

# Jesus of Nazareth, his life and teachings, according to the Basilio Scientific School Association (BSSA).

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# Preface

## IMPORTANT

## THIS IS A WORK IN PROGRESS

On November 1, 1917, a new **spiritualist** organization was founded in *Buenos Aires, Argentina*. It was soon named "**Asociación Escuela Científica Basilio**" ("**Basilio Scientific School Association**" in English). Over the years, it grew and expanded into several countries, with hundreds of church branches and about half a million members worldwide.

The acronym **BSSA** will be used throughout this book to refer to this organization.

You can learn all about the BSSA on its official website: [https://www.basilio.org.ar/public\\_html/](https://www.basilio.org.ar/public_html/) (or from the official USA branch: <https://www.basiliouusa.com/>).

My grandfather was one of the early members of the BSSA. My mother then followed his footsteps (but only when she was already an adult), and so did I. By the time I was 5 or 6 years old, my mother was an active member of the BSSA, requiring her to give service in one of the local church branches, about two times a week. She had no choice but to bring my younger sister and me with her every time she went there. At that age, we would mostly just play in the hallways to kill time (between 2 and 3 hours). For whatever reason, it was always a lot of fun, and I loved going there.

Eventually, I became interested in knowing what was it that they did in this place where our mom used to take us twice a week. Kids were not allowed to enter the main room, so it was all quite a mystery. Since my family has been a BSSA member for three generations, my house had a lot of written material (mostly books and magazines), so I began to read them all around age 8 or so.

The BSSA has an official course (currently with a duration of 3 years, plus another 2 or 3 years of advanced studies) with its official learning material composed of some books. Throughout the history of the BSSA, this educational material evolved and was even rewritten from scratch a few times. Being the 3rd generation in the BSSA, I had in my family house pretty much every book ever written by the BSSA, including *old and discontinued* course material, and also *discontinued* special studies covering a wide range of topics that were not directly a part of the courses. By the time I was a young adult, I had studied pretty much every book, magazine, and booklet that my family had since the early days of my grandfather as one of the first BSSA members. I also eventually became a very active member of the BSSA, lecturing at public conferences and teaching some of the courses myself.

At some point in my mid-twenties, I decided to reach out and study not just the doctrine of the BSSA, but most other spiritualist and new age doctrines, especially the so-called Kardecian spiritism which is not only the largest spiritualist organization in the world, but it was also highly influential in the early years of the BSSA.

Many—if not most—members of a spiritualist church like to keep it to themselves. But that was never the case within my family. So I've always been used to talking about the spiritualist doctrine every time I have a chance (I even totally ruined first dates because of this). More often than not, however, the conversations have been one-sided, with me just boring the hell out of the poor, shocked, uninterested or skeptical listener. Naturally, then, I started writing about these things instead, mostly in conversational settings like internet discussion forums, and such. I also started

quite a few blogs, articles, and even books. Several times. Unfortunately, though, I've never finished nor published anything that I had written, except of course, *this book*.

In parallel to growing up as a dedicated member of the spiritualist BSSA, I fell in love with science (already as a kid) and computer programming (as a teenager), so I went to College to study Biochemistry, and have been working since I finished High School as a computer programmer. A direct consequence of such an odd combination (spiritualism, science, engineering and computing) is that I always tried really hard to frame the doctrine of the BSSA into a rational and scientifically-friendly belief system.

Attempting to reasonably connect spiritualism, philosophy, science and engineering requires at least 3 majors elements:

- Carefully studying, understanding and reviewing the method and techniques used in the formation of a spiritualist doctrine (such as but not limited to the BSSA).
- Scientifically investigating the tools and processes that are used to build such a doctrine (that is, the phenomena of mediumship).
- Digging deep into the nature and extent of knowledge and its correlation with the facts of the world and the so-called truth.

I've been trying to do just that every time I could take a break from life (school, day job, family and friends, etc.).

