

*David Santamaría*

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

# The immortality of the soul



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SPIRITISM FOR THE 21<sup>ST</sup> CENTURY



**1<sup>st</sup> Series - Book 2**

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COLLECTION ORGANIZERS:

*Ademar Arthur Chioro dos Reis, Mauro de  
Mesquita Spínola and Ricardo de Morais Nunes*

TRANSLATION:

*Rosa Margarita Hernández, Zoraida Díaz,  
Jorge Torres Santos, Rafael E. Luquis and José Arroyo*

GRAPHIC DESIGN, COVER AND LAYOUT:

*Magda Zago*

Dados Internacionais de Catalogação Internacional (CIP)

Rosana Santana CRB-8/9618

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## PRESENTATION

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

Allan Kardec (Spiritist Magazine, February 1867)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is a bold but necessary task.

Ademar Arthur Chioro de Reis

Mauro de Mesquita Spínola

Ricardo de Moraes Nunes

*Organizers*

## **CEPA - INTERNATIONAL SPIRIT ASSOCIATION**

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

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

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

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

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

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

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

Its main objectives are:

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

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

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

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

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

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

Jacira Jacinto da Silva,  
*President of CEPA*

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

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

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

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

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

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

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

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

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

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

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

Wilson Garcia  
*Presidente of CPDoc*

## PREFACE

Welcome!

Would you like to know more about the immortality of the soul and spiritism, but have not yet been able to dedicate time to these studies? Then the time has come. This book gathers fundamental clarifications, in an objective and didactic presentation, preserving the quality of the concepts.

Where do these amazing ideas, doubts, and concerns come from when we did not even think about them? We seek answers in our memories and often we do not find them. We get thoughtful... we talk to our friends, but their comments and explanations do not convince us, although many of them have experienced similar situations. This leads us to assume that our spiritual experiences are unique. We often ascribe to the manifestations of

the soul these strange, difficult, and complex doubts that concern us. We speak of the soul as if it were constituted by tangible matter, which could be seen, measured and weighted.

What are your thoughts about it?

It is curious to sense that we have a soul, yet spiritism goes further, stating that we are souls. It is our essence, it preserves our memories, a dense collection of experiences, dating from a long history. If we were to have records of our spiritual evolution, is it possible to investigate and know facts from the past that help us understand the present and plan for the future, or are we subject to absolute determinism?

What does your reason think about it?

In the end, what is the soul?

The poet Mario Quintana (1906-1994) wrote that: "The soul is this thing that asks us if the soul exists." The answer to what is the soul allows a kind of peace within a man in search of himself, when he asks, "Who am I?"

David Santamaria, Spanish psychologist, writer, leader and spiritist lecturer, begins the book citing the primary meanings of the word soul. Understanding the soul means understanding the complexity of the intelligent principle that animates and constitutes the

human being, according to the spiritist philosophy. This effort is so important that St Augustine (354-430) stated: "I want to know God and the soul. And that is all? Nothing at all." (*Solilóquios*, II, 2010, p. 21)<sup>1</sup>. It seems a banal pretense, a simple one, but it is not, because God and the soul are the essence of everything: "the creation and purpose of creation; the world order and in it the divine presence, our perception of the universe, ... the force of reason and faith, the place of man in the cosmos, and the nature of time." (*Kolakowski, L.*, vol. I, p. 91)<sup>2</sup>.

Admitting the existence of the soul is fundamental to the development of spiritism, but in addition, the book seeks evidence of the immortality of the soul. The author references Allan Kardec and considers that the existence and immortality of the soul or spirit, together with reincarnation, are the basis of all spiritist ethical-moral philosophy. But are we sure of the immortality of the soul? What resources can we use in this research?

The author will approach the topic by commenting on the mediumnistic activities of the American Leonora Piper (Mrs. Piper) and the Brazilian Francisco

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<sup>1</sup> AGOSTINHO, Santo (354-430) – *Solilóquios*, ed. Paulus, São Paulo, 1998, pág. 21.

<sup>2</sup> KOLAKOWSKI, Leszek (1927-2009) – *Sobre o que nos perguntam os grandes filósofos*, ed. Civilização Brasileira, RJ, 2009, pag 91.

Candido Xavier (Chico Xavier), both rigorously tested mediums, recognized for their seriousness and for endorsing the veracity of the mediumnistic exchange between the living and the “dead”. In addition to medium communications, there are other modified states of consciousness, natural or induced, that reinforce the conviction that the soul is not a simple theological or philosophical abstraction, but a reality.

The book is organized into five chapters. It begins with a historical narration about the soul and its manifestations. It then deals with the perispirit and the scientific contributions in the study of the intriguing and surprising manifestations of the spirit, through such intermediate and semi-material vehicle. Lastly, the author then addresses the main question: the immortality of the soul and concludes the book by commenting on the philosophical and moral consequences of the existence and immortality of the soul.

As an appendix, it provides a useful bibliographic indication on the topics covered and indications of websites and addresses for web searches, in addition to the reference works used by the author. Soon after you will find David Santamaria’s full résumé.

Good reading!

Homero Ward da Rosa

*Sociedade Espírita Casa da Prece (Pelotas-Brasil) and CEPABrasil*

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# 1 THE STARTING POINT

It is always convenient, in any study, to have a clear starting point, regardless of how short or summarized that could be. To this regard, definitions seem to be a good point of departure, even though in this case we will see that this brings a certain complexity.

Allan Kardec himself (founder of the Spiritist doctrine) warned about this complexity in his book *The Spirits' Book*, Introduction II:

*There is another word that we must also agree on since it is one of the keys to every moral doctrine, and to that end it has provoked innumerable controversies due to the lack of a generally accepted meaning: it is the word soul. The differences of viewpoints regarding the nature of the soul come from the individual definition that each person attaches to this word.<sup>1</sup>*

Likewise, a contemporary author, psychologist, journalist, and Brazilian writer Jaci Régis (1932-2010), tells us, in his work *Introduction to the Kardecist Doctrine*, Chapter 5, that regarding to the complexity of terms:

*The truth is that we can hardly go forward. This should warn us about affirmations that pretend to expose absolute and fixed definitions, with a fragile and improper terminology, used as an approximation resource. In other words, the nature of the spirit continues to be distant from our actual comprehension.*<sup>2</sup> (p. 34)

Despite all this, we will consider some definitions that we hope prove useful.

## 1.1 Definitions

- **Soul:** “the immaterial and individual being that dwells within and survives the body.”<sup>1</sup> (Introduction II).

We add an excellent statement by Léon Denis (one of the most prominent followers of Allan Kardec), in his book *After Death (Depués de la muerte)*, chapter X, p. 112, in which he says that:

All the abilities, all the intellectual and moral strengths are grouped within a central unit that contains them all, it unites them, it illuminates them; and this unit is the conscience, the personality, the I; in one word: the soul.<sup>3</sup>

- **Spirit:** "We can say that spirits are the intelligent beings of creation. They populate the universe beyond the material world."<sup>1</sup> (item 76, p. 105).

