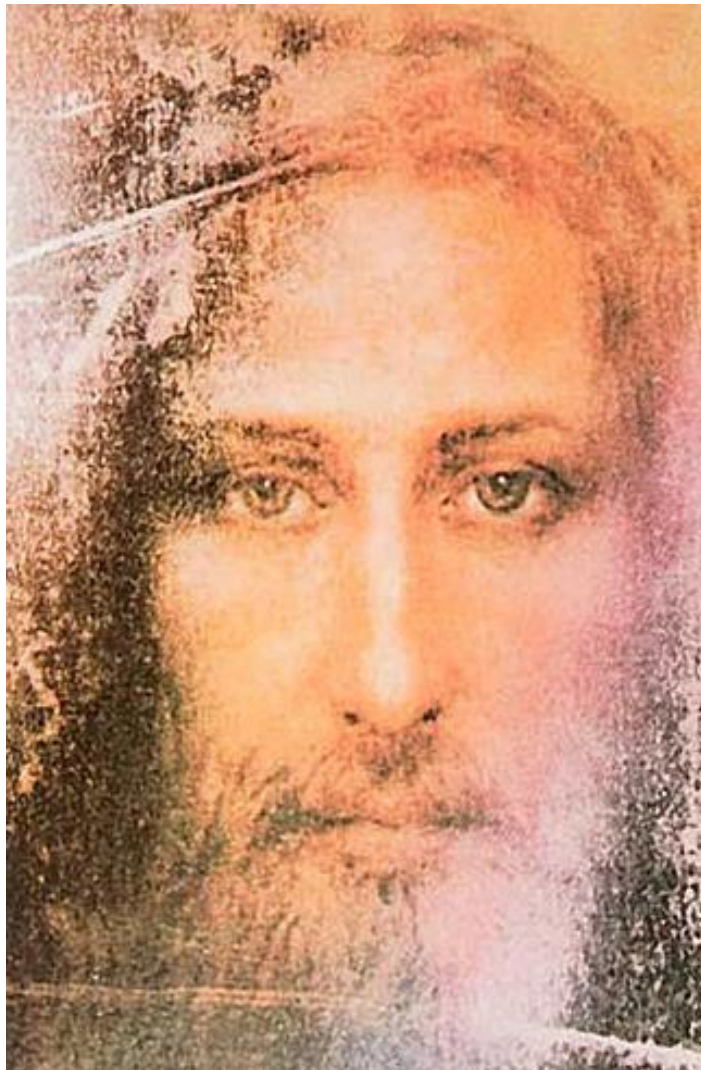


Christ and Spiritism

Edition 3

Dany Beauchamp



“It is not enough to speak of light; one must consent to come out of the night.”

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Presentation of the Author and the Institutes

This work continues a spiritual, moral, and fraternal endeavor carried by two places of welcome and study in northern France: the Institut Général des Forces Psychosiques (IGFP) and the Institut Spirituel Psychosique (ISP). The website www.spiritualiste.fr presents these two institutes as cultural associations and spiritual centers open to people seeking meaning, inner peace, spiritual help, or deeper inward understanding. Their approach rests on seriousness, simplicity, respect for each person, study, discernment, and the effort of personal transformation.

The Institut Spirituel Psychosique, established in Calonne-Ricouart, stands in the continuity of the work of André Fardel, who founded there in 1986 a place of spiritual work and a school for mediums. The Institut Général des Forces Psychosiques, now based in Lens, contributes to preserving and radiating an older spiritualist heritage in northern France. Through their study meetings, spiritual care, lectures, publications, and times of fellowship, these two institutes seek to offer a framework for sincere inquiry, inner progress, and lived fraternity.

Dany Beauchamp grew up in this atmosphere of spiritual inquiry. A student of André Fardel, he has taken part since his youth in the work of the Institut Spirituel Psychosique. His life path also led him to engineering studies in Lille, then to professional responsibilities in industry, in France and abroad, while maintaining a constant fidelity to the study of spiritual and moral questions. Dany moves between work, research, travel, commitment, and the desire to relieve human suffering as much as he can.

Today president of the IGFP and vice-president of the ISP, he does not present himself as a master or as the holder of a finished truth. He stands more simply as a seeker, a witness, a servant among others in a collective work. His wish is to contribute, with his limits and his sincerity, to keeping alive a spiritual heritage received from his elders, to passing on useful landmarks to those who seek, and to preserving a living word of conscience, responsibility, and fraternity. This attitude also reflects the very spirit that the pages of the site give to the activities of the Institute: moving forward with method, prudence, and respect, and making study a concrete support for living better, understanding better, and loving better.

This book therefore takes its place within a history wider than that of a single author. It is born of companionship, transmission, and inner work pursued through time. It wishes to offer the reader not a word of authority, but a reflection nourished by experience, study, and fidelity to a certain idea of Spiritism: a Spiritism turned toward Christ, toward the moral law, toward personal responsibility, and toward living charity.

Preliminary Note

This work presents itself as a path of reflection, recollection, and light around Christ and Spiritism. It seeks to bring out its essential axis: to show that Spiritism, when it rises to its purest vocation, leads the soul toward Christ, toward the moral law, toward personal responsibility, and toward living charity.

These pages were conceived in the desire to unite clarity of thought, spiritual depth, and the inner movement of the heart. The reader will find here an invitation to understand, to meditate, and to let a more enlightened consciousness of destiny grow within.

Bibliographical references have been integrated with care in order to offer reliable and fruitful landmarks. Whenever a chapter, section, or subsection could be identified precisely in the works and documents consulted, that indication was retained in order to support reflection and allow the reader to return to the sources.

The book is composed of seven main chapters. It is followed by a table of bibliographical correspondence by chapter, five appendices written in a spirit of deepening and meditation, and a general bibliography distinguishing central works, supporting works, and readings that open thought toward broader perspectives.

May this work help each reader to hear more clearly the inner call of Christ, to better understand the spiritual scope of Spiritism, and to advance with more light, consciousness, and fraternity on the path of the soul's progress.

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Introduction: Returning to Christ

Christ passes through the centuries with a power that doctrines, institutions, and controversies never exhaust. His name remains alive in the memory of humanity because it touches what is deepest in conscience: the thirst for truth, the need for justice, hope in the midst of trial, and the call to a higher life. Thus, when a book sets out to reflect on Christ and Spiritism, it enters at once into a major question: how can one recover, beneath the interpretations accumulated over the centuries, the living light of his teaching and the spiritual reach of his presence?

The Spiritist approach offers a particular light here. It invites us to return to the great laws of spiritual life, to the responsibility of the soul, to survival, to divine justice, to the progress of being, and to the morality of Christ.

In the excerpts from *The Spirits' Book* (Appendix 1), this continuity appears clearly: the morality of the higher Spirits is summarized “like that of Christ” in the universal rule of conduct, and Spiritist teaching is presented there as “eminently Christian,” founded on the immortality of the soul, the justice of God, free will, and Gospel morality. The starting point of this book lies there: in the conviction that Spiritism sheds light on Christ’s message and helps the soul receive it with greater intelligence and depth.

Allan Kardec offers a precious method for this inquiry. In *Study on the Nature of Christ*, he sets aside overly abstract constructions and brings reflection back to the acts and above all to the very words of Jesus. He seeks the “key to the problem” in the Gospel, because he sees there the surest source for understanding Christ’s mission and place. Further on, he shows that the quality of Messiah or envoy attributed to Jesus implies a living relationship between the Father and the Son, and he insists on the authority of Jesus’ own words when he says that he transmits what he has received from God. This approach restores to Christ his spiritual truth, his mission, and the clarity of his teaching.

Léon Denis adds a broader breath to this doctrinal foundation. In the *Introduction to Christianity and Spiritism*, he describes the need for light that seizes consciences wearied by obscure dogmas and unsupported assertions. He calls for a faith more enlightened, more tested, and more capable of uniting thought, moral life, and hope. Further on, he shows that modern spiritualism opens a field where science and religion can come closer together and be joined in a wider conception of destiny. This perspective directly nourishes the spirit of the present work: to recover Christ in a light more inward, more living, and more intelligible for modern man.

Another essential idea then appears. Spiritism does not create a new morality. It strengthens the understanding and practice of Christ’s morality.

In the pages of *The Gospel According to Spiritism* (Appendix 2), this idea receives a particularly strong expression: “Spiritism creates no new morality; it makes it easier for human beings to understand and practice that of Christ, by giving a solid and enlightened faith to those who doubt or falter.” This sentence sums up a large part of the ambition of this book. It is not a matter of adding one more doctrine to the great religious debate; it is a matter of hearing Christ better, understanding his call better, and receiving from it a force of transformation for inner life.

The reader will therefore encounter in these pages several questions bound closely together.

What place does Christ truly occupy in Spiritism?

How are we to understand his nature in the Spiritist perspective?

What does *The Gospel According to Spiritism* reveal about him?

What relationship does Spiritism maintain with religion, science, philosophy, and moral life?

And above all: what becomes of human conscience when it allows Christ’s word to illuminate its search, its trials, its responsibility, and its progress?

These questions belong to more than doctrinal exposition alone; they touch the destiny of the soul and the meaning of life.

The modern world possesses vast knowledge. It also calls for a more inward light. It develops the sciences, multiplies means of action, refines analysis; it still seeks a living center, a deeper wisdom, a steadier hope.

In this waiting, Christ retains a singular significance. He appears as the revealer of the law of love, the guide of consciences, and a moral presence.

Spiritism, when it remains faithful to its mission, helps us recognize this significance. It brings the human being a firmer understanding of survival, responsibility, and progress. It invites one to live with greater clarity, charity, and consciousness.

The present work wishes to serve this movement. It moves forward with respect, recollection, and the will to understand. It seeks to unite rigor of reflection, fidelity to Christ’s message, and the depth of inner life. It aims to show that Spiritism and spiritual Christianity meet in one and the same requirement of transformation of being, in the same fidelity to the moral law, and in the same aspiration toward light.

Thus this book opens under a simple sign: returning to Christ, not by habit but by conscience; not by repetition but by understanding; not by closure but by deepening.

Spiritism can help in this return. It lights the road. It strengthens hope. It opens thought to the invisible. It reminds the soul of its dignity, its responsibility, and its vocation to progress. And in this journey, Christ remains the highest light offered to our world.

Spiritism can sustain this movement. It invites us to walk this path. And if it has a true greatness, it may lie here: helping modern man recover, beyond the noise of the world and the quarrels of doctrines, the calm, deep, and ever-current voice of Christ.

The journey may now open with the first question: what place does Christ truly occupy in Spiritism?

The excerpts from *The Spirits' Book* and *The Gospel According to Spiritism*, gathered in Appendices 1 and 2, point in this direction: Christ appears there as moral guide, inward reference, and living source of Spiritist teaching.

The first chapter therefore naturally receives this mission: to show that Spiritism finds in Christ its axis of light and its principle of uplift.



Je rayonne – 03/03/2000

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Chapter I: The Place of Christ in Spiritism

The place of Christ in Spiritism appears with great clarity as soon as one returns to the sources of the philosophy. Spiritism presents itself as a study of moral and spiritual laws, as an enlightened inquiry into human destiny, as a school of responsibility and progress. Yet at the center of this orientation, Christ stands as moral reference, inward guide, model of life, and visible summit of the law of love. Jesus is a spiritual and moral guide for humanity, and his teachings hold an essential place in the quest for self-improvement.

This centrality of Christ rests first on the very nature of Spiritist morality.

In the appendix devoted to *The Spirits' Book*, one formula admirably summarizes this continuity: “the morality of the higher Spirits is summed up like that of Christ” in the universal rule of doing good to others. This sentence reaches very far. It means that Spiritism recognizes in Christ’s teaching the purest, most intelligible, and most practicable form of the moral law. Christ constitutes its living center. Wherever the question is to love, to serve, to forgive, to reform oneself, to prefer good to pride, Spiritist thought spontaneously rediscovers the Gospel word as its natural axis.

The place of Christ in Spiritism is also understood through the mission that the philosophy recognizes in Jesus. Christ comes to reveal the divine laws and to show the way toward moral perfection. Jesus reveals an orientation of life. He shows what existence becomes when it is ordered around love, charity, humility, fidelity to God, and the service of others. In this perspective, Christ appears as a master of inner uplift. He does more than speak to the intellect; he forms conscience.

This central place becomes even clearer when one observes what Spiritism concretely expects of the human being. It does not merely ask one to believe in the survival of the soul or in the existence of the invisible world. It calls for real moral progress. It suggests a transformation of character. It proposes a life that is more upright, more charitable, and more fraternal.

Here the figure of Christ becomes decisive, because it gives an embodied form to this requirement. For the Spiritist conscience, Jesus represents the most accomplished example of a life attuned to the divine law. He shows how truth becomes kindness, how strength becomes gentleness, and how suffering itself can become offering, patience, and inner fidelity.

Concrete examples make it possible to measure this influence.

The first is found in charity. In the Spiritist perspective, charity becomes a fraternal gaze, indulgence, patience, forgiveness, moral support, and a sincere effort to relieve another’s pain. This way of living comes directly from the Gospel. Christ gives Spiritism its tone of mercy and its moral priority: spiritual progress is measured by the quality of lived love.

Thus, a Spiritist who studies a great deal but loves little remains far from the heart of the philosophy; a simple being, yet inhabited by goodness, already draws near to its living center. This idea echoes the emphasis of Léon Denis, for whom the doctrine of Christ is par excellence that of pity, mercy, and fraternity among human beings.

The second example appears in spiritual discernment. Spiritism gives an important place to phenomena, communications, and manifestations of the invisible. Yet it provides a very firm criterion for evaluating them: a true mission proves itself by its moral effects.

Appendix 2, concerning The Gospel According to Spiritism, states this clearly in the passage “Believe Not Every Spirit”: phenomena alone prove nothing; moral effects alone reveal the truth of a mission.

This point immediately brings Spiritism close to Christ. Jesus did not found his authority upon spectacle, but upon the moral light of his teaching and the purity of his life.

Thus the place of Christ in Spiritism also appears as a principle of vigilance and truth: authentic light uplifts, pacifies, illumines, and transforms.

The third example touches suffering and hope. Léon Denis shows, in Christianity and Spiritism, that modern spiritualism revives in human beings the certainty of immortality and makes destiny more comprehensible. He affirms that Spiritism leads us back to the very heart of the Gospel, rendering more acceptable the great truths of primitive Christianity regarding survival, justice, and the communion of the two humanities.

From this angle, the place of Christ grows greater still: he becomes the one who sheds light on human pain and gives it an orientation. Suffering ceases to be a wall without an exit; it becomes a stage, a call, at times a purification, always an opportunity for growth when it is traversed with faith and charity. Here Christ occupies the place of the one who accompanies, consoles, and sets upright again.

The fourth example concerns the very life of Spiritist groups. Léon Denis recalls that primitive Christianity drew the two humanities, earthly and heavenly, closer together, and that in each Christian group, as in each Spiritist group today, gifts of inspiration, speech, healing, and consolation were exercised.