In that journey, I recently came across a very interesting field known as **Instrumental Trans Communication** (or ITC in short). I will *not* talk about ITC in this book (except in Appendix D, which is just for completeness), but that is relevant because the idea of this book came out during conversations within the ITC research team that I am currently a part of **Varanormal** (<https://www.varanormal.com/>).

A reference to **Jesus** came out—and repeatedly—in our internal discussion channel, and I felt obliged to mention a few things about him (and his work) according to the doctrine of the BSSA. My initial intention was to do as I had always done, which is simply to start some causal conversation about a topic, as opposed to *setting something in stone* by writing it down.<sup>[1]</sup> But some of the things that I was saying in the chat room brought out a lot of interest among some of the team members, so I decided to write something down more formally. I wrote a first quick draft of about 10 or so pages and presented it to the team. The reception was so good that eventually, the 10 or so pages that I had initially written just for the Varanormal research team had grown into 30 pages or so, this time with a larger audience on target. But it was quite a mess. It had passages on Jesus's mission (the main topic), mixed up with digressions about an assortment of different topics, such as the nature of free will, or the elements of the afterlife, to name a couple. It was at that time that I decided to write a full-blown, properly structured *book* instead of a poorly organized essay. And it was then that I realized I could write about pretty much everything I had ever learned about spiritualism, everything that I had ever talked about, all of that within one single comprehensive unit.

Although this all started with a few pages on Jesus (according to the BSSA), this book spans a pretty wide range of "spiritual" topics. From the so-called Astral planes to *the spiritual counterparts of subatomic particles*, just to mention a few examples.

Most likely, there is nothing in this book that has not been already written elsewhere, whether in the official bibliography of the BSSA or in the several other sources from which I've learned and developed the belief system put forth in this book. Yet my intention here and the reason for writing this book is to re-present *God, Jesus, his work and teachings*, as free as I can make it from conflicts and contradictions with our well-established and trusted body of contemporary canonical human knowledge.

Books like this one are typically called **channeled written work**. That refers to the case in which the *writer* is not himself the *author* because the author is a *discarnate spirit* (or a group of spirits). There are direct and indirect forms of this kind of written work.

Direct forms of channeled written work are where the writer is a **medium**—someone with the ability to interact and communicate with a discarnate spirit—who is *directly* channeling a spirit author, typically through a form of *mediumship* known as **automatic writing**. There are many, many books written in that way. Some popular ones are (to name just a couple of examples) the works of **Chico Xavier** (<https://spiritist.us/chico-xavier/>), the works of **Edgar Cayce** (<https://www.edgarcayce.org/>) and the famous book **A Course In Miracles** (<https://acim.org/acim/en>).

Indirect forms are where the writer is using mediumship (his or someone else's) to obtain *novel* information from the spirits, but then writing that down using his own words, worldview and interpretation. The most significant example of *indirect channeled written work* is the so-called **Kardecian Spiritism**, which is the largest, most studied and most taught spiritualist doctrine in the modern world. You can learn about the history of Kardecianism in the movie **Kardec**: <https://www.imdb.com/title/tt9213932/>.

**Hippolyte Léon Denizard Rivail** (writing under the pen name *Allan Kardec*) was a French scientist and professor who stumbled across spiritism in his early 50s. As a scientist, he initially set out to show that spiritist seances were nothing but mockery, but he ended up conducting the largest and most comprehensive *scientific* research on spiritism, leading to a series of 5 books that became the basis of modern spiritism. The contents of his books are all "channeled" in the sense that the *source* of the books' contents are discarnate spirits, but Allan Kardec himself was not a medium. Instead, he "interviewed" the "spirit authors" through hundreds of different mediums. The books' contents are structured as a sequence of questions, formulated by Kardec, and responses obtained from the spirits through the mediums, then written down by Kardec. He was very careful in distinguishing the responses as provided by the mediums and his own analysis and discourse.

