

HAVE RESPECT FOR LIFE!



*"You will continue to live after death.
Suicide is an illusion.*

Get help."



In Defense of Life

FEB

FOREWORD

“The calm and resignation achieved, in the manner in which one considers terrestrial life, and confidence in the future, gives the Spirit a serenity which is the best preventive measure against madness and suicide...”

(The Gospel According to Spiritism, Allan Kardec, chapter V, item 14)

Dear Reader,

The messages contained in this booklet are like balsam to the Spirit. They transmit love, courage and faith to all those who at difficult moments in life need support for their moral recovery.

The Brazilian Spiritist Federation has published this booklet so that you too may join the campaign ***In Defense of Life.***

Instruct yourself and say no to suicide!

The Focus of the Spiritist Codification

Question 943 *What is the cause of the weariness of life which sometimes takes possession of people without any assignable reason?*

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Idleness, lack of conviction, and sometimes satiety... For he who employs his faculties in the pursuit of some useful aim in *harmony with his natural aptitudes*, exertion is not disagreeable: his time passes quickly in congenial occupation; and he is able to bear the vicissitudes of life with patience and resignation, because he looks forward to a more solid and lasting happiness in the future.

Question 944 *Has a Man the right to dispose of his life?*

No; that right belongs to God alone. He who voluntarily commits suicide contravenes the providential ordering which sent him into the earthly life.

a) *Is not suicide always voluntary?*

The madman who kills himself does not know what he is doing.

Question 952 *Does he commit suicide who falls a victim to the excessive indulgence of passions which he knows will hasten his death, but which habit has converted into physical necessities that he is unable to control?*

He commits moral suicide. Do you not see that a man, in such a case, is trebly guilty? For, he is guilty of a want of firmness, of the sin of bestiality, and of forgetfulness of God.

a) *Is such a Man more or less guilty than he who kills himself from despair?*

He is guiltier, because he has had time to reflect on the suicidal nature of the course he was pursuing. In the case of him who commits suicide on the spur of the moment, there is sometimes a degree of bewilderment not unallied to madness. The former will be punished much more severely than the latter; for the retributive penalties of crime are always proportioned to the consciousness of wrong-doing that accompanied its commission.

Question 956 *Do those persons attain the end they have in view, who, unable to bear the loss of the objects of their affection, kill themselves in the hope of re-joining them in the other life?*

"In such cases the result of suicide is the opposite of what was hoped for. Instead of being reunited to the object of their affection, those who have made this sad mistake find themselves separated, and for a very long time, from the being they hoped to re-join; for God cannot recompense, by the granting of a favor, an act which is at once a proof of moral cowardice and an insult offered to Him in distrusting His Providence. They will pay for their folly with sorrows still greater than those they fancied they were about to shorten, and for which they will not be compensated by the satisfaction they hoped do obtain." (934 - Et seq.)

Question 957 *What are in general the effects of suicide on the state of the spirit by whom it has been committed?*

"The consequences of suicide vary in different cases, because the penalties it entails are always proportioned to the circumstances which, in each case, have led to its commission. The one punishment which none can escape who have committed suicide is *disappointment*; the rest of their punishment depends on circumstances. Some of those who have killed themselves expiate their fault at once; others do so in a new earthly life harder to bear than the one whose course they have interrupted."

Observation has confirmed the statement that the consequences of suicide are not the same in all cases; but it has also shown us that some of those consequences, resulting from the sudden interruption of life, are the same in all cases of violent death. Foremost among these is the greater tenacity and consequent persistence of the link that unites the spirit and the body, which link, in nearly all such cases, is in its full strength at the moment when it is broken; whereas, when death is the result of natural causes, that link has been gradually weakened, and is often severed before life is completely extinct. The consequences of violent death are, firstly, the prolongation of the mental confusion which usually follows death, and secondly, the illusion which causes a spirit, during a longer or shorter period, to believe himself to be still living in the earthly life. (155 and 165)

The affinity which continues to exist between the spirit and the body produces in the case of some of those who have committed suicide, a sort of repercussion of the state of the body in the consciousness of the spirit, who is thus compelled to perceive the effects of its decomposition, and experiences therefrom a sensation of intense anguish and horror; a state which may continue as long as the life which he has interrupted ought to have lasted. This state is not a necessary result of suicide; but he who has voluntarily shortened his life can never escape the consequences of his want of courageous endurance; sooner or later, and in some way or other, he is made to expiate his fault. Thus, many spirits who had been very unhappy upon the earth have stated that they had committed suicide in their preceding existence, and that they had voluntarily submitted to new trials in order to try to bear them with more resignation. In some cases the result of suicide is a sort of connection with terrestrial matter, from which they vainly endeavor to free themselves that they may rise to happier worlds, access to which is denied to them; in other cases it is regret for having done something useless, and from which they have reaped only disappointment.