This comparison brings an interesting historical depth. It shows that, in Spiritist thought, Christ inspires a form of collective life founded on prayer, study, moral assistance, fraternity, and the active presence of the invisible world.

Spiritism then takes on the appearance of an inwardized and renewed Christianity, centered on the spirit of Jesus rather than on the apparatus of institutions.

Another reason explains the place of Christ in Spiritism: the philosophy recognizes in his teaching a universal law rather than a boundary of belonging. Spiritism does not teach “Outside Spiritism there is no salvation”; it facilitates the understanding and practice of Christ’s morality. This point is very

important. It shows that Christ, within Spiritism, gathers together rather than separates. He enlightens every conscience that lives according to God's law, whatever its religious label may be.

The center thus shifts from outward belonging to inward quality. In this way, the place of Christ becomes that of a principle of universality: he shines wherever love of neighbor, integrity, humility, and fraternity develop.

This perspective also sheds light on the freedom left by Spiritism concerning certain doctrinal questions. Jesus did not impose a specific dogma. This freedom takes on its full meaning when one understands the hierarchy of priorities. Spiritism gives first place to the moral light of Christ, to the example he offers, and to the impulse of transformation he awakens.

Conscience may then deepen, according to its measure, questions relating to his nature or his mission. Thus the place of Christ in Spiritism rests upon a spiritual and moral evidence. Jesus occupies the center because he directs progress, because he gives a human form to the divine law, and because he unites within himself truth, goodness, and inner strength.

Léon Denis helps formulate this idea with greater amplitude. In the Introduction to Christianity and Spiritism, he expresses for the thought of Christ a deep respect and sincere admiration, and he speaks of the Nazarene as the intense and radiant hearth of Christianity. This image suits very well the place of Christ in Spiritism. Christ is its moral center. He concentrates its light. He gathers its principles. He gives the philosophy its higher meaning: to raise the human being toward a life that is more just, more fraternal, more conscious, and more loving.

From then on, the answer to the chapter's question grows richer. In Spiritism, Christ holds the place of a moral center, an inward guide, a principle of universality, a living model, and a criterion of discernment. He enlightens individual conduct. He inspires fraternity. He gives meaning to suffering. He reminds us that spiritual knowledge finds its fulfillment in charity. He also shows that the true height of a doctrine is measured by the quality of life it brings forth.

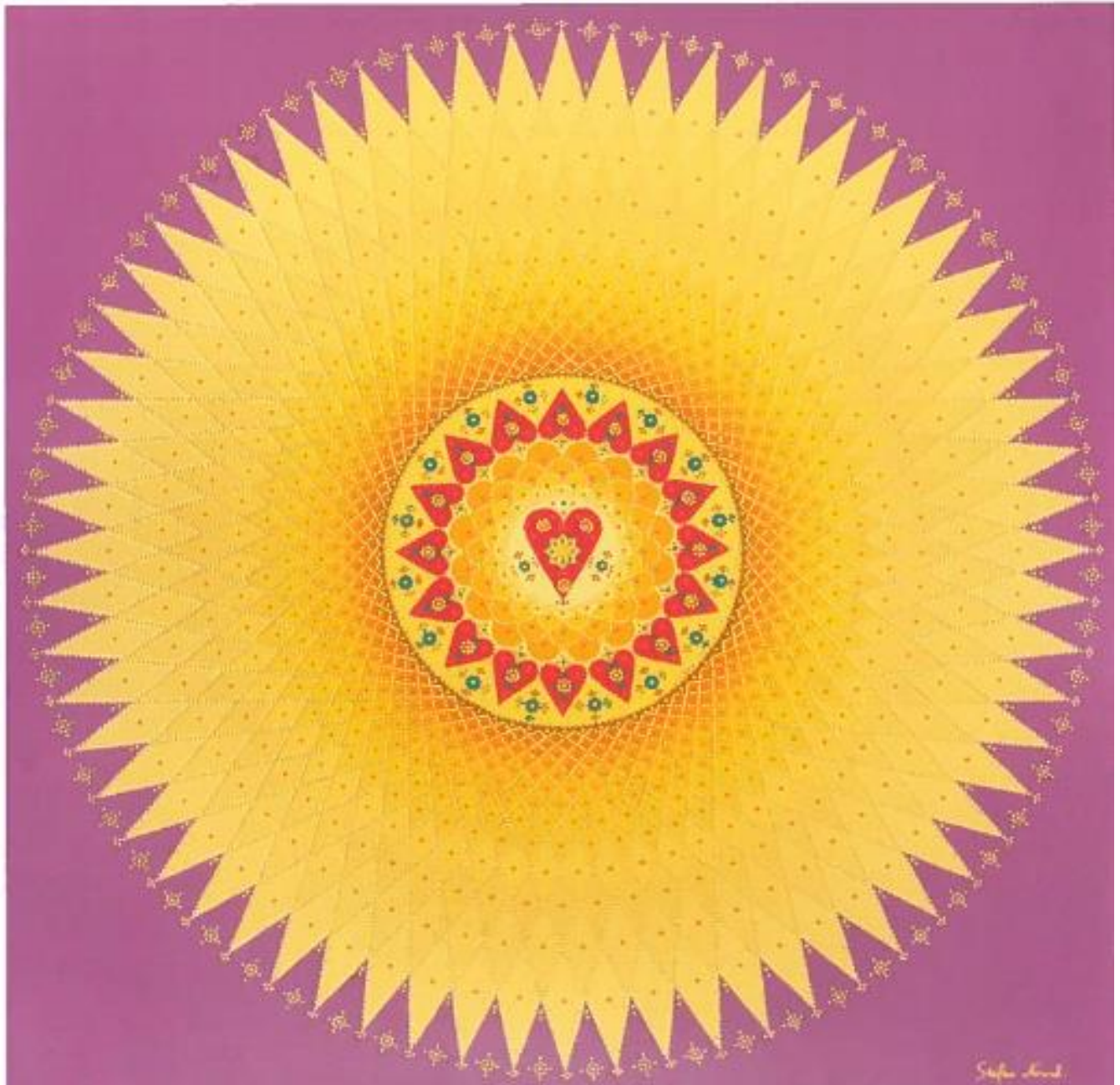
Spiritism thus receives from Christ its gravity, its gentleness, its depth, and its direction. It advances with him toward a more enlightened faith, a more upright conscience, and a more living fraternity. In him it finds the light that gives form to study, the truth that gives meaning to hope, and the example that calls each person to become better.

Christ, in Spiritism, is a presence of uplift. He is a measure of truth. He is the one toward whom the soul rises when it wishes to go beyond itself, overcome the night, and return to the light.

Bibliographic References for Chapter I

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, *The Spirits' Book*, question 625 (“Behold Jesus”); doctrinal landmarks on the law of love and charity; question 886 on the true meaning of the word charity.
- Allan Kardec, *Study on the Nature of Christ*, section “Source of the proofs regarding the nature of Christ.”
- Léon Denis, *Christianity and Spiritism*, Introduction, especially the passages on returning to the living spirit of Jesus.
- *Lights in the Night of Time*, Dervy, Paris, 1950: work retained here as a source of spiritual inspiration and tone.



Je suis Amour et Lumière– 03/06/2003

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Chapter II: The Nature of Christ

The question of the nature of Christ crosses the centuries like an inquiry that never fully closes.

The question of the nature of Christ crosses the centuries like an inquiry that never fully closes.

Religions have carried it to the altar, theologies have surrounded it with definitions, controversies have loaded it with subtleties, and yet the human soul always returns to the same simple and immense question: who, then, was Jesus, that his word has crossed the ages with such a power of consolation, truth, and uplift?

Spiritism, when it remains faithful to its spirit of measure, approaches this question without a taste for absolute formulas. It does not claim to confine Christ within a definition that would exhaust his mystery. It seeks rather to discern, in the light of reason, of moral teaching, and of Spiritist revelations, what height of soul manifests itself in him. The point is less to satisfy metaphysical curiosity than to recognize, in the person of Jesus, the degree of spiritual elevation that explains his mission, his word, and his radiance.

From this standpoint, Christ appears, in the Spiritist perspective, as a spirit who has reached eminent purity, sovereign mastery of self, and exceptional communion with the divine law. He does not resemble those human figures in whom truth remains mixed with shadow, love with harshness, or light with pride. In him everything seems unified. Thought, word, action, goodness, and inner strength all converge with such lofty simplicity that one understands why so many souls, for two thousand years, have seen in him the purest model given to our world.

What strikes one, indeed, is not only the elevation of his teaching, but the perfect agreement of that teaching with the life he led. Others have spoken of the good; he embodied it. Others have exalted justice; he lived it without violence. Others have recommended love; he carried it as far as forgiveness of injury and compassion for his persecutors. He is not merely a religious thinker, a moral reformer, or a prophet in the narrow sense of the word. He is the human soul brought to such a degree of transparency to the divine that his very presence becomes teaching.

This is why Spiritism recognizes him as a spirit of an incomparably elevated order.

Not because one would need, in order to honor him, to remove him from all intelligibility and place him in an inaccessible dogmatic night, but because his mission, the nature of his word, the breadth of his love, and the moral power of his example designate him as a being who rises far above the common measure.

He is one of those in whom humanity catches sight of what it is not yet, but toward what it must strive.

This greatness, however, does not necessarily lead, in the Spiritist approach, to identifying him with God himself in the sense affirmed by certain doctrines.

Spiritism distinguishes the envoy from the Supreme Principle, the revealer from the Source he reveals. This distinction restores to Christ his proper mission. For if Jesus comes from God, if he manifests God's law, if he expresses God's love with incomparable purity, he nevertheless remains, for Spiritist thought, the sublime mediator, not the Absolute itself.

His greatness lies not in being confused with God, but in being, for our world, the highest expression of the divine will at work in a perfect conscience.

Thus understood, the nature of Christ escapes two contrary errors.

The first would be to lower him until he becomes only one sage among others, a moral genius, a superior initiate yet comparable to so many other masters in history.

The second would be to elevate him in such a way into inaccessible affirmations that one could no longer follow him, understand him, or even imitate him in spirit.

Between these two excesses, Spiritism seeks a fairer path: to recognize in Jesus the highest spirit who came to guide the Earth, without reducing him to the ordinary man and without enclosing him in formulations that would strip his example of its living reach.

This approach also invites one not to stop at outward marvels. The nature of Christ is not measured first of all by the prodigies attributed to him, but by the moral light he radiates. Extraordinary phenomena, real or interpreted as such, do not exhaust the question. What reveals Jesus above all is the quality of his soul, the serenity of his strength, the authority of his gentleness, the immensity of his charity, and the purity of his renunciation. There lies the deepest sign. For it is rarer still to love perfectly than to astonish the crowds.

One might say, then, that Christ is, for Spiritism, the highest image of the spirit freed from lower passions, released from selfishness, and attuned without reserve to justice, mercy, and love. In him the will no longer serves personal ambition; it becomes service. Intelligence no longer serves domination; it enlightens. Suffering does not fold him back upon himself; it opens him all the more to universal compassion. He is the victory of spirit over pride, fear, violence, and the temptation to answer evil with evil.

From then on, speaking of the nature of Christ is not merely discussing an essence; it is questioning a height. It is not solving a speculative problem; it is contemplating what a soul can become when it is totally faithful to the divine law. Jesus then appears as a summit intended to orient humanity. Through his whole existence he says: rise.

Spiritism therefore sees in him a pure spirit, or at least one so close to perfect purity that he remains, for earthly humanity, the accomplished example of the living bond between creature and Creator.

In looking at him, the human being better understands his own destiny. He discovers that life does not have for its end power, possession, or passing glory, but the inner transformation of being. He

understands that the true reign is the one that radiates; that true greatness is to love; and that true light dwells in a conscience made transparent to the good.

Thus the nature of Christ according to Spiritism is discerned in a harmonious whole: purity of soul, height of mission, fullness of love, moral sovereignty, and profound union with God's law.

Jesus is more than a sage, more than a prophet, more than a good man in the ordinary sense. He is, for our Earth, the highest model of fulfilled spiritual life.

And it is precisely because he is so high that he remains so near.

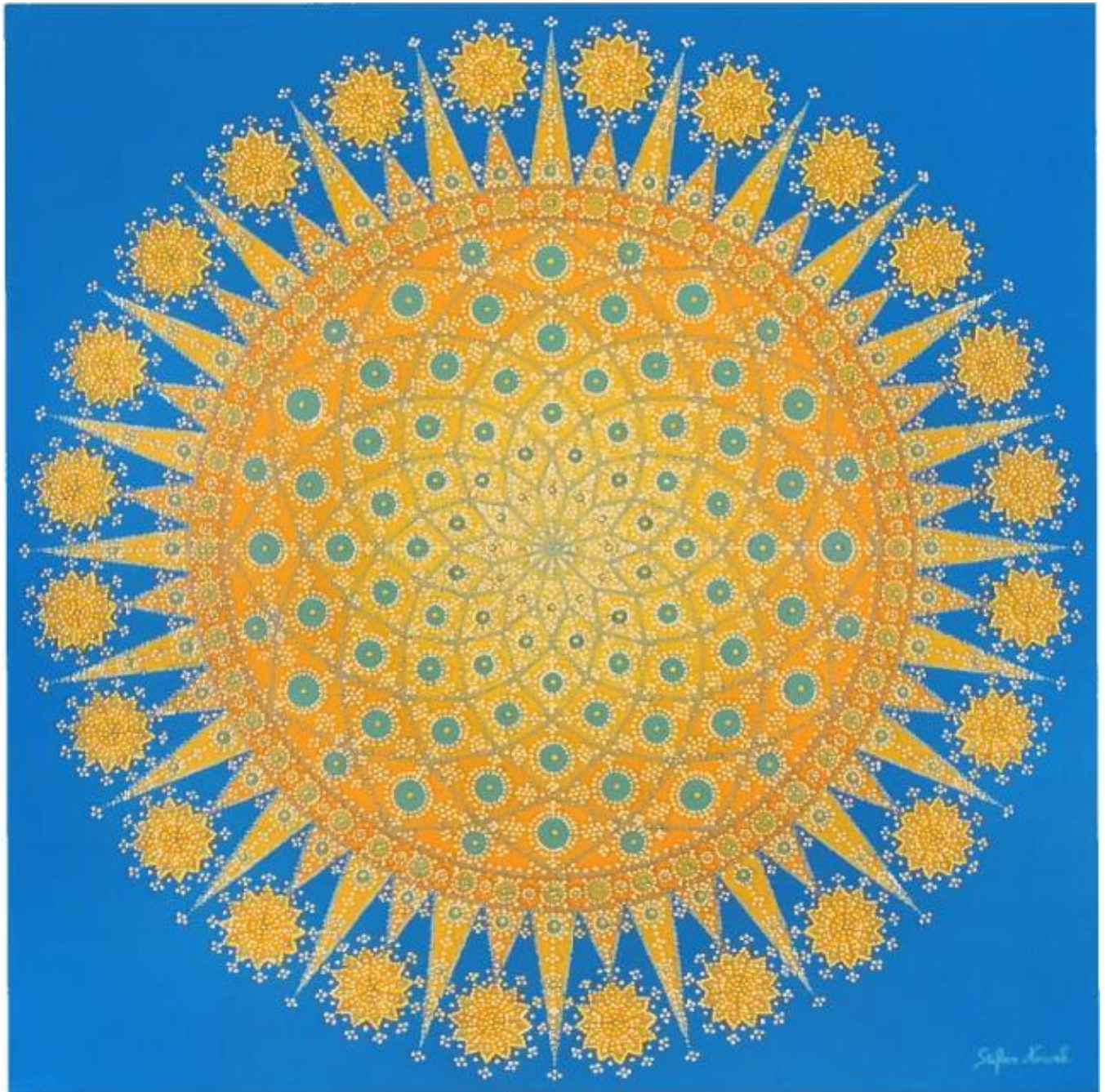
He does not crush us with his light: he calls us into it.