The BSSA material is another perfect example of indirect channeled written work: since its founding in 1917 and throughout the years, some dedicated mediums within the BSSA obtained information from the spirit sources and wrote it down in different ways. I will cover this process in detail in a dedicated chapter.

This book, however, is radically different from any form of channeled written work since this is all written by me directly from what I've studied throughout all these years. I am *NOT* myself a medium, nor have I directly worked with mediums (as Allan Kardec did).

This book should be classified as **Derivative indirect channeled written work**. I used a variety of sources, which are themselves direct and indirect channeled material. The main source is the BSSA, but I've also used many, many others, such as (but not limited to) the books of Allan Kardec, the

works of Theosophy, the works of Anthroposophy, specific books such as A Course In Miracles, plus all the modern contemporary works of the spiritualist movement as found on the internet in the form of articles, blogs, newsletters and youtube videos.

#### IMPORTANT

**This book is *not* directly from the Basilio Scientific School Association,** and as such, it does not necessarily reflect the official doctrine of the BSSA.

I am a member of the BSSA (though now inactive), and the contents of this book are intended to match the doctrine of the BSSA to the best of my own *personal* knowledge.

These here are all my own words, and that I am writing and publishing this freely, by myself, *without any express support or endorsement from the BSSA.*

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[1] The famous Greek philosopher Socrates never wrote a word, because he felt that doing so trapped the ideas into a static, unchangeable form. He just talked about it instead. Everything we know about his ideas was written down by his direct student Plato.

# Preliminaries

# Chapter 1. The Basilio Scientific School Association (BSSA)

## 1.1. Spiritist organizations

Any spiritualist organization (such as the BSSA) follows a so-called **spiritualist doctrine**. While there are a few varieties of such a doctrine, they all have in common the following central ideas:

- There is an **Etheric Universe** (or *spiritual world* as it often called).
- The **Physical Universe** (or *material world* as it is often called) is only a part of that.
- The natural inhabitants of the Etheric universe are the so-called **Spirits**.
- Spirits are conscious, *eternal* beings.
- A human is an **incarnated spirit**, that is, a spirit temporarily attached to a biological body.
- Spirits incarnate *multiple times*. That is, any given life is a **reincarnation** (except in the cases in which it is the very first).
- The entire span of reincarnations is *finite*. For all of us, there will be one last reincarnation.
- As spirits *incarnate and disincarnate*, at birth and death, respectively, only the biological body ages and dies.
- **WE ARE** the incarnated spirit. That means that our essence, identity, personality, experience, etc., survives the death of our temporary biological body.
- *Every human* has a sort of spiritual sixth sense, called **mediumship**, which is one of the most fundamental functions of the human mind.
- Roughly speaking, mediumship is the ability to perceive, interact and communicate with ethereal beings such as discarnate spirits (the spirit of those who passed over). There are different forms of mediumship just as there are different forms of physical senses.
- **Every one of us has mediumship**
- The simplest form and expression of mediumship is the so-called *intuition*, which is naturally available to all of us.
- There are advanced forms of mediumship (mental and physical), expressed as a range of phenomena and abilities (channeling, automatic writing, clairsaudience, clairvoyance, healing, etc.). A so-called **medium** is a person having any of these advanced forms, even though, to an extent, we are *all* mediums.
- Some people are *naturally-born* mediums (in terms of advanced forms of mediumship). Some people *develop* some type (or types) of advanced mediumship through specialized training. And some other people acquire advanced forms of mediumship naturally, but only after some critical event, or at a certain point in their lives.

Typically, a spiritualist organization develops around one or more mediums, who then, in turn, help those who join them develop their own mediumship. Also typically, a spiritualist organization is actually *founded from the etheric side*. That means that it typically starts with a group of *discarnate spirits* who, when the time and place are right, set to the task of initiating a spiritualist



church or movement. They work from the etheric side to open a *transcommunicational* bridge and connect with one or more mediums to channel their intentions and wisdom. These founding discarnate spirits are often in charge of directing, protecting and helping the proper development of the new movement, religion or organization they started.

