

SUICIDE

A black and white photograph of a person with long dark hair, wearing a dark jacket and light-colored jeans, sitting on a train platform. The person is leaning against a concrete wall, looking away from the camera towards the train tracks. The platform is paved with light-colored bricks and has a yellow safety line. In the background, there are train tracks, a fence, and some trees under a cloudy sky.

ALL YOU NEED TO KNOW ABOUT CAUSES & CONSEQUENCES

Richard Simonetti

Suicide

Richard Simonetti

Suicide

ALL YOU NEED TO KNOW
(Causes & Consequences)

Translated by S. Mc Alonan
2010



Copyright © 2018 by
BRITISH UNION OF SPIRITIST SOCIETIES - BUSS

All rights of reproduction, copy, communication to the public and economic use of this work are retained exclusively by BUSS – London/UK. No part of this publication may be reproduced, sorted on a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, microfilm, Internet usage, CD-ROM, DVD recording or otherwise, without prior permission from the copyright owner and the publisher of this book under the terms of law which regulates the connected copyrights.

ISBN 978-0-9564493-2-0

Translated by S. Mc Alonan

Introduction by Brian O'Callaghan

Cover design and layout by Rones José Silvano Lima

Edition of

BRITISH UNION OF SPIRITIST SOCIETIES - BUSS

London, England

UK Charity No. 1136512

office@buss.org.uk

www.buss.org.uk

Copyright the original Portuguese: 2006

By Centro Espírita Amor e Caridade

Bauru SP / Brazil

INTERNATIONAL DATA FOR CATALOGING IN PUBLICATION (ICP)

Simonetti, Richard.

Suicide All You Need To Know; Richard Simonetti, Bauru, Sp, Brazil,
translation by S. Mc Alonan. – Londres, United Kingdom: BUSS, 2018.
176 p. ; 21 cm

ISBN 978-0-9564493-2-0

I.Simonetti, Richard. Médiuns – Brazil. II. Title.

CDD 920.913391
CDU 929

Introduction

When I was asked to review this book, I realised it came to me for a reason. I have lost many friends to suicide. In an attempt to understand suicidal thought and action, we must use our compassion and empathy. We must attempt to bring light where there is darkness. There are a myriad of factors that lead an individual to this choice.

It is a complex and emotional subject. Suicide has unfortunately touched nearly all our lives. A suicidal person needs hope. They are lost in an internal world of despair and loneliness. A suicidal person needs help to connect with their divinity, and find the courage to live out their natural life.

We must be brave in the face of absurdity. Living is a rejection of suicide. If we connect with the oneness of life, we remember our blessed nature. Suicide is an act of violence against ones soul. Let us look out for signs in our loved ones, and be open and responsive.

This book can hopefully act as a guide to remember our divinity, and realise that life continues after death. Let us remember that love is the only truth.

Brian O'Callaghan.

Contents

<i>Introduction</i>	5
<i>Translators Note</i>	11
<i>It's not easy</i>	15

CHAPTER I EFFECTS

1 Immediate (spiritual) Consequences.....	21
2 Difficulties of (soul – body) Separation	25
3 Confinement (in the spirit-world)	29
4 Succession of Experiences.....	33
5 Future Consequences	37
6 Brief (physical) Existence.....	41
7 Frustrated Attempt.....	45
8 Family Disturbances.....	49

CHAPTER 2 CAUSES (OF SUICIDE)

1 Escape	55
2 A Nurtured Idea.....	59
3 For Love.....	63

4 Death Pact	67
5 Obsession.....	71
6 Suicide Bombers.....	75
7 Acquired Tendencies.....	79
8 Self-punishment	83
9 Unconsciousness	87
10 Imprudence.....	91
11 Youths	95
12 Bordem	99
13 Genetics	103
14 Euthanasia.....	107
15 Fight or Flee?.....	111

CHAPTER 3
HELP (AID)

1 In their favour	117
2 Mediumistic meetings	121
3 Guardian Angels.....	125

CHAPTER 4
PROPHYLAXY – PREVENTATIVE MEASURES

1 Certainties.....	131
2 Near Death Experiences	135
3 Past Life Therapy.....	139
4 Vaccine.....	143

5 Induction via Literature.....	147
6 Cost – Benefit	151
7 Practice of Goodness	155
8 Light burden	159
9 The Spiritual Family.....	163
10 Statistics	167
11 Doubts.....	171
<i>Bibliography of the Author</i>	<i>175</i>

Translators Note

This project was brought to my attention at a very important and opportune time during my daily struggles of human existence. It is commonly said in Spiritism, that nothing happens by chance.

Yes, it may appear at times there are fortunate circumstances that come our way, and that we may benefit from the consequences of these moments, but these moments, and all other less welcomed ones in our life, are in fact directly or indirectly interrelated, either from our past, – *no matter how remote* – or even due to circumstances in the present.

In short, when analysed or viewed from the correct perspective, it will be found that these experiences will be the consequences of our thoughts, deeds, and actions. If we cannot relate these moments to any of these functions, we can at best realise, we are being subjected to situations that will precisely test our resolve, or promote our spiritual self-improvement.

Because of my understanding of these principles, as expressed in Spiritism, I accepted the task of translating this much needed work, having become aware of the almost epidemic levels of those contemplating the morbid thought processes associated with, or even attempting the act of suicide itself.

Regardless, I hesitated and questioned myself deeply, being aware of the great responsibility of attempting to remain true to the original work as possible, while not distorting the text, its meaning or intent by inserting my own limitations and preconceptions.

I would like to thank all those in the Spirit world who assisted & inspired me, when at times I had self-doubt, lack of faith, or became overwhelmed by the amount of work, reading, revision and re-reading necessary to complete such an important book, now dedicated to those of the English speaking world.

Where, there is the need to better explain a part of the original text, I have placed a footnote. This will be additional information related to the original text, but from my own personal interpretation, and in relation to other references, which will be cited.

The original author has written his work in an informal fashion orientated towards the Brazilian audience, and because of this, some references, or methods of expression are purely in this vein, and I have tried to relate these to English equivalents where possible.

“Religion, morality, and all philosophies, condemn suicide as being contrary to the law of nature;

All tell us in principle, that one does not have the right to voluntarily shorten his life;

But why does one not have this right?

Why is one not at liberty to end his own sufferings?

It was reserved to Spiritism to demonstrate, by the example of those who succumbed, that suicide is not only a fault, as an infraction of a moral law, – a consideration that weighs little to some individuals – but is also a stupid act, since one doesn't gain anything, in fact, far from it.

It's not by theory he teaches us this, but by the facts, which he places before our eyes.”

Allan Kardec: The Spirits' Book

(comments Q&A 957- from original French)

In summary – It's not easy

It's not easy

Dear reader, do you know what all the names below have in common?

John Barrymore – (1882-1942), North American actor

Charles Boyer – (1897-1978), French actor

Camilo Castelo Branco – (1825-1890), Portuguese writer

Kurt Cobain – (1967-1994), North American musician

Demosthenes – (384-322 A.C) Greek statesman and orator

Rainer Werner Fassbinder – (1946-1982), German
moviemaker

Hermes Fontes – (1888-1930), Brazilian writer

Judy Garland – (1922-1969), North American actress

Romain Gary – (1914-1980), Writer and diplomat from France

Hermann Wilhelm Göring – (1893-1946), German
military leader

Vincent van Gogh – (1853-1890), Dutch painter

Ernest Hemingway – (1898-1961), North American writer

Adolf Hitler – (1889-1945), German leader

Alan Ladd – (1913-1964), North American actor

Jack London – (1876-1916), North American writer

Marilyn Monroe – (1926-1962), North American actress

Nero – (37-68), Roman Emperor

Antero de Quental – (1842-1891), Portuguese poet

Alberto Santos Dumont – (1873-1932), Brazilian inventor

Saul – (1115-1055 A.C), Hebrew King

Seneca – (4-65 A.C), Roman philosopher

Getúlio Vargas – (1883-1954), 14th Brazilian President

Virginia Woolf – (1882-1941), English writer

Stefan Zweig – (1881-1942), Jewish-Austrian writer

Pedro Nava – (1903-1984), Brazilian Doctor and writer

If you thought suicide, you were right. – All of them killed themselves!

At a given moment of their existence, and for various reasons, each of them decided they were not interested in continuing to live.

The number of famous human personalities who have entered through this false door is uncountable, which only causes in them, sufferings, a thousand times more accentuated.

If, existence was merely contained within the limits set between the cradle and the grave, then without doubt, suicide would be a great solution for the problems and pains of Earth.

However, it occurs that we are immortal beings. We have already lived before the cradle, and we will continue to live after the grave, where we will harvest the consequences of what we have made of our lives and our bodies.

The fault of all of those that hurl themselves into suicide is a minimum knowledge regarding this subject.

This is exactly what Spiritism offers us, the means to establish contact between Earth and the Beyond, inviting us to reflect on the harmful experiences of these suicides who invariably affirm to us in their confidences:

– Oh! If only I had known!

Then without doubt, yet another would have redirected their thoughts, avoiding this abyss.

The objective of this book, dear reader, is to offer the potential suicide, the conditions, necessary to reflect on this subject.

Through a system of questions and answers, I will attempt to address all facets related to suicide, given in light of the Spiritist Doctrine.

Suicide

I am sure, that if you read it attentively, you will end up convincing yourself that it is preferable to face the challenges of Earth, than to hurl yourself into the resulting spiritual torments, that have been indicated for millennia by the traditional religions, but which were presented in a vague and speculative form.

Today, we have a more detailed, panoramic and intimidating vision, of what actually occurs with the suicide, thanks to Spiritism, which is like a, “binocular, used to visualize – The Beyond.”

I am also sure you will always have this book at hand, *in order* to offer it to friends, those you know, your family, neighbours and work colleagues, thereby making them aware that, according to a popular expression; – “suicide is not a piece of cake.” (*It's not easy*)

God bless you my dear friend, in the strengthening of your convictions on (*the reality of*) immortality, provided by the Spiritist Doctrine, such that in any situation, you may never allow to let take form in your mind, the dangerous idea; – that it would be better to die.

Bauru, SP, July 2006.

Chapter 1



Effects

1

Immediate (*Spiritual*) Consequences

1 – What is the first consequence of suicide?

The terrible confirmation that; - The suicide did not attain their goal. They didn't die! They were not erased from Life they in fact continue to exist, feel and to suffer, albeit in another dimension, experiencing torments a thousand times more accentuated. It is a traumatic and terrifying situation.

2 – Are their sufferings of moral order?

Yes, in part. Yet there is another aspect to be considered; - the damages to the perispirit, or the spiritual body. The apostle Paul denominated this as the 'heavenly body', which is also a body made of matter but which is quintessentialised, and functioning in another band of vibration. As Allan Kardec has defined; - it is the vehicle of manifestation of the Spirit in the plane in which it acts, and the intermediary between it and the physical body, during reincarnation.

3 – When a seeing medium says they are seeing a certain Spirit, is it by its Spiritual body it is identified?

That's it, exactly. The Spirit doesn't have a defined morphology as occurs with matter. It is 'a light' that irradiates. We then say that the 'seer', sees a certain Spirit in its Spiritual body, as much as we can identify a human being by their physical form.

4 – What happens with the perispirit of the suicide?

Being a subtle body, which interacts with our thoughts and actions, it is affected in a dramatic way. If someone shoots me and I become disincarnated, I could experience some form of trauma, but without any further serious perispiritual damages. However, if I was the author of the shot, seeking my own death, then the perispirit would be affected and I would return to the Spiritual Plane with a wound compatible with the area damaged in the physical body. It is very common for a seeing medium, to observe these suicides with serious lesions in their spiritual body, produced either by a sharp instrument, gun, or any other violent means used by them.

5 – Will any type of suicide, always affect a corresponding area of the perispirit?

Yes, with torments that will last for an extended length of time.

These suicides tell us that they feel as if the terrible moment of their self-annihilation, had been recorded in all its intimacy by a camera, and then to replay the same tragic scene forever.

Let us imagine someone stabbing themselves. The difference is that when incarnated, this self-aggression ends in their (*physical*) death, whereas in spiritual life, it reproduces itself incessantly, in their mind, without the suicide ever being annihilated.

6 – Let's say a person is shot in the head...

He will feel the sound of the shot reverberating, and the impact of the bullet penetrating his skull and lacerating his brain. According to the testimony of these suicides, it is an indescribable torment. He is reminded of the theological fantasy of the flames of the hell, which burn him without ever being consumed.

7 – Speaking of flames, what if a person killed himself by fire, thereby disintegrating his body?

He will feel himself like someone who has suffered widespread burns. He will experience scathing pains and unbearable restlessness.

It is a desperate situation, infinitely worse than that from which he unthinkingly intended to flee.

8 – Can we associate these perispiritual disorders to divine punishments?

Let us imagine a son, who in spite of having been advised by his father, doesn't take care when using a sharp knife, and he then injures himself, cutting a nerve. The pains and upsets he will feel, are not caused from any paternal initiative to punish him. He will merely obtain the result of his own imprudence. This is also what occurs with the suicide. His torments only relate to the disorders which he himself provoked. They do not constitute a celestial punishment, but are merely the consequence of his earthly folly.

2

Difficulties of (*Soul* – *Body*) separation

1 – Do all suicides pass through the same painful experiences?

Basically yes, although there are some differences relative to the type of death and their current evolutionary condition. The more evolved they are, in terms of culture and discernment, the more subtle the spiritual body becomes. Consequently, the perispirit, is more likely to record its implications with evil, in the form of any psycho-perispiritual disorders, be these practiced against ones neighbour, or even against oneself, albeit through ones own excesses, addictions, and disorders, or even their own suicide.

2 – Apart from the terrible confirmation that he hadn't attained his goal – He has not “died” – and also of his perispiritual disorders, is there anything else which afflicts the suicide soon after this fateful action?

The spirits of suicides face great difficulties in un-attaching themselves from their carnal remains. According to them, they experience indescribable torments. They undergo the most painful experience, which the greatest author of horrid or morbid fiction, could not even conceive; – The terrible sensation, that they are being devoured by worms.

3 – Can the Spirit be devoured by worms?

Obviously not, what occurs is that the Spirit remains adhered to the corpse by the fluidic connections which bond them. These form the well-known ‘silver cord’, we are told about by the spiritual mentors. In this condition, of semi-attachment the attacks of the worms reverberate within him, giving him an impression similar to someone who is being devoured alive.

4 – Do the spiritual mentors, – through an act of mercy, – not have the conditions to ensure a faster separation?

It is from mercy that they do not do this immediately. If there is such an improvised separation prior to the disincarnate having overcome these strongest impressions related to their physical experience and type of death, they will return to the Spiritual World in even worse conditions. To leave them attached to the body for a determined period, is the lesser evil.

5 – Does this problem only apply to suicides?

It applies to all of those involved in their passions, vices and the material interests of physical life, without cultivating thoughts of a spiritual or religious character, or not exercising detachment, in their effort towards fraternity. Therefore, the greater their engagement or attachment with the Earth, the greater will be their difficulty to return to – The Beyond.

6 – Could this situation prolong itself indefinitely?

Normally with decomposition of the body, the connections of the perispirit become undone. And in a question of days the Spirit will be liberated. However, it isn't rare, for the spirit to remain at the cemetery, being drawn to its own corpse, even though it is separated from it.

7 – And does the Spirit have an awareness of this situation?

It has an awareness of its suffering, although it doesn't always perceive what is happening. It imagines itself as if in a hospital bed, abandoned by its friends and family. Their solitude is one of their greater torments.

8 – Does this stage of being close to their carnal remains, leave the Spirit with any after-effects?

It will leave the terrible impression that they were buried alive.