He does not stand like an inaccessible privilege: he opens a path.

Bibliographic References for Chapter II

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, Study on the Nature of Christ: "Source of the proofs regarding the nature of Christ"; "Is the divinity of Christ proved by miracles?"; "Is the divinity of Jesus proved by his words?"; "Opinion of the Apostles"; "Son of God and Son of Man."
- Allan Kardec, The Spirits' Book, question 625.
- Jesus Christ According to Spiritism: supporting work, chiefly for the moral mission of Christ and for the Spiritist reading of Gospel sayings.



Je suis lumière (n°2) – 09/02/1997

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Chapter III: Christ in The Gospel According to Spiritism

In The Gospel According to Spiritism, Christ is a central presence, a moral light, a higher conscience offered to humanity as a rule of life, a principle of uplift, and the inward measure of every spiritual truth. The book does not seek first to define Jesus according to theological quarrels; it seeks above all to make heard, beneath the veils of history, the enduring purity of his teaching.

In The Gospel According to Spiritism, Christ is present as a central presence, a moral light, a higher conscience offered to humanity as a rule of life, a principle of uplift, and the inward measure of every spiritual truth. The book does not devote itself first to defining Jesus according to the quarrels of theology; it seeks above all to make heard, beneath the veils of history, the enduring purity of his teaching.

Allan Kardec performs an essential gesture there: he redirects the gaze away from the human constructions accumulated around Christianity and back toward the living heart of the Gospel. He does not ask the reader to lose himself in abstractions or to dwell on controversies that have divided the centuries; he invites him to return to what enlightens, consoles, and morally obliges. This return to Christ is a return to the source. It is the search for a truth capable of transforming life.

Thus, in The Gospel According to Spiritism, Jesus occupies the place of the supreme moral guide for our world.

He is the one whose word gathers within itself the highest demands of conscience: to love without calculation, to forgive without weakness, to serve without pride, to suffer without cursing, to hope without growing weary.

His teaching is presented there as a universal law, accessible to all souls of good will, whatever their origin, culture, or confession may be.

Christ there does not speak to a particular Church; he speaks to the inner man.

This is why the evangelical virtues take on, in the Spiritist reading, a decisive importance.

Charity becomes a deep disposition of the soul, a fraternal gaze, patience toward beings, moral help, and active kindness.

Forgiveness is victory over the chain of evil.

Humility is the truth of being before God.

Gentleness is the highest form of self-mastery.

All these virtues are gathered by The Gospel According to Spiritism around Christ as around their natural hearth.

But the book insists on one capital point: the truth of Christianity is fully proven only in practice. Christ is the one who must be lived.

Thus the Spiritist reading of the Gospel constantly recalls that authentic spirituality is recognized less by words than by acts, less by professions of belief than by the fruits produced in daily life. Christ then becomes a requirement to be embodied.

Thus the Spiritist reading of the Gospel constantly recalls that authentic spirituality is recognized less by words than by acts, less by professions of belief than by the fruits produced in daily life. Christ then becomes a requirement to be embodied.

This perspective gives the book a very particular tone. The Gospel According to Spiritism draws out the living book. It takes nothing away from Jesus; it seeks to render his voice more intelligible to modern consciences. By shedding light on his teachings through reason, moral law, and spiritual experience, it attempts to bring out their deep coherence. It asks reason to open itself to a height greater than itself. It does not replace the spirit of the Gospel with a dry doctrine; on the contrary, it seeks to show that spiritual truth and moral light can agree.

Hence the figure of Christ remains there sober, lofty, and alive. The Christ of The Gospel According to Spiritism is first of all the Christ of the Sermon on the Mount, of the Beatitudes, of mercy, of compassion, and of the call to inner regeneration. His greatness comes from what he reveals about human destiny: man is not made for hatred, domination, and hardening; he is called to grow in love, justice, and light.

In this sense, the book makes Christ the touchstone of every Spiritist elevation. Without him, Spiritism could go astray in curiosity about phenomena, in pride of explanation, or in secondary speculations. With him, it recovers its axis. It remembers that the study of invisible realities has value only if it leads to a reform of the soul. It understands that spiritual knowledge is not a superiority to be displayed, but a heightened responsibility before the good. Christ then becomes the moral guarantee of the philosophy: not its ornament, but its living center.

It must therefore be said that, in The Gospel According to Spiritism, Jesus occupies less the place of a theological problem to be solved than that of an inward model to be followed. He is the revealer of the law of love, the guide of consciences, the master of inner transformation. His authority there is not first institutional; it is spiritual. It is recognized by the light it casts into the soul. When a suffering conscience seeks the meaning of trial, when a wounded heart learns to forgive, when a proud being begins to conquer itself, when a person understands that true greatness lies in serving, it is still the Christ of the Gospel who acts silently.

Thus, The Gospel According to Spiritism places Jesus at the center in order to open him to the universal. Christ appears there as the highest expression, for the Earth, of the divine law become human life. He is the one whose word continues to enlighten the souls that wish to walk. He is the one who calls each person to become truer, more just, more charitable, and more fraternal.

Bibliographic References for Chapter III

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, *The Gospel According to Spiritism*, especially chapters VI (“The Christ Consoler”), XI (“Love your neighbor as yourself”), XII (“Love your enemies”), XV (“Outside charity there is no salvation”), XVII (“Be perfect”), and XXIV (“Do not put the light under a bushel”).
- Allan Kardec, *The Spirits’ Book*, question 886.
- Léon Denis, *Christianity and Spiritism*, Introduction, for the return to the living heart of the Gospel.



Les mondes de lumière– 28/02/2005

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Chapter IV: Is Spiritism a Religion?

The word religion is among those most heavily charged by the centuries. It evokes the soul's impulse toward God, the fidelity of consciences, consolation in trial, and the inner strength that uplifts and unites. It also recalls the history of institutions, doctrines, traditions, belongings, and visible forms by which human beings have sought to express their relation to the divine. Thus, when one asks whether Spiritism is a religion, the first requirement is to determine of what religion one is speaking: religion as institution, worship, and organized system; or religion as inner life, as the soul's relation to the moral law, to the invisible, and to God. This distinction sheds light on the whole question: is Spiritism a religion?

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In its proper expression, Spiritism appears first of all as a philosophy of study, observation, moral reflection, and spiritual experience. It addresses intelligence as much as conscience. It calls the human being to examine, compare, discern, and deepen. It proposes a conviction that matures rather than a creed imposed. It opens a search rather than closing a system. It is precisely this freedom of inquiry that gives it its particular character and dignity. The reader enters into it in order to understand, to grow, to enlighten faith, and to unite inward experience with reason.

This orientation strongly echoes the thought of Léon Denis. In the Introduction to Christianity and Spiritism, he expresses the need for a firmer light on the great questions of human destiny and describes consciences weary of "obscure dogmas," closed theories, and assertions separated from proof. His call tends toward a faith more enlightened, more solid, and more capable of uniting hope, thought, and moral life. Spiritism answers this expectation by giving the soul a path in which research enlightens belief and belief nourishes inner transformation.

Spiritism invites each being to develop his own understanding. It encourages the study of moral and spiritual laws. It seeks an intelligence that opens, a conscience that grows finer, a faith that is illuminated from within. One learns there less to recite than to discern, less to repeat than to mature. Truth appears there as a light that the soul recognizes to the degree that it becomes more intelligible to the mind and more fruitful in life. This dynamic gives Spiritism a very particular bearing: it presents itself as a pedagogy of the soul, an inward discipline, and a school of responsibility.

To this freedom of inquiry another essential trait is added: Spiritism welcomes the diversity of religious and philosophical paths. It meets the human being where he stands. It respects sincere fidelities. It allows each person to integrate its principles into his own spiritual horizon, provided there remain a loyal search for truth, an effort toward the good, and the growth of conscience. This attitude gives Spiritism a fraternal breadth. Light circulates there as an appeal to discernment and elevation, not as a monopoly reserved to a few. Spiritism means pluralism of beliefs and the freedom left to each person.

The relationship of Spiritism to science and philosophy further strengthens this originality. It considers spiritual phenomena as belonging to a real, profound order, still imperfectly known, yet accessible to observation, intelligence, and study. It thus places faith and reason within the same movement of inquiry.

Science explores, philosophy questions, morality gives direction, and spirituality gives the whole its human and divine depth. Léon Denis develops this aspiration with great force when he evokes a faith of the future founded on experience, impartial observation, and facts. This perspective gives Spiritism its particular tone: a spiritual light that welcomes intelligence instead of fearing it.

Spiritism, however, carries far more than a method of study. It touches in man what is most religious in the highest sense: the question of God, the meaning of destiny, the survival of the soul, moral responsibility, justice beyond appearances, the progress of being, and universal fraternity. It brings to these questions a moral warmth, an inward orientation, and a requirement of transformation. It places hope at the service of inward progress. It makes earthly life a conscious stage in the soul's development. In this it touches religion at its living center: where the human being is linked to a higher law, discovers his responsibility, and seeks his way toward light.

A distinction then becomes especially fruitful. There exists an outward religion, made up of forms, habits, belongings, visible frameworks, traditions, authorities, and sometimes prestige. There also exists an inward religion, made up of fidelity to truth, love of the good, a sense of justice, aspiration toward God, and living charity toward all.

Spiritism powerfully attaches itself to this second dimension. It awakens conscience. It calls the soul to grow. It leads toward a faith more lucid, freer, more responsible, and more fraternal. The pages of Léon Denis on the crisis of religious forms and the inner impoverishment of institutions shed precious light here: they show that the religious idea regains all its strength when it returns to breath, lived truth, and moral progress.

The answer to the question posed then takes on its proper measure. Spiritism occupies a singular place. It brings a religious dimension in the noble sense, because it enlightens human destiny, links the human being to the divine order, affirms the primacy of the moral law, and makes charity the real measure of elevation. It expresses itself as a spiritual search disciplined by reason and made fruitful by love. Spiritism shares with religions a moral and spiritual scope while keeping its freedom of study and examination.

This position gives Spiritism a particular strength. It keeps its living suppleness. It preserves the warmth of the heart. It maintains philosophical height. It unites what history has so often separated: examination and faith, experience and hope, the light of intelligence and the inward call of the good. Léon Denis had already glimpsed such a synthesis when he spoke of a universal belief of souls, broader, more fraternal, and more open to spiritual realities. Without repeating all his formulations, one can recognize in Spiritism one of the clearest efforts to bring science, philosophy, morality, and inner life into dialogue.

The question then takes on a fairer form: what spiritual life does Spiritism offer to modern man?

It offers a path of inquiry and inner maturation.

It purifies the religious feeling.

It honors sincere seeking.

It calls each person to greater truth, conscience, and fraternity.

It accompanies the soul on a path where light is built, conviction is strengthened, and love becomes the measure of progress.

Thus Spiritism becomes less an apparatus of belief than a pedagogy of being, less an outward discipline than a formation of conscience, less a closed system than an opening toward God and toward the future of the soul.

Spiritism is an opening.

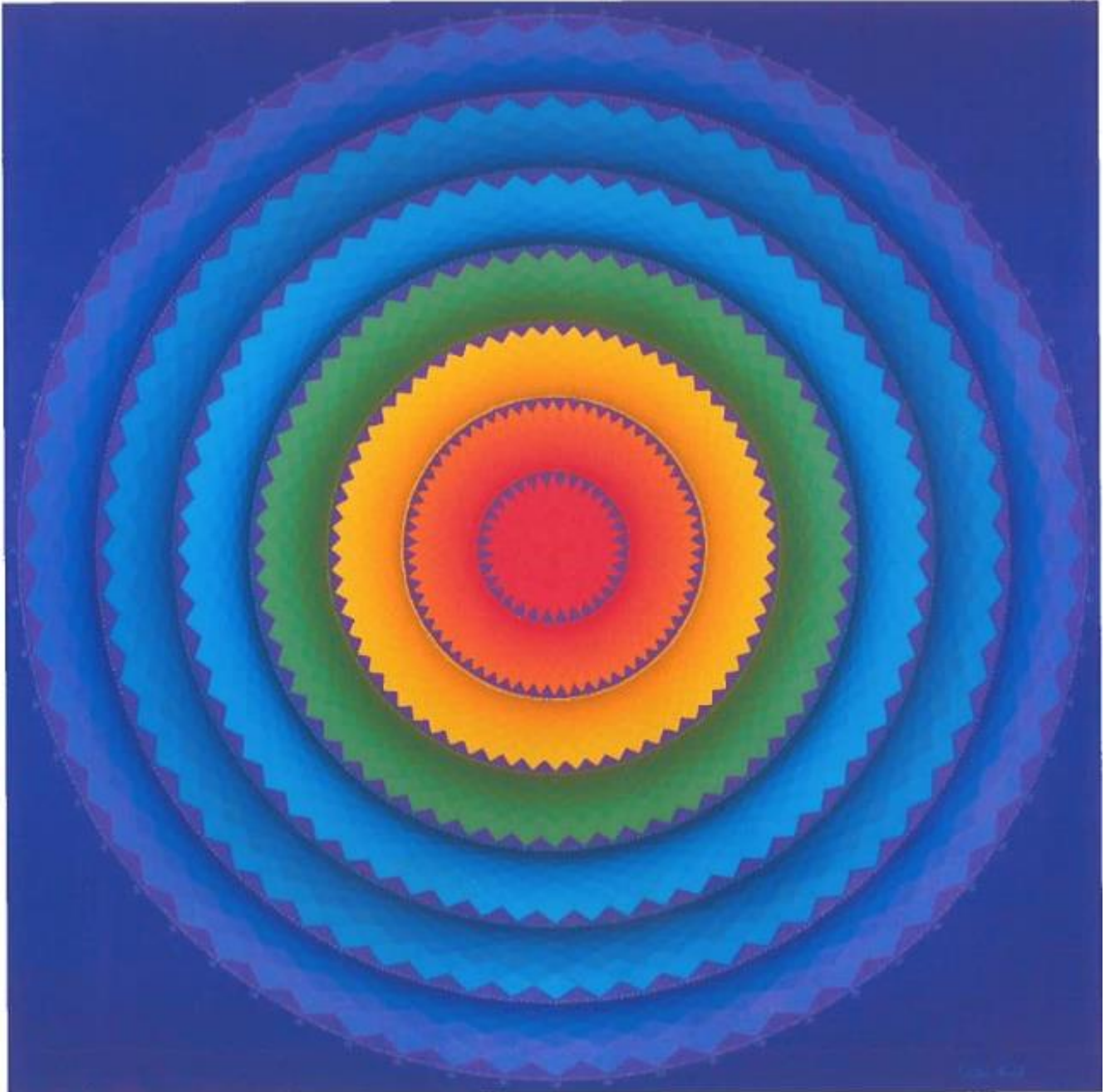
It is a school of light.