The largest, best known, most studied and taught example of a spiritualist movement brought about in that way is **Kardecian Spiritism**. You can learn about the history of Kardecianism in the movie **Kardec**: <https://www.imdb.com/title/tt9213932/>. Kardecian spiritism officially started in Paris, France, on April 18, 1857, with the publication of "Le Livre des Esprits" (The Spirit Book) [1] by Hippolyte Léon Denizard Rivail, under the pen name Allan Kardec. Spiritism as a social phenomenon was already quite common in Europe and America, but it was largely a curiosity.

Spiritism was so popular back then that around the same year (somewhere between 1857-1858), the very first spiritist society was founded in Buenos Aires, Argentina, under the name "Fe, Esperanza y Caridad" (Faith, Hope and Charity, the well known *Three Theological Virtues*) by Spanish immigrant and medium Justo de Espada. By 1880 there were a few institutionalized spiritist centers in Buenos Aires, some of which exist even today, such as "La Fraternidad" [2].

## 1.2. The dawn of the BSSA

Around 1915, in Buenos Aires, Argentina, French immigrant **Bernardo Eugenio Portal** was struggling really hard. With the world right in the middle of World War I, his profession—a Public Notary—often required him to go against his ethical principles. He was familiar with the ideas of spiritism, such as the existence of a higher spiritual world, and the possibility of reaching out to higher spirit guides with the help of a medium. Since he was not a medium (at *that* time), he decided to reach out to the mediums in the city, in the hope of receiving, through them, some guidance from the higher spiritual world. After having tried some different possibilities, he met with another French immigrant, **Blanca Aubreton de Lambert**. They resonated immediately, right in their very first meeting in which he explained his dilemma and she perfectly understood how significant it was.

Blanca, during her youth in Paris, became friends with a soldier named *Jacob*, of the Zouaves army. Jacob was a nurse and a Kardecian spiritist, who trained Blanca not only in mediumship but also in the Kardecian doctrine. She quickly became a prolific medium and highly knowledgeable of the spiritist doctrine, especially in its creed of love, forgiveness, charity and service. Eventually, she got married to *Hippolyte Lambert* and migrated to Buenos Aires, Argentina. In Buenos Aires, she put all her spiritual knowledge and mediumistic skills to help all those in need that reached out to her, such as Eugenio.

In that *very first* meeting with Eugenio, Blanca channeled a discarnate spirit. It was Eugenio's father: **Pedro Basilio Portal**. This spirit "**materialized**", which is a special kind of mediumistic phenomenon (which can take place in different forms). In any form of spirit materialization, the spirit becomes *fully visible* to the human eye without the need for clairvoyance. The only requirement of spirit materialization is a special medium that can provide the right form of subtle energy for the phenomena to occur. These kinds of mediums are very *uncommon* (even among mediums), but Blanca was one of them. Since Pedro *materialized*, Eugenio was able to see and recognize him.

Eugenio's purpose when he reached out to Blanca was to get some guidance on how to carry on with his professional duties without compromising his principles. But what happened that day was quite different and totally unexpected: Pedro (materialized through Blanca), told them *both*, Bernardo Eugenio Portal, and Blanca Aubreton de Lambert, that *they had a mission, which was to initiate a spiritist school*. Literally shocked, and without fully comprehending the complete scope of the mission, they both accepted and the Basilio Scientific School Association was initiated.

Eugenio's father, Pedro Basilio, explained to them in that very first materialization, that they had both chosen this mission before incarnating. He also explained that he was going to become the spirit guide of the new school and that its primary purpose was going to become a vehicle for the redemption of all those who suffer, **both incarnated and disincarnated**, through the mediumistically driven study and understanding of the nature of God, Love, the ultimate reason for suffering (which is our own mistakes) and the road back to God (and with it the end of suffering).