- **Perispirit:** "semi-material substance that serves as the first layer to the Spirit and it unites the soul with the body."<sup>1</sup> (item 135, p. 126)

- **Body:** "The body is therefore simultaneously the envelope and instrument of the spirit"<sup>4</sup> (chapter 11, item 10, p. 224).

Without a doubt, the body is most real for us because we feel it, we touch it and many times we suffer it.

### *Summarizing:*

Thus, in the human being there are three essential components:

- 1) the soul or spirit, which is the intelligent principle that harbors the thought, will and moral sense;
- 2) the body, which is the material envelope that enables the spirit to relate to the exterior world; and
- 3) the perispirit, which is the fluidic, light, imponderable envelope that serves as the connection and intermediary between the spirit and the body.

(A. Kardec, *What is Spiritism?*<sup>5</sup> chapter II, item 10).

After all the above, can we consider synonyms the soul and the spirit? This doubt seems to be resolved in the summary above when Kardec refers to “the soul or the spirit ...” That is, it seems that for him these two terms are equivalent. Truthfully, in colloquial language, they can be used indistinctly. However, if we dig deeper, we can find some differences. So, in his work *What is Spiritism?* chapter II, item 14 and the written observation, Allan Kardec states that:

*The union of the soul, perispirit and physical body comprise the human being; the soul and perispirit apart from the body comprise the being called the spirit.*

*Note: The soul is thus a simple being; the spirit, a two-fold being and the human being, a three-fold being. Hence, it would be more precise to keep the word soul to designate the intelligent principle, and the word spirit to refer to the semi-material being formed from this principle plus the fluidic body. However, since one cannot conceive of the intelligent principle separate from all matter, or the perispirit not being animated by the intelligent principle, the terms soul and spirit are usually employed interchangeably.<sup>5</sup>*

That is, once the difference between soul and spirit is examined, we think that is clear that the soul as an intelligent principle, coated by the perispirit, is

what we define as Spirit.

**Soul = intelligent principle or spiritual principle**

**Soul + perispirit = Spirit**

However, and according to what we have exposed, how can we interpret the answer to item 134 of *The Spirits' Book*?

“What is the soul? - An incarnate spirit.”

We would have to consider this definition a restrictive term for the soul, taken from the common use of the expression used to refer to the duality between body and soul. In fact, we tend to commonly answer the question ‘what is the human being?’, as a being of body and soul (being the soul, in this case, the embodied spirit, according to this item 134).

## **1.2 The soul and its manifestations throughout history**

This is the title of a work by Eugene Bonnemere (1813-1893)<sup>6</sup>, a French historian and spiritist, published in 1881. In this and other works about the history of the soul throughout time, we realize the complexity of the matter at hand. Since the contributions of

Homer, Plato, Aristotle, and many others up to our times, different and diverse theories have been proposed about the creation, life, functions, and purpose of the soul.

We apologize if we fail to offer more details, but we are limited on the amount of text we would have to dedicate to this matter. We will mention some interesting works in our bibliography.<sup>7</sup>

Just as an example we will mention a few texts, like the following exposition by Cicero in his work 'On old Age' (*De la vejez*) - the boldfacing is ours:

*I have heard that Pythagoras and the Pythagoreans, (...) never doubted that **our souls have originated from the universal divine mind**. In addition, I am convinced on the arguments about the supreme day of life and **the immortality of souls presented by Socrates**; considered, as we knew from Plato; the wisest of them all, as stated by Apollo's oracle. Therefore, I am persuaded, and I feel that due to the haste of souls, the memories from the past and the prevision of the future, added to the quantity of arts, so many the sciences, the huge amount of inventions **that the nature of these things can't be mortal** (...); also due to the simple nature of the soul and having nothing odd or dissimilar to itself, **it can't be divided; which is impossible; it can't die**; and it's a great argument in favor of this thesis that*

*men know many things even before birth, children can learn intricate arts or acquire countless things that seem to be evoked and remembered instead of learned. This is more or less from Plato.<sup>8</sup> (p. 125)*

For his part, Professor Jon Aizpúrua states on his work *Fundamentals of Spiritism (Los Fundamentos del Espiritismo)*, chapter II:

*Since the beginnings of Hellenic thought up to its maximum splendor, ideas permeating of spiritualism captivated most of its poets, writers, philosophers and men of science. Even at the time of Homeric poems, and during the mythological and pre-philosophical period, the Greeks admitted that men are of a dual nature, with a perceptible body and an invisible image or psyche that would secure spiritual continuity after death, although these beliefs would get confused and denaturalized within the framework of a polytheist, anthropomorphic, and superstitious culture.<sup>9</sup> (p. 43)*

From Socrates, Plato and Aristotle up to Descartes, Kant and Hegel, going through Jesus, the Fathers of the primitive church, Agustin of Hippo, Thomas Aquinas and many others; Professor Aizpúrua traces the history of the soul throughout the ideas of so many thinkers and philosophers.

In addition to everything contributed by spiritism, on this side of the planet, there are other oriental

thinkers who join in with Pythagoras and Plato, who acknowledged the spiritual nature of the human being, as seen in doctrines such as Buddhism and Taoism.

### **DID YOU KNOW?**

**Ancient representations of the soul are diverse. Three aspects in common can be mentioned: the conception of the soul as breath, fire or shadow.**

## 2 THE PERISPIRIT

This structure, so named by Kardec, has received many denominations along history: spiritual body (Paul of Tarsus), aromatic body (Charles Fourier), pro-spirit (Gustave Geley), astral body, energetic body, subtle body, bioplasmic (in the old U.S.S.R.), biological organizing model-MOB (Hernani Guimaraes Andrade), among others.

### 2.1 Scientific contributions

In 1939, in the old Soviet Union, the married couple of inventors and investigators Semyon and Valentina Kirlian, designed a special photographic machine that would surprisingly capture not images, but energies. They realized that any live element

would flash sparks that would be reflected in this peculiar picture.

From this era and up to our present days, there has been countless experiences with this apparatus. Even to the present day, anyone can easily obtain this via internet.

What would the Kirlian camera photograph? Probably the same that ancient painters would reproduce as halos around the heads of saints. That is, the aura or a reflection of the perispirit.

Since the beginning of these experiences, it was clear that even inert objects would present a halo; but unlike living beings, this halo is uniform and static.

Lots of interesting experiences have been done, for example to photograph a healer's hand (nowadays we can compare it with a practitioner of Reiki), at the moment before and while he applies his hands to a patient, finding notorious differences between the two instances, being more intense at the moment of laying the hands.

Is Kirlian photography the unequivocal proof of the existence of the spirit? We think not. We think that studies need to be conducted by prestigious and independent institutions that could assess, without any doubt, the reality or not of this technique.

However, we think that is positive that the context in which the first experiences were realized, was not spiritualist; because otherwise, it would tend to be considered tainted with superstitious aspects.