This could reverberate within them into their future existences. Many people having this fear of waking up in their grave even contemplate a cremation, in order to avoid this possibility. This fear occurs because they probably had an experience of this nature in their previous lives.

3

Confinement

(In the Spirit-World)

1 – Do all suicides remain together?

According to Spiritual information, all suicides tend to form groups in the Lower Zones,¹ returning there with untellable torments in conformity with their wounds. In ‘The Divine Comedy’, by Dante [1265- 1321] he reported on this very situation. And although the character of his narrative is fictional, today one can conceive, that the great poet from Florence, was taken, during an ‘out of body experience’, to areas of suffering in the Spiritual Plane, thereby recording a fragmentary vision of the reality now uncovered by the Spiritist Doctrine.

2 – As in a sentence of guilt, is there a determined time of Spiritual confinement?

¹ Note: The Lower Zones are an area of spiritual confinement or purgatory close to the earth surface, as described by the spirit-author Andre Luiz.

The purgatorial regions of the Spiritual World do not establish themselves like Earthly prisons, where we must fulfil a determined sentence. The suicide will remain there for the time necessary, until he overcomes the greater of his disorders, these being a consequence of the violence he had practiced against himself.

3 – So, the time of permanence in these areas of suffering, is not the same for all?

No, it is not, because there are multiple factors to be considered; – the type of suicide, – their motives, – any spiritual influences, – their degree of knowledge, and their evolutionary level. This being based on the principle, that the more enlightened these spirits are, the more intense their sufferings will be, and the slower their recovery.

4 – You may remember the affirmation of Jesus [Luke, 12:48]: “Much will be asked of those, to whom much has been given.” Can we apply this to the suicide?

Yes, we can apply it to the suicide. If, the individual has a notion of what suicide is and its consequences, their disorders, and duration in Spiritual confinement will be greater.

5 – There are those who say the suicide will stay there, for the period they had remaining of their earthly life, from when they had committed suicide. Is this so?

It's a little complicated to admit that it's just like this, because there isn't a defined lifespan when we reincarnate. – Biologically, a human being has the 'programming' to live a hundred years. However, this doesn't signify that if someone dies in an accident at forty, that they must live in Spiritual World suffering for a further sixty years until they free themselves from the vital fluids

they would have been infused with, to be born. The vital fluid is a regenerative product developed by the operation of ones own body. It's not like a fixed amount of fuel which only exists for a determined number of kilometres travelled.

6 – Which factor is it that weighs more?

The attitude of the suicide weighs greater. If one is dominated by despair, revolt, and guided by pride, this will tend to prolong ones permanence in the lower zones. – According to the expression in the parable of ‘The Prodigal Son’, they will remain there until they “come to their senses,” and recognise the extent of their moral poverty, thereby making themselves more available to seek Divine Assistance with greater sincerity.

7 – And how does one make this evaluation?

The tormented Spirits of these Spiritual valleys are not left to their own luck or fortune. There are spiritual benefactors who observe them, like doctors who accompany the reactions of their patients in an asylum. When these benefactors perceive their ‘wards’ to be in favourable conditions, – *having overcome their most accentuated disorders, and honoured their intentions* – they immediately collect them.

8 – Do they safeguard the condition of these patients?

Without a doubt, as these patients are in a serious state. While they are interned in specialised hospitals in ‘The Beyond’, they will need prolonged treatments, which could continue for years. There, dedicated doctors will take care of the perispiritual side-effects and the mental disarrangements originating from their self-provoked death.

4

Succession of Experiences

1 – After their suffering in the regions of purgatory, what happens to those who have committed suicide?

This depends on their needs and the manner in which they react to the consequences of their fateful deed. After they have overcome their strongest traumas, caused by the aggression they had committed against themselves, they can work for a period in –‘The Beyond’, as a trainee, but unfortunately, all will have to return to ‘flesh & blood’, in their forthcoming experiences, for the repayment of their redeeming debts.

2 – Do they all have the same treatment?

It couldn’t be otherwise. All receive the same care, but the destiny of each is kept in correspondence to their needs. There will be those who will be reincarnated immediately, in order to lessen the serious disturbances of which they are the bearers. While others will remain longer in the Spirit World, either as a personal choice, or because they have not yet

gathered the minimum conditions to immerse, once again, into 'flesh & blood'.

3 – Does the suicide liberate himself from his disorders in a single existence?

In part, like a seriously ill patient who receives a powerful medication capable of improving his clinical schedule, thereby strengthening him, but without entirely freeing him from the illness, which will demand a more prolonged treatment, and with no period being given towards its conclusion.

4 – Will there be a certain number of reincarnations, before the suicide can recuperate?

No, as this will depend on his reactions and how he will behave in view of the sufferings and difficulties he will encounter. If faith and submission is cultivated towards the Divine Plans, he will then have the conditions necessary for a rapid recovery. If he is in contact with Spiritism, he will have the best resources available towards his clarification, and likewise, his attitude.

In particular, this Doctrine will be a blessing from God, giving him the awareness that he will not be left to his own fortune, and that there are in fact reasons for the pains and problems he will encounter.

5 – And how much time will this take?

Chico Xavier has said that the suicide will take two hundred years to recuperate, with the need for one or more migrations into a physical body. In spite of this, it is also necessary to consider the 'will' of the interested party. Without initiating further suicides, the evils that surround him, in the unfolding of time, will always be decreasing, in the same measure that his disposition to encounter them with serenity and trust in God, increases.

6 – When being reincarnated, will the suicide himself choose the type of tribulation compatible with his needs?

No doctor would ever consult a patient with serious mental problems, on the type of treatment he should receive. He knows the patient is not capable. Likewise, this is what happens with the suicide.

– So, for his own benefit, this planning will only be made by his spiritual mentors.

7 – Could the suicide reincarnate in the same family? For instance: Could they who were their children, now become their parents?

If there was time... Anyway, if there is an authentic family connection existing, sustained by spiritual bonds and not merely through blood ties, they will be together in the Spirit World, as much as in future physical experiences. Those with the dearest affections in their hearts will be employed in helping them, be it here on Earth or in –‘The Beyond’. Today and always, love, is the greatest relief from pain, remedy of all ills, and the salvation of all faults.

8 – In order that a suicide may overcome the greatest of their disorders, through an urgent and immediate process of reincarnation, while not yet having the possibility to return to the same family. What will happen?

The Spiritual mentors will place him in a willing family able to exercise fraternity, receiving him into their bosom. Legitimate love, crosses all frontiers of Spiritual families, leading us towards a glorious integration within the universal family.

5

Future Consequences

1 – One notices, from those who are subjected to the torments of suicide in the Spirit-World, that this doesn't save them from their madness.

They are placed there for this simple and immediate effect. Later, there will be an entire process of renovation. – First, the mending of their perispiritual disorders – the wounds produced in the 'heavenly' body. – Next, they will confront the challenge of cleansing this blemish from their 'biography' as an immortal Spirit. This is something that will demand a long and persistent effort.

2 – How will this 'renovation' occur?

The physical body acts like a 'waste-valve' for these spiritual impurities. In this way, there will soon be a condition, where it will be the responsibility of the suicide, to be reincarnated for these necessary readjustments, in yet another difficult expiatory experience, where their perispiritual lesions will resonate within their physical body, reproducing various and inevitable illnesses

and suffering. [These are provoked by our own follies, when we have disrespected the Divine Laws, particularly from the Mosaic Decalogue, - “Thou shalt not kill” – Life itself, is a Divine gift, where we should not compete to eliminate, that of our neighbour, nor our own.]

3 – That suggests they will not remain in the Spiritual World for much time.

Probably, yes. Although we should consider a certain ‘relativity’ regarding the time, involving these two Planes of existence. One year, in ‘The Beyond’ can represent a decade on Earth. Anyway, whenever there’s a possibility, the tendency is, to promote reincarnation in the shortest time possible, within a regime of emergency, as a form of ‘perispiritual purification’.

4 – Will there be problems in the new body?

Unavoidably, yes. The perispirit is the form that the physical shape takes. If there have been disarrangements in it, - as a result of suicide, then these will tend to be reflected in the physical body, creating various illnesses, corresponding to the type of aggression the individual committed against himself. Imagine a housewife preparing a cake, if its shape happened to be deformed, there would be problems (*in the final product*).

5 – What is the state of the individual who committed suicide by drowning?

He will have problems involving his breathing, such as; – asthma, – bronchitis, or emphysema, with a tendency of these becoming chronic.

Doctors will then confront insurmountable difficulties in an attempt to eradicate them, since the resources at their disposal

only strike at the effects, without eliminating the profound causes, which reside within the Spiritual body.

6 – What if he ingested some corrosive substance, such as caustic soda?

The damage will be in the digestive system, involving; gastro-oesophageal reflux, – hiatus and intestinal hernias, – inflammatory oesophageal ulcers, – varicose veins, – ulcers and tumours, these, not rarely, being cancerous.

7 – Even from the tenderest age of infancy?

Usually, yes. Considering they are impressions within the physical body, starting at conception. The laws of genetics work involving skin & eye colour, and the physical structure, but only as basic material for the construction of the 'new residence'. The 'finishing', will be due to the Spirit. From the previous analogy, the cake will develop crooked, in an irregular form.

8 – Could we then consider there is no chance in the genetic combination reproducing these physical deficiencies?

That's it exactly. Jesus taught, "Each according to their works" [Mathew, 16:27]. Unfortunately, what we have done in the past reverberates in the present, providing either the means or the difficulties within our human experience, – rewarding our Good efforts, and correcting our evil impulses.

6

A Brief (*Physical*) Existence

1 – Considering the serious results that are involved in suicide, when these reincarnate, can we say that every child with physical and mental problems, was a suicide?

Although we should avoid a generalisation, this is someone with debts from the past, and no one suffers without deserving it. Remember, there are other spiritual obligations that can result in similar illnesses. Some examples are: – The violent individual, who tends to be reborn in a debilitated body; – The slanderer, with problems in their speech; – The sex addict, with dysfunctions in their reproductive organs...

2 – What is the duration of these reparative existences resulting from suicide?

With rare exceptions, the new body will not resist the serious disorders of the perispirit for much time – these being provoked by the aggression one has previously practiced against himself.

3 – What advantage does the suicide gain with the sacrifice of such a brief existence?

It's like an emergency treatment for serious diseases. The Spirit will return to the Spiritual World less compromised and more relieved. On being reincarnated again, during their unfolding experiences of salvation, there will be fewer consequences. The parents will tend to attach themselves to the son with serious health problems, and they will question such a brief and tormented existence, afflicting themselves with their doubts. They won't know how important they were for this (*recovering*) suicide, – in their care, – their affection, and in helping him to recuperate himself. We can consider them as being valuable collaborators of God, in their children's upliftment.

4 – The advances in Medicine have been allowing these serious illnesses to be treated with efficiency thereby prolonging the existence of the patient a little, – even if their origins are from suicide. Do these treatments not merely represent a delay in their sufferings, without an advantage for the Spirit?

The advances of Earthly Medicine, comply with inspiration given from Heavenly Medicine. It's beneficial that the physical experience of the Spirit can be extended, thereby favouring a more ample 'drainage' of the disorders provoked by his suicide, – and where these are (*then*) reduced to chronic diseases before being allocated as an authentic certificate of death, such as cancer, which can also have its origin in suicide.

5 – And what if Medicine manages to neutralize the disease definitively? Won't this prejudice their rescue?

The suffering of the suicide in the physical body isn't considered as one of, mere rescue. It is much more than a

readjustment. Medicine functions like an instrument of Divine mercy, shortening and alleviating their sufferings.

6 – And justice, how will it continue?

An adolescent who inadvertently suffers a fracture isn't repaying debts with his suffering. He is only gathering the consequences of his imprudence. So it's much better for him if he can count on advanced Medical resources. The perispiritual lesions, occurring from suicide can be shortened and alleviated depending on the resources mobilized in their favour, and their own care.

7 – What is the condition of the suicide who in a new existence, disincarnates in his younger years? Will he return to his previous personality?

To his own benefit, he will tend to conserve the current personality, awaiting a new immersion into 'the flesh'. The fact that one doesn't remember the previous existence, in which they committed suicide, will help him to recuperate more rapidly.

8 – Will he remain as a child?

Yes, while awaiting the opportunity of being reincarnated. Until this occurs, he can develop himself under the custody of his Spiritual benefactors who will guide him as they would any other child on Earth.

7

Frustrated Attempt

1 – The number of people who attempt suicide without success is great. Will there be consequences (*due to this attempt*)?

Every act of violence against ones neighbour or oneself, always reverberates within our perispirit, generating problems that will manifest sooner or later in the form of physical or mental illnesses.

2 – Is the consequence of an attempt identical to a suicide which has been successful?

Something similar, but far from the dramatic situation of the successful suicide we have been commenting on, where the perispirit is not impeded and is projected into areas of great suffering. Here, there will be ‘wailing and gnashing of teeth,’ according to the wise observation of Jesus. [Mathew, 13:42]

3 – Does the unsuccessful suicide generate a Karmic penalty to be fulfilled?

An attacker, frustrated because he doesn't succeed in his intention, due to a victim who managed to avoid his action, is none the less guilty, and therefore submits himself to the normal sanctions of the law. Likewise, the same occurs with the intention to commit suicide, the failed suicide, will have to answer for his unhappy initiative.

4 – Sometimes, an attempted suicide is only an impulsive reaction, starting from an unexpected situation, such as; – the breakdown of an affectionate relationship, – the loss of a dear one, – a financial disaster, or the confirmation of a serious disease. Nevertheless will there be consequences?

As is defined in the Penal code, the degree of guilt of someone who commits a crime 'by impulse', in a moment of madness, is always less than he who coldly plans and executes a murder. But here, like in the previous situation, he will be subject to the sanctions of the law. The same occurs with someone who attempts suicide in a moment of madness.

5 – There are those who only want to call attention to their situation, and who take exaggerated doses of medicine or they cut their wrists, without the intention of killing themselves. Are they exempt from responsibility?

One considers in principle, that most of the time, this is merely a badly calculated intention, yet, the individual (*usually*) ends up dying. Although death may not occur, the attempt will be classed as a violent act against himself, along with its aggravated simulation, which will lead to embarrassment and pain for those around him.

6 – Let's say someone has attempted to commit suicide on various occasions, without achieving their goal. Then

later, knowing the Spiritist Doctrine, he recognizes he had committed a folly. Will there be conditions allowing him to avoid the consequences of those acts?

Peter the apostle proclaims under inspiration of Jesus, [Peter 1, 4:8] that, -“Love covers a multitude of sins.” The resulting obligations due to these attempted or accomplished suicides can be lessened with the exercise of love as extolled by Jesus, which commands us to do unto our neighbour, the good that we would like them, to do unto us.

7 – Considering that an attempted suicide is an act of aggression against the perispirit, can the exercise of love avoid the resulting consequences?

It cannot avoid them totally, but it will certainly lessen them. A skin disease could require quite some time to overcome, but will have this relieving comforter, while the patient undergoes the appropriate treatment. This exercise of love is the Divine Ointment for the illnesses of the soul, which are the consequences of our implications with madness.

8 – And where is the justice (*in this*)?

Jesus was reminded of the prophet Isaiah, when proclaiming [in Mathew, 9:13]: “I want mercy, not sacrifice.” – Justice on Earth only offers alternative penalties within some philanthropic works, for certain crimes. The exercise of love is the only alternative of Divine Mercy, which offers us a means of release from our debts in the presence of Divine Justice.

8

Family Disturbances

1 – Suicide is always disturbing for the relatives. Could the anguish and suffering that occurs be taken as a Karmic debt?