Wholeheartedly motivated by such a revelation, they began to meet two times a week to work on this new enterprise. Blanca was a highly skilled medium, and highly knowledgeable of the spiritist doctrine, but Eugenio was not, so their very first task was to prepare him mediumistically. He quickly became a prolific medium himself. For the development of the doctrine of this new spiritist school, they carefully studied the works of Allan Kardec, but they also received further higher knowledge from Pedro through successive materializations.

Over time, a few other people (around 5 or 6) joined them in their meetings, becoming the very first members of the new spiritist school.

### 1.3. Mediumship and knowledge from higher spirits

In popular culture, mediumship is almost exclusively associated with the task of contacting those who have passed on (typically the loved ones of the person requesting the contact). Although this *use case* can be of great *personal* importance to those in grief, it is the least important function of mediumship. As a feature, the primary objective of mediumship is getting guidance from our spirit guides (they wouldn't be able to operate at all without mediumship).

We all have spirit guides and we are all guided by them, even without our conscious awareness, since we are all—at the very least—*intuitive* mediums.

As it turns out, there are entire worlds beyond this physical Earth, inhabited by spirits with all levels of progression. Some have had their last incarnation here, often long ago, after a long sequence of human lives. Some others are so progressed that they have never had a human life at all. And many have had a *unique, single* human life, in order to carry some special mission (not like the rest of us, who are here to learn some hard lessons as humans). Spiritism refers to these as *higher spirits*. Our spirit guides are always higher spirits who accompany each and every one of us during our incarnated lifetime.

Every now and then, higher spirits find here on Earth the right conditions to channel their guidance through an appropriate medium. That is specially the case when a high spirit incarnates with the specific mission of being a channel, through their advanced mediumship, to the spirit guides, as it happened with the many *prophets* that we have known throughout human history.

Throughout history, and in all sorts of place, several mediumship circles, centers, and schools have

been formed in order to become a *bridge between humanity and the higher spirits* so that they can provide us with universal, high-level guidance. Such a mediumistically given guidance is not just theoretical but also practical, and typically, the members of such spiritist organizations are engaged in the so-called *spiritual practices*.

The stated mission of the newly found BSSA, which is quite similar to that of so many other spiritist centers and organizations around the world, is then to study and develop mediumship so that in turn, the spirit guides can channel their universal wisdom and make it available to all of humanity.

## 1.4. Jesus's guidance

There has always been a large number of higher spirits actively working on guiding humanity in several ways (such as channeling their wisdom through a medium in a spiritist center).

**Jesus of Nazareth** is one such spirit. His colossal work on our redemption included his one and only human incarnation, but it is not limited to that. He has been our Redeemer long before he incarnated, and even *after* his bodily death, he continues giving us his guidance, though not through a physical body anymore, but through a mediumistic bridge, on every occasion in which the bridge is strong and stable enough (as it happened in the BSSA but *also in other places and times*).

Around the fall of 1916 (about a year after the BSSA initiation), the very few members of the dawning BSSA were having their usual meeting. They were all deeply saddened by the news of the World War I coming from Europe. Blanca fell into a mediumistic trance, and produced an **etheric image**. Eugenio, how was sitting right in front of Blanca, initiated the standard procedure of speaking out loud a systematic description of what he was seeing *clairvoyantly*.

Below is an english-translated transcript of Eugenio's detailed description [3].