Jose Herculano Pires (1914-1979), writer, philosopher, journalist, and Brazilian scholar, in his work "*Parapsychology today and tomorrow*" (*Parapsicologia hoje e amanhã*) highlights, in relationship with these investigations, that:

*In 1968 a commission officially assigned to examine the matter, composed by individuals closely related to scientific studies, began planned investigative tasks (...), they arrived at definite conclusions about the existence of the energetic body - Kardec's perispirit - which they named bioplasmic body or bioplastic body. (...) The Kirlian camera has the official approval of the Academy of Sciences and it became the most advanced instrument of scientific investigations in the Soviet Union.*

*(...) Scientists initially defined the bioplastic body with the following words: 'It's a type of elemental constellation, that closely resembles the nature of plasma, formed by ionized electrons, which seem to be excited, protons and probably other atomic particles.'<sup>10</sup> (p. 109-110)*

Plasma (ionized gas containing positive and negative charges), electrons, protons... all this even to

lay folks on the topic (like many of us are) seems like an energetic reality.

Therefore, this bioplastic body, or plainly perispirit, seems to us a probable reality; a reality with a lot of consistency thanks to those investigations done in the ancient USSR.

## 2.2 In spiritism

Remember that for Allan Kardec, the perispirit is a semi-material sheath and it serves as a connection element between the spirit and matter. Let us examine this statement by Kardec:

- **Semi-material sheath:** surely in concrete terms, is strange to name something as semi-material: it is material or not, we would say. However, we cannot forget that science has taught us that the limits between matter and energy are diffuse (something that was not that clear during the mid19 century). Therefore, we might think that this sheath that circumscribes and defines the spirit could really be an energetic structure of a complex arrangement, as postulated by the abovementioned kirliangraphy.

On this regard, there is another contribution from Kardec that brings a lot of interest (in *The Genesis*,

chapter XIV, item 7): “The perispiritual body and the corporeal body thus have their source in the same primitive element; both are matter, although in two different states.”<sup>4</sup> That is, both are equally matter, but in different degrees of *density* (we obviously take *density* as an analogy), we might say then, that the semi-material concept could be equivalent to a much more dense and compact matter, different from the one we know, and/or an energy.

- **Intermediary or link** between body and soul: It serves as a transmission element between the spiritual reality (Spirit) and the corporeal (physical body). Undoubtedly, there must be a direct connection between this subtle body and the human Central Nervous System (CNS), probably the brain. That which is connected to the CNS, receives sensations from it and it's able to transmit motor and attention commands toward the exterior.

On the other hand, neither Allan Kardec nor the spirits who collaborated in his studies, were able to establish which physical structure could be the one that binds with the perispirit.

Certainly, this informative paucity and the lack of concretization, were motivated by the lack of more defined knowledge.

On this matter, Gabriel Delanne (another of Kardec's followers) argued in *Spiritism before Science* (*El Espiritismo ante la Ciencia*), fourth part, chapter II:

*It is imperative not to forget that the perispirit is not a homogeneous body; it has almost material parts that touch the organism, and almost material parts that connect with the soul.*<sup>11</sup> (p. 186)

After these affirmations by Delanne is almost inevitable to mention two other initially proposed structures by sources other than spiritism: the **etheric double** (which could be the densest part of the perispirit, directly coupled to the body, and it gets destroyed with it at the moment of death), and the **mental body** (that would be the real and subtle permanent body of the soul, for which is joined permanently).

Likewise, Jaci Régis wrote on his *Doutrina kardecista, modelo conceitual*: "the perispirit is a temporal body, created by the mind of the person, and it expresses the morphology of the somatic body."<sup>12</sup> (p. 23)

Therefore, it could be said (see Durval Ciamponi's works)<sup>13-14</sup> that the perispirit is the sum of the mental body (that is always with the soul) and the spiritual body (temporal).

These are proposals that we are going to have to face, but with possibilities of being real elements. Possibly with these hypotheses is possible to better understand statements like this:

- Where does the spirit take its semi-material sheath?
- From the universal fluid of each globe. Thus, it would not be identical among all worlds. Whenever the spirit goes from one world to the other, it changes its sheath, just like we change our clothes.<sup>1</sup> (item 94, p.109).

If the perispirit (which is not a mental body) is something temporal and renewable, the changes of sheath pointed out to Kardec by the spirits, can be better understood; “a spirit clothes itself with the matter proper for each world at a speed faster than lightning.”<sup>1</sup> (item 187, p. 147)

### **Properties of the perispirit:**

- **Plasticity.** It can change its form at the will of the spirit, or it can happen involuntarily in certain instances. This what can be read in *The Genesis*, chapter XIV, item 14, p. 298:

*Thus, for example, a Spirit presents himself to the view of an incarnated being endowed with spiritual sight with the same appearance he had when living*

*at the epoch of their acquaintance, although he may have had many incarnations since that time. He presents himself with the costume, the exterior signs, infirmities, wounds, amputated members, etc., that he had then. A person who has been beheaded will present himself with no head. We do not desire to convey the impression that he has preserved these appearances; no, certainly not; for as a spirit he is neither lame, maimed, blind, nor headless: but his thought conveying the impression when he was thus, his perispirit takes instantaneously the appearance of it, but it can at the same time leave it instantaneously. If then, he has been both a black and a white man, he will present himself according to which of these two incarnations may be evoked whence his thought will report itself.<sup>4</sup>*

- **Permeability.** It can go through dense matter:

*Another property of the perispirit is the penetrability inherent to its ethereal nature. No type of matter can obstruct it; it can pass through anything as easily as light passes through transparent objects. Hence, there are no means of preventing spirits from entering a place.<sup>15</sup> (second part, chapter VI, item 106).*

- **Tangibility.** A spirit should notice something close to the sense of touch whenever it touches another spirit (that is, when the perispirits are in contact).

Also, in some apparitions, the perispirit can change to become momentarily visible and tangible. Kardec comments in *The Mediums' Book*, 2<sup>nd</sup> part, chapter VI, item 104, that:

*A Spirit who so desires and who is actually able to appear sometimes assumes an even more defined form, with all the appearances of a solid body, to the point of displaying a perfect illusion and leading us to believe that we are dealing with an actual corporeal being. In some cases, and under certain circumstances, an apparition's tangibility can become real, meaning that we can touch and handle it, and feel its resistance and heat as if it were a living body. Nevertheless, such characteristics do not prevent the apparition from vanishing as quickly as a flash of lightning."*

Also, in item 100, subsection 23 from the same book:  
*Could we say that it is through a condensation of the perispirit's fluid that the spirit makes itself visible?*

*"Condensation is not the right word. It only serves to make a comparison that can help you understand the phenomenon, while there is no actual condensation. The combining of fluids produces a special condition in the perispirit which has no analogy for you, but which renders the spirit visible nonetheless."<sup>15</sup>*

- **Expansibility.** The spirit can expand or contract it, like for example, in the transfiguration phenomena.