Within the extent of the family, to live with a person full of problems could be karma, – related to something from the past. However, it is imperative, not to include suicide as a karmic obligation, as this would be preposterous.

2 – So, the sufferings of a family, due to the suicide of one of its members, were not pre-programmed? They didn't have to experience this?

No-one, is destined to deal with the suicide of a loved-one, and likewise, no Spirit is obviously reincarnated with the karma towards their own self-annihilation. Suicide is always a detour from their path, and is never part of an existential program. It is a folly, and never a destiny!

3 – If this is so, will the suicide also be responsible for the sufferings he has imposed on his family?

He will be responsible not only for the pain his relatives will feel at that moment, but above all, for the traumas that will resonate in their emotions for the rest of their lives. Unhappily, the suicide is so absorbed in his personal problems and wrapped-up in his own ego, that he isn't open-minded enough to evaluate the damage he is causing to other people, and which will bring fateful repercussions to his own destiny.

4 – Is there anything else, beyond his responsibility for the trauma caused to the family?

He will also be co-responsible for any deranged behaviour and difficulties his relatives will face, due to his voluntary absence, in his flight of madness.

5 – For example?

Let's say he's the breadwinner of the family, – the head of the house. With his suicide, his wife and children could be placed in a precarious situation, going through un-told difficulties and privations. Let's imagine something worse; – a daughter involving herself in prostitution, or a son immersing into delinquency... he will also be in debt for all of this, increasing the burden of his obligations and thereby worsening his anguish.

6 – And what of his children, should they come to be led astray through their own initiative, in view of their personal weaknesses?

He won't have been there to help them overcome their own limitations and weaknesses, thereby avoiding them to be led astray. What did the suicide assume in his commitments towards paternity? Is this not the mission of all parents? – With him

fleeing the situation, he left them to their own destiny, and he will have to answer for it.

7 – Does the suicide have knowledge of all this?

In principle, no he doesn't. Having been segregated into the regions of Spiritual suffering and purgatory, his mind is not open enough to think about anything beyond his own torments, because he is gripped by disorders and outstanding sufferings, un-equalled here on Earth.

8 – But will there be a moment in which he will become aware of this knowledge?

Unfortunately, yes! Aided within the restorative institutions, he will be called to evaluate his experiences and become informed of the situation of his relatives. Should they have entered into a behavioural digression, which isn't rare, his anguish will be worse than the torments he endured when he succumbed to this crazy gesture.

Chapter 2



Causes (of Suicide)

1

Escape

1 – Why do people commit suicide?

It is usually an act of escape. The individual wants to 'flee' from a certain situation which torments him; – the death of a loved-one, – a financial disaster, – a disappointment in love, or a serious illness, as has already been commented on. Dominated by anguish, they slide into despair and happen to see, in death, the solution to their problem, which is in reality an immersion into nothing.

2 – Although being intimidated by the challenges of existence, is the suicide not exercising courage by facing the un-known?

The tragedy of suicide is in the fact, that with rare exceptions, these people haven't ignored that there will be fateful consequences. Nevertheless, there is such urgency in 'fleeing' from whatever torments them, that they end up committing this insane act.

3 – Why does this happen?

Traditional religions conceive that life continues beyond death. They point-out that we will answer in the Spiritual World for what we make of our life; – they highlight the existence of the hellish or heavenly regions where souls will go, in accordance with their behaviour; – they realise that suicide is a mortal sin, and according to their dogmas, they or those who do so, will be subjected to imposing torments for all eternity. And, although they can't offer a more objective vision of the Life Beyond, they at least, remain within the domains of an acceptable speculation, but one that slides into fantasy.

4 – Are these dogmas not convincing?

They can be for simple people, – those who accept the dogmas of their faith without question, or without the 'sieve of reason.' These people can be constrained in their impulses of self-destruction, by the fear of any hellish punishments. However, this doesn't occur with the majority of their followers, who navigate superficially within their belief, and who do not have a solid conviction of immortality.

5 – And what is the solution to convince these potential suicides, that it is definitively not the best option?

A teenager, stimulated by his companions, smoked marijuana. On knowing this, the father took him to visit a drug rehabilitation center, where he observed like Dante the frightening scene of suffering and disorders of its drug addicts. Taking awareness of this, he hoped he would never involve himself in drugs again. Likewise Spiritism, literally takes us there allowing us to witness the fateful consequences of suicide.

6 – Is it possible to enter into contact with those who have committed suicide?

This occurs in Mediumistic meetings, manifesting its-self through the intermediary of mediums prepared for this type of contact, where these suicides tell of their torments. I have conversed with these unhappy beings on countless opportunities, where they unanimously reveal, that there is no suffering here on Earth compared to theirs.

7 – What is the result of this contact?

The potential suicide notices that it is not a good option. Only someone who has lost the use of his mental faculties would continue to feed the idea of killing himself when they become aware that it is literally, – to jump out of the frying pan into the fire.

8 – Is it the same for anyone, who, due to a situation that seems unbearable to them, attempts to kill themselves, even when knowing the information offered by Spiritism?

He who studies the Spiritist Doctrine, and cultivates reflection based on its principles, could only exercise such a folly with difficulty. He has awareness that existential tribulations will present themselves as an opportunity of release from his karmic debts and as a readjustment before the Divine Laws, with a view towards a future full of blessings.

2

A Nurtured Idea

1 – Apart from the crazy gestures of despair that leads them to suicide it seems that this also occurs, as the fruit of a nurtured idea.

Yes, without a doubt. It might not have happened in a defined way, but as something very subtle which begins to take form. – First, there is a sensation that life is very complicated; – that problems seem insoluble, – difficulties are unbeatable; – a disease is unbearable; – a tormenting disillusion,...

2 – Later, comes the idea that, it would be better to ‘leave’...

It’s a curious euphemism which expresses a conviction towards immortality, acquainted with the mistaken supposition that; – it is possible to free oneself from these annoyances, like one who leaves a house, a city, or a country.

3 – Does a potential suicide give his relatives and friends any indication that something is not going well with him?

Yes, because he ends up talking about his intention. – I am tormented and unhappy! – My problems are enormous! – I wish the ground would open up, and swallow me. Jesus said, “... the mouth speaketh, that which the heart has in abundance,” [Luke, 6:45]. His observation also serves for the potential suicide.

4 – One is accustomed to say, – he who threatens to kill himself, won't do it.

This is a mistaken idea, refuted by the facts. It is good to pay attention to what they say. Experience shows that many times, when speaking of his intention to escape, the person is unconsciously asking for help, thereby revealing themselves to be at the very limit of their resilience.

5 – What can one do, when a relative or any one of our relationships, involve themselves with the idea (*of suicide*)?

Talk about the subject and make him aware that ‘fleeing’ the situation will not solve his problems. In fact, it will only worsen them in a more exaggerated form. Clarification is the best resource because the person then enables himself, to eliminate any similar idea from his mind, and obviously, this helps him in relation to his problems. – Yet, a simple gesture of care, affection, or solidarity, can have a more positive effect, than a statement of the consequences of such madness.

6 – And what if, in view of our clarifications, the relative still threatens to commit suicide should we not attend to his requests?

Generally, an attitude of this nature is no more than emotional blackmail, to which we cannot surrender, otherwise we will remain like puppets, subject to his moods and whims.

7 – And what if he ends up committing suicide? Will this not result in us being at fault?

If, what the person intended to do was something unreasonable, say from a mere whim or temperamental outburst, then there is no need for ourselves to feel guilty. It's important in this case, that we maintain a calm conscience, having done what is compatible with common sense by always being available to help them. Uttering expressions like; -“Well, go and kill yourself, and stop annoying me”....may be common in family disagreements. However, doing so instigates the potential suicide into an obligatory attitude.

8 – What can we do, so that the idea of suicide doesn't take form in us?

Trust in God, with the knowledge that all situations here on Earth are transitory, and that, whatever we consider to be an evil in our existence, can in fact be an opportunity of renewal. Crisis, in the Chinese ideogram, signifies 'opportunity'. And this is an opportunity to testify our Spiritual convictions and growth, whilst facing these challenges.

3

For Love

1 – Why do so many people kill themselves when their partner breaks their seemingly affectionate relationship?

It is because they make them the main object in their lives, without understanding that one should only treat them as being a part of it, in view of the greater objective – i.e. that of our growth as children of God. Many ignore or they forget that we are all destined towards perfection, having been summoned unceasingly towards our moral, spiritual and intellectual improvement. These affectionate bonds merely represent a detail within this context. If we have transformed these people into our sole reason to exist, we then lose the thread of the scheme, and become deranged. And, from here onwards, many other evils can occur in view of a frustrated affection; – including suicide.

2 – But isn't love, the most important part of existence?

Yes, but true love, is one that gives, – that is devoted, – which is capable of exercising Christian values, like understanding.

This tells us that no one owns another and that every affectionate relationship, within the domains of romance, demands reciprocity – or give and take. Whereas, possessive love, which cannot adjust itself to separation, is merely synonymous with selfishness.

3 – A young girl was seduced and then abandoned by an insignificant boy, – typical of one of bad character. With her dignity wounded and humiliated, she then commits suicide. What would her situation be like?

There will be mitigating circumstances, if we consider her inexperience and fragility. But this will not exempt her from any disorders and sufferings, in view of the violence she has practiced against herself, – not rarely grabbed by the desire of punishing the author of her misfortune, – she will be imposing upon him repeated embarrassment and remorse.

4 – A frequent situation is the breaking of a stable bond. The moment then arrives in which one of the partners concludes they are no longer interested in continuing their affectionate understanding. The other partner, then not rarely, threatens to kill himself. What will be the degree of implication for both of them, be it in the mere attempt, or in the completion of their suicide?

The suicide will be subject to the problems previously related to about suicide. As for the one who broke the commitment, their responsibility will be related to the manner in which they conducted this relationship.

5 – Could you give an example?

In the book **Heaven and Hell**, – Allan Kardec relates the story of a young woman who dated a shoemaker, for many months. They became engaged, having already fixed a date for their marriage. Then, for trivial reasons, she withdrew her

commitment. The boy sought her at her door, not knowing if she would consent to receive him. In desperation, he committed suicide there and then. The spiritual mentor who assisted Kardec informed him, that she had the responsibility for the insane act of the boy, since she hadn't loved him, yet had sustained a bond which she should have interrupted at the very beginning.

6 – After a tumultuous courtship, full of arguments and misunderstandings, a young woman decides to break their relationship. In bitterness, the boy then commits suicide. Will she also have her measure of responsibility?

Here, the situation is different. Their courtship was not going well, and the young woman exercised her right to remove herself from it, and look for new relationship elsewhere. People seem to forget that in any affectionate understanding, reciprocity – or, give and take is fundamental.

7 – Although she is exempt from responsibility, the young woman will certainly suffer a (*degree of*) trauma with this tragic ending. In readjusting herself, what could she do to proceed with her life?

It's a situation that requires a positive outlook and the passage of time. Any unhappy experience should be considered, like a page, in the book of existence which should be turned. In her favour, is the fact that there is no crime in ending a relationship which is not going well, as a dating relationship is a sample of what the marriage would be like, and, there are no good prospects in a courtship which is already disturbed.

8 – In spite of a disturbance in their relationship, why, – as one frequently sees – does a couple with such a bad outlook, insist in sustaining it, when this can easily slide into a tragedy of murder, or suicide?

This is a problem or consequence of passion. Unhappily, at the present time, the greater majority of affectionate bonds, actually begin with, and are sustained solely in sexual attraction, which inhibits reason. The problem starts, when one of the partners ‘returns to reality’, and decides to finish it.

4

Death Pact

1 – One often hears of lovers, who, in view of their frustration of longing to be united, speak of signing a death pact, leaving life together through suicide. Will they meet again in the Spiritual World?

Poor miserable beings deluded in their pretentious act! Beyond being tormented by the exaggerated afflictions of their own suicide, they will have the greater pain of being aware of their solitude, and without the reunion they had longed for.

2 – Let's say they were harmonious souls, living a great love. Even so, would they remain separated?

It will be the greatest burden because of their suicide pact. They will both go under probation, to the Lower Zones, yet be so involved in their personal suffering, that they will neither have the time nor the disposition to think about being loved.

3 – If the love that unites them is legitimate, will they have the opportunity to meet again in a new existence?

Yes, but with the additional physical and spiritual problems originating from their suicide, and it is very probable that they will see each other in a repetition of the same circumstances that provoked their previous desertion – the impossibility of a wished for union.

4 – Would it not be easier if they had remained together, for they could mutually aid one another?

It is necessary to consider that situations of an impeded love retain an association to past problems. These will arise as elements of their Spiritual maturity and redemption for the pair involved. And, until they are able to face these affectionate frustrations, they will live together in close proximity yet, with the impossibility of accomplishing their longings of being united.

5 – And what happens, when one of the spouses, un-resigned with the death of their partner, has the intention to die in order to meet him/her again?

This is a disastrous decision, which reveals ones total ignorance of spiritual life. As a suicide, one will only encounter the exaggerated pains of this self-aggression, in circumstances much worse than the transitory separation from earthly life. And this act will only complicate the future of them both, since the spouse (*who died naturally*) will also suffer in desolation, with his/her pain, in accompanying them in their immersion into the abyss.

6 – Could the spouse (*who died naturally*) do anything to benefit the suicide?

If the bonds that unite them are strong and legitimate, he/she will develop sincere efforts in searching for help, thereby

mobilizing the collaboration of the Spiritual benefactors so the suicide can rejuvenate themselves. Certainly, one would be ready to assist, or even accompany their spouse into their next reincarnation.

7 – Would they return and unite again, as husband and wife?

It is difficult to define what would be the nature of the relationship between them, because the suicide will tend to be born with serious physical or mental deficiencies. It is more probable that they will meet again, linked by blood-ties within a family such as, father or mother and son, or as siblings... What is certain is that the more enlightened spouse of the two will act as an authentic nurse to the suicide. There will be common experiences, which can be prolonged for several existences, demanding from each party, – renouncement, sacrifice and the disposition to serve one another.

8 – In the distant past of India, due to tradition, a wife would allow herself be consumed by the funeral pyre, along with the corpse of her dead husband. In such a situation, could we consider this as suicide?

This traditional act does not correspond to reality. She was socially obligated to do it through the ignorance of tradition. It is a question of a barbaric custom, inspired by the idea that a wife should accompany her husband in the return journey to Spiritual Life. She is therefore a mere victim, who cannot assume this responsibility, although she could face the type of difficulties related to a violent death.

5

Obsession

1 – Could someone be brought to commit suicide by the influence of obsessing Spirits?

This happens frequently. The ‘obsessor’ infiltrates the thoughts of the ‘obsessed’, insisting on this idea of suicide, which resonates, unceasingly, on his mind, inducing him towards this initiative. Let’s imagine someone by our side, who suggests, in view of our problems: – End your suffering, – Free yourself from this anguish! – It’s not worthwhile continuing to live! – Kill yourself! This becomes a terrible pressure, a torture, which ends up undermining the resistance of the victim.

2 – The obsessed would not then be classed as a suicide?

Spiritual influences will not exempt us from any responsibility in the madness we come to commit. The ‘obsessor’ did not coerce the victim to commit suicide, but merely suggested it. Ultimately, the ‘obsessed’ is the master of his own actions.

In spite of this, and without doubt, we can consider that any obsessive action will be viewed as a mitigating factor.

3 – Will this consequence (*alluded to*) be the least harmful?

Yes, but will always be conditioned by the degree of conscience the obsessed reveals and his knowledge of the subject. This is a principle worth noting for all human actions. The more enlightened the individual is, the greater will be their obligations towards Goodness, and the more severe will be the consequences of their implications with evil.

4 – Let's say the obsessor dominates him entirely, as in a case of subjugation, thereby inducing him to kill himself...