The couch in which sister Blanca is sitting got illuminated. It is now surrounded by a big spotlight. It looks as if beams of light from all over the universe shone on her. I see the reflection of a spirit. It is a man. His hair blond as gold; it is quite long, so long that it spreads over his shoulders and falls over his back. Hi eyebrows are straight, slightly slanted at the end; they are just a bit thick at the beginnig and rather thin at the end. He has big eyes, with thick eyelashes and a very light color, just like his hair. His look is sweet, calm and penetrating; it feels as if he could read your mind, removing the grief of the soul, washing away your sorrows and bringing you happiness. The color of his eyes are indefinite; they look light blue, but it seems as if they were of a gamut of colors. His nose is thin and straight. He has tanned skin. His cheekbones are high. His face is elongated with a pointed chin. He has a moustache that follows to a pointed beard that reaches about the center of his chest; it is blond just like his hair, and gives him a character that represents his personality. Even seated as he is, it

shows that he is a tall man. From the slender way he seats you can see that he is thin and fit. The toga that wraps him follows the ways of the romans back then. There is a spotlight behind his head. He is now smiling, which says, more than all words, the immense happiness that it will bring to us being on his side.

— Asociación Escuela Científica Basilio, 80 años de Vida Institucional (translated by this author).

When the description was over, they were all in such a *deep emotional shock*, that they just parted without saying a word.

In a follow up meeting, Pedro Basilio communicated (through Blanca) that the spirit who had reflected that night was Jesus of Nazareth. He also told them that Jesus would be the **Spiritual Teachings Guide** of the BSSA.

Within the BSSA, we refer to Jesus as "el Maestro" (meaning *Teacher*) for he is the source of all the spiritual teachings. We do not refer to him as Master, Prophet, Lord or any of the common denominations used around the world. In this book, he will be referred to as **The Teacher**.

## 1.5. BSSA official public launch

After about two years of intense work, the BSSA officially launched to the general public on November 1º, 1917. In front of a small group of members and advocates, Blanca channeled the **very first mediumistic message from Jesus of Nazareth on the BSSA** (keep in mind that Jesus, as many other high spirits, channels his universal guidance wherever and whenever there is a well stablished energy and communication bridge. The BSSA is just one of such places but is not the only one).

Below is an english-translated transcript <sup>[1]</sup> of Jesus very first message, channeled through Blanca, on the BSSA [3].

I, Jesus of Nazareth, in the name of GOD, our Creator and Father, give you the rays of his noble light for the initiation of this Deed of Human Redemption, entrusted in these first two missionaries, Sister Blanca and Brother Eugenio, who had promised GOD to fulfill this mission before incarnating.

The spiritist practice and the rules of GOD will serve as a basis for this fertile Brotherhood whose Deed will, dispelling the darkness about the spiritual life, establish in a definitive way the undeniable principles of its existence, as well as the consequences of wrongdoing.

It will be a School for it will continually spread the Spiritual Teachings.  
It will be a Doctrine for it will establish the undeniable principles of this Faith.

It will be a Science for it will make a systematic study of the existence of the world of spirits.

It will help everyone who needs it for whatever reason.

Its doors will be open not only to comfort pain but also to spread out the norms for stablishing Equality.

It will be based on Love, pillar of all its actions.

I trust this legacy to you, Sister Blanca and Brother Eugenio, whose fullfillment will be witnessed by GOD upon your disincarnation. Jesus of Nazareth will always be with you.

— Asociación Escuela Científica Basilio, 80 años de Vida Institucional (translated by this author).

## 1.6. Blanca's death

Unfortunately, Blanca left this physical world just 3 years later, on June 25, 1920. The shock of her physical death was so hard that all of the members split. Eugenio, however, who had develop mediumship of his own by this time, was able to persist. In spite of the grief and despair, he fully understood the colosal importance of the mission that was given to him, thus, even after having been left all alone (but only physically, for Blanca remained, now in spirit, on his side), he managed to re-initiate the BSSA just a few months later [3].

## 1.7. BSSA re-launch and spread

Thanks to Eugenio's hard work and persistence, the BSSA was re-launched on November 1º, 1920. The re-opening document was signed by 20 members.

Over the following years, the BSSA became the largest spiritist organization in Argentina. It expanded to other countries, becoming a wolrdwide organization, with currently over 200 church branches on Argentina, plus over 140 in the rest of the world.