See the following comment from Kardec in *The Genesis*, chapter XIV, item 18:

*Upon incarnating, the Spirit retains its perispirit with the qualities proper to it, and the perispirit, as we know, is not circumscribed by the body but radiates all around and envelops it as in a fluidic atmosphere.*

Through its intimate union with the body, the perispirit performs an extremely important role in the organism. Through its expansion, it puts the incarnate spirit in a more direct relationship with discarnate spirits and also with other incarnate ones.<sup>14</sup>

## **Functions of the perispirit:**

- **Individualizing.** It shapes and individualizes the soul or spirit.

*The Spirit, due to its spiritual essence is an unlimited abstract being, which can have no direct action upon matter. An intermediary is necessary to it. This intermediary is the fluidic envelope which makes in some sort an integral part of the Spirit, a semi-material envelope, connecting matter with spirit by its ethereal nature.*

*(...) This envelope, designated perispirit, from an abstract being, makes of the spirit a concrete, defined being, seized by thought.*<sup>4</sup> (chapter XI, item 17)

- **Instrumental.** It serves as an instrument of the spirit to relate with the material world, (in connection with the physical body) as well as, the spiritual world. "The perispirit therefore comprises an integral component of the spirit, just as the body comprises an integral part of the human being."<sup>15</sup> (second part, chapter I, item 55)

- **Organizing.** Kardec states in *The Genesis*, chapter XI, item 18:

*When the Spirit must incarnate in a human body in process of formation, a fluidic connection, which is none other than an expansion of the perispirit, attaches it to the germ toward which it finds itself attracted by an irresistible force from the moment of conception. By measure, as the germ unfolds, the connection shortens. Under the influence of the vital material principle of the germ, the perispirit, which possesses certain properties of matter, is united molecule by molecule with the forming body; whence one can say that the Spirit, through the perispirit, takes root in the germ, like a plant in the Earth.*<sup>4</sup>

Therefore, the perispirit may be considered (hypothetically) the organizer of biological life in the body, without any impairment of organic life per se, nor of genetic conditioning. And to be this potential organizer, it would have a biological register (if not intellectual) accumulated within countless material experiences. On the same hypothesis, we think we could include the idea that, in this register, there could be recorded grave alterations caused voluntarily by the spirit to the body during a reincarnation, like for example due to a suicide. The same way, unhealthy prolonged behaviors (like deep rooted vices) could alter the content of this biological register. Therefore, all these alterations could be transmitted again to the body during this process of molecular union (if the spirit has not resolved this disfunction from the past).

- **Sustaining.** Keeping in consideration that thoughts and feelings of the soul affect the body (as demonstrated by psychosomatic medicine) as well as the perispirit, we could think that a healthy perispirit (that is, balanced) will help to efficiently sustain its physical body or do the opposite.

Allan Kardec already stated (*The Book of the Mediums'*, second part, chapter I, item 54), that:

*This second envelope of the soul, or perispirit,*

*therefore exists during corporeal life itself. It is the intermediary for all the sensations perceived by the spirit, and through which the spirit transmits its will to the outside world and acts upon the body's physical organs. To make a material analogy, the perispirit is the electrical wiring that serves for the reception and transmission of thought. Finally, this mysterious and imperceptible agent known also as the neural fluid – which performs such an important role in the organic workings of the body – is still not sufficiently taken into consideration regarding physiological and pathological phenomena. By taking only the ponderable material element into consideration, medical science deprives itself of a permanent cause of action in its study of the facts.<sup>15</sup>*

In a similar manner, when J.H. Pires talks about kirliangraphy in his popular work “Parapsychology today and tomorrow” (*Parapsicologia hoje e amanhã*), also mentions that:

*The relationship of these discoveries with medicine increases when the soviet experiences reveal that organic illnesses can be prevented by examining the luminescence of the energetic body.”<sup>10</sup> (p. 108)*

## DID YOU KNOW?

We have always been surprised by the semi-material qualification of the perispirit by Kardec. In the following text we will see that, even on his time, he himself received comments about this. In his *Revue Spirite*, dated March 1866, (Introduction to the study of spiritual fluids, section IX) we can read this argument from Kardec:

*Some people have criticized the semi-material qualification given to the perispirit, questioning whether is matter or is not. Admitting that the expression is not proper, we can attribute it to the absence of a special term to designate this particular state of matter. If a much proper term existed, the criticism should have brought it forward.*<sup>16</sup> (p. 75)

## 3 IMMORTALITY OF THE SOUL

There is great importance in the issue of the immortality of the soul, as well as in the realization of its existence and evolution.

### 3.1 According to spiritism

- Allan Kardec's opinion:



Hyppolyte Leon Denizard Rivail (1804-1869) French educator.

Compiled, analyzed and structured the information obtained through his observations of mediums communicating with the spiritual world. He published various books under the alias Allan Kardec. Two of his most notable books are *The Spirits' Book* and *The Mediums Book*. Allan Kardec also directed and published the magazine *Revue Spirite*.

Allan Kardec states in *The Mediums Book*, Part I, chapter III, item 19:

*In Spiritism, the matter of spirits is secondary and successive; it is not the starting point, and this is precisely the error into which one falls and often the reason for one's failure with certain people. Since spirits are simply human souls, the correct starting point is therefore the existence of the soul.*<sup>15</sup>

As indicated by Kardec it is always best to begin by explaining the most basic aspect, the existence of a soul or spirit, relating it to personal and realistic aspects of life such as physical sensations. Sensations and situations that in many cases are difficult to understand based only on physiological or material properties. For example: How can you explain certain vivid dreams in which we communicate and spend time with family or friends that have disincarnated, at times revealing information unknown to the person having the dream?

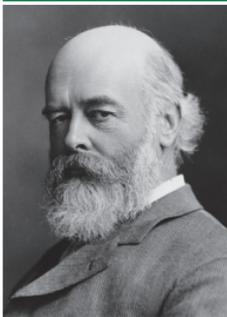
Thus, the spirit becomes the primary basic pillar for the philosophical and moral demonstration of the spiritist doctrine. If there is no spirit, there is very little to discuss. If there is no soul or the existence of an afterlife, there is no important driving force to strive for something better, to learn, to improve every day.

If the soul exists, then we are in a better disposition to demonstrate its immortality. If it is immortal, we can begin to understand other concepts such as reincarnation and the existence of a higher intelligence, initial cause of all, with which we mean God.

Everything pivots around the spirit; therefore we must be very careful when examining its existence, essence, constitution and destiny. Of these four elements we can only discuss with a certain degree of assurance the first one and the fourth; on the other two we can only speculate.