Religion, morality, all systems of philosophy, condemn suicide as being contrary to the laws of nature; all lay it down as a principle that we have no right to voluntarily shorten our life; but why have we not that right? Why are we not at liberty to put an end to our sufferings? It was reserved for Spiritism to show, by the example of those who have succumbed to that temptation, that suicide is not only a fault, as being an infraction of a moral law (a consideration of little weight with some persons), but is also a piece of stupidity, since no benefit is to be gained by it, quite the contrary as the Teachings of Spiritism in regard to this subject are not merely theoretic; for it places the facts of the case before our eyes.

(The Spirit's Book, Allan Kardec, 1857)

The Suicide

Total incredulity, simply doubting as to the future or having materialistic ideas, are in fact the greatest of all incitements towards suicide because they cause moral cowardice. When scientists, upheld by the authority of their knowledge, do their best to prove to those who will listen or read what they write, that we have nothing to expect after death, are they not in fact leading us

to deduce that if we are wretched then the best thing to do is to kill ourselves? What can they offer as a reason to turn away from this consequence? What compensation do they have to offer? What hope can they give? None at all, except nothingness! From this we should conclude that if nothingness is the only heroic remedy, the only prospective, then it would be better to seek it immediately and not later on, so as to suffer less. Page | 6

So then, the dissemination of the materialistic doctrine is the poison which inoculates the idea of suicide into the majority of those who actually come to commit this act, and those who become disciples of such doctrines assume tremendous responsibilities. With Spiritism, however, this doubt is impossible and the aspect of life changes completely. For the believer, existence prolongs itself after the so-called death, although in many varied conditions. From this belief stems patience and resignation which naturally leads all thought away from the idea of suicide. This then is the process which enables us to acquire *moral courage*.

ALLAN KARDEC

(The Gospel According to Spiritism, chapter V, item 16)

Suicides

The following communication was spontaneously given in a mediumship meeting, in Havre on 12th February 1863:

“Have mercy upon me a poor wretch who has for so long been through cruel tortures! Oh! The emptiness ... the space ... I am falling! I am falling! Help me! My God, my life was so miserable! I was very poor; I was often hungry in my old age; it was for that reason that I took to drinking, and so grew ashamed and sick of my life ... I wanted to die, and I threw myself ... Oh, my God! What a moment! Why could I not have waited a little longer, since I was so near the end of my days? Pray for me, that I may not always have *this dreadful void beneath me*! I shall be dashed to pieces on the stones! ... I beseech you, help me, you who know the horrors that are suffered by those who are no longer on the Earth; I address myself to you although you do not know me. Because I suffer so much ... Why ask me for proofs? I am wretched, is not that enough! If I were hungry, instead of having to bear this horrible misery, so much more terrible, though invisible for you, you would not hesitate to relieve me by giving me a morsel of

bread. I ask you to pray for me.... I cannot stay any longer ... Ask the happy ones who are here and you will know whom I was. Pray for me.”

Francois Simon Louvet

(Heaven and Hell, Allan Kardec, 2nd Part, Chapter V,)

The Father and the Transcript

At the beginning of the war in Italy in 1859, a tradesman of Paris, a father with a family, and much esteemed by all his neighbors, had an only son who had been conscripted. Not having money enough to purchase a substitute for him, he killed himself in order to procure for the conscript exoneration from the military service that is granted by French Law to *only sons of widows*. He was evoked a year afterwards, by the Spiritist Society of Paris, at the request of a person who had been acquainted with him, and who had wished to learn of his state in the spirit world.

(To St Louis) Please tells us if we are allowed to evoke the spirit of whom our friend has been speaking?

A) Yes, he will be glad to reply, for it will give him some relief.

1. (Evocation) Oh, thank you for speaking to me! I suffer greatly, but ... it is just. He will forgive me!

The Spirit wrote with much difficulty. His writing was irregular and ill done; after the word *but*, he stopped, making vain efforts to write, but tracing only dots and illegible strokes. It was evidently the word *God* that he was unable to write.