If subjugation brings the victim towards total self-alienation, he who is obsessed will no longer be classed as being the master of his own actions. However, one should consider that it is not easy for someone who becomes self-alienated, to then be induced towards suicide, because, with his conscience blocked in this way, he will tend to maintain his instinct of self-preservation.

5 – What if there is pressure on the victim, leading him/her into depression, which in turn hastens their suicide?

Although depression is an inductive factor of suicide, it is not a decisive one. Therefore the suicide will not be exempt from responsibility for their action, since, ultimately, it was he/she who opted for this jeopardising form of escape.

6 – How can one know if a suicide was stimulated by obsessing Spirits?

We can affirm that there is always the action of an obsessor. They appear with the origin of, or as an effect of, the idea self-annihilation. The individual either begins to think about suicide by

being under the influence of the obsessor, or he ends up being under the influence of the obsessor because he thinks about suicide.

7 – What becomes of the obsessor who stimulates someone towards suicide?

The obsessor will be classed as a co-participant, and as such, he/she will assume serious responsibilities. He/she, will experience accentuated moral suffering which will torment him/her, when called to give account of these actions.

8 – And what can the obsessor do to repair the evil practiced?

They must help their victim. It's not rare that a tortured father who cares for a son with serious physical and mental dysfunctions was the obsessor who, in the past, had hastened him into the abyss of suicide. In this context, I not only refer to the unhappy suggestions of a discarnate Spirit made towards one who is incarnated, but also to that of an incarnated obsessor, who not rarely, was someone he had harmed and made un-happy, leading him into states of depression which would favour his feelings of self-annihilation. With the raising of his consciousness in recognising the extent of the evil he had practiced, he must now involve himself in helping his victim in his upliftment.

6

Suicide Bombers

1 – What will be the state of religious fanatics, who, on behalf of their principles, clothe themselves with bombs, and detonate them in public places, with the sole objective of wishing to kill the greatest number of people possible?

It is lamentable that such atrocities are committed under the inspiration of religious ideas. Religion, as we know, means to ‘connect with’ or ‘relate to’ God, who is the Father of us all. It’s therefore an absurdity that, his ‘children’ exterminate each other, in His name.

2 – These suicides, say they have been inspired by – The Koran.

Respectable Muslim leaders have reiterated many times, that within Islam, there is no orientation that stimulates these acts of madness. Only fanatics, when literally interpreting certain expressions of Mohammed, see in these, the inspiration to perpetrate such atrocities. These unhappy Souls, revive the

madness of the medieval Christians, who evoked the affirmation of Jesus [Mathew, 10:34 – 36] “I have not come to bring the peace, but the sword”, - as their justification for the blood-bath enacted through-out the Crusades, - these were wars of religious conquest perpetrated in the name of; - The Prince of Peace – Here, the Master, through the expression of Mathew merely referred himself to ‘the incomprehension,’ that would surround his followers, when leaving their own relatives. (*SMcA – This was due to the dissension caused by the ideas contained in the – New Message.*)

3 – Is not fanaticism (*in itself*), a justification for these crazy gestures, to the extent that the individual believes himself to be acting “in the name of God?”

Ignorance could lessen the responsibility of he who practices evil, but it will never exempt him from its penalty. We are all children of God, – the Father of infinite love and mercy, as revealed to us by Jesus. We have inherited from the Supreme Lord, the vocation towards Goodness. Whereas, evil, is the denial of our own Spiritual nature.

4 – In what conditions do their victims, return to the Spiritual World?

They prepare themselves to receive the assistance of the Spiritual mentors, who help them to overcome the trauma of their violent death. Although we must reiterate, – our position in the Spiritual World, doesn’t depend so much on how we leave earthly life, but how we will arrive there.

5 – What does this signify?

What matters, is not the type of death we have suffered, but the ‘life’ that we take with us. A man can die in an attack, and rapidly overcome its traumas, readapting himself quickly

into true Spiritual life, because he has balanced behaviour. Whereas another who has experienced a prolonged disease, and theoretically, has had a good preparation for death, can return in unbalance state, if he shows an attachment to earthly rewards, or has not pondered upon his spiritual values.

6 – And, what happens to the suicide-bomber?

It is with great difficulty that we could ever find a more traumatic form of death. Besides being an assault on the perispirit, due to the violence practiced against himself, he will assume the responsibility for the death of each of his victims, (*all of this occurring*) while under the impact of the most deranged feelings – that of their hatred.

7 – And, what (*will happen to*) their superiors, those who planned these sinister acts?

Their obligations before the Divine Laws will be much more serious. Centuries will pass before them, first with un-mentionable sufferings in the Spiritual World, and afterwards, in the most painful expiatory reincarnations, until they have recomposed themselves.

8 – Parting from the Evangelical principle, that: – ‘a leaf doesn’t fall from a tree, without it being the will of God,’ – can we say that these atrocities happen in order that people can repay their debts?

When Jesus talks about ‘will’, let us understand this more as ‘consent’. Otherwise, we will be attributing Earthly terrorism, to an – inspiration from ‘Heaven’. God doesn’t need human competition to operate His Justice. Evil doesn’t occur through celestial design, but through human cruelty on earth. Therefore, all will answer incessantly for their actions that have brought harm to their neighbour.

7

Acquired Tendencies

1 – Could someone who committed suicide, come to perform this insane act again in a future existence?

Yes, this can happen. Suicide is always an extreme and evasive gesture, due to undesirable circumstances. Facing these once more, in a new existence as a repentant trainee, he could develop this evasive tendency yet again, and relapse into self-annihilation. Such behaviour is similar to a computer virus, where, in the depths of his being, he has registered the following directive; – if there are any complications, – delete life.

2 – Having suffered the painful consequences of his evasive gesture, is the suicide not then being “vaccinated” against suicide?

Yes, all reason dictates this. But suicide is probably, the most irrational of all acts. If the potential suicide paused for a few moments, to ponder on what the religions say in respect to suicide, and the problems he could face, he would not dare

commit it. This would then enable him to struggle against such an evasive tendency.

3 – Could this behaviour perpetuate itself (*indefinitely*)?

Evil never self-perpetuates. This would be a weakness of God, who hasn't created us, for eternal condemnation. The moment of change always arrives, initiated by the individual himself, when:- 1/ He is anxious to free himself from these circumstances, or; 2/ They have subjected themselves to certain disorders and limitations; – by their evasive action.

4 – What would the second hypothesis above be like?

The cumulative evils that proceed from suicide will result in expiatory reincarnations marked by serious mental or physical deficiencies that will tend to paralyse his 'free-will', thereby preventing him from killing himself. Let's imagine someone having accentuated mental retardation, or a severe physical deficiency, which completely inhibits their initiative, and we will then have, an accurate image of an effective argument against suicide. Obviously this doesn't signify that all patients who are the bearers of these illnesses are recurrent suicides, as these can have other origins, commencing with their obligations from past rebelliousness, addictions and crime.

5 – Would this be to 'mark-time'? i.e. – to pause – to remain stationary

Yes, that's it exactly. Time, is the greatest remedy for these unhappy Souls who can train for centuries in such a situation, until they overcome this evasive tendency, and thereby inwardly convincing themselves, that it is necessary to confront these problems with trust in God and faith in the future.

6 – And, What other resource is there, besides time?

Education, – In all instances, albeit here on Earth or in The Beyond, incarnated or discarnate, there will be the decisive action of generous spiritual mentors, who will enlighten the suicide, helping him to inwardly convince himself, that to live, – is necessary.

7 – Are time and knowledge enough?

Perhaps the most efficient resource to be added, – is love. We all have affections for those who are dear to our heart, – those who place themselves before us, on the pathways of God. Generally, these noble souls give up superior stages of training, in order to accompany these suicides in their expiatory journeys, such as becoming dedicated and diligent parents, surrounding them with great care and affection, with a view to assisting them overcome this evasive tendency.

8 – And what occurs when these renounced representatives of Goodness see their attempts as being fruitless?

They don't surrender to desolation, as they are conscious of their – Divine Paternity. They renew and sustain their initiatives, reiterating their pledge of help towards those they love, until these, enable themselves to overcome their own limitations, thereby opting to confront the challenges of life. We were created to attain perfection, and we will all arrive there sooner or later; - when we realise this, - the better it will be for us.

8

Self-Punishment

1 – When Judas became aware of the crime he had committed for money, he killed himself. Does the suicide, justify himself with this gesture of self-punishment?

We are faced with a misunderstanding here. Judas did not commit his betrayal for money. His intention was to promote, – through the imprisonment of Jesus, a popular reaction, thereby bringing about a revolution that would lead to the ascension of Christianity. However, in so doing, he demonstrates that he didn't understand anything about the Christian message. As for suicide practiced through a fictitious form of self-punishment, it is an even more lamentable mistake, which only worsens the sufferings of a guilty conscience.

2 – Would it not at least be a mitigating circumstance?

Let us imagine someone who, tormented by a crime, amputated his arm in order to punish himself. His gesture could inspire compassion, but this voluntary torment would not

exempt him from the rigors of earthly justice, nor the pains and the resulting limitations caused by doing so.

3 – In Brazilian history there is the famous suicide of Getúlio Vargas, President 1951– 1954, who did so to avoid a possible civil war, and whose admirers considered this a gesture of greatness. Is this not a good justification for such an act?

I understand this to be a gesture of weakness, his evasive act, traumatized the nation and almost drove us into chaos. It would have been much more reasonable, if he had simply resigned.

4 – And, what would you say about the suicide of Socrates? Did he have justification?

Socrates didn't commit suicide. He was condemned to death, for the 'crime' of teaching the Athenian youths, to think. The form of the execution was to oblige him, to ingest or drink the powerful poison – hemlock.

5 – In medieval Japan, and even today, there are people who practice Hara-kiri, which is the act of self-disembowelment by cutting across their abdomen with a sword. They do so, as a method of redeeming themselves because of an error or failure. Would this not be a form of justified suicide, when one considers that one is treating it as a subject of Japanese tradition or culture?

Since time immemorial to the present day, there are those who imagine that they must 'wash' their honour in blood, whenever they are; - offended, betrayed, or even when killing their enemy. This is part of a culture, - of revenge, - of retaliation.

In spite of this, and although one may justify it before men, it will not be justified in the presence of God. They will answer for this. The same occurs with a suicide like Hara-kiri committed in

the 'name of honour', - it is a barbaric custom, during which, these individuals never ponder on those who already understand, that suicide is always evasive, and never a form of redemption.

6 – There are disillusioned individuals who deliberately expose themselves to dangerous situations, such as a war. What is their state in the Spiritual World, should they die through this voluntary act?

They will return as suicides. However, they, not wishing to have the blemish of being considered suicides, and yet, not having the courage of taking the initiative in their own death, pretend to be placed in the condition of heroes, who were sacrificed for a cause. Regardless, they will be in a similar state as those who, being attacked by severe illnesses, refuse the appropriate treatment which could save them from death.

7 – Does this not serve as a form of mitigating circumstances, in the fact that they hadn't violated their own body, as happens with suicide?

It is as if they had done so, but with an additional aggravating factor. – In their insanity, they end up committing further excesses, by slipping into the cruelty of war before being killed. So, they will also answer for this.

8 – Can we then group all those, who participate in battle, in the same state?

No. However, as a general rule not all are there to die, but to defend their own life and homeland. If they are not liable through imprudence or cruelty, they will enable themselves to be in a much less traumatic state, should they die.

9

Unconsciousness

1 – What is an unconscious suicide?

This is when a person isn't aware that certain behaviour in his manner of living, habits and customs, can complicate and shorten his existence.

2 – Can you give an example?

There are countless, beginning with the addictions. Cigarettes provoke cancer in the lung, emphysema, and heart attacks; – alcohol cooks the liver; – drugs destroy the brain; – gluttony produces obesity, which overloads the body. Therefore, people rarely live the time they were granted entirely.

3 – He who eats too much, is killing himself?

It's Medicine that states this. Excess weight overloads the heart, as well as encouraging countless illnesses such as diabetes, heart problems, and circulatory disturbances. The list is immense, and it is not only the quantity, but also the quality

of the food which is important. Poor nutrition also adds toxins to the body, which reduces the time for the Spirit to remain in the 'flesh' or physical body.

4 – And where is karma placed in this?

Karma, is to be born physically deficient, – a congenital disease. The majority of the problems that complicate and shorten our existence originate from our misuse, and lack of care with our body – the blessed machine that God grants us for our human experiences. Only, people often forget it requires care, both in its maintenance and utilisation.

5 – If this is so, can we then say that, with rare exceptions, we are all unconscious suicides?

Correct. In human existence there are what the doctors call, 'risk factors', such as hereditary, – a low physical resistance due to genetic problems. But the greater risk is our manner of living. We pass through life mistreating our body. We end up being expelled from it, like a house that collapses because the resident neglected its maintenance.

6 – In the Spiritual Plane, is the state of those who become discarnate because they have mistreated their body, the same as those that do so from a conscious initiative?

No, because they have not had the intention of killing themselves, however, they face difficulties of re-adaptation, since they have left physical existence before their time, and therefore remain wrapped-up in the strong infiltration of their addictions and situations on earth. It's like a balloon that cannot free itself from a counterweight in order to ascend, and therefore remains held to the ground.

7 – Do addicts continue to feel the need to satisfy their addictions?

In addiction not only is there a conditioning of the physical body, but also, that of the perispirit. In this way, they torment themselves spiritually with the urgency to consume drugs, cigarettes, or alcoholic beverages... and there are some (spirits) who resort to obsession. They then induce these Earthly addicts to look for the substances they want, and by attaching to them psychically, they can then satisfy themselves. Recovery will then be difficult. The obsessed, always has invisible partners interested in sustaining his addiction for their own advantage.

8 – In a future existence, will the conscious suicide suffer the same consequences as the un-conscious suicide?

Their drama will be this; – The smoker will have problems in his lungs; – the alcoholic, in his liver; – the drug addict, in his brain; – the glutton, will have hormonal disturbances. These deficiencies will not only function as a result of their past excesses, but also act as vehicles of moderation, intended to endure and eliminate these tendencies and developed addictions.

10

Imprudence

1 – Each year in Brazil, (*as in other countries*) recklessness while driving kills thousands of people. Can we characterize this as unconscious suicide?

Yes, not only while driving, but in any death occurring due to such recklessness. Whenever we disrespected the rules of daily human life, we remain accountable for what can happen, even including an inopportune death, along with its fateful consequences.

2 – Doesn't this have anything to do with karma?

Chico Xavier tells us about the Karma of Imprudence as being discharged immediately. It would therefore be the consequence of something done in the past, but a past so recent that it could be counted in seconds, such as a vehicle overtaking improperly, speeding in traffic, a contest to see who drinks the most, and many other situations in which, consciously or unconsciously, one seeks to challenge death or put their life at undue risk.

3 – And what about those who travel with such a reckless driver and because of him they die. How are they?

They are supported in the Spirit-world as victims, without assuming the problems of the driver. He on the other hand, would be in quite a delicate situation, being responsible not only for his own unconscious suicide, but also, according to juridical expression, – ‘guilty of homicide.’ And although not having the intention of killing, he is still responsible for the deaths of the others, due to his foolishness. So, he will answer for this.

4 – Is it not frightening that one can die due to the recklessness of another?

To live on Earth is a risk. There is the fragility of our body, and we are subject to the actions of others within the domains of their foolishness and aggressiveness. It is sufficient to remember the millions of people that die in; – armed combats, – outbursts of anger – terrorist attacks – assaults etc; and of which nothing has ever been written.

5 – Can we then say that every accidental death is due to recklessness, and has not been programmed?