It is a conviction to be built.

Bibliographic References for Chapter IV

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Léon Denis, *Christianity and Spiritism*, Introduction and passages on the religious crisis, the withering of dogmas, and the return to the spirit of Jesus.
- Camille Flammarion, *Discourse Delivered at Allan Kardec's Grave*, for the scientific and philosophical interest of Spiritist studies.
- Allan Kardec, *The Gospel According to Spiritism*, chapters XV, XVII, and XXIV.



Les sept pierres précieuses de la vie - 25/11/2002

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Chapter V: Spiritism and the Other Religions: Convergences, Common Light, and the Fraternity of Souls

The religions of humanity bear the trace of one and the same quest. Beneath the diversity of peoples, languages, rites, doctrines, and symbols, they testify to a deep movement of the soul toward the invisible, toward the moral law, toward God, toward a life higher than mere earthly appearance. Each, according to its age, its culture, and its own genius, has sought to answer the great questions of existence: where do we come from, why do we suffer, what becomes of the being after death, how are we to live justly, and how are we to walk toward the light?

Spiritism enters this vast spiritual landscape with a singular place. It helps reread its meaning. It seeks to illumine it. It offers a light of discernment, a broader understanding of spiritual laws, a keener consciousness of human responsibility, and a deeper reading of the paths by which men have sought God.

Allan Kardec already gives this perspective an important foundation when he shows, in *The Spirits' Book*, that the divine law is written in conscience, and that the true good is recognized by its universal moral orientation. Question 621, on the law of God written in conscience, and question 886, on the true meaning of charity, open a horizon that goes beyond the boundaries of a single religious group. Moral light appears there as a patrimony of the human soul even before becoming the property of an institution. In this sense, Spiritism can meet religions in what they bear that is most living.

Thus Spiritism can recognize, in the great religions, an authentic share of light. Judaism has powerfully borne the sense of covenant, fidelity, divine justice, and the holiness of the law. In the Psalms, in the prophets' call to justice, and in the conscience of a God who speaks to human history, the soul discovers a moral demand that already prepares the ground for a more inward revelation.

Christianity has given the world, in the word and life of Christ, the purest expression of love, forgiveness, charity, and inward uplift.

Islam has preserved with strength the sense of the greatness of God, of adoration, of regular prayer, of almsgiving, of fasting, and of spiritual discipline.

Hinduism has developed a profound vision of inwardness, of the life of the soul, of detachment, and of the transformation of being.

Buddhism has brought to light inner work, compassion, self-mastery, the stripping away of desire, and attention to the evil that man sustains within himself.

Still other traditions have preserved, each in its own language, an intuition of the sacred, of moral duty, of recollection, of inner purification, or of fraternity among beings.

Spiritism can welcome this diversity without confusion. It looks less at outward forms than at inward fruits. Wherever a tradition teaches man to conquer himself, to purify himself, to serve, to love, to pray, to hope, and to recognize a law higher than pride, it participates in a work of light. Wherever it strengthens conscience, it helps the soul rise. Wherever it inspires charity, it joins the great moral law that runs through every true revelation.

This way of reading religions accords deeply with the spirit of Léon Denis. In the Introduction to Christianity and Spiritism, he shows that religious forms can become heavy, rigid, or obscured, while the living core of the religious idea remains turned toward light, justice, hope, and the elevation of the soul. His thought gives a precious support here: it becomes possible to distinguish, in each tradition, what belongs to inner life and what belongs to its historical envelope. Spiritism can thus recognize the seeds of truth scattered through the centuries without renouncing its own moral axis.

This book itself moves in that direction. From the introduction onward, it shows that Spiritism leads the soul toward Christ, toward the moral law, toward personal responsibility, and toward living charity. This new chapter broadens the horizon. It shows that openness to other religions accords with fidelity to the Christic center. Spiritism thus confirms its vocation of discernment, conscience, and fraternity.

Spiritism brings here a particularly fruitful principle of reading. It helps distinguish, in each tradition, the essential from the accessory, the light from the historical deposit, inner life from the institutional envelope. It reminds us that spiritual truths were often received by humanity in progressive forms, adapted to the moral, intellectual, and social condition of peoples. What religions have sometimes expressed in the form of symbol, narrative, commandment, rite, or discipline, Spiritism seeks to reread in the light of the great laws of survival, responsibility, the progress of the soul, and divine justice.

Concrete examples help us grasp this convergence more clearly. When a Jewish believer meditates on the justice of the prophets, when a Christian seeks to live the Beatitudes, when a Muslim gathers himself in prayer and practices almsgiving, when a Hindu follows an inner discipline ordered toward purification of being, when a Buddhist cultivates compassion and vigilance over himself, something essential is joined together: the effort of the soul to free itself from selfishness, to open itself to a higher law, and to let a purer and more fraternal life grow within. Spiritism can recognize this dynamic with respect, because it too places moral progress above appearance.

Allan Kardec further illuminates this point in *The Gospel According to Spiritism*, especially in chapters XV, XVII, and XXIV. Chapter XV, with the phrase “Outside charity there is no salvation,” shifts the center of gravity of religion: it moves it from outward belonging to inner quality. Chapter XVII, “Be Perfect,” reminds us that true spiritual life is measured by effort upon oneself, reform of character, and mastery over lower tendencies. Chapter XXIV invites us to let the light received shine forth.

These landmarks make it possible to read the other religions by a simple and fruitful criterion: wherever charity grows, wherever the soul is transformed, wherever conscience rises, a light is working in humanity.

In this way, it becomes possible to see religions as diverse stages in humanity's spiritual education. This vision suppresses neither differences nor disagreements. It replaces them within a vaster history, where truth allows itself to be approached by degrees, where human conscience slowly learns to purify itself, and where divine light works upon peoples through their very limits.

A crucial nuance must nevertheless be preserved here. Recognizing the share of light present in other religions naturally leads one to understand better what gives Christ his incomparable place in this book.

For Spiritist conscience, as developed through the preceding chapters, Christ remains the highest light offered to our world. He is the supreme revealer of the law of love for the Earth. He is the moral guide, the inner master, the living principle of transformation, the center toward which Spiritist study, moral reflection, and religious aspiration converge.

Chapters I, II, and III show this consistently: Christ holds a central place in Spiritism; he illuminates its morality, raises its conscience, and preserves its inner axis.

Yet this centrality of Christ accords very well with a fraternal regard for the other traditions. For light lets itself be recognized wherever the human being grows in truth, in goodness, in service, in humility, in compassion, and in inward fidelity.

Christ himself, in his moral height, invites such recognition. He calls to a charity more vast, to a truth more inward, and to a fraternity that surpasses the visible frontiers of outward belonging.

Spiritism can therefore become a language of convergence. It helps recognize the deep unity of religious aspirations without erasing the diversity of paths. It invites religions to recover their living hearth: less rivalry, more conscience; less opposition, more discernment; less attachment to appearances, more fidelity to inner transformation. It reminds us that the greatness of a tradition is measured less by its power than by its capacity to elevate man, to purify his heart, to strengthen his responsibility, and to open his soul to light.

Camille Flammarion offers here an interesting extension. In his discourse on Allan Kardec (see Appendix 4), he emphasizes the philosophical amplitude of Spiritist studies and their significance for the future of human thought. This opening of the mind toward a broader understanding of destiny can also nourish a more peaceful approach to religions. It invites us to move beyond narrow rivalries and to enter a higher search for truth.

In this perspective, the spiritual future of humanity can receive a more pacified understanding. It calls for an inner maturation. Religions may continue to speak different languages, to keep distinct forms, and to bear their own inheritances. They can also meet more deeply in what they have that is truest: the sense of the divine, moral duty, the call to rise above oneself, love of neighbor, inner discipline, and the fraternity of souls and peoples.

Spiritism has here a mission of clarity. It can remind us that the survival of the soul gives human existence a broader reach; that divine justice works upon the being across time; that moral progress is the true measure of elevation; that charity is worth more than dispute; and that light is recognized by its fruits. In this sense, it can help religious traditions reread themselves with greater depth, and consciences receive what they contain that is best with greater maturity.

Such a reading also accords with the fraternal spirit carried by our institutes and recalled at the beginning of the book. The IGFP and the ISP present themselves as places of study, discernment, sincere inquiry, spiritual help, and personal transformation. This orientation invites us to welcome seriously whatever helps man to live better, understand better, and love better. This new chapter therefore enters naturally into that spiritual and fraternal sensibility.

Thus Spiritism and the other religions can be regarded within one same perspective of growth. Religions have borne glimmers of light. Spiritism helps discern their meaning. Christ gives the whole its highest measure for our world. And the human soul advances, through this plurality of ways, toward a truth more inward, a responsibility more conscious, and a charity more living.

Spiritism therefore calls us to recognize light wherever it is found, to love it more deeply as it becomes purer, and to walk toward that inner unity where truth, goodness, and fraternity meet.

It is in this spirit that the other religions may be approached: with discernment, with respect, with depth, and with that fidelity to Christ which keeps the book's living center intact.

Bibliographic References for Chapter V

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, *The Spirits' Book*, especially questions 621, 625, and 886.
- Allan Kardec, *The Gospel According to Spiritism*, especially chapters XV (“Outside Charity There Is No Salvation”), XVII (“Be Perfect”), and XXIV (“Do Not Put the Lamp Under a Bushel”).
- Léon Denis, *Christianity and Spiritism*, Introduction, for the inward reading of religions and the return to the living core of the religious idea.
- Camille Flammarion, discourse on Allan Kardec, for the philosophical and spiritual openness of Spiritist thought.
- In continuity with the general spirit of the book and its presentation of the institutes.



L'éveil - 02/02/2002

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Chapter VI: Socrates, Buddha, Jesus — Three Masters of Life, Three Calls to Inner Transformation

Across the centuries and civilizations, certain figures appear as awakeners of conscience. They endure through time because they speak to what is deepest in the human being: the need for truth, the struggle against inner blindness, moral demand, and the desire for a life higher than mere appearance. Socrates, Buddha, and Jesus belong to this high lineage of souls who remind humanity that it is not reduced to its passions, its interests, or its appearances. All three call human beings to a life more inward, more lucid, and freer. All three invite the person to know himself, to purify himself, and to rise.

Bringing them together can help us better understand what they have offered to humanity. Distinguishing them also makes it possible to grasp more clearly what gives Christ, in the Spiritist perspective, his incomparable place. For the purpose of such a rapprochement is neither to confuse these figures, nor to erase their differences, nor to construct an artificial synthesis. It is to recognize real moral convergences and then to discern the light proper to each.

A first point unites them clearly: all three combat illusion. Socrates combats the illusion of false knowledge, self-sufficiency, and the unexamined life. Buddha combats the illusion of desire, attachment, and ignorance that bind the being to suffering. Jesus combats the illusion of pride, hypocrisy, hardness of heart, and religion reduced to appearances. In each of them, the human being is invited to come out of an inner sleep in order to enter a truer life.

A second point brings them together: all three give first place to the transformation of the being. Socrates does not first ask us to accumulate opinions; he calls us to form the soul through self-examination, inner rectitude, and concern for what is just. Buddha teaches a discipline of purification that passes through vigilance, mastery of attachments, and awakening to a pacified conscience. Jesus calls for a conversion of the heart, for an inward rebirth, for a life oriented by love, forgiveness, charity, and fidelity to God. Thus wisdom is measured not only by what one thinks, but by what one becomes.

A third point deserves to be underlined: all three give moral life a height that surpasses immediate interests. In Socrates, justice counts for more than advantage. In Buddha, compassion counts for more than the satisfaction of desire. In Jesus, love counts for more than power, and service for more than domination. This common orientation gives the reader a precious landmark: the great spiritual voices of humanity lead the human being toward a surpassing of self.

Yet each of these masters illumines that path in a way that is his own.

Socrates first appears as the master of the conscience that questions itself. His teaching, transmitted by Plato, rests on a demand for inward probity. He invites the human being to acknowledge his

ignorance, to distrust false certainties, to seek the good sincerely, to prefer suffering injustice to committing it, and to take care of his soul. There is in this attitude a very great spiritual nobility. Socrates reminds us that truth asks for humility, courage, and inner labor. He leads the human being from chatter to examination, from opinion to rectitude, from social appearance to the life of the soul.

Within the perspective of the present book, Socrates matters because he prepares a certain moral climate. He teaches the human being not to live superficially. He urges him to seek higher than immediate usefulness. He reminds him that the soul is worth more than success. He thus opens a first pedagogy of inner stripping-away. He does not yet speak, in the Christian sense, the language of evangelical charity; he nevertheless establishes a demand for truth and uprightness without which no solid spiritual life can rise.

Buddha, for his part, appears as the master of the conscience that is pacified. His teaching begins from the experience of suffering, impermanence, and attachment. He illuminates the mechanisms through which desire, ignorance, and greed maintain the unrest of the being. He proposes a path of lucidity, mastery, detachment, compassion, and inner peace. In this he offers humanity a profound wisdom, directed toward inner healing and toward liberation from the causes of suffering.

Within the framework of the present book, Buddha may be presented as a great voice of purification. He reminds us that the human being bears within himself an important part of his own chains. He invites us to watch over the movements of heart and mind. He teaches compassion, inner discipline, sobriety of desire, and the peace won over inner agitation. He thus brings a very precious light to the soul's work upon itself.

Jesus, however, opens a horizon of another amplitude still. He appears as the master of the conscience transfigured by love. In him, inner transformation takes the form of a living relationship with God, of a law of love that embraces the whole of existence, of a forgiveness that extends even to one's enemies, of a charity that makes of the neighbor a brother, of a humility translated into service, and of a moral light that gives itself to the end. Where Socrates questions and where Buddha pacifies, Jesus uplifts, illumines, consoles, and calls to love.

This difference is decisive. Socrates illumines conscience through questioning and rectitude. Buddha illumines it through lucidity and purification. Jesus illumines it through love lived as the supreme law, through divine sonship, through universal fraternity, and through the transforming power of the heart. He does not address only moral intelligence nor only the search for inner peace; he reorients the whole of life toward a deeper communion with God and with other beings.

The reader of the present work will recognize here the guiding thread of the preceding chapters. From the beginning, the book shows that Spiritism finds in Christ its axis of light, its principle of uplift, its moral measure, and its inward orientation. The comparison with Socrates and Buddha therefore makes it possible to bring out this singularity more strongly. It shows that Christ does not suppress the other lights; he illumines them within a higher perspective. He does not deny the Socratic demand for truth, nor the Buddhist labor of purification; he surpasses and fulfills them within a law of love that engages the whole being.