#### - Oliver Lodge's opinion

*Lodge wrote in the preface of his book "Why I believe in personal immortality"; "All of my assertions are based in experiences and acceptance*



(1851-1940)

**Oliver Lodge - physicist and president of Birmingham University. Particularly important person in the scientific, academic and social world.**

**Author of *Why I believe in Personal Immortality - Por qué creo en la inmortalidad personal*<sup>17</sup> (1928 and *Raymond or Life and Death - Raymond, o la vida y la muerte.*<sup>18</sup> (1916).**

*of a series of facts which can be easily corroborated by anyone who takes the time and effort to do so.*<sup>17</sup> (p. 9) *In reality, not many people take it seriously enough to corroborate.*

Later he adds (ibidem, chapter I):

*The available evidence is sufficient to demonstrate that human character and memory survives, that the people who have abandoned this life continue to exist with the knowledge and the experiences obtained, and that under certain circumstances, partly known, **our disincarnated friends can demonstrate their true and individual survival of their soul.***<sup>17</sup> (p. 19) *(Highlighted text is ours).*

After reading Oliver Lodge we could fall under the false impression that the existence of the spirit is relatively easy to demonstrate, specially through mediumship manifestations. It is not likely, mediumship is a tool that requires adequate use, and does not offer absolute facts, even though the apparent effortlessnes of medium trances. The manifestation of the spirit would need to be a very convincing demonstration that could dissipate any doubts.

Hippolyte Rivail (the future Allan Kardec) was a renowned educator; Oliver Lodge was a distinguished scientist. They clearly point the way

with their approach towards the topic: investigating without preconceptions on the subject using a rigorous scientific method.

### 3.2 In other contexts

There are many other fields that accept the existence of the spirit, basically in philosophical and religious contexts. Usually, they also admit that if the spirit exists, it is then immortal and retains its individuality after death.

Based on these premises the spiritists postulates, regarding the existence and immortality of the spirit, should be easily assimilated and accepted. Unfortunately, it is not, since in some of those fields it is believed that the spirit is created when the body is created. In spiritism we understand, under certain circumstances, that the spirit pre-exists the formation of the body. As a matter of fact, spiritism believes the spirit begins its journey in the inferior worlds of nature.

The circumstances mentioned above are intuitive ideas, the existence of prodigy children, *deja vu* and the investigation on reincarnations (regression and spontaneous memories on past lives of small children). If the above-mentioned arguments are

accepted, it is inevitable to accept the immortality of the spirit.

Spiritism has solid arguments that cannot be used in religious contexts: spiritism is not dogmatic, it is not locked in certain ideas or traditions and thus there is no apprehension or reserve to scientific rebuttals or findings.

Kardec mentioned in *The Genesis*, Ch 1, Item 55:

Spiritism, marching hand in hand with progress, will never be overthrown, because, if new discoveries should demonstrate that it is in error upon a point, it would modify itself regarding it. If a new truth is revealed, it accepts it.<sup>4</sup>

## DID YOU KNOW?

In the book *Raymond, or Life and Death* by Oliver Lodge (1916), there are many detailed descriptions of the spiritual world. These coincide with the descriptions presented by the spirit Andre Luiz, as he dictated through the mediumship of Francisco Candido Xavier, since 1944.

There are people who think that these descriptions about the life of the spirit after death are fiction. Nevertheless, we think that it is only logical to believe that after the death of the body we continue

to live in a semi material world, since it would be exceedingly difficult to adapt to a formless abstract life. We also know by the comments of the spirits, that the mind creates images, that other spirits can also see. For this reference see Allan Kardec's article *Photography of the thoughts*, which was included in his Posthumous Works.

It can be said that there are spiritual specialists that can create, in the cosmic universal matter (which exists everywhere), a structure or place for disincarnated spirits that will conform to their level of evolvment. As we believe that the spirits inhabiting this planet have very limited knowledge of the spiritual world.

It is true that Allan Kardec did not refer to any of this, in a direct way. In the item 129, Chapter VIII of the second part of *The Mediums' Book*, we can read a text that implicitly refers to those structures in the spiritual world:

*(...) the spirit has the power of acting upon matter. Individual spirits draw, from the universal cosmic matter, the elements necessary to form, according to their wishes, objects having the appearance of the various bodies existing on the earth. They can also, by their will, influence the particular transformation of elementary matter which gives to it shaped*

*properties. This faculty is inherent in the nature of spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, subordinate to its will, or as needed; it can make and unmake them at will.*<sup>15</sup>

In this text Kardec refers to the creation of tangible objects. If they are able to do this, then it would follow that there can be “constructs” in the universal cosmic matter to serve as a receiving station for inferior and ignorant spirits. Personally, we believe this is a strong possibility.

## **4 DEMONSTRATION ATTEMPTS**

The big question is: can we find a convincing way of demonstrating the existence of the spirit as well as its immortality? We will proceed to examine the possible evidence on this topic.

### **4.1 Through mediumship**

Mediumship is basically the capacity that some people possess to serve as intermediates between the spirits of the deceased (called disincarnated spirits in spiritism) and the live beings in the material world (incarnated spirits).

The truth is that everyone has experienced in any given way a spiritual perception in its lifetime. For example, every person has interacted with dead

family members through vivid dreams. Also, some have experienced premonitions. These are two of the situations, that are relatively common in everyday life, that should make us reflect on their nature.

Also, some people have indicated unexpected vivid contact experiences with dead family members and friends. These contacts were described as short and through the senses of sight, sound, smell or touch. Generally, these contacts have been soothing and reassuring to those still alive in the material world and have been produced by the spirits who are as alive as ourselves. The percentage of common normal people that have experimented these situations is surprisingly high. It would be inadmissible to state that all of them have lied or invented the situations described.

But is it possible to present examples of cases in which we have corroborated, with certainty, the identity of some of the spirits in mediumnistic manifestations? We personally think it is possible. In addition to the cases we present, there are many instances in which family and friends have been identified in smaller mediumnistic groups. These experiences cannot be considered of any scientific value, but they still present all of the elements of reality due to the knowledge they display of the person that has communicated.

It would be ideal to hold such meetings in an isolated space far from the credulous. This does not mean that we need to become scholars in order to experiment with mediumship. Nevertheless, a certain theoretic education, sound judgement, experience and skepticism is required. Also be very careful as to not become a victim of spirits that manipulate and confuse the medium, just as with certain people, that only want to play, bother or dominate the situation. It is also necessary to be able to detect animic phenomena and differentiate it from the communication of the spirits via mediumship.

Mrs. Leonora Piper was a famous North American medium. She was the subject of intense interest and investigation by American and British psychic research associations. She was even followed by private investigators to ensure the information she gave was not obtained through fraudulent means.



**Leonora Piper**  
(1859–1950)

The famous doctor and writer Sir Arthur Conan Doyle (1859–1930) in his book titled *The History of Spiritualism (Historia del Espiritismo)*<sup>20</sup> includes a series of mediumnistic communications obtained through Mrs. Piper. She is also mentioned by Léon Denis in his book *In the Invisible*<sup>21</sup>, (chapter XI).

The communicating spirit was that of a young writer of the era, named George Pelham. Pelham manifested through Mrs. Piper a few weeks after his death in 1892. Dr. Richard Hodgson (an Australian investigator, who studied law and taught philosophy in Cambridge) invited 30 of Pelham's friends to the séance. They all walked into the room when Mrs. Piper was already in trance. The spirit recognized and spoke to each one of his friends. During another session it was asked for the spirit to translate a text into Greek, which he did without hesitation. The medium did not know Greek, although Mr. Pelham did master the language.