We should not generalize. It may occur that a person has a reckless attitude, – as is commonly called a ‘moment of foolishness,’ – either by virtue of his destiny, or because it was part of his karmic experience.

6 – And what if there is the intention of killing? In a murder, for instance, – can we say that the time (*of death*) for the victim has arrived, so as to release him from a karmic debt, contracted when he murdered someone else in previous life?

Not so, no one kills another so that Divine Justice is fulfilled. If we considered it in this way, then every murderer

should die being murdered, which would then become a perpetuation of murder itself.

7 – Can people who are employed in high-risk professions, such as racing car drivers, be classed as unconscious suicides, if they die in an accident?

Only if they had acted in a way, that was foolish. However, this is quite rare. Usually the professionals, who carry out these ‘high-risk’ activities, surround themselves with sophisticated safety apparatus. In reality it is easier to die in a road accident on the highway or in the city, than in a race of this type.

8 – What can we do to avoid a death that is not programmed?

Fulfil the teachings of Jesus; – “Be wise as serpents and harmless as doves” [Mathew, 10:16]. Prudence favours safety while on Earth. Meekness guarantees the protection of Heaven.

11

Youths

1 – And to what, can one attribute the increase of suicide amongst the young?

Generally, all adolescents experience great insecurity, albeit in; – their study, professional activity or, their affectionate life... Currently, it is worse in view of, – the difficulty of defining a career, – the precariousness of the job market, and the disturbance of affectionate relationships, generated by sexual freedom which is mostly confused with wantonness. All of this can produce deep frustrations, where adolescents having a fragile spirit then judge it unbearable.

2 – Doesn't the Spirit who is about to reincarnate, prepare himself properly in order to deal with these setbacks?

Those who reincarnate with defined circumstances in relation to their professional and social commitments, have greater security in dealing with these setbacks. They know what they want, and they are willing to struggle for their future.

The problem will be with those who arrive without the same meticulous planning. Because, they, then place themselves somewhat lost, in the presence these existential challenges.

3 – Since some arrive better prepared than others, are we not facing a form of discrimination?

Here, one does not treat of preference, but of competence. Spirits who are more mature prefer planning. Those who are immature constitute the greater part of those who reincarnate, yet not having developed the minimum conditions to permit its fulfilment. This would be similar to establishing certain goals for a child of a tender age, who could not do what we expect of her. First, she will have to grow, develop, and then mature.

4 – Would this not constitute delivering the reincarnate to its own fortune thereby favouring an evasive decision?

Parents cannot plan anything immediately for their children while they are in their most tender infancy, but, obviously they take care of them, giving them the necessary support so they can; – develop themselves, reach maturity, and assume their own responsibilities. Likewise, The fact that there is not an apparent plan for immature Spirits doesn't in itself signify that they are unprotected.

5 – Could we class the immaturity of a youth, who will reincarnate with no specific planning, as a mitigating circumstance towards suicide?

Perhaps, although this would not be free from the perispiritual implications characteristic to his form of suicide. Let's say that being underage, or a minor, he won't go to prison, but he will suffer the consequences of the lesions provoked in his perispirit. In this way it's like being unable to arrest a boy, who,

using a firearm shoots himself. He won't experience prison, but will need to be taken to hospital.

6 – Can we include within this problematic situation, an obsessive spiritual influence?

Yes, without a doubt! This aspect is present in all age groups, even those involving children, who, under this influence, think about committing suicide.

7 – It's frightening to think that even innocent children are subject to this problem...

We see the child, as innocent, dependent, and needing care, but we do not see the Spirit within, together with its previous existences, mistakes, addictions, and obligations, and who in its past, has generated iron-like enemies still inclined towards revenge in the present.

8 – What must the parents do to safeguard their children from these implicated situations?

The first precaution is to attain stability within the home, sustaining an atmosphere of peace and harmony, which then favours the action of the spiritual benefactors in neutralizing any such influences. Parallel to this, cultivate the values of knowledge, offering to them, from their most tender infancy, the education of the Spiritist Doctrine, so they may overcome their tendencies, and learn how to face their problems, without yielding to the temptation of suicide.

12

Bordem

1 – Have you maintained contact with discarnate suicides?

Frequently, and as I have been emphasizing, it's a greater number than is supposed. Many of these people simulate a natural death, or one caused by accident, seeking to claim on life insurance, which isn't paid for suicide. Otherwise, they do so to avoid causing greater embarrassment for their relatives. There are countless episodes in Spiritist literature relating to this type of situation.

2 – What is the most banal motive for attempted suicide you have come upon?

I once talked with a boy who attempted suicide by ingesting high doses of sleeping pills. Having been saved in time, he was interned in a hospital, for recuperation. I then asked him what his motive was. Had he; - fought with his girlfriend? - been misunderstood by his parents? - become unemployed? – had he discovered he was the bearer of a serious illness? He answered it was nothing like this, he had simply attempted suicide because he was bored.

3 – Did he have a religion?

He was what you would call, – ‘non-practicing,’ one who doesn’t participate in any activity related to his faith. And so, he was religious by tradition, yet materialistic in behaviour. This sensation of emptiness, devoid of clear and objective causes, is typical of people not having an ideal, or an inspired goal within principles related towards Goodness and Truth. And such a state is a ‘feeding ground’ for the influence of disturbing Spirits.

4 – Did he think death was like, an immersion into nothing?

Exactly, the majority of people, even those who are religious, behave like this. They vaguely believe that life continues, yet their behaviour is like someone who imagines that everything ends in the grave.

5 – Could sincere atheism be a mitigating factor for the potential suicide, since through this belief, the individual wouldn’t consider there to be any future punishments?

Only a mitigating one, but this is never a justification. In the book “Heaven & Hell,” Kardec reports on an atheist who killed herself because of, “boredom of a life without hope.” Then, later in the Spiritual World, becoming aware, that ‘nothing’ doesn’t exist, she felt horribly tormented, as if she were placed in a ‘moral brazier’ full of hot embers.

6 – Atheism could be a form of test?

Yes. Although it is associated to moral backwardness, Given that; – ones consciousness of the presence of God, – is a characteristic of an evolved Spirit. In the case mentioned, the one who manifested herself informed Kardec that she had been an awful Spirit in a past existence, and because of this, had condemned herself to the torments of Atheistic uncertainty.

7 – Commencing from the principle that there is no effect without a cause, and that consequently the Universe is an intelligent effect that transcends our human limitations, – we are lead to acknowledge there is a Creator; – How is it then possible to be an atheist?

Kardec in the book “Heaven & Hell,” has made an opportune comment in respect to this: – Many times we have asked, how can there be materialists, when they have passed through the Spiritual World; – shouldn’t they already have an intuition of Him? – Well, it is precisely this intuition that is refused to some Spirits who, retaining their pride, are not yet repentant for their faults. For these, it is often at the expense of their own reasoning, that their trial consists in the acquisition of this proof in regard to the existence of God and the reality of the future life, which they have had, so to speak,... unceasingly before their eyes. Many times, however, their presumption to admit in anything beyond themselves, takes hold of, and absorbs them. In this way they suffer the penalty of their pride until it is tamed, and they then surrender to the evidence.

8 – Could a Spirit remain sceptic, even in view of the evidence of a Spiritual life?

One is accustomed to say; - For he who believes, no proof is necessary; - For he who doesn’t believe, there is never enough proof. The Spirit, to whom we referred, on hearing this, is now convinced in the existence of God, the soul, and of the future life, and hesitated when saying: – *“Ah! All of this torments me so much”!* – placing herself in a situation similar to that of a blind man who is troubled by the light. It is therefore better to ponder on this subject whilst still on earth, thereby, guarding ourselves from negative thoughts, in order that we may not face similar problems later.

13

Genetics

1 – American researchers have managed to establish a direct relationship between the tendency towards suicide and low levels of Serotonin in the brain; – the substance responsible for the sensation of ‘well-being’. Is this not a denial of the Spiritist theory, which places this subject in the area of the tendencies of the Spirit, and or, other spiritual influences?

As we have previously commented, the perispirit, being the biological organizing model, consequently presides over these physical phenomena, and we can say that the levels of Serotonin in the brain of anyone, does not obey simple hereditary factors, but also relates to their spiritual condition.

2 – How do these laws of hereditary function?

They work, ineluctably, in relation to the colour of the eyes, skin, and bone structure... as for the details related to ones health or illness, limitations or physical exuberance, – these depend on the Spirit.

3 – Should one treat this as being something (*that is*) planned?

It could be, but, even when planning doesn't exist, certain characteristics are 'imprinted' into the physical body, attesting automatically to psycho-biological laws, in conformity with the needs of the one to reincarnate.

4 – In the case of Serotonin, and the fact that its production is more or less within the brain, doesn't 'well-being', then depend more or less, on a consequence of the physical factors that interfere in the formation of the brain?

Yes, it is dependent, – but it must also be taken into account, that these factors do not appear initially from a random genetic composition, but as a condition of the reincarnating Spirit, its past, and the experiences that have developed it.

5 – Let's say that this will bring certain disturbances, conserving within him, a lack of initiative and the tendency towards compliance...

This will favour the forming of a cerebral structure having low levels of production of Serotonin, not obeying random genetic factors, but spiritual ones, involving the conditions he has inherited from his past and which he had generated himself. The level of Serotonin will always be a consequence of his past behaviour, never the cause of his current behaviour or, his vocation towards suicide.

6 – Yet, in relation to suicide, there are cases where several generations of a family involve themselves in suicide. Isn't there a genetic influence here?

There is a spiritual affinity. Spirits, who have this tendency, are united in the flesh for these types of redeeming experience,

and they maintain their evasive tendency, similar to a family where there is the birth of musicians for several generations. As in such an example, they are not reunited through heredity, but through their affinity of music.

7 – Could it be possible for the individual who brings; – as a fruit of their past spiritual limitations – a condition favouring a low level of serotonin, together with the idea self-annihilation, to then revert this situation?

God provides us with 'free will', with which we can change the situations of our life, and because of this, no one is born to become a suicide. As for the low levels of Serotonin in the brain, there are medical treatments that have good results, so long as the patient himself understands that he is only taking care of the effects. However, it is necessary to attack the causes of the tendency, which resides in their Spirit, by looking for an active existence, shored-up by values of Goodness and Truth.

8 – Let's say he doesn't succeed and ends up committing suicide. Will there be any mitigating circumstances having in view, the problem of Serotonin levels?

He could have this mitigating circumstance, but, on the other hand, there will be the added difficulty in one not having made an effort in changing the situation, parting from the principle that, he did not reincarnate with a pre-disposed Karma towards suicide, but with the commitment to overcome this as part of his inferior tendencies.

14

Euthanasia

1 – When one is dealing with a patient who is tormented by serious and irreversible illnesses, – how is euthanasia, the so-called ‘soft-death’ positioned in this?

One considers it as an assassination, for which those implicated, will have to answer for their act, before the Divine Laws; “*Thou shalt not kill.*” – As guided by the fifth commandment of the Divine Law received by Moses on Mount Sinai [Exodus, 20:13], – where it is registered, what is not lawful for Man to do.

2 – Would it not be an act of mercy?

Mercy suggests that we should alleviate the sufferings of a patient, not that we should eliminate him. Euthanasia, transfers such a decision, from what is within the competence of God, to that of the doctor, or those of the family. Life is divine gift, which cannot be attended to by our human conveniences and dispositions. The Lord directed us into physical experience. It therefore falls to Him, to define when we should leave.

3 – How will it be in the Spiritual World, for anyone who has died because of an initiative from their family or their doctors?

Usually this premeditated act is exercised through the application of strong doses of anaesthetics, which paralyze the breathing system, promoting death. In such a situation, the patient will have greater difficulties in regaining their consciousness, after they have become un-attached from their physical body, – besides this, they have lost the opportunities this long term illness offered them towards the purification of their perispirit, a process similar to – an authentic beauty treatment for the soul.

4 – And what if this initiative comes from the patient himself?

Then we are in an even more serious situation. The patient will be classed within the crime of suicide, by seeking to evade the tests, which quite often he had chosen himself, in order to reincarnate.

5 – Patients with serious physical difficulties, hopelessly imprisoned in bed, such as the tetra-pelagic, defend themselves in Law, stating it is their ‘right’ to practice euthanasia. What if the courts authorize this act?

It’s a materialistic thought, inconceivable when we accept the continuity of life in the Spiritual World, where they will request accounts of how we have lived, and also, how we have died.

6 – What do you say of some countries, where there is, today, legislation that permits euthanasia?

In the measure that communities develop, human legislation tends to approximate that of Divine Legislation, which is consolidated in the lessons of Jesus, and that emphasize respect towards Life. If a society removes itself from this Gospel, it enters

this process in the opposite way, with fateful consequences. The legislator, who institutes euthanasia, together with the doctors who execute the act, and the families who approve it, – including the patients who submit themselves to it, will all answer for it.

7 – There are patients who feel they are at the limit of their resilience, and insistently ask to die. ‘That God should take them’, thereby putting an end to their sufferings. Is there any wickedness in this?

They are classed within the problem of non-conformance. Since they are not accepting the Divine Purpose of their suffering, which always works for our spiritual benefit. Had the patient any idea, what pain represents in relation to their future when supported with patience and trust in the spiritual powers, then he would not act in this evasive way, which, far from relieving their sufferings, merely accentuates them.

8 – If a terminally ill patient is sustained by apparatus, which only prolongs their sufferings, would it be condemnable to turn it off?

This is different. If the time has come for the patient, it is because there is no means for him to self-sustain life. Doctors, always striving towards the preservation of life, should have the sensibility to know that he deserves to die with dignity, within the recess of the home, surrounded by family, and not in the coldness of an INTENSIVE CARE UNIT, merely prolonging his agony. We have a typical example of this in the figure of Pope John Paul II, where his existence could have been extended for days or even weeks, if he had been linked to an apparatus, in the hospital, but he preferred to die at his room in the Vatican, embarking, calmly, on the convoy of the Death, in his return to Spirit-world.

15

Fight or Flee?

1 – A great fire takes hold of a building. And, before they could be rescued, many people jumped from a great height falling straight to the ground, in order to escape the flames. Can we consider what happened here to be a suicide?

No, since they didn't have the intention of self-annihilation. This was merely an instinctive form of self-preservation. Bearing in mind that the temperature, in a situation of this nature can reach a thousand degrees centigrade, let's imagine what this would be like, considering that water boils at a hundred degrees; – At 1,000 degrees, these people would literally melt. So, in a frenzy of despair, they would jump in order to flee from such an unbearable hell.

2 – How are they in the Spiritual World?

They return in same the condition as accident victims. They would promptly receive support from dedicated assistants, who quickly present themselves, alleviate their sufferings, and provide their internment in Spiritual hospitals, specialized in this type of service.

3 – Are they affected perispiritually?

A violent death always has a repercussion on the perispirit, but nothing that could be compared to the lamentable disorders that mark suicides. In this case, they are what we would call, superficial injuries, which can be perfectly overcome without any side effects, in the measure that, these will diminish as the Spirit becomes aware of its new situation and reintegrates itself into spiritual life.

4 – Considering that death in a fire could be Karmic; – something the individual should go through, if they jumped would this not be considered a form of escape?

Who can guarantee their Karma was to die being devoured by flames? Why can it not be that he has to be thrown to the ground, from a great height? Another hypothesis is that it has nothing to do with either of these. Then, we would merely be facing a contingency or an unforeseen event within our own human existence.

5 – Could we go through this situation without deserving it?

Let's imagine a convict in a prison. The environment is terrible, and there are highly dangerous prisoners. He could be attacked, ill-treated, and killed. None of this would have happened as part of his penalty, but simply because he is there. The same occurs with us in our human existence. Karma, – is to live on the Earth. The rest is a consequence.