2. Please complete the gap you have left.

A. I am not worthy of doing so.

3. You say that you suffer; and undoubtedly, you were very wrong in committing suicide. However, has not the motive that led you to commit such an act, brought you some lenience?

A. My punishment will be shortened on that account; but the act itself was, notwithstanding, reprehensible.

4. Can you describe to us your punishment?

A. I suffer twice over, in my soul and in my body; my body suffers even though I no longer have it, as an amputee suffers the loss of a limb.

5. Was the exemption of your son the only motive for your suicidal act or were there other reasons?

A. I was completely inspired by paternal affection, though, badly inspired. For this reason, my punishment will be shortened.

6. Can you foresee the end of your sufferings?

A. I cannot foresee it, however, I know that they will come to an end, and that's a source of relief for me.

7. A few moments ago, you were unable to write the word God; but we have seen it written by spirits who were suffering greatly: Is your inability to write it part of your punishment?

A. I shall be able to write it when I have made greater effort of repentance.

8. Then make an effort to write it, because we are certain that you will be relieved. (The Spirit was finally able to write the phrase in a large, shaky and irregular letters: God is very good.)

9. We thank you for answering our call and we will pray to God to extend upon you his mercy.

A. Yes, thank you!

10. (To St Louis) Can you give us your opinion of this suicide?

A. This spirit suffers justly, for he lacked confidence in God which is always a punishable fault. His suffering would be greater and longer, were it not for the attenuating motive to prevent his son from being exposed to die in the war. God, who is just and sees deep into the heart, gives suffering only in accordance with the fault.

OBSERVATION: At a first glance, as an act of abnegation, this act of suicide would seem to be excusable. Effectively it was, but not completely. As the Spirit of St Louis said, this man lacked confidence in God. His action might also have prevented his son from fulfilling his destiny, furthermore, he could not have known that his son would fall in the war and a military career would perhaps have given him an opportunity to progress. The intention was good, and this will attenuate the harm caused and deserves indulgence. However, wrong is

always wrong, and if it were not so, shielded in reason, it would excuse any crime, even killing in the pretext of rendering services.

A mother who kills her child, believing that she is sending him to heaven, would she be less guilty because she had good intention? There you would have a system which would justify every crime committed by the blind fanaticism of the so called religious wars.

(As a rule) The rule states that Man has no right to dispose of the life that was given to him, so that he may fulfill *his duties on Earth*, a good enough reason for him not to voluntarily try to abbreviate it, under any circumstances. However, seeing that he has Free Will, no one can impede his decision to infract against this law. But nevertheless Man is subjected to its consequences. The most severely punished suicide is that which results from the despair that aims towards the redemption of terrestrial suffering, being at the same time expiation and trials. To run away from it means to retreat from the accepted tasks and, at times, from the mission that one had to fulfill. Suicide does not consist only of the voluntary act, which produce instantaneous death, but of everything that is consciously done to speed up the annihilation of the vital forces. The person who exposes himself/herself to death in order to save a fellow creature cannot be called a suicide: firstly, because there was no intention of depriving themselves of life, and secondly, because there are no dangers that Providence cannot free us from when the hour is not yet arrived. Death in such circumstances is a praiseworthy sacrifice, an act of abnegation for the good of others. (*The Gospel According to Spiritism, chapter V, items 5,6,18 and 19*)”

(Heaven and Hell, Allan Kardec, 2nd Part, chapter V, p298-300, 57 FEB)

Suicide

“- What are the first impressions of those who have disincarnated through suicide?

The first disappointment that awaits them is the reality that life is not been extinguished during the transition of the death of the physical body, and that life is made worse by dreadful torments, consequence of a decision touched by supreme rebelliousness.

There are suicides who continue indefinitely experiencing in their somatic body, the physical pain of their last terrestrial hour. For years on end, they feel the terrible impression of the toxic mixture that annihilated their energies, the perforation in their brain by the strange body coming from the gun used in the extreme gesture, the weight of the wheels under which they threw themselves in their anxiety to desert from life, the passage of the silent and sad waters over their remains, where in a criminal way they tried to forget their duties in the world and, generally, the worst emotion for a suicide is to follow, minute by minute, the process of decomposition of their body abandoned in the bosom of the earth, filled with worms and rottenness.

Of all the blunders of human life, suicide is perhaps the greatest of them all, by its characteristic of false heroism, total negation of the law of love, and supreme rebelliousness against the will of God, whose justice is never felt (by men,) without the light of His mercy.