Even though Mrs. Piper doubted her mediumnistic abilities (at times she was convinced it was more of a telepathic communication), we believe the case of Pelham provides a convincing evidence that the spirit of George Pelham survived his bodily death and was manifesting through Mrs. Piper's mediumnistic capacity.

We must point out that other investigators such as Lodge (mentioned above) and William James (a North American philosopher and psychologist), had their own opinions regarding the mediumnistic manifestations by Mrs. Piper. Mr. Lodge was in favor and Mr. James was against it. This is not strange, and

it has always been the case. We cannot deny that preconceived notions of death can lead people to deny certain evidence only because they consider them impossible.

Nevertheless, we must always emphasize the dangers of credulity in the evaluation of mediumnistic manifestations. That is why "It is better to reject ten truths than admit a single lie, a single false theory."<sup>15</sup> (chapter XX, item 230).

Francisco Candido Xavier was a Brazilian medium, who produced a complete range of mediumnistic phenomena: psychography, clairvoyance, xenoglossy, physical effects, and speaking mediumship. He was a Christian oriented medium. In the present there are two defined Spiritist tendencies at an international level:



**Francisco  
Cândido Xavier**  
(1910-2002)

- one, which is the majority, focuses spiritism as a science, philosophy, and religion.
- the other one (which is the one that CEPA aligns with) states spiritism is a science, philosophy, and a moral doctrine.

Evidently, the philosophical basis of Spiritism as expressed by its founder, Allan Kardec, is identical to

both tendencies. The main differences are a religious Christian tendency of the majority and a more secular and freethinking approach of the minority. It is important to understand that although the second one is not religious in nature; it is also not anti-religious in nature.

This secular viewpoint is not an obstacle for us to recognize the excellence of his works and of his diverse mediumnistic faculties. Nor should it stop us from reading with a critical and disagreeing view some of his books and mediumnistic production. Such an approach helps us understand that, as a medium, his qualities were on par with high ethical standards.

F.C. Xavier wrote more than 400 books while in trance. His books have been translated into many languages. He did not seek monetary gain on his work; he donated the rights and the proceeds to charitable institutions and to the Brazilian Spiritist Federation. It is precisely this non-remuneration policy of a medium's work one of the most important qualities, though not the only one, linked to honest and serious mediums in the Spiritist mindset.

In F.C. Xavier's case the most relevant evidence of the identity of the disincarnated were the letters written from deceased family members. The level of detail revealed, along with the signatures, were

enough to establish the true identity of the contacted being. The medium had never contacted these family members in material life; it was impossible for him to know the details revealed in the letters he wrote while in trance.

The first book F.C. Xavier wrote is titled *Parnaso do Alem Tumulo*, published in 1932. It is an anthology of 60 poems signed by important Brazilian and Portuguese deceased poets. These are poems that show the style and personality of each author. It is important to point out that at the time this book was written F.C. Xavier was 21 years old, he did not have a vast education and was occupied with many jobs. With all this said, all suspicion of fraud is ruled out.

The two examples mentioned above are clear cases of what we call intellectual mediumship, (contrary to physical effects where objects can be moved), in which it is less complicated to establish the influence of the disincarnated spirit and the identity of it. As clearly seen the disincarnated spirits are able to transmit through the medium, facts and experiences of the last life in the material world. Which in turn can be corroborated. Nevertheless, we must also recognize that this is not an easy a task as it seems. Following is a remarkably interesting experience totally relevant and valid even though it happened 100 years ago.

In his excellent work on mediumship titled *On the invisible (En lo invisible)*, Léon Denis states in the second part, chapter XXI:

*Professor Hyslop (James Hyslop, ethics and logic professor, psychologist, and psychic investigator) conducted an experiment in order to compare and offer proof of the difficulties on establishing the identity of two people through a distance. For this purpose, he built a telegraphic line between two buildings at the University of Columbia. The buildings were separated at least 150 meters, and in each end of the telegraphic line he sat two telegraph employees, through which two other people, unknown to each other, would communicate and try to establish their identities. The setting simulating the scenario in a mediumnistic session, being that the distance would emulate the separation of the spiritual world, the professor convinced himself on how difficult it was to establish the identity of both communicators in a satisfactory manner. He was only able to attain partial success by very ordinary means and unimportant facts.<sup>21</sup> (p. 325)*

We could try to conduct an equivalent experiment in this day and age, for example using email to try and identify each communicator solely on what they write. Surely the same difficulties would be encountered as those in the past experiment.

In other words, it is not as easy as it seems to communicate efficiently and flawlessly from the beyond through mediumship. Let us take a look at a comment James Hyslop made much later:

*We can only try to understand the situation of a disincarnated spirit that only has a few minutes to communicate and who is also battling difficulties we cannot even come to imagine.*<sup>21</sup> (p. 326)

Therefore, in the light of the experiences mentioned above, we come to value even more the excellent results obtained in the cases of Leonora Piper and Francisco Cândido Xavier.

## 4.2 Through Extrasensory Perception (ESP) and Near-Death Experiences (NDE)

Both types of perceptions are of animistic\* nature: in other words, it is the incarnated spirit going through the experience; but this does not rule out that the medium/sensitive can also receive aid from a disincarnated spirit.

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\* In Spiritist philosophy, the term animism is used to designate a type of phenomenon produced by the incarnated spirit itself, without this being a mediumistic instrument of spiritual action, but rather the creator of the phenomena in question. As he/she is the author of the said words or actions, this phenomenon is often frowned upon due to the possibility of mystification and the absence of the communicating spirit, thus not being a mediumistic phenomenon.

- **ESP:** this type of perception is circumscribed to the phenomena of *telepathy, clairvoyance, and premonitions*.

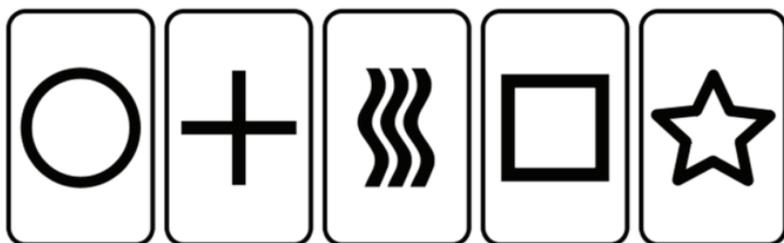
- **Telepathy** is the *Extra sensorial perception of the content of the mind of another person.*<sup>21</sup> (p. 270)

In other words, the perception of the contents of another person's mind without the intervention of the senses. But what is the mind? as defined by the *Dictionary of the Royal Academy of the Spanish Language (RAE)* it is the "intellectual power of the soul". We can then safely say that telepathy is a soul-to-soul contact.

Thanks to the numerous experiences of Dr. Rhine and his team at Duke University (USA), he statistically demonstrated that telepathy is real, and it is one of the resources that the spirits, incarnated and disincarnated, use to communicate.

Rhine used stacks of Zener cards, 5 cards with a different symbol on each card, to conduct numerous experiments using the transmission of mind to mind (spirit to spirit or soul to soul). The results were statistically categorized, minimizing the probabilities of chance.