6 – And how can we avoid such un-programmed occurrences, related to these contingencies (or unforeseen events) on Earth?

Jesus offers us the perfect orientation: – prayer and vigilance. It's necessary that we are attentive, maintaining prudence in our

actions and cultivating prayer. Many evils would be avoided if we were 'tuned-in' better with our spiritual mentors, who are always striving to preserve our integrity.

7 – In situations of this nature, are there people who are, so to speak, diverted from this danger. How can we justify this? – Were they tuned-in better? – Did they merit it?

Here we enter into unknown territory. These and other hypotheses are all within the scope of possibility. As Shakespeare expressed; – *“There are more things in Heaven and Earth, (Horatio) than are dreamt of in your vain philosophy.”*

8 – Is the recuperation of those who die in such a situation, rapid?

With the exception of the suicide, whose post-mortem is always painful, our situation beyond grave is not so dependent on how we will die, but on how we are living. Someone can die tragically, and recuperate soon afterwards, whilst another, who has had a lingering disease, will face difficulties.

Chapter 3



Help (Aid)

1

In their favour

1 – In view of the dramatic revelations of the Spiritist Doctrine on the suffering of suicides, what can their relatives and friends do for them?

In the first place, they should consider that these suicides are not hopelessly confined within the purgatorial regions, Lower Zones² nor, do they lose their Divine Filiation or Parentage, since God makes Himself present near them, by proxy – represented through His messengers of Goodness, who observe and aid them, – even though, in their mental confusion and afflicted by torments, they have no awareness of this. Regardless, they learn a bitter, but necessary lesson; – That it is useless and compromising, to make an attempt against ones own existence, – That, we are immortal beings and, – Unfortunately, we will reap the fateful consequences of our actions.

² term used in the book by André Luiz – *Astral City or Nosso Lar*, original Portuguese.

2 – Is there anything more, besides trusting in God?

It is necessary to interrupt the flow of bitter memories. To stop the images and circumstances related to his death being projected onto his minds-eye; – For example, if he set fire to his body, he should avoid watching himself being devoured by the flames and discussing this with himself. To then interpose between both of these torments, the figure of Jesus, pleading for his assistance.

3 – Does this have any analogy with the situation of the suicide?

As happens with all those recently disincarnated, he remains psychically linked to his relatives and is affected by the character of their thoughts and emotions, which could either alleviate or exacerbate his ailments, in conformity with their nature.

4 – Is this not a difficult attitude to maintain, principally on the part of the relatives, who are still under shock from the event? Is it not natural if they imagine these memories?

Undoubtedly, but faced with a death, and mainly when this is due to suicide, we should think about he who has left; – his difficulties, – his sufferings. It is imperative to quieten our grieving and to overcome any disturbing questions we may have, in order to remove, from their burden of faults, – the additional weight of our sorrows.

5 – Does prayer help?

It is the best resource. The Spirits of these suicides say that prayer in their benefit is the solace of their souls. When we pray for them, our vibrations provide them with a gentle respite. Their pain then becomes less intense, and their remorse less abrasive.

6 – And what else (*would help*)?

In practicing Goodness, and utilising our efforts to the benefit of our neighbour. To attend the needy, assist the afflicted, increase care to all manner of these, in his name, – associating ourselves with the institutions that are devoted to this form of occupation, where the work will become more productive. Our gestures will result in exemplary beacons which will illuminate the paths of the suicide, easing and shortening their sufferings.

7 – What can the Spiritist Centre do for these suicides?

Various resources must be mobilized. There is the ‘work of vibrations’, practiced in Mediumistic meetings, – where the group focuses mentally on these suicides, addressing them with thoughts of love. There is, also, the possibility of their Spiritual manifestation within these groups. – Where the contact they have with the energies of this psychic environment functions like a powerful tonic to them, revitalizing them, and helping them to overcome their most intense sufferings. It is within the Spiritist Centre that their family receives the necessary orientation in favour of their own recovery, by enabling them in an effective way, to change their attitude in relation to what has happened.

8 – How does one obtain an invitation to a Spiritist Centre?

Spiritist Centres, are very well organized and possess a service of ‘fraternal assistance’, on specific days. Those interested, only have to talk with those on duty, who will then make all the necessary arrangements.

2

Mediumistic Meetings

1 – In Spiritist Centres, do manifestations of suicides occur frequently during Mediumistic meetings?

Yes, and it is highly beneficial for them, since the vibratory standard of the suicide is dense, and their emotions are very strong. In these meetings, there are conditioned mediums in a well-prepared environment, with participants who are inter-related, conscious, and responsible, to support the burden of their (mental or physical) imbalance and bitterness. It is not for any un-prepared group.

2 – Does the medium experience the sensations of the manifesting Spirit?

Not in the same intensity, which would render it impossible to maintain the exchange, but he will experience something of his torments and anguish, which could make the manifestation unfeasible if he is not well prepared and supported by the group.

3 – Do all suicides manifest themselves?

It would be wonderful if this happened, but it isn't practical. There aren't sufficient Mediumistic meetings albeit in quantity or quality to attend to the demand. And not all suicides present themselves in adequate conditions to attend. The majority, – under the observation of their spiritual mentors, who await an adequate moment to intercede for their benefit, – tend to work for a long period, as trainees in these 'Lower Zones', which is compatible with their extremely maladjusted vibratory standards.

4 – In what (*way*) could this manifestation help the suicide?

He lives in the Spiritual-World in a state of unconsciousness, like a somnambulist. The contact with the energies of the ambient and the medium revitalizes him, and awakens him, similar to a suffering anaemic who receives a 'holy' blood transfusion. It is from this moment, he then acquires adequate conditions to commence a dialogue.

5 – Are there Mediumistic groups that specialize in assisting suicides?

It's the ideal situation. However, one has to skilfully choose the participants of the group who are knowledgeable of this problem and who are perfectly conscious of their responsibilities. In spite of this, in an emergency, any experienced Mediumistic group, having mediums in a reasonable condition, can provide benefit to Spirits of this nature.

6 – In the meetings which you participate, do these manifestations occur?

Yes. I have conversed with some. Not long ago, I came across a young girl who killed herself by drowning. Like every

suicide, she brought the impression that she was once again in the same dramatic situation, suffering much, and feeling herself drown. As we have been emphasising, this is the greatest difficulty of the suicide; – the circumstances of their death reproduce themselves unceasingly, in their minds-eye, as if it was a horror film, continually re-playing the same Dante style scene.

7 – What was the substance of the conversation?

As happens with all sufferers gathered in Mediumistic meetings, the suicide remains fixated by memories related to their type of death. Our task is to give them the conditions enabling them to recompose themselves, – without criticism or disapproval. For effective help, there's the need for a lot of affection from the group, vibrating in his favour. Even so, it is not through a simple manifestation that one resolves their situation. It requires time. Usually these Spirits manifest themselves several times, always being aided by their spiritual mentors and disincarnated family members.

8 – Does the suicide leave in a better condition?

Yes, mainly when we have managed to induce him to pray. In view of his despair, and extreme agitation, he tries with great difficulty to elevate his thoughts in prayer. However, when he manages this, the results are encouraging.

3

Guardian Angels

1 – According to ancient theological concepts, every human being has a guardian angel. What does Spiritism tell us in this respect?

According to Spiritist terminology, we more appropriately count these mentors, as being one or more. They are a component of our spiritual family, linked to us by the sentiments of our heart, – and they protect and inspire us in adverse situations. This reality is expressed, within every culture and tradition, ever since the most remote antiquity.

2 – When anyone commits suicide, have they failed their mentors?

They are not like baby-sitters, working with children, nor do they retain the responsibility of a bodyguard. They act as guides, trying to show us the best pathway, – through the channels of inspiration. Above all, they seek to dissuade us from the same recurring madness, when we let ourselves

become dominated by the wild supposition, that, it would be better to die.

3 – Why can they not manage, – through their inspiration to avoid their ‘wards’ committing themselves, to suicide?

When the individual begins to think of suicide, he enters into a kind of, ‘mental short circuit’, – an intimate disturbance, – which makes him become impermeable, or resistant, towards any spiritual help.

4 – Can he not manage to capture the thoughts (*of his mentor*)?

Exactly, we shouldn’t forget that our relationship with the Spirits, obeys the factor of; ‘tuning of vibrations’, – determined by the nature of our feelings and ideas. He, who thinks of killing himself, is much more open to the ‘tuning’ to disturbing Spirits, who take advantage of this breach in his Spiritual defences, so they can interweave these thoughts with their harmful suggestions.

5 – Then, there’s nothing the benefactors can do?

There is, yes. – By acting through those people who are connected to the potential suicide. Let’s say a friend is locked in his house, on the verge of making an attempt against his life. His mentors can inspire us to visit him. – A simple contact, word, or a gesture of solidarity, could dissuade him from his intent, changing his disposition and opening his mental field for a more effective help from the Spirit-world.

6 – Does this occur frequently?

Yes, and the number of suicides, would be very much greater, if there wasn’t any action from these spiritual benefactors. They have the greatest interest in preserving our integrity, not

only helping these potential suicides, but also those who face privations, problems, illnesses, and difficulties.

7 – Could it occur, that the spiritual mentors will not find any instruments; – ‘of good-will’ to intervene?

Unhappily, this is what most often happens. Rarely, are the ‘antennas’ switched-on, of those who think of spiritual values, or who are open to the exercise of fraternity. I remember the case of a man who entered the building where he lived one Sunday afternoon. He saw, in his ‘minds-eye’, the figure of a young man, who lived alone on another floor. He felt the strong desire to visit him, knowing that he had problems. In spite of this, he preferred to go to his own apartment, to sleep. Later, he learned that while he slept, his neighbour had killed himself. – The desire to visit him was born from the inspiration of his Spiritual mentor. Unfortunately, he rejected it.

8 – Can we accuse him of any blame or responsibility for the tragedy?

Obviously not, because he wasn’t even aware of what was happening, neither did he exercise any influence over the suicide to commit the act. By giving such an example, one is merely being placed in front of the problems the Spiritual mentors have, when they are disposed to help someone through the intermediary of; – a reincarnate. It is with difficulty, they find people well ‘tuned in’, and willing to concede to these appeals of solidarity.

Chapter 4



Prophylaxy – Preventative Measures

1

Certainties

1 – All religions condemn suicide, and they allude to the eternal suffering of suicides. However, people continue to bring about their self-annihilation. Why (*is this so*)?

Religions are speculative regarding Spiritual Life. Theologians sense, there will be suffering for the suicide, but they fantasize, when dealing with the consequences. And you need more than fantasies, to convince someone that suicide is more of a complication, than a solution to their problems.

2 – **In what way, can Spiritism be more convincing?**

Information on this subject coming to us from the Spirit-world, is contained in books, such as; ‘Heaven and Hell’, by Allan Kardec, where we have personal testimonies of those who have committed suicide. They themselves, report in painful narratives, the unpleasant surprises that awaited them on their return, beginning with the affirmation that they didn’t die, – they had merely disincarnated.

3 – Don't we have the same problem, here, - that, of faith? That is, to believe in these narratives. Or, - That these were not mere fantasies of the mediums?

One medium could fantasize, but if there are many mediums, without there being contact amongst themselves, and who transmit similar experiences of these suicides, we then, leave the grounds of fantasy, and have what Kardec called, the general dissemination or, universality 'of teachings', giving them authenticity.

4 – Is it fantasy or the lack of faith, which favours suicide?

Fantasy induces one to disbelief. It's therefore not worthwhile to say to the potential suicide that he will burn in eternal flames without redemption, if, in his own conception, he treats this as a mere theological speculation, and emphatically proclaims that no-one ever came back from 'The Beyond', to confirm that (*spiritual*) life continues.. Spiritism demonstrates that it is possible to communicate with the dead, and to receive from them, all the necessary information on what occurs with the one who commits suicide.

5 – What have you observed during your contact with suicides in Mediumistic meetings?

I confirmed the 'universality' of experience. In principle, all suicides present themselves as tormented, re-living the tragic moment of their evasive act, resonating unceasingly in their conscience. Later, there is remorse and anguish for its implications and the waste of time.

6 – The potential suicide, although having knowledge that there is, life beyond the grave, – appears unconvinced of the consequences, such that he still ends up committing suicide...

This is a mistake. He, who is suicidal, is nearly always someone, who hasn't a notion of what awaits him. One says it is an extreme gesture which is a mixture of both; – cowardice and heroism. – The coward, who evades the challenges of Life; and the hero, who faces the mysteries of death, – however, knowledge on the subject, inverts this thought process, turning into a hero, the one who faces the challenges of (*physical*) life, and for knowing, what death reserves for those who lose courage.

7 – On the other hand, he who commits suicide doesn't think. If he had thought, he would not have committed suicide.

The mission of Spiritism is exactly to make us think about Life; – making us aware that we are not here on Earth for a holiday. The fundamental objective of our passage through this world is our evolution.

Pains become redemptions; – problems become incentives; – difficulties become challenges; – crises are tests that evaluate our learning. In summation, we have been granted these 'blessed opportunities', by God, in favour of our growth as immortal Spirits.

8 – Considering it like this, can we say that the vast majority of (*Earthly*) Humanity is in a type of spiritual (*pause or*) 'mark-time', without even knowing why they live?

Undoubtedly, the ideal would be that everyone would know, and be aware of this. They would then progress faster. In spite of this, something is gained with the accumulation of experiences. – The tree has to grow, before it can bloom and produce fruit. – In effect, we are all slow in our growth, within the womb of Mother Earth.

2

Near Death Experiences

1 – What is a ‘near death experience’?

The so called, Near Death Experience, involves patients who suffer a cardiac arrest, denoting their death. If damage to the heart is not too great, and is attended to quickly by a medical team, having resources such as; intra-cardiac adrenaline, electric discharge – defibrillator, and assisted respiration, the heart can be made to function again. However, there is also, a question of time. It’s necessary that such a procedure has been started, no longer than four minutes after death. Beyond this time limit, due to anoxia the brain cells begin to die, with no further possibility of reversal.

2 – Does the patient remember anything when he is resuscitated and awakens?

It’s exactly around this crucial time of their awakening that the researches on the subject are conducted. The American doctor, – Raymond A. Moody Jr. – in his best selling book, ‘**Life beyond Life**’, reports on the interviews he made with dozens of

patients who went through a ‘clinical death’, and then returned to life, gathering information on what happened to them while they were dead.

3 – Do they all remember?

Not all, and there are also those who prefer not to speak about the subject, fearing their relatives might conceive these ‘memories,’ to be the fruit of a mental disorder. But those who do remember, and who speak without fear, report of an unforgettable experience, in which they felt themselves alive, even though their body was clinically dead.

4 – Do they all have the same memories?

Doctor Moody says: In spite of the notable similarity among the various reports, there are no two exactly alike. There are points in common, like; – the journey through a tunnel, – amplification of their senses, – contact with an illuminated being, – the information that, they hadn’t yet arrived at the hour of their return to spiritual life, and above all, – the sensation of floating above their physical body, – not rarely observing the doctors efforts to resuscitate them.

5 – What is the point of view from the medical community?

As always, in the confrontation between materialism and spiritualism, the medical community holds unto the former. It never involves itself with such researches made on the subject, denying a priori, any possibility of an out-of-body or, extra-corporeal experience. They limit themselves and their representatives, to conjectures about the possibility that brain cells can sustain consciousness during the minutes in which the patient is clinically dead, even though exams with an electroencephalogram demonstrate there hasn’t been any brain activity.

6 – And Spiritism, (*what does it say*)?

In the early 19th century, before the progress of Medicine which now favours resuscitation, the codification of the Spiritist Doctrine, already had information brought from the Spirits, regarding what happens at the moment of death, – which is exactly the same as described, by those who pass through a NDE.