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[1] I took the liberty of slightly rearranging a few of the words in this translation to make it readable in the English language.

# Chapter 2. The Book

## 2.1. Contents

The content of this book is divided in four Parts.

- Part I contains preliminary chapters which explain to the reader what is this book about, and how to make the most out of it.
- Part II contains a number of chapters covering "The Creation of God". This rather wide title embraces all of the *belief system* presented in this book. it includes topics such as God, the spiritual worlds, the nature of us spirits, incarnation, the human mind, the nature of suffering, the purpose of life, right and wrong, etc...
- Part III covers the life and mission of Jesus of Nazareth. From his redemption work on the spiritual worlds, way before his one and only human incarnation, to his biologically natural conception and birth, his crucifixion, and later manifestation **in spirit** to the Apostles.
- Part IV contains a number of special Appendices. Each appendix provides a technically detailed digression of some special topic, such as The Epistemology of Channeling, Mediumship, Subtle Matter, Free Will, etc... These appendices are complementary and you can get the core of this book without reading any of them, but they will greatly assist you if you are doing a deep analysis and study of the belief system presented here.

## 2.2. Mediumship and knowledge

Appendix M contains a detailed presentation of the nature of mediumistically obtained knowledge, but a brief digression is necessary here.

The ancient Greek philosopher Plato defined knowledge as "Justified True Belief" [4]. This, conventionally referred to as "*The JTB account of knowledge*", roughly states that we have all sort of believes, but only *some* of them can be considered to be things we *know* (as opposed to things we merely believe). The *attribution* of the status of knowledge to a particular belief is intended to grant the belief some *correspondence with the truth*. That is, when I say that I *know* "X", I am explicitly stating that I consider "X" to be truth (hence Plato says that knowledge is a "*True Belief*").

As it turns out, the correspondence of any given belief with the truth is a really complex issue. As experience often shows, I can be completely *certain* to know "X" (of the veracity of my belief in "X"), yet be completely wrong nonetheless. Certainty is definitely a component of knowledge, but it's not at all enough. Knowledge (of the truth, of course) requires something else: Justification.

Hence the **JTB** account.

Yet, the justification of the *attributed veracity* of a belief proved to be extremely difficult. There is an entire body of Philosophical inquiry known as **Epistemology**. It is dedicated to figuring out how to be sure that what we think is true (what we think we know) is actually true (we effectively know).

There are "*relatively simple*" cases, such as with the so-called **analytic propositions**. These are, according to 18th century philosopher **Immanuel Kant**, propositions—statements that 'propose'

something to be true—which are true or not solely based on their meaning (such as if I say "Red is a color"). Mathematics is the perfect example of a body of analytic propositions: a mathematical statement, such as an **axiom**, can be determined to be true or false without having to look at the outside world at all.

In contrast, there are the so-called **synthetic propositions** whose truth depends on the existence (or not) of some correspondence between the meaning of the proposition and the facts of the world. That is, what I think to know about the world is only truth (and I effectively know it) if my belief matches a fact of the world.

This distinction between analytic and synthetic propositions is quite intuitive but is not without problems [5]. One important part of the problem lies in the very language we use to state propositions. For example, to state that "*electrons revolve around the nucleus of the atom*" is not entirely right, but is not entirely wrong either. This uncertainty is only due to the complete lack of *precision* about what it is being said about the electron.

In order to determine the veracity of a piece of knowledge, it has to be, first and foremost, correctly expressed as a proposition (or propositions) in a sufficiently formal language. Only then it is possible to determine if it effectively corresponds with the truth (analytically as in math or synthetically as in physics). Formality is the very first requirement of **Epistemic Justification**.

