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The Reincarnatory Theory and the Present Day

"Renew yourself. Regenerate within yourself. Multiply your arms to sow it all. Destroy the eyes that have seen. Create others for new visions..."

As presented in this beautiful

even if a few still try to resist.

Many of my patients ask me about their past lives, and I usually present them the following question: "What are you doing with your current life, with the

about the existence of reincarnation: we should experience it in our everyday life.

Knowing oneself as a reincarnationist is to be certain that the present day was constructed in

this and in other existences, and consequently, the tomorrow, in turn, is under construction at the present moment. Would you like to know who you will be in the future? Pay attention on the foundation you're building at present. In Portuguese, the word "present" can mean, the current point in time, as well as, a gift received - coincide in spelling. The awareness of reincarnation brings us this perception: the present, no matter what circumstances that emerge, is always a present, a gift from life, the result of all the choices we have made, and an invitation

to make new choices for the future.

I'm not sure what inspired the poet Cecilia Meirelles, but she captured the essence of reincarnation so well that I will conclude with her own words: *"Destroy the arms that have sown, so they forget to harvest. Always be the same. Always another. But always tall. Always afar. And within all"*.

Iris Sinoti

Jungian Therapist

poetry (Cecilia Meirelles - *Renovate*), life is a constant invitation of renewal. Even if we insist on remaining in a context that appears to be comfortable or favourable to us, the dynamics of life drives us to new experiences that provides us with the opportunity to improve ourselves. It happens on a daily basis, time after time, without us even realising, our bodies go through the various stages of life... in the same body. We "die many times" so that another condition can emerge. And, finally, when the whole body "dies", we will prepare ourselves to be reborn in a new body. Such is life, such is the law,

challenges and matters presented to you?". Some are surprised by this question and ask if I don't believe in reincarnation. Then, asking Jung's permission to quote his expression, I say to them: "I do not believe; I know..."

It's time reincarnation stops being a mere theoretical possibility, in order to be experienced profoundly in our choices, in our attitudes, and in our behaviour. The information we already have - historical and scientific evidence that surpassed the boundaries of religion - should not permit that men and women of today waste time on conjectures



What Impels Men To War?

The question remains a mystery every time we try to understand the reason why, according to calculations made by historian Arnold Toynbee, in 6,000 years of civilization there's been only 100 years of peace.

The human being, hostile in their relationships, violent in their instinct of survival, and aggressive when provoked, always violates the peace when, taken to extremes, react in defense of their religious, political or social ideals.

Violence lies in the individual unconsciousness, which is added to the collective unconsciousness, comprising an endless archive of wars and revolutions that were rarely carried out to defend noble purposes.

Allan Kardec, in turn, highlighted the issue in the framework of *The Spirits' Book*, in the chapter The Law of Destruction, in which the Superior Spirits respond that "the cause that impels men to war is the predominance of the animal over the spiritual nature, and the desire of satisfying their passions." They add that "the war will cease on Earth when mankind comprehend justice and practise the law of God; all nations will then be brothers."

In his book *The Invisible World and War (O Mundo Invisível e a Guerra)*, Léon Denis adds: "Our world is an inferior planet, a laboratory where souls still inexperienced bloom with their confused desires and their disordered passions."

The means of communications facilitate the awareness that this planet is inferior, since it is inhabited

by imperfect beings, as every day tragedies can be watched in real-time.

Yes, we are still violent and hostile. We are instigated by the pride and selfishness that emerge from our primitive survival instinct, which urgently needs to be adjusted

Cruelty, An Illusion

The book *Give yourself to God' (Entrega-te a Deus)*, psychographed by the medium Divaldo Franco, says that *ignorance is the mother of many evils that afflict human beings and is responsible for innumerable crimes that spread throughout our society.*

The philosopher Socrates explained that there is only one good - knowledge - and only one evil - ignorance. Ignorance reveals itself in the personality when it spreads anger - that is expressed in inner or outer-destructive aggressiveness.

We become cruel and aggressive when we are unable to deal with self-adjusting adversaries, thus feeling immensely wronged, whether the dignifying causes of the adversaries are known or unknown.

Our spiritual childhood accounts for the degree of cruelty revealed in our thoughts and actions. It prevails due to the strength of our ignorance and its origin lies in our

spiritual immaturity, since we find ourselves closer to the beginning of our evolutionary march than to the ultimate goal. However, as we grow in spirit and awareness, so does our responsibility. He who becomes aware of the spiritual life realises the illusion he was living when disseminating revenge, hatred and cruelty, as he will have to account, sooner or later, for the results of his choices.