- **Clairvoyance or Remote vision.** *It is the extrasensory perception of material things or future*



*Sample of the Zener Cards*

events. There are other terms used as synonyms such as *lucidity* and *metagnomy*.<sup>9</sup> (p. 285). Kardec referred to it as double vision or second sight.

The varieties of clairvoyance are enumerated by Prof. Aizpúrua (*ibidem*, p. 285-286): *Clairaudience* (paranormal hearing), **Hyaloscopy** (images reflected from reflective objects such as mirrors), **Psychometry** (receiving images associated with a particular object), **Autoscopy** (paranormal autodiagnosis), **Psychodiagnosis** (paranormal knowledge of the medical conditions of another person), **Dowsing** (perceiving radiation sent by a person or object and received via a pendulum, rod or twig), **Precognition** or premonition, more comments follow on the diverse aspects of it.

In Dr. Rhine's experiments on clairvoyance the subject had to enumerate from top to bottom a stack of Zener cards. The cards were previously

shuffled and where not touched by anyone else after the shuffling. The results were equally satisfactory every time even when considering the calculation of probabilities.

- **Premonition:** “Knowledge of future events, through intuition that does not depend on insight, nor reasoning or logic.” Definition according to the 1913 Physiology Nobel Prize winner Charles Richet (1850-1835), in his book, *The Future and Premonition (El Porvenir y la Premonición)*.<sup>23</sup>

Undoubtedly it is one of the most disturbing phenomena as told by Camille Flammarion (1842-1925) in *Death and its Mystery (La muerte y su misterio)*, Volume I, chapter IX:

*The principal fact that ought to strike us and acquire in our eyes the character of a certainty, is simply this paradoxical affirmation, — that a future, which does not yet exist, and which will result from the chain of a series of little consecutive causes, can nevertheless be seen as if it had already happened.*<sup>24</sup> (p. 323)

Numerous examples can be extracted from the works of Dr. Charles Richet as well as Camille Flammarion’s.

It is worth mentioning this particularly curious case: in 1898, north American writer Morgan Robertson

(1861 - 1915) published the book *The Wreck of the Titan (El hundimiento del Titán)*<sup>25</sup> in which he narrated the wreckage of the ship, remarkably similar in many ways to the future Titanic that sunk in 1912, fourteen years after the publishing of the book. The similarities between both ships were truly relevant: both ships were on their first voyage and were presented as unsinkable. Their features were similar. The voyage route was the same, but in inverted order. Both ships sunk due to the impact of an iceberg in the same maritime zone. Too many similarities to be a mere coincidence.

Keep in mind, that not every apparent knowledge of future events can be considered a premonition. Dr. Richet points out a series of three prerequisites to establish veracity.

*To consider a premonition to be faultless it is necessary for it to meet three main conditions:*

- 1. The event cannot be provable.*
- 2. It must be credited or referred to people that can certify it.*
- 3. The outcome of the event cannot depend on the person to whom it is being announced.<sup>23</sup> (p. 59-63)*

Dr. Joseph Banks Rhine adds: "If the legitimacy of the faculty of premonition is established, it will

mark a new era of the dominion of the human mind, perhaps with more clarity than any other of the discoveries recognized by science today."<sup>22</sup> (chapter V). Dr. Rhine also proved that the faculty of premonition or precognition could be demonstrated by the calculations of probability, using the Zener cards as well.

Seemingly the person with the premonition is an incarnated soul or it could also be a disincarnated soul manifesting through a medium, or through dreams or intuition.

There are no plausible explanations for this phenomenon. Even though in spiritism we cannot accept the fact that the future is already written, the concept alone would destroy our individual freedom of choice. Also, the fact we do not understand how things happen, does not mean that the same cannot respond to one of the natural laws, the problem lies in the lack of knowledge on our part.

Hence, the three animic perceptions: telepathy, clairvoyance and premonitions can help us establish the existence of the spirit, since these possibilities can only be attained through the spirit and not solely by the mind or body.

Allan Kardec studied these animic phenomena, his findings can be found in *The Spirits' Book*<sup>1</sup>, Ch VIII of Part II and in the items 522-524; also, in *The*

*Mediums' Book*<sup>15</sup> item 184; in *The Genesis*<sup>4</sup>, chapter XV, items 5-9 and finally in his *Posthumous Works*<sup>19</sup>, first part, *Manifestations of the Spirits*, sections referring to double sight and the telegraphy of the mind (now known as telepathy).

Kardec asks and receives an answer in *The Mediums' Book*, chapter XXV, item 285.58:

*Can two persons evoking each other simultaneously transmit their thought and communicate?*

*Yes, and this human telegraphy will someday be a universal means of communication.*<sup>15</sup>

This means telepathy as a means of communication, but in a humanity much more advanced than ours.

- **NDE** is the acronym for **Near Death Experiences**. These are cases of people that have nearly died but are medically revived. Upon recuperation these patients explain their experience in ways that lead us to believe in the existence of the soul and the immortality of the spirit. There are many numerous reports of these occurrences. Beginning with those published in 1975 by Dr. Raymond Moody, Jr. (born on 1944) in his famous work *Life after Life (Vida después de la vida)*<sup>26</sup>, to the works of Dr. José Miguel Gaona *On the far side of the Tunnel (Al otro lado del túnel)*<sup>27</sup>, published in 2012, and *The Limit (El Límite)*<sup>28</sup>

published in 2015. Dr. Elisabeth Kubler-Ross was another pioneer investigator of the NDE experiences, who accompanied thousands of dying patients during the moment of their deaths and registered a high number of NDE's.

In December 15, 2001 the prestigious medical journal *The Lancet* included an article by the famous Dutch cardiologist Dr. Pim Van Lommel (born 1943) titled *Near Death experience in survivors of cardiac arrest: a prospective study in the Netherlands*<sup>29</sup>, available in:  
DOI: [https://doi.org/10.1016/s0140-6736\(01\)07100-8](https://doi.org/10.1016/s0140-6736(01)07100-8).

There are many serious investigations for this topic of transcendence that could prove the existence of and the immortality of the spirit. Which premises would lead us to that conclusion?

1. The patient feels has an out of body experience and can clearly see the body from a distance.
2. The patient can see many details of what is going on in the clinical room, the doctors and nurses working around the body, while the spirit is watching from a distance.
3. The patient feels in peace and serenity, without fear of death.
4. The patient is conscious of its own death.
5. In many cases they experience the sensation of

going through a tunnel with a bright light at the end.

6. In many instances people have reported reuniting with deceased family members or friends.
7. Some people see a large entity of light.
8. Some report a retrospective view of their lives.
9. No feelings of judgement.
10. They consciously return to the body; some of them against their wishes.

All these sensations and experiences in many instances happen without the patient perceiving them through his physical senses. The patients are under anesthesia at the time they enter the surgery ward, the spirit is the only one that can hear and see what is happening in there. It is the spirit the one that can register in detail everything that takes place during the surgery proceedings. It is the spirit the one who can see the disincarnated family members and remembers events of its present life. It is the spirit who feels the effects of returning to the body at times unwillingly.