7 – What is the relationship that exists between a NDE, and the problem of suicide?

Dr. Moody, interviewed patients who had attempted suicide, and who went through a NDE. They experienced all the emotions and horrors described by the Spirits of suicides, – like a preview of what awaited them. The experience was so dramatic and remarkable, that they had great difficulty in returning to contemplate another evasive act.

8 – Could a Near Death Experience be a solution for the problem of suicide?

Undoubtedly, for those suicides that go through this experience – naturally, during their attempt. However, it's more reasonable, to look for clarification regarding the subject, since there is no way of artificially inducing a situation of this nature. Likewise, it wouldn't always be possible to bring those who deliberately made such an attempt to do so, back to physical life.

3

Past Life Therapy

1 – Wouldn't people who are tormented by physical and spiritual problems, occurring from disastrous past life experiences, have a greater vitality to face them, if they knew more about that tragic experience?

We could invert the question: – Wouldn't the man committed with madness and crime, like to forget his past, and face the present without these pressures on his conscience, or of those who knew what digressions he had made? Forgetfulness is the great blessing that God grants us in favour of our renovation, facing the readjustments of the present, without enduring the weight of the past.

2 – In spite of this, is it not complicated for someone to be arrested without knowing the reason for their imprisonment? To complete a sentence, without any notion of the crime for which they were condemned?

Human justice only offers an opportunity of rehabilitation for the sentenced man, after he has fulfilled the sentence. Divine

Justice is more generous, in that, it offers the opportunity of rehabilitation, in full effect of the penalty, along with forgetfulness, in relation to their past. The Earthly convict will always be identified as a criminal within the social environment he lives. Whereas, The Heavenly convict can coexist in society without this stigma.

3 – Anyway, wouldn't it be interesting to have (*some sort of*) a notion on the subject?

This is where the Spiritist Doctrine enters, giving us the awareness that nothing occurs by chance, and that our present tendencies and problems are concerned with our obligations to a remote past, which remains buried in our unconscious, for our own benefit.

4 – What do you say in regard to 'Past life Therapy', in which the patient is induced by the therapist to relive the experiences of the recent past, (*be it*) in their current life, or remotely, as in previous lives?

It is an efficient therapeutic resource which has been ideal for many people. There is a vast amount of literature on the subject, with notable experiences of patients who have overcome their traumas once knowing their origin. I remember a boy who suffered from such a serious case of claustrophobia, which he couldn't even manage to be under a roof. When submitted to Past Life Therapy, it was discovered that in a previous life he had been the victim of an earthquake, and was buried alive, later dying after a long agony. From there on, he began to overcome his problem.

5 – But doesn't Past Life Therapy, clash with the Spiritist idea that forgetfulness of the past is a necessity, so that we live without these bitter memories and disorders?

The goal of Past Life Therapy, is not to divulge the complete past of the patients, but to offer them 'a flash-back' of their traumatic situations they had faced in previous lives, in a form that one can understand the reasons for their bad experiences in the present. A poor comparison would be: – Cocaine should not be part of our general habits however it could eventually be used by medical professional, as a therapeutic resource.

6 – Could anyone who thinks about killing themselves, benefit from past Life Therapy?

Undoubtedly, because they will understand that the problems they are facing, makes them susceptible to the suggestion of suicide. That they are currently experiencing poorly resolved situations, or dramas from the past, and through this therapy, they will become aware that the evasive act of suicide will only complicate their future.

7 – Could he even come across an 'evasive situation' from the past, such as a suicide in a previous life?

Yes, this forming a tendency which he continually fights to overcome, in order not to submerge once again, more deeply, into various disorders, within a worsening regime of debt.

8 – Should anyone with suicidal tendencies, seek a specialised Past Life Therapist? And, having in view the types of disturbance one could encounter, could their involvement in the past, not worsen their situation?

It falls to the therapist, to define if it is convenient to do the regression or not. Therefore, one should only be dealing with a therapy that is exercised by a qualified professional, who has been adequately prepared, by attending these specialised courses.

4

Vaccine

(Inoculation against suicide)

1 – From your understanding, which book is the most important in Spiritist literature, that addresses suicide?

Without a shadow of doubt it would be, ‘*Memoirs of a Suicide*’ (*published 1955*), in which, the Spirit of Camilo Castelo Branco [1825-1890], describes his experiences in the Spirit-World, starting from the moment in which he was unable to resist the prospect of becoming blind, together with some other private problems, and who, because of these circumstances killed himself with a shot to the head.

2 – (*You mean,*) The Portuguese writer?

Yes, he was one of the most notable and famous in Portugal. It is opportune to highlight here, that the name under which the book was written, was its spiritual author, – Camilo Cândido Botelho – because the Brazilian medium, – Yvonne A. Pereira – [1906-1984], who psycho-graphed this work on his behalf, with the humility that

characterises her, didn't want to appear as 'an interpreter' of such illustrious figure, and therefore opposed the orientation of its author.

3 – Amongst other books with the same theme, why is there this prominence for; – ‘Memoirs of a Suicide’?

Because it deals with the most complete report on the subject, showing all of the consequences of suicide, starting from the moment in which it is perpetrated. It is written in an autobiographical style, with great richness in image and detail. The book resembles another work from André Luiz, in the series 'Nosso Lar' – 'Astral City' – (*English*), psycho-graphed by Chico Xavier, which describes his spiritual life and the interaction between incarnated and discarnate Spirits. The difference between the two is that, Camilo focuses particularly on the experience of deliberate suicides.

4 – In his (*tormented*) condition of a suicide, would Camilo not be disabled in exercising his literary talents?

Yes, in principle. As it happens, he disincarnated in 1890 and his contact with the medium occurred around 1926. Therefore, 36 years after his suicide was sufficient time for him to meditate on making a report regarding his experiences as a suicide. Undoubtedly, this report weighed in his favour, and the fact that he was an intellectual, ensured he was accustomed in the exercise of his ideas, in spite of the 'side effects' that originated from his extreme gesture.

5 – Would you recommend this reading to those who think about suicide?

Without a doubt, as this book is a vaccine against suicide. Whoever reads it with attention, assimilating its content, will never resort to thinking about the subject again,

they themselves becoming aware that it is better to face the problems on Earth, without ever meditating on an improper escape into 'The Beyond'.

6 – There are those who say this is a book of dramatic and terrible images, which could scare... (*Is this so*)?

It is important that the potential suicide remains afraid, very afraid, when becoming aware of the martyrdom or agony of suicides; – it is a shock treatment, one that will liberate him from the virus of suicide.

7 – Has the prospective suicide any such disposition for similar reading?

Perhaps there may not be such a disposition in the final stage of the process, which leads them to this extreme gesture, where they are ready to kill themselves. But, while they are seeking a 'way-out' from their problems, and having death as a mere option, they could benefit by reading this, and will certainly be more disposed to do so, if they are conveniently motivated by friends and family.

8 – Is there not the risk of this literature being classed as a fantasy of the medium?

Some previous notions on spiritual life would be useful in this matter. Books from the Spiritist codification, such as; – 'The Spirits Book', and 'The Gospel According to Spiritism', where the problem of suicide is also approached, can help. In fact, knowing something about Spiritual life will ensure they won't have any difficulty to then, understand and accept the information transmitted by Camilo Castelo Branco.

5

Induction via Literature

1 – Are there any books in opposition to ‘Memoirs of a Suicide’, that would induce some towards suicide?

Unhappily, yes. An illustrative example is a masterpiece of universal literature, ‘The sorrows of young Werther’, by Johann Wolfgang Goethe [1749-1832]. For many, this book initiated the romanticism of literature. There are those who admit that this book, divided German literature between; – those before, and those after him.

2 – How can such a masterpiece damage the life of the reader, to the point where it induces him to suicide?

Good literature doesn’t always accompany good discernment by the author. It is a deeply pessimistic book, which tells of the tormented loves of its central character – Werther – with a young married woman impassioned with her husband, and who didn’t see in Werther, anything more than a friend with many affinities.

3 – And what does he have to do with suicide?

After much suffering, seeing his hopes of love frustrated, he killed himself. The problem is that this book ends-up classing suicide as; – a heroic and romantic solution – for ones amorous frustrations. These loves, that; – are not returned (reciprocated), – are neglectful, or that – have been betrayed, constitute the greatest motivation towards our escape from human existence, and many of its readers later ‘embarked on this, – holed canoe’³.

4 – Would Goethe have any responsibility in these deaths?

Without a doubt, every writer is equally responsible for the good or evil, in the ideas they transmit. Literature is profuse with such books that incite violence, adultery, sexual promiscuity, addiction, and discord. Some attain notoriety, such as – ‘My Fight’, by Adolf Hitler [1889-1945], – ‘The Red Book’, by Mǎo Tsé-Tung [1893-1976], – ‘Lady Chatterley’s lover’, by D.H. Lawrence [1885-1930], – ‘Madame Bovary’, by Gustave Flaubert [1821-1880]. The list is long.

5 – Would Goethe’s book not be recommendable?

For people like Werther, no, – although it does constitute a notable study on the anguishes of an un-fulfilled love, when cultivated by a romantic, introspective and shy character, unable to face his frustrations with serenity, and who has tendencies towards self-annihilation.

6 – Could we say that a book like – ‘The sorrows of young Werther’ are able to become the inspiration of obsessing Spirits, interested in disseminating suicide?

³ *NOTE of translator: This expression attempts to relate the concept, of a poorly thought out idea or action which has no chance of working – like a canoe with a hole in it!... it won't float...yet many have 'embarked' on the 'canoe with a hole in it'- called suicide.*

Yes probably, at least in relation to its ending. Writers always have an 'attendance of Spirits' who involve themselves with their work. The inspiring muses of Greek mythology, that artists evoke, symbolize this interference. When perturbing Spirits encounter sensitive instruments to influence, they can damage the human mind.

7 – Is it the same when one is dealing with a literary genius, like Goethe?

Geniality is not synonymous with moral greatness. In the Spiritist Magazine, of June of 1859, Allan Kardec transcribes a manifestation of Goethe, in the Parisian Society of Spiritist Studies, in which he shows himself to be repentant for the ending he gave to that novel. He recognized that his book had caused pain and unhappiness to many people.

8 – Does the fact that one suffers from the influence of a book, which suggests suicide as an escape from the torments of passion, not exempt the suicide from his responsibility?

We could invert the question. – Does the fact of having literature acquainted with the presence of spiritual benefactors, and which exalts the courage of living, in view of our human problems, and which always inspires us to do our best, – not then increase the responsibility of the suicide, – for not having selected his literature better, or for not having attended to the warnings of his mentors?

6

Cost – Benefit

1 – Would a man with many children and in a precarious financial condition, having many debts, (*and who then*) commits suicide, simulating an accident so that the family can receive a large insurance and improve their situation, not be justified to do so in the eyes of God?

Certainly not! He will be even more compromised. Besides his suicide, there will be its repeated simulation added to the dishonest intention of defrauding the insurance company, in benefit of his family.

2 – Is there any similar case within Mediumistic literature?

In the book, 'Heaven and Hell' there is the manifestation of a man who committed suicide in order to free his son from military service, considering that he might go to war. In his understanding, it was worthwhile to sacrifice his own life so that his son didn't have such problems, since, being the only son and support for his widow, he would not have been recruited.

3 – Didn't it work out well?

Obviously the family didn't feel happy with his suicide, which is always as traumatic, for those who leave, as for those who remain. Establishing a cost / benefit relationship to this case, the price to pay was certainly too high for a simple dismissal from military service.

4 – And what did the Spirit of the suicide say?

He showed himself to be repentant. He admitted he lacked trust in God. This is, in truth, the principle motivation behind all suicides. They don't recognize the presence and solicitude of God, the Father of infinite love and mercy as revealed by Jesus – always ready to offer comfort and guidance in the measure that we search for him through the value of a remorseful prayer.

5 – Taking into account that he killed himself for the benefit of his son, would his behaviour not be justified in a certain way, since he didn't think about himself, as usually occurs with suicides?

We can reason differently: – Should he not have interfered in the destiny of his own son? And, – what if he had a commitment of participating in a military career? And, – what if to die in a war, was to be part of his earthly trials? Much care is necessary with actions that can interfere in the life of another. We will have to answer for the injury we cause to others, not only for the immediate harm that we do to them, but also for any indirect problems, as might have happened within the story of this man.

6 – And what if someone, having the aim of saving a person from drowning, ends up being drowned himself? Would he be classed in the same situation?

In this case, No, – because there hadn't been the intention of killing himself. Maybe he had lacked a little prudence, but

heroic acts always involve a risk to life. And it is because of this, they are heroic.

7 – Could we then say that, a soldier who dies on the battlefield, or a policeman who is murdered confronting thieves, is not classed in the same behaviour as a suicide?

No, they are not, because they have died in the execution of their duties, unless they had exposed themselves deliberately with the purpose of dying, in order to escape from their commitments / obligations.

8 – Does this qualify them to immediately receive support from spiritual benefactors?

No one is prevented from receiving this assistance, even the suicides. What happens is that the help from the spiritual mentors is not dependent so much on how the person leaves the Earth, but on how they arrive in the Spiritual World. Soldiers who exercise cruelty in war, – killing the innocent, – raping women, and – mistreating their enemies, will have serious problems in the Spirit-world, even though they may have been defending a just cause.

7

Practice of Goodness

1 – In question 945, of ‘The Spirits Book’, responding to an inquiry from Allan Kardec about suicide due to their dislike of (*physical*) life, the spiritual mentor said: – Fools! Why didn’t they work? Existence wouldn’t have been so arduous! – Is this answer not at little strong and simplistic?

The mentor didn’t hide the truth. Ultimately, suicide is; – due to the lack of occupation. – According to a popular expression, which not only applies to the professional, – “Idle hands make for the devils work,” – this is because, the occupation of time into activities, denies any mental space for unhappy ideas or dark influences. Which departing from the old principle, states; – “an empty mind, is the demon’s forge.”

2 – If the (*solution to the*) problem is to maintain a busy mind, (*or to be*) continually working, why are there active and successful people who commit suicide?

It's not enough to just maintain a busy mind. It's necessary to know, what we occupy ourselves with. There are entrepreneurs who work 16 hours a day, and end up committing suicide because they are stressed, and because their businesses went wrong, or because they suffered bankruptcy.

3 – And what specific work, when exercised, liberates us from suicide?

It's called, 'the practice of Goodness,' not only in the effort of helping all aspects of the needy, or in participating in social welfare, but also, in our profession, the home, the street, or when in contact with people. Wherever we are, there will always be a possibility of doing something to benefit someone.

4 – Does this type of pledge work?

The suicide is someone who wants free himself from an interior hell. Therefore, the practice of Goodness, allows the reform of his mental properties, turning this infernal retreat, into bliss, and leaving no space for unhappy ideas.

5 – Are Heaven & Hell (*mere*) states of conscience?

Jesus said; – “The Kingdom of God is within you.” Likewise, Hell is also, and this settles easily in minds of those distracted from our only purpose of existence – the practice of Goodness.

6 – It sounds strange to say that the ‘practice of Goodness’ is the only purpose of Life.

This is partly expressed in the response to question number 888, of The Spirits Book.

The supreme law of God is Love. The ‘practice of Goodness’ is this love in action. If we admit that we are on Earth to learn to

love, it will be easy to conceive 'the practice of Goodness,' as being the only purpose of Life. It's in this way, that we learn how to love.

7 – And what happens when a generous person, having committed to helping a family, even if they are mainly the members of their own group, then decides to commit suicide?