In a Spiritist reading, this comparison becomes particularly fruitful. Spiritism recognizes the value of the great moral and spiritual intuitions sown through human history. It can therefore regard Socrates as a great philosophical conscience, Buddha as a great conscience of inner purification, and Jesus as the highest conscience offered to our world. This reading accords with the spirit of the preceding chapter on religions: it recognizes light wherever it manifests itself, while preserving for Christ his incomparable place.

Spiritism even finds in this comparison a useful pedagogy. Socrates reminds the Spiritist seeker that he must beware of intellectual pride, examine his thoughts, purify his search, and prefer truth to prestige. Buddha reminds him that no serious spiritual life is built without inner vigilance, without effort upon oneself, without mastery over desires that trouble the soul, and without compassion toward beings. Jesus reminds him that all knowledge receives its fulfillment in charity, that every light must become goodness, and that every true elevation is recognized by the quality of the love lived.

One could thus say that Socrates teaches the human being to know himself, Buddha to purify himself, and Jesus to give himself. The first rectifies moral intelligence. The second works toward inner peace. The third opens the heart to the divine law of love. These three masters of life then form, for the reader, not a single system, but an ascent: from the conscience that is examined to the conscience that is pacified, and then from the conscience that is pacified to the conscience illumined by charity.

This ascent also makes it possible to better understand why Christ remains the center of the book. For the question is not only to know which masters have marked human history; it is to discern which light speaks most directly to the spiritual vocation that Spiritism seeks to serve. Now Spiritism, as it has been presented throughout these pages, recognizes itself in a moral law that joins Christ with particular clarity. Allan Kardec recalls this when he shows that the morality of the higher Spirits is summed up like that of Christ, and when he affirms that Spiritism facilitates the understanding and practice of that morality. Charity appears there as center, measure, and path. In this, the comparison with Socrates and Buddha leads less to relativize Christ than to understand him better. It helps us see in him the highest form of moral truth become human life.

Christ therefore remains, in the Spiritist perspective, more than a sage, more than a master of discipline, more than a guide of conscience. He is the supreme revealer of the law of love for our Earth. He is the one in whom truth becomes mercy, purity becomes service, and light becomes the uplifting of souls. He calls the human being to a more complete, more fraternal, more radiant transformation, because he places at the center not only truth or peace, but living love.

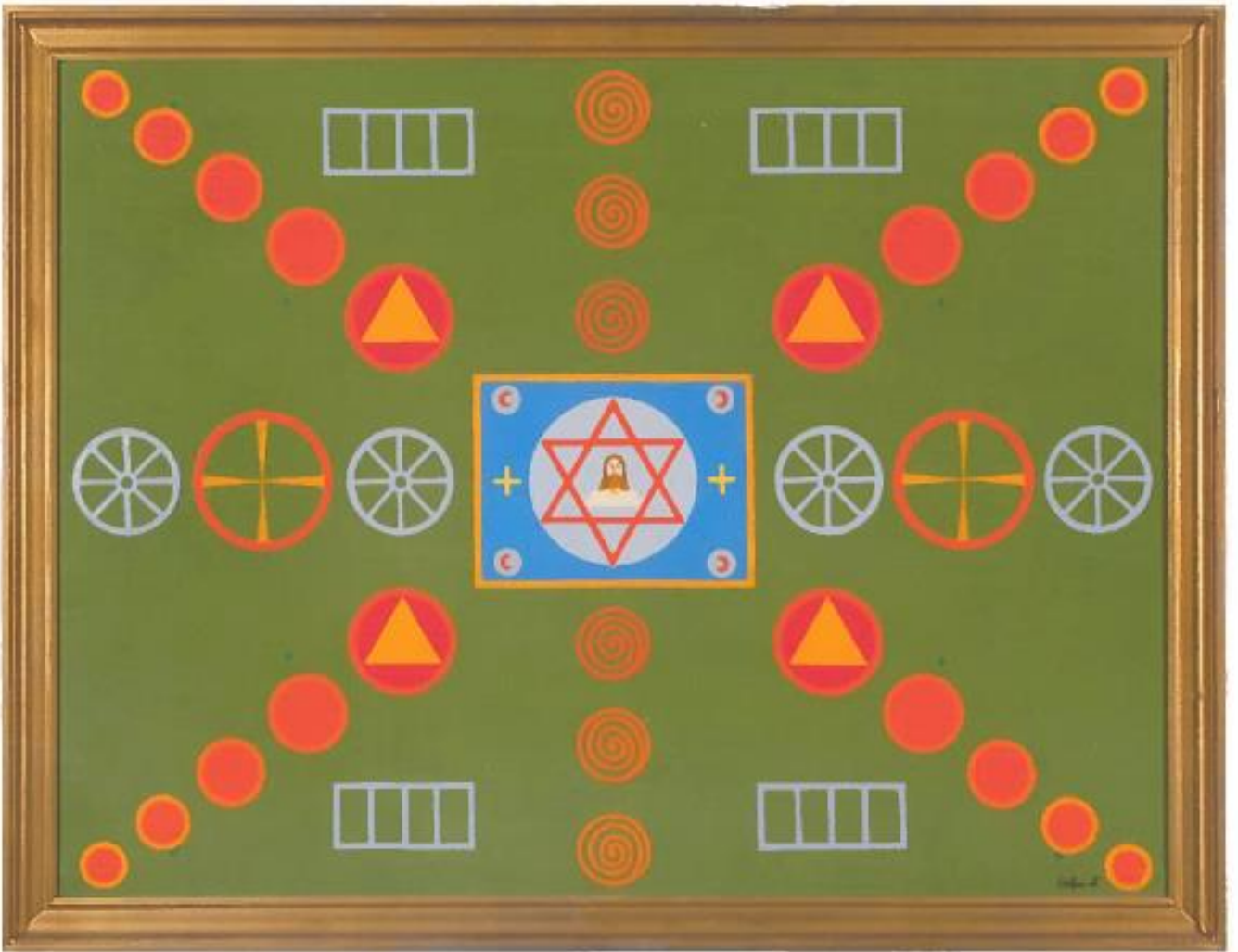
Thus the rapprochement between Socrates, Buddha, and Jesus enriches the reader. It broadens the perspective. It shows that humanity has received, in different times and places, great voices of awakening and uplift. It also helps us better discern what makes the singularity of Christ in the Spiritist light: a word that does not merely enlighten, but inwardly recreates; a law that does not merely order, but vivifies; a presence that does not merely guide, but uplifts, consoles, and transforms.

The reader may then continue the journey with a wider conscience. He can recognize the share of light sown in human history. He can also return to Christ with a deeper understanding, a more recollected admiration, and a more sincere desire to live according to his law. For such is, at bottom, the hoped-for fruit of this chapter: not to compare in order to classify, but to compare in order to discern more clearly; not to juxtapose greatnesses, but to better understand what, in the light of Christ, gives Spiritism its living center.

Bibliographic References for Chapter VI

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, *The Spirits' Book*, especially questions 621, 625, and 886, for the divine law written in conscience, the place of Christ, and the meaning of charity.
- Allan Kardec, *The Gospel According to Spiritism*, especially chapters XV, XVII, and XXIV, for the centrality of charity, inner reform, and moral light.
- Léon Denis, *Christianity and Spiritism*, Introduction, for the return to the living core of the religious idea and the moral superiority of Christ's spirit.
- Plato, *Apology of Socrates*.
- Plato, *Phaedo*.
- Plato, *Gorgias*.
- Foundational Buddhist texts, especially the *Dhammapada*.
- Frédéric Lenoir, *Socrates, Jesus, Buddha: Three Masters of Life*, for a comparative reading of three major moral and spiritual figures and for a clearer perception of the singularity of Christ within the perspective of the present work.



Union – 31/01/1976

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Chapter VII: The Book of Christ: “Lights in the Night of Time”

Among the books that approach the figure of Christ, some set forth a doctrine, others illuminate texts, and still others accompany meditation. *Lights in the Night of Time* belongs to a rarer family: that of works which seek to reach at once the intelligence, the conscience, and inner life. Published by the Alliance Universelle in 1950, it presents itself as a Christic message transmitted through a medium who deliberately remained anonymous, in a spirit in which discretion serves the primacy of the message. From its first pages, the book offers itself as a word of uplift addressed to all human beings, in a time wounded by trial, uncertainty, and the loss of inner bearings.

The preface gives the work its deep tone. It evokes an initial distribution that met obstacles, then a new impulse received in 1945, inviting that this text once more be spread. The book thus appears as a restored word, offered to a humanity seeking a steadier light, a deeper peace, and a more inward direction. This origin gives the whole a particular gravity. From the outset the reader senses that he is entering a text that seeks to console, awaken, and gather together.

The first movement of the work takes the form of a universal call from Christ. This call reaches a humanity marked by selfishness, suffering, scattered consciences, and the weakening of spiritual life. The text reminds us that man has allowed “the part of God” within him to grow dim and that he bears within himself the need for a new light, a stronger hope, a more living peace, and a moral awakening. *Lights in the Night of Time* thus becomes a book of contemplation and inner restoration. It invites us to rally around peace, fraternity, love, goodwill, and to make spiritual life a work of transforming the world.

This emphasis deeply joins the highest Spiritist tradition. Allan Kardec recalls, in *The Gospel According to Spiritism*, that Spiritism facilitates the understanding and practice of Christ’s morality and gives a more enlightened faith to those who advance sincerely. Léon Denis, in *Christianity and Spiritism*, likewise calls us back to the living heart of the Gospel and to restoring to the soul light, hope, and the consciousness of its destiny. The inspired book *Lights in the Night of Time* naturally enters this line: it calls less for adherence to a formula than for opening the being to an inner brightness and to a real transformation of life.

The tone of the work contributes greatly to its force. Christ speaks there as a fraternal presence who calls, consoles, enlightens, and leads. The word keeps a prophetic breath, yet this breath remains crossed with gentleness. The reader encounters an invitation to simplicity, inward truth, confidence, and a return to what is essential. Thus the book touches the heart as much as the intelligence. It awakens conscience, raises hope, and sets the soul once again in motion toward the good. There lies its singular value: it does more than inform; it inwardly forms.

The second great movement of the text takes on an even more intimate form. The narrative adopts the first person and presents itself as the very word of Jesus returning to his childhood and youth.

The reader then discovers a Christ who is near, embodied, living in a concrete family setting, sensitive very early to the presence of God, turned toward justice, truth, and the future service of humankind. This way of telling gives the book a particular human warmth. It makes visible a being inhabited by a higher light, engaged in a profound maturation that casts a new light upon his mission.

This approach resonates with Kardec's method in *Study on the Nature of Christ*. Kardec brings reflection back to the acts and especially to the words of Jesus in order better to understand his mission, his place, and the nature of his radiance. *Lights in the Night of Time* proceeds in a different register, more narrative, more inward, more inspired; yet it joins the same desire to approach the living Christ, the inner Christ, the Christ grasped through his fidelity to the Father, his mission, and the purity of his moral orientation.

The narrative particularly highlights the progressive awakening of Jesus to his vocation. Nazareth, then Jerusalem, become the places of an inner growth. The young Jesus receives, observes, questions, and deepens. The Temple, the doctors of the law, and figures such as Joseph of Arimathea accompany this development. The text thus gives us a conscience already elevated, already oriented toward God, and yet still on the way toward the full understanding of its mission. This progression gives the book a tone of lived truth and spiritual closeness that speaks strongly to the seeking reader.

Another important theme of the work lies in its opening toward an ancient spiritual science, turned toward the soul, immortality, invisible communications, and the higher laws of life. The text evokes in this regard a tradition of knowledge connected with the mysteries of the spirit and Kabbalah. This dimension broadens the horizon without scattering the center. Moral seriousness, inner stripping away, sincere search for God, and service to humanity remain in the foreground. Knowledge appears there as a light ordered toward the elevation of being, and not as a power destined to flatter the human mind.

Here again, the closeness with Léon Denis deserves to be underlined. In *Christianity and Spiritism*, he shows that primitive Christianity intensely drew together the two humanities, earthly and heavenly, and that genuine Spiritist experience sheds light on survival, responsibility, and progress. *Lights in the Night of Time* agrees with this perspective by opening before the reader a wider horizon, where the science of spirits finds its meaning in moral growth, in the purification of the soul, and in the deepening of life in God.

In the spiritual lineage of the Institut Spirituel Psychosique, received from André Fardel and transmitted in a spirit of study, recollection, and moral seriousness, such a reading also receives its proper place. The biographical documents provided recall a tradition in which spiritual inquiry is joined to inner work, fidelity to elders, and the desire to relieve human suffering. *Lights in the Night of Time* may thus be approached in this same spirit: as a book of meditation, light, and uplift, welcomed with discernment, inward peace, and fidelity to Christ's moral law.

Thus this book gathers several dimensions into the same breath. It is first a call from Christ to humanity to restore peace, fraternity, and inner light. It is then a book of consolation and certainty, capable of rekindling hope in dark hours. It is finally a spiritual narrative on the youth of Jesus, in

which the progressive awakening of his mission is accompanied by an opening toward a deeper understanding of the soul and the invisible world. This unity gives the work its own place: that of a text of meditation, uplift, and light, speaking to conscience as much as to the heart.

The summary offered here provides a few landmarks. Above all, it prepares a meeting. For *Lights in the Night of Time* is best read slowly, with recollection, and with openness of heart. The reader will discover in it a fervent word, a presence of Christ that enlightens and uplifts, and an invitation to let a more simple, more fraternal, and more luminous inner life grow within.

Bibliographic References for Chapter VII

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

Lights in the Night of Time, Alliance Universelle, 1950. Principal work of the chapter, used here from the title page, the preface, and the pages of the narrative.

Allan Kardec, *The Gospel According to Spiritism*, in particular: “The Good Spiritists” and “Believe Not Every Spirit.”

Allan Kardec, *Study on the Nature of Christ*, for the return to the words and mission of Jesus.

Léon Denis, *Christianity and Spiritism*, Introduction, and passages on the rapprochement between the visible and the invisible worlds in primitive Christianity.

André Fardel: *Psychoses, What Are We, Where Are We Going*, available for download on the Institute’s website: <https://www.spiritualiste.fr/les-livres-de-l-institut>



Mon Amour est lumière et sans limite - 22/05/1999

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General Conclusion

At the close of these pages, one light imposes itself with greater calm, depth, and unity: Spiritism reaches its true height when it leads the soul toward Christ, toward the moral law, toward personal responsibility, toward living charity, and toward a more fraternal understanding of human destiny.

This book has advanced as one follows a clarity through the night. It has sought to return to Christ, not in order to repeat formulas worn by habit, but to recover a living presence, a word that judges, enlightens, consoles, and raises up. It has sought, beneath the deposits accumulated by the centuries, the very source of his teaching, the purity of his call, and the transforming force he offers to human conscience.

The first movement of this reflection has shown that Christ remains, in Spiritism, the moral center, the inward guide, the measure of progress, the living hearth of the law of love. Spiritism receives from him its highest direction. It finds in his word the orientation of conscience, in his example the accomplished form of spiritual life, and in his charity the deep truth of existence.

