered.

With this initiative, the CEI reinforces its commitment to promoting and valuing the history of Spiritism worldwide.

The collection is available on CEI's official website at the following link: <https://cei-spiritistcouncil.com/congressos-espiritas-mundiais-cem/>

07

World Spiritist Congress| WSC



11th WSC | World Spiritist Congress | URUGUAY 2025  
10th World Spiritist Congress | PARIS – FRANCE 2022  
9th World Spiritist Congress | MEXICO  
8th World Spiritist Congress | LISBON – PORTUGAL 2016  
7th World Spiritist Congress | HAVANA – CUBA 2013  
6th World Spiritist Congress | VALENCIA – SPAIN 2010  
5th World Spiritist Congress | CARTAGENA – COLOMBIA 2007  
4th World Spiritist Congress | PARIS – FRANCE 2004  
3rd World Spiritist Congress | GUATEMALA CITY – GUATEMALA 2001  
2nd World Spiritist Congress | LISBON – PORTUGAL 1998  
1st World Spiritist Congress | BRASILIA – BRAZIL 1995



Download QR

## Note

The Revue Spirite editorial team invites all interested individuals to submit unpublished texts for review and possible publication. Submissions must be original and not previously published in any format. All contributions will be carefully reviewed by the editorial team.

Send your work to: [revuespirite@cei-spiritistcouncil.com](mailto:revuespirite@cei-spiritistcouncil.com)  
Participate and contribute to the ongoing reflection and study of Spiritism!



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**International Spiritist Council**

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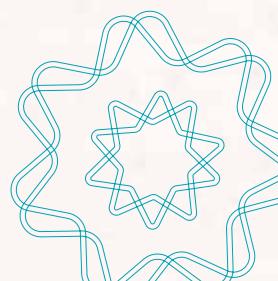
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