

In the first part of this article, entitled Life in the Spirit World – Part I [1], it has been seen that spirits, while disincarnated, remain occupied with attributions compatible with the harmony of the Universe in accordance with the “will of God” in an analysis of the information contained in The Spirits’ Book [2].

As the evolutionary process is continuous, it becomes clear that the spirit does not remain indefinitely in a given task but climbs to higher levels of knowledge and will be able to take responsibilities in accordance with its achievements. Since God is the intelligence by itself, in addition to infinite goodness and justice, it would not be appropriate a design of existence in which establishes that spirits were hopelessly condemned to a task; boredom and hopelessness would soon settle down and, we can say that it would be another version of hell. Thus, we can consider that the existence of the spirit is full of novelties and challenges, always demanding the search for learning and capacity development in several areas.

The spirit, whether incarnated or not, and this also applies to our professional activities, develops personal abilities, whatever they are, through the acquisition of experience and, to do so, it is necessary direct and constant contact with situations, that is, experiences. In this process there are experiences in which the spirit is an active participant, but there is also another type that can be described as received stimuli. The most enlightening example of received stimuli is newborn children up to months of age. At this stage of human development, the brain is structured through the received stimuli. After a certain age, children can take an active role, but stimuli are always necessary.

Thus, for development in a specific area, such as in education, a teacher needs years in dealing with students to gain experience, we can imagine the process for all possible and imaginable areas in tasks related to maintaining the harmony of the Universe.

The need to acquire experiences in the most diverse situations to improve the learning and understanding of issues that transcend common understanding was presented to Kardec when the Spiritist Codification was elaborated. It says that “we all have to live everywhere and acquire the knowledge of all things, presiding successively to what is carried out at all points of the Universe” [3].

While in the common view of life on the planet, people tend towards specialization, comparting knowledge and, thus, limiting it to personal interests and preferences, the spirit, in its way for elevation, needs extensive experience in the most diverse areas. It is understandable that, for the disembodied spirit, intellectual capacity is much more comprehensive than ours, however, it is necessary to exercise the mind. In this context, it is imperative to understand that it is possible, and even desired, to learn from own mistakes and the ones made by others, because, observing the relationship between cause and effect regarding other spirits, we can identify what is appropriate or not.

Observing and learning from others do not denote judgment and possible condemnation. Judging the behavior of others is not an appropriate practice and, according to the teaching of Jesus, we should not judge in order not to be judged [4]. Importantly, this teaching of Jesus does not mean that we will be judged by God or a superior being, but by ourselves. Although we might think that our addictions are aimed to others only, that is not the case. On the other hand, observing and analyzing the attitudes of others, without condemnation of any kind, but only with the subsequent assessment of whether such behavior is appropriate to ourselves, denotes learning.

Applying the practice of learning through observation and analysis of the behavior of those we are face with, promotes learning without the need of experiencing the consequences of wrongdoing. Therefore, a spirit, incarnated or not, to learn about atonements, for example, does not need compatibility, but can observe spirits in this condition through simple tasks or observation

We tend to believe that humanity is inherently evil because we live with so much evil on Earth, and that conversion is practically impossible. However, the spirit, in the event of its creation, is endowed with ample faculties to do good [5]. It is more natural to do good than evil and this is the reason why we go through unpleasant situations, the consequences of harmful behavior, because our behavior is in opposition to our own nature. Furthermore, according to information found in the Spiritist Encoding, not all spirits go through the condition of atonement, because, despite being souls of a good nature, “there are those who succumb” [5] and need to incarnate in worlds like planet Earth for personal growth.

According to the information in the previous paragraph, the spirit, when created, is endowed with faculties to do good, just as the newborn is endowed with faculties for learning and adapting to the world. So, we all tend towards goodness and altruism.

However, learning requires experience and decision-making, that is, freewill. It is clear that, despite the difficulties inherent in the regime, democracy is still the best form of government, since freedom of choice is a demand of the faculties of the spirit. Dictatorial systems inhibit this natural demand, causing frustration and unhappiness.

As a result of freewill, there is the possibility of choosing, for reasons still unknown to us, to do evil, giving rise to the emergence of pride and selfishness. This, however, does not mean that everyone follows this path, because if “there are those who succumb” [5], there are those who do not.

We can conclude that those who do not succumb and never find themselves in the atonement condition can, or should, experience worlds of atonement to learn how to treat and/or take care of spirits in this condition. In these cases, the presence of these spirits in a world that is not compatible with their condition would characterize as missionaries.

Therefore, not everyone who finds themselves in a certain world is compatible with it. It is important to emphasize that not all spirits succumb to pride and selfishness and, therefore, atonement processes are not common to all.

Notas bibliográficas:

1. Claudio C. Conti; Life in the Spirit World – Part I, https://www.ccontenti.com/Texto2020/5_VidaMundoEspiritual_I.pdf
2. Allan Kardec; The Spirits Book, question 558.
3. Ibidem; question 560.
4. ____; The Gospel According the Spiritism, Chapter X.
5. Ibidem; Chapter III, item 16.