Meditation on the nature of Christ then carried the gaze further still. It directed it toward that height of soul where light becomes transparency, where love becomes strength, and where fidelity to God becomes an active presence among men. Jesus appears there as the being most elevated ever offered to our Earth, as a conscience so purely attuned to the divine law that his whole life becomes revelation. His greatness does not lie in the brilliance of systems; it shines in moral sovereignty, in strong gentleness, in mercy, and in truth lived to the end.

The chapter devoted to The Gospel According to Spiritism recalled with particular clarity that Christ speaks above all to the inner man. There he appears as a master to be followed, a law to be lived, a truth to be embodied. There charity, forgiveness, humility, gentleness, service, and inner reform gather around him as around their source. Spiritism then reveals itself as a help offered to the soul so that it may better understand and better practice Gospel morality, so that the light of the text may pass into the truth of life.

Reflection on religion opened another space of depth. Spiritism appears there as a path of inquiry, inner maturation, and light. It welcomes intelligence without cooling the heart. It honors study without losing the sense of recollection. It strengthens conscience, illumines destiny, and recalls divine justice, the survival of the soul, the progress of being, and universal fraternity. Thus it touches religion at its most living center: where the soul seeks God in truth, in love, and in progress.

The addition of the chapter devoted to other religions gives the whole an even wider amplitude. It reminds us that all humanity bears the trace of one and the same quest. Beneath the diversity of languages, rites, doctrines, and traditions, religions bear witness to the same need for light, the same desire for justice, the same aspiration to rise above suffering, ignorance, and inner night. Spiritism can recognize in these multiple paths seeds of truth, efforts of the soul toward the good, and calls to purification, prayer, compassion, and inward fidelity.

This recognition does not disperse the center of the book; it magnifies it. For the more the soul learns to discern the light sown through the religious history of humanity, the more it understands what Christ represents for our world. He remains the purest revelation of the law of love upon the Earth. He remains the living center around which Spiritist conscience orders its understanding, its moral fidelity, and its hope. Thus fraternal openness toward other traditions accords with a more conscious fidelity to Christ.

The comparative chapter devoted to Socrates, Buddha, and Jesus then broadened the horizon still further. It showed that humanity has received, in different civilizations, great voices of awakening, rectitude, compassion, and inward uplift. It also helped to bring out more clearly what gives Christ, in the Spiritist perspective, his singular place: the fullest expression, for our world, of the law of love become living force of transformation.

The chapter devoted to Lights in the Night of Time then brought a more recollected, more fervent, and more consoling tone. This inspired text makes heard a word of Christ addressed to a wounded, anxious, and scattered humanity. It calls it to recover peace, inner light, hope, and fraternity. It presents a Christ who is near, living, and intimate, speaking to conscience with a particular warmth. Its presence in this work has given the journey a note of ardent meditation and inward uplift.

Thus all the chapters meet within one same breath. Spiritism illumines Christ. Christ gives Spiritism its highest measure. The religions of humanity bear, each according to its own genius, a part of the long aspiration of the soul toward God. And inner life receives its truth in moral progress, in charity, in conscience, and in openness to light.

This book also belongs to a history wider than any individual undertaking. It is born of a lineage, a transmission, a spiritual companionship, and an inner work pursued with fidelity. It belongs to a spirit of study, seriousness, simplicity, and service. It wishes to take its place in that discreet labor that seeks less to shine than to help, less to impose than to enlighten, less to dominate than to serve.

It has therefore been written in a spirit of recollection and sincere inquiry. It does not claim to enclose truth within definitive words. It seeks to open a path of meditation, study, conscience, and light. It wishes to offer the reader a few landmarks by which to understand destiny more deeply, to deepen faith, and to unite more intimately Christ, Spiritism, the moral law, and human fraternity.

The modern world possesses many forms of knowledge, many powers, many means of action. It also calls for a more inward light, a steadier wisdom, a purer conscience, and a more active charity. In this expectation, Christ remains necessary. He remains a presence of truth, mercy, uplift, and hope. Spiritism, when it remains faithful to its purest vocation, helps one to hear this presence, to recognize its reach, and to let it pass into life.

Everything therefore comes back to this: to let light grow within oneself, to advance in conscience, to serve in charity, to recognize the share of truth that God has allowed to shine through the religious history of humankind, and to consent that Christ become within us a living force of transformation.

For Christ remains the purest call addressed to the human soul.

Spiritism can help one hear that call more deeply.

It can help one understand it more clearly.

Above all, it can help one answer it with greater sincerity, greater humility, greater fraternity, and greater love.

And if this book can contribute, even faintly, to that inward uplift, to that more conscious fidelity, to that more living charity, then it will have found its place: a simple place, a fraternal place, a place of light.

Bibliographic References for the Conclusion

The references below indicate the principal supports for the chapter. When the precise reference could not be verified with certainty in the documents provided, the work is indicated as a general reference or as a source of inspiration.

- Allan Kardec, *The Spirits' Book*, questions 625, 627, and 886.
- Allan Kardec, *Study on the Nature of Christ*, especially the return to the moral part of Christ's teaching.
- Allan Kardec, *The Gospel According to Spiritism*, chapters XV and XVII.
- Léon Denis, *Christianity and Spiritism*, Introduction.
- *Lights in the Night of Time*, general reference of spiritual inspiration.



Paix, Amour - 15/08/1988

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Correspondence Table: Bibliographical References by Chapter

The table below does not claim to replace a complete critical apparatus. It offers the reader the most reliable cross-references that the references provided make it possible to establish.

Book chapter	Principal work	Identifiable chapter / section
I. Christ, the inner light of Spiritism	The Spirits' Book; Study on the Nature of Christ	Q. 625; q. 886; "Source of the proofs regarding the nature of Christ"
II. The nature of Christ	Study on the Nature of Christ	"Is the divinity of Christ proved by miracles?"; "Is the divinity of Jesus proved by his words?"; "Opinion of the Apostles"; "Son of God and Son of Man"
III. Christ in The Gospel According to Spiritism	The Gospel According to Spiritism	Ch. VI; XI; XII; XV; XVII; XXIV
IV. Is Spiritism a religion?	Léon Denis: Christianity and Spiritism; Discourse by Camille Flammarion	Introduction; passages on the religious crisis; discourse on scientific and philosophical interest
V. The Book of Christ: Lights in the Night of Time	Lights in the Night of Time, Alliance Universelle, 1950. The Gospel According to Spiritism Study on the Nature of Christ Léon Denis: Christianity and Spiritism André Fardel: Psychoses, What Are We, Where Are We Going	"The Good Spiritists" "Believe Not Every Spirit" The return to the words and mission of Jesus. Introduction, and passages on the rapprochement between the visible and invisible worlds in primitive Christianity.
VI. General Conclusion	The Spirits' Book; The Gospel According to Spiritism; Christianity and Spiritism	Q. 625; q. 627; q. 886; ch. XV; ch. XVII; Introduction

APPENDICES

Extensions and Deeper Explorations

Appendix 1 - Christ, Moral Axis of Spiritist Revelation

Spiritism does not place Christ at the periphery of its moral teaching: it recognizes him as its living summit for earthly humanity. In *The Spirits' Book*, Spiritist morality is explicitly brought close to that of Christ and is condensed in this simple, universal, and imperishable law: to do to others what we would wish them to do to us, and to refrain from doing to them what we would not wish to suffer ourselves. Thus, from its purest ethical principle, Spiritist doctrine appears as a path of responsibility, fraternity, and inner uprightness, in continuity with the Gospel.

This continuity is not only moral; it is doctrinal in its most essential spirit. Spiritism rests on the immortality of the soul, on the justice of God, on human free will, on the moral consequences of life, on future rewards and sufferings, and on the central value of Christ's teaching. It therefore intends not to negate inner Christianity, but to recover its living scope, freed from rigidities, obscurities, and accretions that have at times covered over its original source.

The *Spirits' Book* also brings out another deeply Christ-like feature: the duty of transmission. To instruct, to elevate, to enlighten one's brothers and sisters, to place one's intelligence at the service of others—this is not merely a social or pedagogical task; it is a spiritual work. Knowledge, when it is not placed at the service of moral uplift, remains incomplete. Conversely, every shared light becomes a participation in Christ's work in the world, because it helps a conscience to rise, to understand, and to live better.

Finally, Spiritist philosophy reminds us that claiming inspiration is not enough to stand in truth. False prophets exist, and so do false forms of greatness. This is why discernment holds such an important place within it.

This rule of discernment, which Spiritism strongly takes up, directly joins evangelical teaching: spiritual truth is never separated from humility, charity, and uprightness.

Excerpts from The Spirits' Book, 6th edition:

The Place of Christ in Spiritism

SB page 15:

“The morality of the higher Spirits is summed up, like that of Christ, in this evangelical maxim: Act toward others as we would wish others to act toward us; that is to say, to do good and not evil. In this principle, man finds a universal rule of conduct, even for his smallest actions.”

SB page 128:

Since John the Baptist was Elijah, there was therefore a reincarnation of the spirit or soul of Elijah in the body of John the Baptist. Whatever opinion one may form, moreover, about reincarnation, one must recognize that Christ's belief in it is expressed in formal words; for if John the Baptist was Elijah, then the soul of Elijah could only have animated the body of John the Baptist and not another.

SB page 217:

“Educated people, instruct; gifted people, uplift your brothers and sisters. You do not know what work you accomplish in so doing: it is that of Christ, the work God imposes upon you. Why has God given you intelligence and knowledge, if not to share them with your brothers, so as to advance them on the way of blessedness and eternal happiness?”

SB page 269:

665. What should we think of the opinion that rejects prayer for the dead on the grounds that it is not prescribed in the Gospel?

“Christ said to men: Love one another. This recommendation includes employing every possible means to show them affection, without entering into the details of how this aim can be reached. If it is true that nothing can prevent the Creator from knowing our thoughts, however hidden they may be, why would he not allow the prayer of one person to reach another? If prayer for the dead is an act of charity, why would it not be pleasing to God?”

SB page 271:

Christianity, in coming to enlighten the world with its divine light, could not destroy something that is in nature, but it redirected adoration toward the One to whom it belongs. As for Spirits, the memory

of them has never been abolished in any people, and Christ came to show men their active role in the economy of the universe and the importance of their intervention in human affairs.

SB page 311:

Ideas are transformed only slowly and never suddenly; they grow weaker from generation to generation and end by gradually disappearing along with those who professed them, and who are replaced by others, imbued with new principles, as always happens with political ideas. Look at paganism: there is certainly no one today who professes the religious ideas of pagan times; and yet, several centuries after the coming of Christianity, they still left visible traces that only a complete renewal of peoples could erase. The same will happen with Spiritism; it progresses greatly, but for two or three generations there will still remain a ferment of incredulity that time alone will extinguish. Its progress, however, will be more rapid than that of Christianity, because Christianity itself clears the way and Spiritism rests upon it. Christianity had to destroy; Spiritism has only to build.”

SB page 312:

802. Since Spiritism must mark a progress in humanity, why do the Spirits not hasten this progress by manifestations so general and so striking as to carry conviction to the most incredulous?

“You would like miracles; yet God scatters them abundantly under your very steps, and you still have men who deny Him. Did Christ himself convince his contemporaries by the miracles he performed? Do you not still see today men who deny the most obvious facts taking place before their eyes? Are there not some who say that they would not believe even if they saw? No; it is not by prodigies that God wills to bring men back. In His goodness, He wills to leave them the merit of conviction through reason.”

SB page 411:

Some people say: do the Spirits teach us a new morality, something superior to what Christ said?

If this morality is no other than that of the Gospel, what is the use of Spiritism?

This reasoning resembles, in a singular way, that of Caliph Omar speaking of the Library of Alexandria: “If it contains only what is in the Qur’an,” he said, “it is useless; if it contains something else, it is harmful; therefore it must be destroyed.”

No, Spiritism does not contain a morality different from that of Jesus; but we in turn ask whether, before Christ, men did not already have the law given by God? Was not his doctrine found in the Decalogue? Shall we say for that reason that Christ’s morality was useless? We shall ask further those who deny the usefulness of Spiritist morality why that of Christ is so little practiced, and why

those who, very rightly, proclaim its sublimity are the very first to violate its foremost law: universal charity. The Spirits come not only to confirm it, but to show us its practical usefulness; they make intelligible and evident truths that had been taught only under allegorical form; and together with morality they come to define the most abstract problems of psychology.”

We shall further ask those who deny the usefulness of Spiritist morality why Christ’s morality is so little practiced, and why those who rightly proclaim its sublimity are often the first to violate its foremost law: universal charity.

The Spirits come not only to confirm it, but to show us its practical usefulness; they render intelligible and evident truths that had been taught only under allegorical form.

Jesus came to show men the road of true good; why would God, who sent him to recall His forgotten law, not send Spirits today to remind them of it in a precise manner, now that men forget it in sacrificing everything to pride and greed?

Who would dare set bounds to the power of God and prescribe His ways?

Who can say, as the Spirits affirm, that the foretold times are not fulfilled, and that we have not reached those in which truths poorly understood or falsely interpreted must be openly revealed to the human race, so as to hasten its advancement?

Is there not something providential in these manifestations that occur simultaneously in every part of the globe?

It is not a single man, a prophet, who comes to warn us; light springs up everywhere; it is a whole new world unfolding before our eyes. As the invention of the microscope revealed the infinitely small world we did not suspect; as the telescope revealed the thousands of worlds we did not suspect, Spiritist communications reveal to us the invisible world surrounding us, incessantly touching us, and, without our knowing it, taking part in everything we do.

Is it then nothing to have made known to us a whole world, to have initiated us into the mysteries of life beyond the grave? It is true that these discoveries, if one may call them such, to a certain extent contradict accepted ideas; but have not all great scientific discoveries likewise altered and even overturned the most accredited ideas? And has not our self-love had to bend before evidence? The same will happen for Spiritism, which will soon take its place among human knowledge.

Appendix 2 - Christ in The Gospel According to Spiritism

If there is one work in which Spiritism explicitly returns to the moral heart of Christianity, it is indeed *The Gospel According to Spiritism*.

Christ is approached there as the inner guide of consciences, the master of moral transformation, the living hearth around which the essential virtues are ordered: charity, forgiveness, gentleness, humility, justice, mercy, and hope.

The originality of the Spiritist approach lies in helping the modern soul to hear the word of Jesus more clearly. This return to the Gospel passes through a double effort: to purify the understanding of the texts and to constantly recall that the truth of Christ is measured not only by what one affirms about him, but by what one lives through him.

In this light, the teachings of Jesus recover their relief. To love one's neighbor becomes a discipline of the soul. To forgive becomes a victory over the chain of evil. To be humble becomes the truth of being before God. To be charitable means to understand, to bear, to serve, to raise up, and to console.

Thus *The Gospel According to Spiritism* makes Christ the principle of an inner reformation.