A well-documented and analyzed NDE recount is an excellent recourse to prove the existence of the soul (since it is an out of body experience) and to

prove the immortality of the soul (because it reunites with deceased family members and friends).

Pamela Reynolds<sup>30</sup> case (1956-2010) challenges most of the objections that are made regarding NDE. The case can be found at:

[http://www.nderf.org/Spanish/pam\\_reynolds\\_spanish.htm](http://www.nderf.org/Spanish/pam_reynolds_spanish.htm).

There is a more detailed description in the book *Consciousness Beyond Life*<sup>31</sup> by Dr. Pim Van Lommel.

## DID YOU KNOW?

There is a very curious and funny case in Dr. Pim Van Lommel's book. It tells of a nurse that was caring for a patient that had entered a coma and was put on a respirator. The patient had his dentures removed to connect him to the respirator.

After a week in a coma the patient recovered. When he was taken to a new room he saw the nurse and asked her for his dentures. He had seen everything from the out of body experience! The nurse was astonished.





## **5 PHILOSOPHICAL AND MORAL CONSEQUENCES**

Unfortunately, and despite all the contributions mentioned above, we still do not have the definitive proof about the existence of the soul and its immortality. However, based on those scientific and spiritist contributions, this reality could be accepted and therefore we can consider what consequences this reality would have - or rather, will have - on human society, when it is already a proven fact and widely accepted.

It is certainly not something that has to happen suddenly. We would be naive if we think that these contributions are going to produce sudden changes in the perception that most humans have of what Life

is all about. However, we cannot doubt that this will happen when humanity is intellectually and morally mature. Let us look at some examples of these possible consequences.

## 5.1 Philosophical consequences.

*In what way can Spiritism contribute to progress?*

By destroying materialism – one of the sores of society – it enables people to comprehend where their true interests lie.<sup>1</sup> (item 799)

This text, so forceful and direct, deserves some comments:

- Evidently spiritism, which is a reincarnationist, non-dogmatic, rational, and progressive spiritualism, contributes, and will contribute, to the progress of humanity.

- The materialist thesis is neutralized and surpassed by the spiritist contribution: a positively moralistic, optimistic, philosophy that respects the evolutionary process of each soul (each one has its own evolutionary rhythm).

- What materialism offers us is nothingness after death. This is not exactly synonymous with hope or with social and moral justice. However, as Kardec

very well points out (*The Mediums' Book*, part one, chapter III, item 21), when he breaks down the materialists into different classifications:

*The second class of materialists, which is much more numerous than the first class, since materialism is an unnatural sentiment, includes those who are such out of indifference and, we might add, out of a lack of something better. These have not deliberately chosen materialism and their greatest desire is to believe, for they are tormented by uncertainty. They feel a vague aspiration about the future, but this future has been presented to them in a light that their reason cannot accept; hence their doubt, and therefore, disbelief. For them, disbelief is not based on any kind of theory. As soon as you present them with something rational, they will eagerly accept it. They are capable of understanding us, since they are closer to us than they might suppose.<sup>14</sup>*

In view of this consideration of Kardec, there would be fewer real materialists than it seems. This would be corroborated -at least in part- because many of the people who consider themselves materialists would not underestimate, in any way, neither goodness, nor reason, nor emotion, nor honor, nor social justice ... It would seem doubtful that there are pure materialists who might be indifferent to those aspects mentioned before.

- The spiritist philosophy helps us understand where our true goal lies: to live this physical life intensely and with dignity, learning what it can offer us in all areas: material, cultural, ethical, and spiritual.

## 5.2 Moral consequences

However, we cannot ignore that the influence of spiritist philosophy today is still small. Despite this, the knowledge that spiritism contributes, especially regarding the immortality of the soul, could well influence human culture, albeit in the long run and in an apparently inconspicuous way. For example:

1. Facts regarding reincarnation, competently studied today by non-spiritist psychologists and psychiatrists. Without a doubt the full acceptance of reincarnation must lead to positive moral changes.
2. Contacts with deceased relatives that occur in mediumistic communications and that are corroborated by the Near-death Experiences and the appearances of disembodied spirits.<sup>32</sup> Those contacts confirm the existence and survival of the soul, which should lead us to improve our attitude towards Life.
3. Giving dignity to the experience of human existence. This leads us to a better understanding of our need to live life intensely and correctly

in the material world. And that will eventually translate into a moral betterment of humanity.

4. The plurality of inhabited worlds, accepted by many although still without scientific proof, shows us that we are not a special or unique creation.
5. And, as consequence, humanity will have to accept the presence and action of the Supreme Intelligence, the First Cause of all things.

**The understanding that we are immortal souls immersed in the path of Continuous Progress, will eventually improve the Moral Landscape of this planet.**

## DID YOU KNOW?

The existence and immortality of the soul are subjects beautifully represented in the Art World: (picture)

*Apparitions médiumniques.*

This is the title of a painting by the French painter James Jacques Tissot (1836-1902). In a meeting with the medium William Eglinton in 1885, two spirits materialized. In the female figure, the painter recognized the woman with whom he had lived for several years. Then he painted this picture.



It should be noted that the medium Eglinton had some cases in which he was accused of fraud. However, despite this (we do not have enough evidence to be able to affirm or deny it), we will keep admiring the beauty of his work.

Information about this painting can be found in the aforementioned *History of Spiritism*,<sup>20</sup> by Arthur Conan Doyle and in *James Tissot y el más allá*,<sup>33</sup> available in:

<https://caocultura.com/james-tissot-mas-alla/>  
(accessed 08/18/2020)

Second, the reading of this poem by the great Nicaraguan poet Rubén Darío (1867-1916), entitled *Lo fatal*,<sup>34</sup> leads us to share the anguish of what the uncertainty of the future holds, to many souls who ignore the reality of life after death (highlights are ours):

*Blessed is the tree that is hardly sensitive,  
and even more so the stone because it no longer  
feels,*

*there is no pain than the pain of being alive,  
nor greater sorrow than that of conscious life.*

*To be, and to know nothing, and to be aimlessly,  
afraid of having existed and a future terror ...*

*And the sure terror of being dead tomorrow,  
and ail for life and for its shadow and for*

*what we do not know and hardly suspect,  
and the flesh that tempts with its fresh bunches,  
and the grave that awaits with its funeral bouquets,  
**And not knowing where we are going,  
or where we come from! ...***

Spiritism, by correctly arguing the immortality of the soul, helps us to overcome those ancient fears.

It offers us elements for reflection with which we can see more clearly **where we are going and where we come from!**

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## ABOUT THE AUTHOR

### David Santamaria

Chemical Engineer

Bachelor of Psychology

Founding member and current vice president of the *Center Barcelonès de Cultura Espirita-CBCE*.

Member of the Drafting Team of the CBCE quarterly Bulletin: *Flama Espirita*. He also collaborates in *the Spiritist Culture Magazine Evolución*.

He has participated, as a lecturer, in various events.



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