EMMANUEL

("O Consolador", psychography by Francisco C. Xavier, Question 154, 25. Ed. FEB)

Suicide and Obsession

(...) Talking to you is this miserable companion, who still suffers after the agonizing tragedy of suicide; someone who knows only too well the responsibility of the unhappy fall into which she had hurled herself.

A wicked thought is like a rotten fruit that we bring into the house of our mind.

.....
A capricious young woman, disappointed in my impulsive affections, I cherished the idea of escaping, undervaluing all the favors that Divine Providence had conferred along the pathway my youth.

I relished the idea of suicide with voluptuousness and, in doing it; I only strengthened the deplorable connections with the enemies of my past, who speak even louder in the present.

.....
I contemplated the idea of suicide with the expectation of one who walks towards a liberating door, vainly trying to run away from myself.

And with this step in the wrong direction, all the shackles of my past were reconstructed thus binding me to inner darkness, till one night of great unhappiness I took the fatal glass that liquidated my bodily existence.

.....

(...) in the darkness of the room sinister faces gently materialized themselves and hairy arms surrounded me.

Unforgettable and hollow cavernous as voices filled me with a strange fear, crying out "I need to drink".

.....

I felt unbalanced and although I remained conscious of my gesture, almost without meaning to, I imbibed the portion that surrendered my body to the grave.

In truth, I was obsessed...

I was suffering the pain of being pursued by enemies, residents of the darkness, but it was a persecution that I myself nourished with my laziness and mental apathy.

.....

For this reason, after the tomb, I suffered all the humiliation that can disgrace a defenseless woman...

Now, that my energies are being renewed, I have received the blessings to awaken in incarnate friends the notion of 'responsibility and conscience', in the field of the images that we ourselves create and sustain (...)

HILDA
(“Vozes do Alem”, Various Spirits, psychographed by Francisco C. Xavier, p.164-166, 4 ed. FEB)

In the Valley of the Suicides

(...) However, in the cavern where I had to endure the suffering that had surprised me beyond the tomb, nothing of these existed!

Here, was the pain that nothing could relief, the fall from grace that no favor can make easier, the tragedy that no idea of tranquility can bring the dew of hope! There is no sky, no light, no sun, no perfume, and no rest!

There is only the convulsive and inconsolable wailing of the condemned that nothing can harmonize! Only the terrifying 'gnashing of teeth' of the prudent and sensible warning given by the wise Master of Nazareth! The spiteful blasphemy of the condemned, accusing himself at each new attack from his own painful memories against his tormented mind! The unchangeable madness of hurt conscious! There is only the poisoned anger from one who cans no longer cry, having become exhausted by the excess of their tears! There is only disappointment and the terrifying surprise of one who feels alive, despite having thrown himself into death! It is the indignation, the curse, the insult, the howling of hearts that the gruesome throb of penance has transformed into wild beasts! There is the inflamed conscience, the soul hurt by the imprudence of the acts committed, the mind transformed, the spiritual faculties involved in self-created darkness! It is the 'gnashing of teeth in the exterior darkness' of a prison created by crime, dedicated to suffering and vowed to correction. It is hell, in its most hideous and dramatic exhibition, because besides this, there are the repulsive scenes of animalism, the abject practices of the most sordid instinct, which I would feel ashamed to reveal to my brothers, to mankind! (...)

CAMILO CANDIDO BOTELHO

("Memories of a Suicide", psychographed by Yvonne A. Pereira, p. 21-22, 3 FEB)

Suicide - An insoluble solution

(...) Suicide is the terrible evil that is increasing amongst Humanity and every person must struggle against it.

This mental rigidity that decides towards this tragic solution is a complex disease.

To make people aware of the consequences beyond the grave of such an act, the pain that dilacerates the family, the affront to the Divine Laws, is a healthy way to decrease the incidence of this insoluble solution.

Talk with kindness and patience to people who have propensity towards suicide; suggest to them to give a little more time, for the problem to change its configuration; avoid giving fleeting false hopes that time destroys; stimulate feelings of self-worth; shine a light at the end of the tunnel of their despair, and among other resources, construct preventive therapies that will gain strength from the exercise of prayer, from reading optimist and spiritual literature, from healing and the use of magnetized water.

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He who tries to commit suicide and does not see it fulfilled, is a natural candidate to repeat the act, just as soon as a suitable moment presents itself to carry out this desire...

Suicide is the crudest vestige of human fragility that ties Man to the primitivism from which he must free himself.