Excerpts from The Gospel According to Spiritism, 3rd LMSF edition:

Jesus Christ and Spiritism

PREFACE to the book:

“The Spirits of the Lord, who are the virtues of heaven, like a vast army that begins to move as soon as it has received the command, are spreading over the whole surface of the earth. Like shooting stars, they come to enlighten the way and open the eyes of the blind. I tell you truly, the times have come when all things must be restored to their true meaning, in order to dispel darkness, confound the proud, and glorify the righteous.”

“I tell you truly, the times have come when all things must be restored to their true meaning to dispel darkness, confound the proud, and glorify the just.”

“The great voices of heaven resound like the sound of the trumpet, and the choirs of angels assemble. Men, we invite you to the divine concert; let your hands take up the lyre, let your voices unite, and may a sacred hymn be spread and vibrate from one end of the universe to the other.”

“Men, brothers whom we love, we are near you; love one another also, and from the depth of your hearts, while doing the will of the Father who is in heaven, say: Lord! Lord! and you will be able to enter the kingdom of heaven.”

“Lord! Lord! and you will be able to enter the kingdom of heaven.”

THE SPIRIT OF TRUTH.

NOTE. The instruction above, transmitted through a medium, summarizes both the true character of Spiritism and the aim of this work; that is why it has been placed here as the preface.

INTRODUCTION to the book: "IV. SOCRATES AND PLATO, PRECURSORS OF THE CHRISTIAN IDEA AND OF SPIRITISM"

From the fact that Jesus must have known the sect of the Essenes, it would be wrong to conclude that he drew his doctrine from them, and that had he lived in another environment he would have professed other principles. The great ideas are never born suddenly; those that are founded on truth always have precursors who partially prepare the way; then, when the time has come, God sends a man with a mission to summarize, coordinate, and complete the scattered elements, and form from them a body of doctrine. Thus the idea, appearing not suddenly, finds, upon its arrival, minds prepared to receive it. Such was the case with the Christian idea, which was foreshadowed several centuries before Christ and the Essenes, and of which Socrates and Plato were the principal precursors."

Socrates, like Christ, wrote nothing, or at least left no writings; like him, he died the death of criminals, victim of fanaticism, for having attacked established beliefs and placed real virtue above hypocrisy and the mask of forms; like him, he was accused by the Pharisees of his time because he attacked their prejudices and beliefs. Just as Christ was called impious, because he called true piety love of God and neighbor rather than outward worship, so Socrates was condemned as impious because he placed virtue above ceremonies.

To those who would regard this parallel as a profanation and claim that there can be no parity between the doctrine of a pagan and that of Christ, let us answer that Socrates' doctrine was not pagan, since its aim was to combat paganism; that the doctrine of Jesus, more complete and purified than that of Socrates, has nothing to lose in the comparison; and that the greatness of Christ is not diminished thereby. Moreover, history shows that truth always has roots in the past, and the Christian idea itself has had its dawn."

These quotations will also prove that, if Socrates and Plato sensed the Christian idea, one also finds in their doctrine the fundamental principles of Spiritism.

Page 34: Spiritism

"5. Spiritism is the new science which comes to reveal to men, through irrefutable proofs, the existence and nature of the spiritual world, and its relations with the corporeal world; it shows that world to us no longer as a supernatural thing, but, on the contrary, as one of the living and incessantly active forces of nature, as the source of an immense number of phenomena until now misunderstood and, for that reason, relegated to the realm of the fantastic and marvelous. Christ alludes to these relations on many occasions, and that is why many things he said remained unintelligible or have been falsely interpreted. Spiritism is the key by means of which everything is explained with ease."

"6. The Law of the Old Testament is personified in Moses; that of the New Testament is personified in Christ; Spiritism is the third revelation of the law of God, but it has no individual personification,

because it is the product of the teaching given, not by one man, but by the Spirits, who are the voices of Heaven, in every part of the earth, with the help of an innumerable multitude of intermediaries. It is, in a way, a collective being, formed by the gathering of beings from the spiritual world, each bringing men the tribute of his lights to make known this unknown world and the destiny that awaits them.”

“7. Just as Christ said: ‘I come not to destroy the law, but to fulfill it,’ Spiritism likewise says: ‘I come not to destroy Christian law, but to fulfill it.’ It teaches nothing contrary to what Christ taught, but develops, completes, and explains in clear terms for all what was said only in allegorical form. It comes, at the time foretold, to fulfill what Christ announced and to prepare the accomplishment of future things. It is therefore the work of Christ, who himself presides, as had also been announced, over the regeneration that is being accomplished, and prepares the reign of the kingdom of God on earth.”

Page 36: Instruction from the Spirits: the new era:

“Christ was the initiator of the purest, most sublime morality; of that evangelical Christian morality which must renew the world, bring men closer together, and make them brothers; which must cause charity to spring from all hearts; which must create among all men a common solidarity; a morality, finally, which must transform the earth and make it a dwelling place for Spirits superior to those who inhabit it today. It is the law of progress, to which nature itself is subject, that is being accomplished, and Spiritism is the lever God uses to advance humanity.”

“The times have come when moral ideas must develop in order to accomplish the progress that lies in God’s designs; they must follow the same road as ideas of liberty, which have been their precursor. Yet one must not believe that this development will come without struggle. No, they need, in order to reach maturity, shocks and discussions, so as to attract the attention of the masses; once this attention is awakened, the beauty and sanctity of morality will touch minds, and they will attach themselves to a science that gives them the key to the future life and opens to them the doors of eternal happiness.”

Page 40: The future life:

“Spiritism has come to complete, on this point as on many others, the teaching of Christ when men were ripe to understand the truth. Through Spiritism, future life is no longer a simple article of faith, a vague hypothesis; it is an material fact, proved by experience, by the testimonies of those who have gone before us, and by the very revelations of these witnesses. The future life appears to us in all its reality; it is no longer abandoned to our imagination.”

Page 42: The point of view:

“7. Spiritism broadens thought and opens new horizons to it; instead of that narrow and petty view which concentrates it on present life and makes the instant one spends on earth the sole and fragile pivot of the eternal future, it shows that this life is only one link in the harmonious and magnificent whole of the Creator’s work; it shows the solidarity that unites all existences of the same being, all beings of the same world, and beings of all worlds; it thus gives a base and a reason for universal fraternity, whereas the doctrine of creation of the soul at the moment of birth makes all beings strangers to one another.”

Page 61: Resurrection and reincarnation

“16. There is therefore no doubt that, under the name resurrection, the principle of reincarnation was one of the fundamental beliefs of the Jews; that it is confirmed by Jesus and the prophets in a formal manner; whence it follows that to deny reincarnation is to deny the words of Christ. One day his words will make authority on this point, as on so many others, when they are meditated upon without prejudice.”

Page 97: The promised Comforter

“3. If you love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him, because he dwelleth with you and shall be in you. (John 14:15-17.)”

“4. Jesus promises another Comforter: it is the Spirit of Truth, whom the world does not yet know, because it is not ripe to understand him, whom the Father will send to teach all things and to make all that Christ said understood. If therefore Christ did not say everything, it is because many things were beyond the understanding of men of his time; if he had spoken of them, they would have understood falsely. The Spirit of Truth comes today to restore all things, that is to say, to interpret Christ’s words and to develop and complete them.”

“Spiritism comes at the appointed time to fulfill Christ’s promise: the Spirit of Truth presides over its establishment; he calls men back to the observance of the law; he teaches all things by making understood what Christ said only in parables. Christ warned: Let those who have ears to hear, hear.”

Page 99: Advent of the Spirit of Truth

“Spiritists! love one another, this is the first teaching; instruct yourselves, this is the second. All truths are found in Christianity; the errors rooted there are of human origin; and here from beyond

the grave, which you thought was nothingness, voices cry out to you: Brothers, nothing perishes; Jesus Christ is the victor over evil, be the victors over impiety.”

Page 154: Selfishness

“11. Christianity owes its not yet having accomplished all the good it could produce to this antagonism between charity and selfishness, to the invasion of this leprosy of the human heart. You have the remedy in Spiritism, because it brings men back to the spiritual life, to the life beyond the veil, and by that very fact shows them the true point of view from which earthly things must be considered. In demonstrating the solidarity that binds together the past, the present, and the future of each man, as well as all men among themselves, it destroys selfishness at its root.”

Page 208: Outside the Church there is no salvation. Outside the truth there is no salvation.

“8. Whereas the maxim ‘Outside charity there is no salvation’ rests upon a universal principle, opens to all the children of God access to supreme happiness, and establishes the equality of all before God, the dogma ‘Outside the Church there is no salvation’ rests not on fundamental faith in God and in the immortality of the soul, a faith common to all religions, but on a special faith, in particular dogmas; it is exclusive and absolute; instead of uniting God’s children, it separates them; instead of arousing fraternity, it nourishes and sanctions the animosity among followers of the different cults who throw one another anathema in this world and in the next, although many of them adore Jesus and read the Gospel, which they all take as the law of conduct.”

“9. Outside the truth there is no salvation would be the equivalent of: Outside the Church there is no salvation, and just as exclusive; for there is no single sect that does not claim to possess the truth. Which man may flatter himself that he possesses the whole truth? The whole truth has never been revealed to humanity, and God reserves it for more advanced times. The phrase ‘Outside charity there is no salvation’ has a broader scope, because it is based on the very law of love and fraternity, common to every religion and every philosophy.”

Page 231: The good Spiritists

“4. Spiritism well understood, but above all well felt, leads necessarily to the results above, which characterize the true Spiritist just as the true Christian, for they are one and the same thing; Spiritism creates no new morality; it facilitates for men the understanding and practice of Christ’s morality, by giving a solid and enlightened faith to those who doubt or falter.”

Page 270: Believe not every spirit

“6. Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world. (1 John 4:1.)”

“7. Spiritist phenomena, far from accrediting false Christs and false prophets, as some pretend to say, come, on the contrary, to deliver them their deathblow. Ask of Spiritism neither miracles nor prodigies, for it formally declares that it does not produce them. Like physics, chemistry, astronomy, geology, it reveals laws that govern a certain order of phenomena hitherto not understood; these laws, like those of science, are no less of the order of nature; by explaining certain effects, they destroy what remained of the marvelous.”

Spiritism reveals another category, much more dangerous, of false Christs and false prophets, who are found not among human beings, but among disincarnate beings, among the hypocritical, proud, false-wise, and pseudo-superior spirits who have passed from the earth into wandering space and have assumed venerable names in order, under this mask, to give currency to their strange and absurd ideas.

Appendix 3 - The Nature of Christ According to Allan Kardec

Among the most useful supporting texts for this work is *Study on the Nature of Christ* attributed to Allan Kardec. This text presents a very valuable method: instead of shutting itself within theological abstractions, it invites us to return to the facts, to the acts, and above all to the very words of Jesus. For Kardec, the question is not first to defend a system, but to look soberly at what the Gospels actually allow us to affirm.

The first important point of this study is the refusal to make miracles the decisive proof of a divine nature. Kardec maintains that the extraordinary facts attributed to Jesus, far from necessarily implying an absolute break with the laws of nature, can be understood in the light of psychic, magnetic, and Spiritist phenomena. The marvelous, by itself, is therefore not enough to conclude about Christ's essence.

The second point is even more decisive: one must listen to what Jesus says about himself. The evangelical texts, read in their simplicity, often insist on his being sent by God, on his received mission, on his obedience to the Father. This perspective leads to understanding him not as the Absolute itself, but as the supreme envoy, the revealer, and the sublime mediator of the divine will for earthly humanity.

Summary of the work *Study on the Nature of Christ*.

This book is a doctrinal essay that seeks to answer a central question: Is Jesus God himself, or rather an envoy of God of a very elevated spiritual order?

The book's first major thesis is that miracles do not prove the divinity of Christ. The author maintains that the extraordinary phenomena reported in the Gospel are not absolute exceptions to the laws of nature, but may belong to psychic or spiritual phenomena comparable to those studied by magnetism and Spiritism.

The second thesis, which forms the heart of the book, is that the words of Jesus show a clear distinction between Jesus and God. The author gathers together passages where Jesus speaks of "the one who sent me," says that he did not come of himself, that he does not speak on his own, and that he accomplishes the will of the Father.

From these citations he concludes that Jesus presents himself as subordinate to God, and therefore distinct from Him. The book also insists on the fact that even after his death, Jesus still speaks of

“my Father and your Father, my God and your God,” which, according to the author, confirms this distinction.

The work then examines the objection of the double nature of Jesus. The author judges that this hypothesis solves nothing: either Jesus spoke as God, and then his declarations of subordination become incomprehensible; or he spoke as man, and then one no longer knows with certainty what part of his teaching would belong to a divine nature.

The book then seeks to show that the apostles themselves did not present Jesus as identical with God. It quotes at length the Acts of the Apostles and the epistles of Paul in support of a reading in which Jesus is the Messiah, the envoy, and the raised-up Lord, while remaining distinct from the Father.

In one sentence, this book maintains that the divinity of Christ, in the sense of an absolute identity with God, is not proved by the Gospels; on the contrary, it defends the idea of a Jesus infinitely elevated, envoy of God, Messiah, and supreme guide, yet subordinate to the Father.

Appendix 4 - Camille Flammarion: Science, Thought, and the Future of Spiritism

The discourse delivered by Camille Flammarion at Allan Kardec's grave reminds us that Spiritist reflection concerns thought, science, examination, and the future of knowledge as much as it concerns consolation and faith.

Flammarion's presence is important for a book devoted to Christ and Spiritism. It reminds us that fidelity to Christ goes together with intellectual rigor, that a sincere spiritual life can welcome patient investigation, and that the future of Spiritism also involves a deeper dialogue with science and philosophy.

Discourse Delivered at Allan Kardec's Grave by Camille Flammarion

Gentlemen,

In coming, with deference, at the sympathetic invitation of the friends of the laborious thinker whose earthly body now lies at our feet, I recall a circumstance already ancient in my life. It was in 1865, I believe, that for the first time I met Allan Kardec. He then came to ask me whether it might be possible, from the point of view of astronomy, to establish the plurality of worlds inhabited, and whether the doctrine of Spiritism could find a place in that conception.

Today my task is greater still, for I would like to be able to represent to the thought of those who hear me, and to that of the millions of men who, in every country, look toward this grave, the true significance of the work accomplished by the one we mourn and honor.

It would indeed be an important act to establish here, before this eloquent tomb, that the methodical examination of the phenomena wrongly called supernatural, far from returning us to superstition, enters into the very movement of science and enlarges the field of human knowledge.

But this is not the place to open an arena to irreverent discussion. Let us only allow to descend from our thoughts, upon the impassive face of the man who sleeps here, the tribute of our respect and our gratitude.

I shall first sketch in rapid outline the principal lines of his literary career.

Having died at the age of sixty-five, Allan Kardec had devoted the first part of his life to writing classical, elementary works intended above all for the use of education. His pedagogical experience and his clear method prepared him admirably for the task that awaited him.

Now in its fifteenth edition, he spread through all classes that body of elementary doctrine which is not new in its essence, since its philosophical and moral principles reach far back in time, but which he was able to coordinate, clarify, and set in order.