This can happen but only as an exception to the rule, since, suicide may reach people who are generous, yet fragile spiritually. This is because they can carry internal conflicts that consume them, and these can favour the influence of Spirits who may induce them to suicide.

8 – But, if they have practiced Goodness, does this not qualify them for the protection of the spiritual benefactors?

What functions here is the factor of "tuning". If the person cultivates negative thoughts, feeling unhappy, in spite of being generous, unfortunately they will attract noxious and dangerous influences, which will then have easy access to their interior life, hindering the action of the spiritual benefactors.

8

Light Burden

1 – What is the accountability of the suicide who faced sufferings greater than his resilience?

This doesn't exist. It would be pure sadism of God, to impose such an impossible burden to be carried upon the shoulders of one of His children. The weight of our afflictions is invariably consistent with our stamina.

2 – Despite the fact that the suicide, has considered his burden is greater than his resilience, doesn't this work as a mitigating factor?

Maybe, in relation to his accountability but it will not exempt him from, the perispiritual derangements this act will provoke in himself, – thus imposing on him, torments during his spiritual life,- nor, his guilty conscience telling him he had lacked a minimum trust in God.

3 – Is it not difficult to imagine that, the spiritual mentors who guide the reincarnation of their pupils, should prescribe a quantity of the evils they will encounter; – thus establishing limits to these trials, such that, they would not shatter their resilience – Is like, someone who would prepare a mathematical equation?

Obviously, we cannot enclose such human trials within a simple mathematical equation, establishing perfect proportion between these and the limits of resilience of the Spirit. What experience demonstrates, is, that the burden of these trails is very distant from these limits. There is, let us say, an enormous gap between what he suffers, and what he has conditions to support.

4 – Could you exemplify this?

There is a story of a Spirit, highly committed to error and vice. On being reincarnated, he requested from his mentors that he wanted to face the worst of Earthly evils, as he was eager to repay his debts.. The mentors acted differently. In considering he would not have the minimum conditions to face such reparation, they planned something much simpler for him. He would become a medium, dedicated to the work of helping those who were incarnated or disincarnated. And so, acting as instrument of the Spirit-world, could overcome his own redemption.

5 – With such forethought, (*in its planning*) would he not be neglecting his commitments?

The improvement of human justice has created an illustration of similar alternative penalties, such that the criminal, instead of going to prison; – which is, no more than a school of criminality, from which he usually leaves even worse, – now receives a different type of sentence. He is condemned to render services to the community, or within philanthropic institutions, thereby learning the value of these, ‘services of assistance’ towards

his neighbour. Human justice, merely copies Divine Justice, which works in this way.

6 – Are there alternative penalties for the renewal of our karmic debts?

Jesus proclaimed, in the ‘Sermon of the Mount’, [Mathew, 5:7]: “Blessed are the merciful, for they shall obtain mercy.” And likewise, he repeats the prophet Isaiah, [Mathew, 9:13]: “I will have mercy, and not sacrifice.” Therefore, God permits us, in His kindness, – to substitute the coin of suffering, with the coin of mercy, through the work of helping our brothers, in the redemption of our karmic debts.

7 – Does this mean that, ‘our transitory life on Earth’ doesn’t need to be in a climate of unhappiness during these necessary readjustments?

Like every father, God wants happy children. We are accustomed to confuse suffering with unhappiness. Suffering is an imposition of life. Happiness on the other hand is a personal construction, within the intimacy of our own conscience. He, who understands this, will never think of committing suicide when facing such probations. Logically, the ‘pains of the World,’ should make us happy, in the same way as the debtor, who is happy when he becomes free from his debts.

8 – The Spiritist concept in regard to this subject is wonderful, offering us, the best perspective towards a happy and productive existence, in spite of living on a planet of tests and atonements. However, there is a problem: – how can we transfer this knowledge to those who need it?

This is the duty of all those who know the Spiritist Doctrine, those who they benefit from its enlightenment, are

those who will have their existence increased in value by its objective vision of spiritual realities. We are called to participate within movements that popularise its indoctrination, – collaborating with Spiritist newspapers, – integrating groups within the Spiritist Centres, and, as Castro Alves would say; – distributing books by the hand-full, and inviting people to think in terms of their immortality, as only Spiritism is capable. We will then have a decreasing number of people who would think about escaping from life, through the false door of suicide, and thereby increasing the contingent of people capable to face the challenges of their existence, with serenity and happiness.

9

The Spiritual Family

1 – Considering that suicide is a kind of detour from the paths that lead the Spirit towards perfection, how long will it take the suicide to return to the main pathway?

As we have pointed out, the implications due to the act of suicide depend on various factors, but principally, on the degree of evolution of the Spirit. The more enlightened he is, the more serious will be the consequences and, the longer his time to recuperate.

2 – If he has to retrace his own footsteps (*yet again*), can we say that in regards to (*spiritual*) evolution, he will remain stationary during this period?

No, not necessarily, since the consequences of his own suicide are the exact experiences that will help him to mature, teaching him, that it is necessary to respect life, while submitting oneself to these Divine purposes. We are subject to the mechanisms of cause and effect, that are instituted by Divine

Wisdom, and which bring us to learn through our own mistakes. However, we should consider that obviously, the ideal would be; – not to commit them.

3 – The Spiritist Doctrine teaches us, that during our evolutionary journey, we have proceeded in well-known groups, forming (*along the way*) spiritual families that both reciprocally support and stimulate one. In what state, is the wayward suicide, in relation to his family group, due to this act?

He will be the motive of great concern, for those who have loved him from the distant past. Certainly, in the name of love, they will be determined to work towards his upliftment, helping him to overcome the consequences of this crazy gesture.

4 – If the composition of a spiritual family obeys the factor of “tuning”, won’t the suicide be automatically excluded from it?

Excluded, no; but will remain apart from it. In spite of this, those who love him will look after him, assuming the posture of spiritual mentors, trying to help him to uplift himself, and to overcome these vibratory barriers that now separate them.

5 – Do they accompany the suicide from a distance?

Spiritually, yes. But they can also place themselves at his side, by reincarnating within their earthly group as dedicated relatives, assisting him in the difficult path of his rectification.

6 – Admitting that the spiritual family continues on its evolutionary journey, searching for new experiences, won’t the suicide always remain distant from it?

The distance that he has established between himself and his Spiritual family can be overcome with his pledge of growing

spiritually, which will result in him, accelerating his pace and reaching his companions, however, – this will depend on him.

7 – Analyzing the subject of suicide through this prism, we verify that the consequences are much more serious than the mere ‘side effects’ provoked within the spiritual body.

Yes, without a doubt. Had, the potential suicide, even the faintest idea of the problems he would generate for himself, he would have faced the challenges of earthly existence better, without harbouring ideas of self-annihilation.

8 – What would be the greatest asset to overcome the temptation of suicide?

Job says [1:21]... *“The Lord gave, and Lord hath taken away; blessed be the name of the Lord!”* Deprived of all privileges of life, sick, and without resources, - Job, preserved the courage to live, submitting himself to the ‘will of God’. Therefore, whosoever has the notion, - that God is our Father of infinite love and mercy, - will never think about suicide.

10

Statistics

1 – What do the statistics state about suicide?

They state that we should be concerned about the matter. It's necessary to avoid what we call 'the four steps.' It is they; – that transport us towards this genuine tragedy, – that complicate destiny, – generating sufferings that tend to prolong themselves for centuries. The spiritual mentor in question 946 of 'The Spirits Book' says; "Poor Sprits, who don't have the courage to support the miseries of existence! – God helps those who suffer, and not those who neither have the strength, nor the courage. The tribulations of life are the tests or atonements; Happy are they who support them without a murmur, because they will be rewarded!"

2 – What is the 'first step' towards suicide?

To continually feed the idea that, in view of the problems of existence; – it would be better to die. This is a frequent and insidious thought, from which they rarely escape. It also opens the doors of our soul to the influences of Spiritual obsessors, who

are always interested in exploring our negative feelings, – as we have already commented.

3 – And the second (*step*)?

To imagine being ‘somewhat shoved along’ in destiny, because God hasn’t made any arrangements for them, – albeit that they could have taken an initiative. These ideas begin as a light impression, with a poorly defined outline, but which will begin to take form, growing intimately within them, and ending in a deafening revolt against these situations which appear to them as unpleasant and unjust, yet not having the disposition to face. From this point onwards, the desire to escape increases.

4 – (*And*) the third step?

The individual then assumes that he wants to die, and he begins to think on ‘how’ he will escape this scene, thereby leaving, – in his own conception, – this valley of tears. There are those who study the subject carefully, looking for something that will be quick and painless, preferably simulating a natural or accidental death.

5 – (*And*) the fourth step?

The final step is the consummation of the idea; – to depart through this action. Yet, without the unhappy individual having the awareness of the abyss that will open up beneath his feet, and which could take centuries to leave.

6 – What is the percentage in which you would place these steps?

I have made some research together with participants from other courses in Spiritism. On average, the results are the following: – For those who had at some time, thought – ‘it would

be better to die', = 50%; – For those who thought about – 'how to die', = 22%; – For those who came to think about 'how they could do it', = 22%; – For those who 'tried', = 6%. In principle, these are worrying numbers, if we consider that those on the 'fourth-step' who actually fulfilled or succeeded in their goal, are not included in these statistics, which would raise this percentage even more. It would be worse still, if we then took into account, all those who had simulated their death to be either natural or accidental.

7 – In a suicide from a gesture of despair, due to some critical situation, is there still these 'four-steps'?

Even in the most critical situation, someone would not easily make an attempt against his own life, if he hadn't already gone through the first phase, where he has the idea that; – daily life is a very heavy burden, and where he really wishes for God to – take me! This is the customary expression made daily, by those people not yet conscious of what they are doing here on Earth.

8 – (*And,*) how can we avoid these steps?

It is fundamental to avoid the 'first-step'. Never, in any situation, imagine that it would be better to die. When someone blunders and loses their emotional equilibrium, they then gain an impulse which literally 'primes' them, gathering at a swift & hasty pace. Their demise is then almost inevitable. The 'first-step', on the path towards suicide, could literally generate this impulse together with its fateful consequences.

11

Doubts

1 – I received ‘a communication’, from a friend who had committed suicide, detailing what had happened to him. – When thinking about killing himself, he had pressed a dagger onto his abdomen, but he didn’t have courage to fulfil his objective. However, he felt that obsessing Spirits had (*at the same time*) pressed on his hand, literally forcing him to bury the dagger (*within himself*). In agony he heard their laughter. – Is such an action possible by these perusing spirits?

If these obsessors had such a power, we would all be at their mercy. What they do, is; – to induce, – to suggest, – to convince, the one who is obsessed, to commit suicide. They don’t have any powers to force him to, so by reason one could never exempt the suicide from his crazy gesture. He will always have to answer for this.

2 – My husband was always saying that if he encountered serious problems, he would kill himself. And this is what he

did when he lost his job. Could it be that he was a suicide in a previous life?

Not necessarily, – He was a victim of his own weakness and an example of how we can complicate destiny when we cultivate unhappy ideas such as this. They take form, inducing us into compromising gestures which we will fatally regret.

3 – My wife had everything (*in order*) to live happily, and she seemed (*to be*) happy. She was beautiful, gentle, attentive and healthy... What could have led her to suicide?

As Raimundo Correia states, in his famous sonnet, “*Mal Secreto*”; – if one had the faculty to see through the mask of the face, of a lamenting spirit – we would notice that a happy appearance can in fact, hide a distraught heart. She was probably a talented actress merely simulating stability which she didn't really possess. We don't know of the conflicts in which someone struggles, and yet who appears to have everything to live happily. Although hidden by apparently fitting behaviour, poorly resolved situations, sorrows, and disorders resulting from past deviations, could lead one to this extreme gesture.

4 – One of the side effects of (*the drug*) Cyclosporine-A, – an immunity suppression substance used in transplants, – is depression. I have a relative who committed suicide after receiving a kidney transplant. Would this be his fault, or that of the drug?

(Ciclosporina is a product name, whose equivalent in English would be Cyclosporine-A).*

The drug Cyclosporine-A could be a mitigating factor, but its influence can never be determined. Still, it is in these dramatic situations, such as depression, that the patient then reveals their strength or weakness.

5 – My relative received an organ donated from a suicide. And, for a period of time he felt himself un-well, arriving at the point of propagating the idea of suicide. Could he have been ‘impregnated’ by the vibrations of the donor to influence him?

Perhaps in principle, but any such influence would be quickly overcome, in the measure that, this ‘impregnation’ would dissolve itself, since the organ is no longer under the influence of the donor.

6 – I went to live in a house where a man had killed himself. I felt very ill, and an idea that I had never thought of before, went through my mind – that of suicide. Could it be that the house was impregnated with his sentiments?

It could be, but, equally as in relation to the transplanted organ, this would be a fleeting impregnation, prone to being undone by the new residents, having a calm attitude and their cultivation of prayer.

7 – I faced a serious problem when I moved to a house where a man had committed suicide. My wife and our daughters couldn’t get to sleep at night, (*being*) fearful and disturbed. Could this be the presence of the suicide?

This would be highly unlikely, since suicides are removed from the association with men, having to complete their purifying training in the ‘valleys of the suicides’, as described previously by Camilo Castelo Branco. This (*sleeping*) problem is more related to negative conditioning. – If a person thinks that, by the fact of living in a house where someone has killed himself, they will have problems, – then fatally they will, these thoughts being the fruit of their own imagination.

8 – I don’t feel myself to be fulfilled, – neither in my life, nor marriage. I feel myself, as if in the bottom of a pit, full of

sadness. I only have sleep and bodily pains, as if I had taken a beating. I can only think about suicide, but I don't have the courage (*to do it*). I think that the 'Other Side' (*of life*) would be much better, and there, I would find the happiness, peace and the man of my life, because I have the sensation that he is not here. I ask God for death everyday. Why, (*is this*)?

Because you imagine that through death, we preserve the materialization of our dreams and our happiness, which is both misleading and dangerous. Those who will be happy in the 'Beyond' are those who die peaceful in life, even though they are facing torments. In as much as, the commitment to fulfilling ones Divine purposes, is fundamental, – likewise, cultivating Goodness while taking full advantage of the opportunities of edification during the human journey, – are achievements that will far exceed suicide.

Richard Simonetti was born in Bauru, São Paulo-Brazil in 1935, and has been a columnist for various Spiritist newspapers and magazines throughout Brazil, some of these being:

“O Reformador” (The Reformer), “O Clarim” (The Bugle) and “Folha Espírita.” (The Spiritist Newspaper)

He has written more than 40 books, one of these being: “Quem tem medo da morte?”, (Who’s afraid of death?) which has sold more than 200,000 copies. After retiring from the Bank of Brazil in 1986, he dedicated himself to the Spiritist Centre “Amor e Caridade” (Love and Charity) in the city of Bauru – Brazil, where he has developed a wide range of doctrinal work in the field of social awareness & assistance.



Additional resources

Say Yes to Life is a campaign of life-awareness, to prevent suicide or any thoughts of early life termination.

Learn more by visiting Say Yes to Life Facebook page.

<https://www.facebook.com/ambassadorsoflife>

SUICIDE

ALL YOU NEED TO KNOW
(causes & consequences)

Everything in LIFE has causes and consequences!
Suffering and anxiety can be unbearable!

HOWEVER...

LIFE has a purpose, whether we are aware of this
or not...

For unbearable pain or anguish we seek solu-
tions, but not everyone is aware that LIFE does
not end with death!

We are all IMMORTAL Beings!

The next plain of LIFE will present us with rewards
or consequences, so this book will enlighten
people and offer happy solution for our anxieties.

SUICIDE only increases our suffering!



BUSS
British Union
of Spiritist Societies

ISBN 978-0-9564493-2-0



9 780956 449320