In truth, Man is the highest accomplishment of Divine Thought here on Earth, moving towards complete glory through the struggles and sacrifices of everyday life.

MANOEL P. DE MIRANDA

(Themes of Life and Death, psychographed by Divaldo Franco, p. 99-100, 5 ed. FEB)

Suicide without Pain

(...) The struggle to win over the vicissitudes of life is inevitable, since biological imposition in itself is a constant battle in which birth; death, transformation and resurrection are part of the physiological machinery that teaches conscience the techniques needed for the preservation of life.

The pretend suicide, who has consummated the tragic escape from his responsibilities, will naturally never be free from the nefarious results of this gesture that is always insanity. This is because in its furious aggression it hurts the mechanism of instinctive self-preservation that governs animal existence and has an element of preservation.

Proud or fainthearted, irresponsible or vain, the suicide cannot evade himself or his own conscience. Instead he becomes his own executioner, whose acts impose penalties upon him that will have to be redeemed, in ways that are more painful than the manner in which they are now presented.

The deceit that he allows himself, when he supposes to have found a painless way of disincarnating, protects him for some time in spirit, until the moment that he awakens more vilified, agonized, alive, full of vitality, suffering from the knocks provoked by his superlative imprudence.

Naturally, no one can deceive the Cosmic Consciousness that expresses itself in the harmony of the Universe and lives pulsating in each individual human consciousness.

It is necessary that Man assumes the responsibilities of life and instructs himself in the Laws that govern his existence. So, improving himself and gathering values, that he can use at challenging-moments in order to overcome them. He needs to reorganize future commitments until the instant when his biological cycle comes to an end. Then he will be free from matter, but maintained in life....

In the apparent death without pain, caused by those who wish to escape or forget, the moral suffering begins when the program of evasion is created and it is not possible to predict when it will end.

Human consciousness is indestructible; therefore, suicide of any kind is complete madness, a leap into an unknown abyss of unpredictable despair.

MANOEL P. DE MIRANDA

(Themes of Life and Death, psychographed by Divaldo Franco, p. 102-104, 5 ed. FEB)

The Tragic Conclusion

(...) You gave me corporeal life and sacrificed yourself during your whole life, so your daughter could be honorable and happy. You never measured efforts in favor of my happiness first, and then yours. You facilitated a university degree for me and the excellent work to which I have dedicated myself with responsibility and a sense of duty. I owe you everything and I love you with all

the strength of my soul... However, I suffer so much, feeling an unknown strange pain that macerates me having to tell you. I am weak in the area of love. Although I never experienced lack of love in your feelings for me, in my youth and adulthood I was led to find it in different expressions. Not long ago I found it and at the same time I started to live in heaven and in hell that now reaches its maximum state. The man I love, and who says that he loves me too, unfortunately for me are married and a generous father. Ours is an impossible love on Earth, except if we decide to enjoy it in the sea of tears cried by others, who do not deserve his desertion from home.... I was forged in the metal of dignity in which your parental love modeled my character.... It is not necessary to give any more details. Not being able to live with him, and not being able to continue without him, I will retire from the scene, choosing to suffer and to make your loving hearts cry for a daughter who will always remain worthy, for the despair of many, including yourselves who would cry for a deranged daughter.

Angels of my life, please forgive me. Do not think that I act selfishly, forgetting your love for me. On the contrary, I act in homage of your love and for love. I have not evaluated exactly, the tragedy of suicide. However, I have had it in mind for some time, and I can no longer wait, or I will opt for *moral suicide*, which will certainly end later on, in this unhappy way.... He, the man I love, will be as surprised with my insane action, as you will be when you read this letter.

Please, give me your blessings once more and ask the Mother of Jesus, who suffered so much, to intercede for the daughter that loves you, but who can, no longer continue to live...

.....

Suicide is the climax of a state of alienation which installs itself very subtly. The candidate does not think clearly, and does not see the harm that this action causes on those who love them. As they lose the ability to discern, they hold on to only one solution, forgetting that time equates all problems, and not rarely, better than precipitation. The anxious hurry to run away, the despair that installs itself in the inner being, impels the sick person towards a way out from which they cannot return....

MANOEL P. DE MIRANDA
(“Madness and Obsession” psychographed by Divaldo Franco, p. 304-305 and 307, 8 ed. FEB)

In Defense of LIFE

SAY NO TO SUICIDE!

AND KNOW WHY



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BRAZILIAN SPIRITIST FEDERATION

NATIONAL FEDERATIVE COUNCIL