*After this first work appeared successively *The Mediums' Book, or Experimental Spiritism; What Is Spiritism?* or a summary in the form of questions and answers; *Heaven and Hell; Genesis*; and several other writings of doctrinal, practical, or explanatory character.*

*Through the *Revue Spirite* and the Paris Society, of which he was president, he in some way constituted the center where everything converged, the bond of union among observations, testimonies, and studies spread across the world.*

He stirred rivalries; he founded a school in a somewhat personal form; there is still some division between "spiritualists" and "spiritists"; but these distinctions matter little in view of the immense fact that the phenomena are there, that they impose themselves, and that the future belongs to methodical study.

It has been objected, gentlemen, to our worthy friend to whom we render today our final duties, that he was not what is called a scientist, that he did not come from the official schools, that he lacked the titles and diplomas before which the crowd bows. I know not whether this objection diminishes or magnifies his role.

Perhaps, gentlemen, it is preferable that things should have begun thus. One must not always reject the value of feeling. How many hearts have been comforted, how many tears dried, how many consciences awakened, before science itself consented to look at these facts!

Had Allan Kardec been a man of science, without doubt he would perhaps not have been able to render this first service and to spread so far, like an invitation to all hearts, the call to a new study.

But he was what I shall simply call good sense incarnate. Right and judicious reason, he constantly applied to his enduring work the indications gathered from facts. He advanced with prudence, with patience, with method, and with a calm will.

As the organizer of this slow and difficult study himself foresaw, this complex inquiry must now enter its scientific period. The phenomena belong to nature; they ask to be observed, compared, classified, and explained.

For, gentlemen, Spiritism is not a religion, but a science—a science of which we scarcely know the alphabet. The age of dogmas is finished. Nature embraces the universe, and the divine in it is shown less by arbitrary miracle than by the immensity and order of laws.

Science governs the world henceforth; and it is not foreign to this funeral address to note its present work and the new inductions that may arise from it.

At no period in history has science developed before man's astonished gaze horizons so grand. We now know that the Earth is no more the center of the universe than man is the center of creation. We

know that the starry depths are peopled with myriads of worlds and that life may take forms our present senses scarcely allow us to suspect.

If the heat rays and chemical rays that constantly act in nature are invisible to us, it is because the former do not affect our retina and the latter belong to an order of impressions our organs do not yet translate. Our ignorance does not measure reality.

Before such truths, which are only just opening, how absurd and valueless a priori negation appears! When one compares the little that we know with the immense that remains unknown, humility becomes the first law of intelligence.

Science also opens to us similarly authorized views on the phenomena of life and death and on the force that animates us. It is enough for us to note that nothing is lost, that all is transformed, and that the movement of matter and the laws of energy themselves suggest vast continuities where the thought of annihilation finds no solid ground.

Everything is only metamorphosis. Carried in their eternal course, the constituent atoms of matter pass incessantly from one body to another, from the animal to the plant, from the plant to the mineral, and from the mineral to the atmosphere; the form changes, the life continues, the universal rhythm remains.

Here is the sun of April shining in the heavens and bathing us in its first warming dew. Already the countryside awakens, already the first buds swell upon the branches, already nature seems to tell us that nothing dies, that everything reappears in a superior order.

What constitutes the mystery of life? By what bonds is the soul attached to the organism? By what release does it escape? Under what form and in what conditions does it continue? These questions, so long abandoned to systems, belong henceforth to observation.

It is by the positive study of effects that one rises to the appreciation of causes. In the order of studies gathered under the generic name of Spiritism, we are only at the beginning; but the beginning exists, and it opens a path.

Let those whose sight is limited by pride or prejudice fail to understand these anxious desires of our eager thoughts to know; let them cast upon our efforts the disdain of routine. The future will answer for us. The truth has never feared patient examination.

Now you have returned to that world from which we came, and you gather the fruit of your earthly studies. Your envelope sleeps at our feet; your brain is silent; your eyes are closed to the light of this world; but your soul lives, and we address it beyond the tomb.

We prefer to know this truth than to believe that you lie wholly within this corpse and that your soul has been destroyed by the cessation of the functioning of an organ. Thought survives. Life continues. Conscience is not extinguished.

Farewell, my dear Allan Kardec, farewell.

Appendix 5 - Study Path and Annotated Bibliography

To enter the subject on a solid footing, it is fitting first to return to Allan Kardec: *The Spirits' Book* for the doctrinal framework; *The Gospel According to Spiritism* for the moral and Christ-centered axis; and *Study on the Nature of Christ* for the question of Jesus, his mission, and the meaning of the Gospels.

Léon Denis comes next, with *Christianity and Spiritism*. In him the reader enters a prose that is broader, warmer, and more synthetic. Denis does not merely explain; he seeks to reconcile intelligence, faith, hope, and moral ideal.

Lights in the Night of Time fulfills a different function. It is not a doctrinal manual, but a book of resonance, tone, appeal, and inwardness. It can help to raise the rhythm, gravity, and spiritual tone of one's prose, provided one receives its inner movement without imitating it servilely.

Finally, *Jesus Christ According to Spiritism* and *Jesus of Nazareth and the Planetary Christ* may be read as works of opening or extension. They enrich reflection, yet they gain by being read after Kardec and Léon Denis rather than before them.



Systematic Study Program of Spiritist Philosophy

Module I – Introduction to the Study of Spiritism

- The historical context of the nineteenth century in Europe.
- Spiritism or Spiritist Doctrine: definition and purpose.
- The etymological origin of the word Spiritism.
- Spiritism as science, philosophy, and moral consequence.

Module II – The Spiritist Codification

- Mediumistic phenomena that preceded the Codification: Hydesville and the turning tables.
- Allan Kardec: the teacher and the codifier.
- The major works of the Codification.
- Method and criteria of Spiritist teaching.

Module III – God

- The existence of God.
- Proofs of the existence of God.
- Attributes of the Divinity.
- Divine providence.

Module IV – Existence and Survival of the Spirit

- Perispirit: definition.
- Origin and nature of the Spirit.
- Proofs of the existence and survival of the Spirit.
- Progressive journey of the soul.

Module V – The Communicability of Spirits

- Influence of Spirits on our thoughts and actions, and on life events.
- Mediumship and medium.
- Mediumistic faculties and responsibility.
- Discernment in communications.

Module VI – Reincarnation

- Foundations and purposes of reincarnation.
- Proofs of reincarnation.
- Return to bodily life: the programming of reincarnation.
- Trials and expiation.

Module VII – The Plurality of Inhabited Worlds

- The universal cosmic fluid.
- General elements of the universe: matter and spirit.
- Formation of worlds and diversity of habitations.
- The hierarchy of worlds.

Module VIII – Divine or Natural Law

- Natural law: definition and characteristics.
- Good and evil.

Module IX – Law of Worship

- Worship: meaning and purpose.
- Prayer: importance, efficacy, and action.
- The Gospel in the home.

Module X – Law of Freedom

- Freedom of thought and freedom of conscience.
- Free will and responsibility.
- Free will and fate.
- The principle of action and responsibility.

Module XI – Law of Progress

- Intellectual progress and moral progress.
- Influence of Spiritism on the progress of humanity.

Module XII – Law of Society and Law of Labor

- Necessity of social life.
- Family life and ties of kinship.
- Necessity of labor.
- Limit of labor and rest.

Module XIII – Law of Destruction and Law of Preservation

- Necessary destruction and abusive destruction.
- Destructive scourges.
- Instinct and intelligence.
- Means of preservation.

Module XIV – Law of Equality

- Natural equality and inequality of aptitudes.
- Social inequalities. Equality of rights between man and woman.
- Inequality of wealth.

Module XV – Law of Reproduction

- Marriage and celibacy.
- Obstacles to reproduction.
- Abortion.

Module XVI – Law of Justice, Love, and Charity

- Justice and natural rights.
- Charity and love of neighbor.

Module XVII – Moral Perfection

- The characteristics of moral perfection.
- Knowledge of self.
- The good person.

Module XVIII – Hopes and Consolations

- Earthly pains and joys.
- Future pains and joys.

For all information, visit our website: <https://www.spiritualiste.fr/livres-d-allan-kardec>

ALLAN KARDEC: Books of Spiritist Philosophy to Download

1. What Is Spiritism
2. Spiritism in Its Simplest Expression
3. The Spirits' Book - Edition 16
4. Heaven and Hell
5. The Gospel According to Spiritism
6. The Mediums' Book
7. Genesis
8. Practical Instructions on Manifestations
9. Posthumous Works
10. Obsession
11. Spiritist Journey in 1862
12. Collection of Spiritist Prayers
13. Character of the Spiritist Revelation
14. Reasoned Catalogue
15. The Spirits' Book - Edition 1

For all information, visit our website: <https://www.spiritualiste.fr/livres-d-allan-kardec>

GENERAL BIBLIOGRAPHY: Works Used and Related Works

Central Works

- KARDEC, Allan. *The Spirits' Book*. Major doctrinal references used in the present work: questions 621, 625, 627, and 886.
- KARDEC, Allan. *The Gospel According to Spiritism*. Major references: chapters VI, XI, XII, XV, XVII, and XXIV; especially the passages on Christ the consoler, charity, moral perfection, the good Spiritists, and the discernment of Spirits.
- KARDEC, Allan. *Study on the Nature of Christ*. Central text for examining the mission, place, and nature of Christ in the Spiritist perspective.
- DENIS, Léon. *Christianity and Spiritism*. Major supporting work, particularly for the introduction, the religious crisis, evangelical morality, the scope of spiritualism, the rapprochement of the visible and invisible worlds, and the return to the living spirit of Christianity.

Spiritist Supporting Works

- *Lights in the Night of Time*. Alliance Universelle, 1950. Principal work for the chapter devoted to the “Book of Christ”; also retained as a source of spiritual inspiration and meditation. Available on the Institute’s website..
- FARDEL, André. *Psychoses, What Are We, Where Are We Going?* Work associated with the spiritual lineage of the Institute and with reflection on the destiny of the soul. Available on the Institute’s website.
- *Jesus Christ According to Spiritism*. Supporting work cited for the moral mission of Christ and for a Spiritist reading of Gospel sayings.

Philosophical and Comparative Works

- PLATO. *Apology of Socrates*. Supporting text for the figure of Socrates as master of conscience, inward probity, and self-examination.
- PLATO. *Phaedo*. Important text for reflection on the soul, death, the elevation of being, and the philosophical life as inner preparation.
- PLATO. *Gorgias*. Supporting text for the primacy of justice over interest, and for moral rectitude in the Socratic tradition.

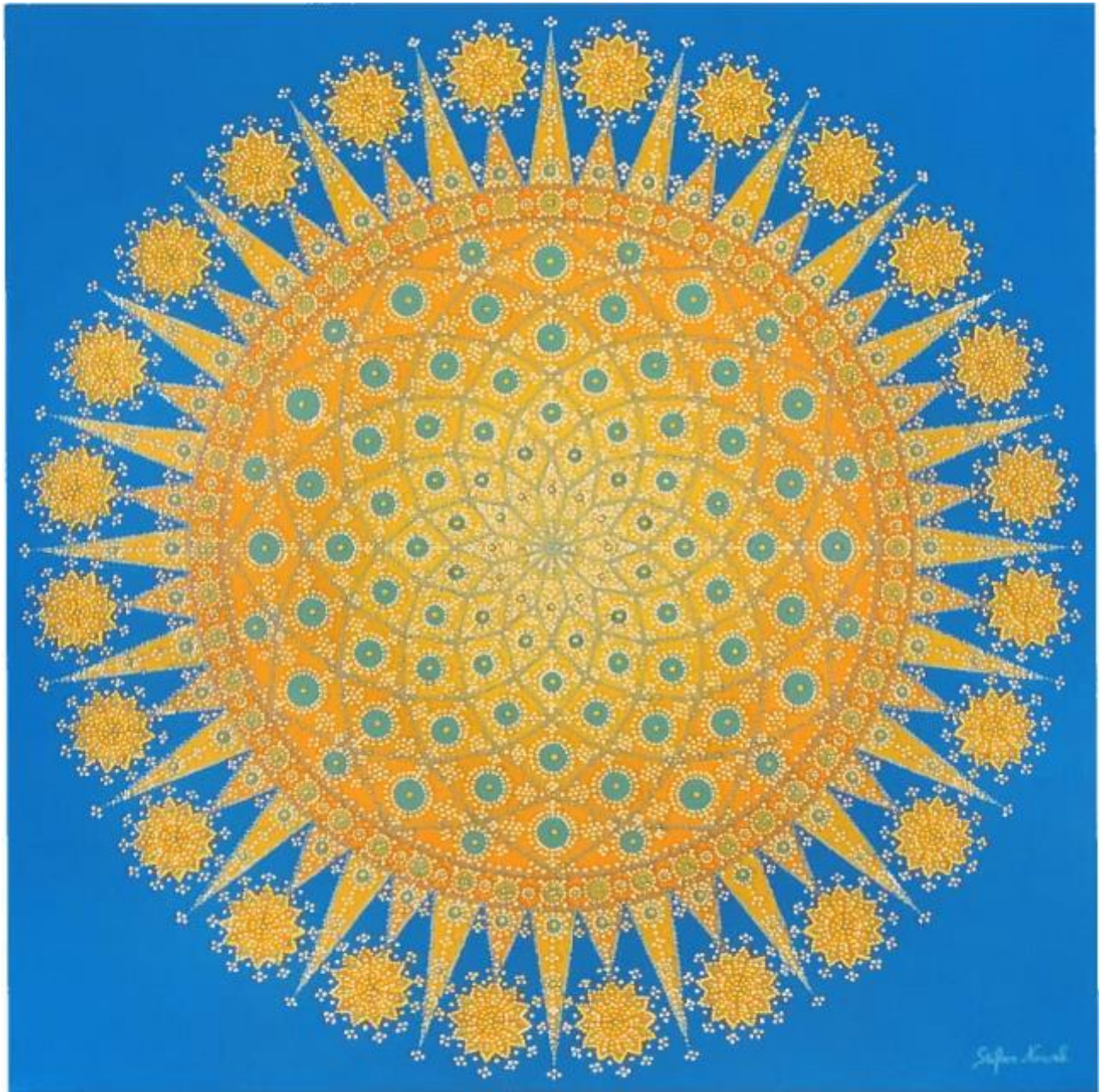
- Foundational Buddhist texts, especially the Dhammapada. Supporting references for self-mastery, inner purification, compassion, vigilance over the mind, and understanding the causes of suffering.
- LENOIR, Frédéric. Socrates, Jesus, Buddha: Three Masters of Life. A work of comparative opening, useful for bringing out the moral and spiritual convergences among these three great figures and for more clearly showing the singularity of Christ in the perspective of the present work.

Associated Piece

- FLAMMARION, Camille. Discourse Delivered at Allan Kardec's Grave. Text reproduced in Appendix 4 of the present work; an important piece for the philosophical and scientific openness of Spiritist thought.

Supplements

- The appendices of the present work extend this bibliography through a path of thematic study centered on Christ, Spiritist thought, the religious question, comparative openness, and the spiritual future of humanity.



Je suis partout en toute chose – 24/04/1999

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