The spirit Miramez, when commenting on the question 752 of *The Spirits' Book*, warned that cruelty is a thing of the past, something that should be forgotten forever. The 'evil man' must die, giving way to the 'man-love', within his own life.

and updated on the basis of Christian and Spiritualist education.

The examples given by missionaries of the Truth and Goodness, who inhabited this planet and never ceased to communicate with us whenever necessary, should be followed. If we still suffer due to war and its consequences, we urgently need to seek for a way out based on democratic political structures and fair social structures, however, not using precarious and retrograde ideologies.

Jesus likewise remains in our collective unconsciousness, as a call for peace - and Spiritism comes to restore this invitation: May we accept it.

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Death is Life

If human beings think of themselves or of everything that surrounds them, they would realise that everything is transitory. The survival of the human spirit at the death of the physical body and the belief in life after death was already present in Greek philosophy, especially with Pythagoras, Plato and Plotinus.

Mankind, the spiritual beings pre-existent and survivor of the physical body, is an immortal being. Essentially, life is more than just living, and death is more than just dying. Death is not the end of all things. The greatest hope is that life does not end with the death of the body, but continues beyond it.

The material sphere is just one of the paths for the evolution of the Spirit. Thus, death is a stage of the life cycle, where reincarnation is the universal law. The main purpose of birth and death is the harmonization and the lucid evolution of the Spirit. After bodily death, the Spirit carries its joys, its faith, its beliefs, its sorrows and its pains - namely the psychic experiences recorded in their unconscious, according to the choices made during their lifetime. When returning to the spiritual world, which is the true life, the Spirit is guided by spiritual friends who help with its adaptation by assessing its evolution according to the Laws of God.

Death is Divine Law, a natural and necessary mechanism for the progress of all beings. Therefore, it should not be interpreted as ending and destruction. God is love.

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The Science of Goodness

For a long time, the good and the bad have been the subject of philosophical, religious and psychological analysis. Several schools of thought opt for establishing them as relative, depending on the focus of the

enjoying pleasures, reproducing, resting... Attached to the immediate sensations of the body, life remains without a deeper meaning, resulting in the maintenance of a narrow concept of good and evil.

However, life has its own means



analysis. It is not unusual to find out that individual observation confirms this relativity, since many events that are seen as "bad" for a while turn into "good", as well as the other way around. This is because the ego approach is generally too limited to assess the circumstances and events that produce the consequences beyond their immediate effects - whether they are pleasant or not.

In the Spiritualist outlook we learn that "good is whatever is in accordance with the law of God; and evil is whatever deviates from it" (q.630), and that the "law of God", in turn, is "written in the conscience" (q.621). This clear overview, however, presents us with a challenge: to increase our level of awareness, enhancing our senses and our abilities to awaken the good within us.

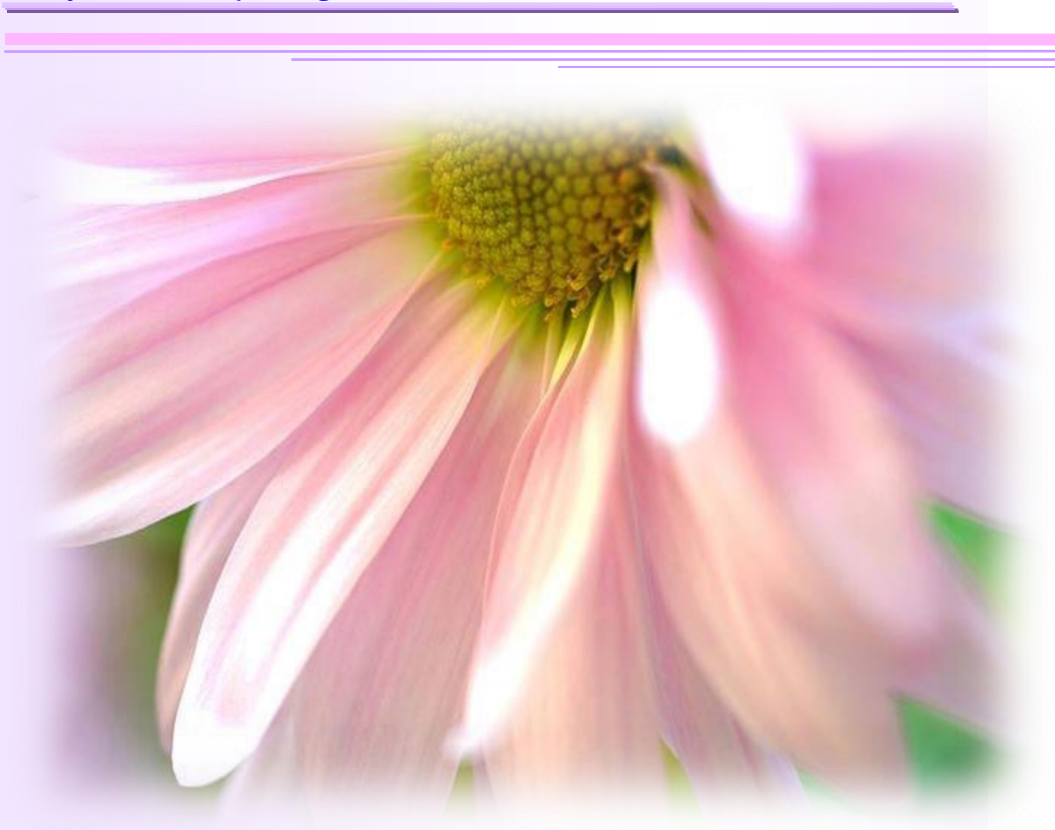
The first stage to be overcome is the "sleeping consciousness", where the physiological phenomena predominates: feeding oneself,

to lead us to deeper reflections. The abundance of experiences that we go through, the roles we are called to play, as well as the pain and suffering we endure, act as forces that drive awareness. The transformation process, however, becomes even deeper when we seek to consciously enhance our senses, devoting time and energy to acquire self-awareness and its resulting change of attitude towards life.

As we awaken from this sleep, we expand the short term view of good and evil, using all the experiences and circumstances towards self-improvement, which will lead us to harmony and a more profound experience in goodness, until we reach a stage where we do not only want good, but we live it deeply.

Cláudio Sinoti

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The Existence and the Love of God

The concept of God's love, and the love for Him, invites us to reflect on its nature and applicability. It is true that love is a feeling in which perception occurs outside the rational domain, and that often remove people from their Consciousness. It is a feeling where the grounds exceed the conscious will, allowing the Spirit to transcend the dimension where it stands. The forms of love that apply to human relations are recognisable, especially the ones we experience in the domestic environment, which are basically established, thanks to family ties. When thinking about God, it is common to use faith to represent the love for Him, due to the lack of other symbols. But would faith, in fact, mean love for God? Would not it be best to think about it using less irrational elements, as representatives, that should bring closer the known human feelings?

When a fundamentalist of any religion commits an act of terror in the name of his faith, for having an extreme conviction of his connection with the God he believes, he is certainly not feeling the same love he has for his family, as he knows and feels, simultaneously, hatred for people. Thus, the love for God must be distinguished from faith, even

when we consider the examples of religious faith in many reputable individuals that are regarded as holy.

The love for God seems to follow the same reasoning, since it is necessary that it resembles what we feel for someone who we actually love. What would the features of this love be? The fascination with Nature? The glorification of the supreme intelligence? The gratitude for the gift of life? All that seems to me like the result of admiration and respect. When we add fear and faith to that, we definitely move away from the feeling of love. To consider that God's love must be recognised from the generation of life itself is the very least, because we must understand that the harmony of all that exists is the ultimate expression of that love. It is possible to verify His love for its manifestation in every human experience, which invariably leads to the happiness of the Spirit.

I wonder if the ancient introduced love due to the lack of a more appropriate terminology to express what they really meant. I suppose so, because one cannot feel love for the unknown, for something with which one has an indirect relationship, moved by fear. It seems that what they were

looking for was a greater appreciation and respect above everything else. Although valuable, acceptable and understandable for that time, that is not love.

I do not intend to destroy anybody's convictions, let alone criticize what has been regarded as sacred by many. However, for a category of people - the ones who care about what is happening in their inner world, driven by new ideas that emerged in a more mature society and focused on the self-transformation process - the love for God has been perceived as self-awareness. No longer blind faith or subservience under any excuse, but the understanding that the love for God must be experienced and lived as a feeling of its constant manifestation in the human consciousness. The love for God should be perceived as a sense of intimate and permanent connection, that life itself is Him taking place. A feeling that is true regardless of rational and established concepts.

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