In the case of *factual knowledge* (as opposed to mathematical, logical, semiotical, etc. whose truth depends only on its meaning), establishing a correspondence with the facts of the world (the truth) is the hardest part. It is so hard that it is accepted that **ALL FACTUAL KNOWLEDGE IS ULTIMATELY INCONCLUSIVE**. That is, every single piece of contemporary factual scientific knowledge (for example within physics, chemistry, biology, astronomy, etc.) is subject to be eventually found incorrect—and get corrected—as science progresses. The utter complexity in establishing the *veracity of a claim* (a factual belief stated as a truth), that is, its correspondence with the fact of the world that it is referring to (the actual truth), does not simply lie in the *procedure* that one might follow to establish the correspondence (such as conducting an experiment), but in the very nature of the claim, the facts, and the correspondence that we intend to find. For example, suppose that I claim "to love someone" and that I am completely certain of that. What *can be determined* about the veracity of such a claim, when we don't even understand the very fact (loving) that it is referring to, nor do we have a clue about how can such a fact be **observed**?

If we are determined to give to a factual belief, considered true, the status of knowledge, justified after having established a correspondence with the fact it claims, we have no choice but to simplify the problem space.

# The Creation of God



# Chapter 3. God's Creation

## 3.1. The Spirits

According to pretty much every source on spiritualism (not just the BSSA), we humans are **spirits** temporarily **incarnate** on a biological body, here on Earth, in this physical system that we call Universe. We, in spirit, come here from an *ethereal reality* upon birth, and we go back to that ethereal world after the death of the biological body.

As it turns out, there is a reality, much, much *larger* than the physical one. That **ethereal reality** is extensively populated by spirits and is just the case that a relatively small group of them come here to Earth in order to incarnate, going through a *finite* succession of human lives. That is, we humans are but a relatively small group of spirits in all of reality.

In order to understand Jesus's rescue mission, we first need to understand our special, sort of accidental condition. This topic requires an essay on its own, but let us cover the basics here.

Us, spirits—not us humans—are the **Creation of God**. We can call God our *beloved father*, as Jesus did and always does. And this is the only true Creation of God. The physical universe, as we will see, emerged from the already existing ethereal reality as the correcting consequence of a set of unfortunate circumstances, and while God actively participated in its formation, the universe is not a creation of God in the same sense our very existence (and of all that exist) is.

Upon creation of the ethereal reality of us spirits, there was a single ethereal world, and we all existed, or *lived* if you like (though not in human form), in perfect harmony.

## 3.2. The Separation

For a number of reasons that are completely outside the scope of this essay, an increasingly large number of spirits in that single ethereal world started a long, painful, misleading and *hurtful involution* process. We humans are all a part of that group, but the group is much, much larger than all of us humans in all of the history of mankind.

That involution process started way, way before the Physical Universe was ever created. It occurred in that ethereal primordial world where we were all spirits (and *matter* didn't at all exist). That involution process is best considered to be a **Hurtful Mistake**. A mistake that started with the erroneous, unnecessary, uncondusive *separation* of that group of spirits (which we humans are a part of).

Anything that can be called a *bad thing*, a "sin" if you choose that word, is really just a Hurtful Mistake (not an ordinary mistake like turning left when it was supposed to be right, but when the consequence is hurtful). With that separation came suffering, something that was completely unknown of before. That single world which was all light and love because the infinite Light and Love of God shone through each and every spirit, became fragmented, and other worlds came into existence. The separation, the suffering, the silly substitution of Love with power, the replacement of free-will with control, led to the emergence of lower and lower worlds, each populated with spirits of varying depths of mistake, of separation and illusory sense of independence, called **Errant** spirits.

This involution process continued for a long time. Reality became layered, with the primordial world of complete light, of complete love, at the top, and progressively mistaken, suffering, darker (by the absence of light) worlds one below the other.

### 3.3. Evolution

Fortunately, though, this involution hit rock bottom. A hurtful mistake is so because its consequences are hurtful. And no matter how far we insist on doing whatever we want, on denying our fundamental nature, on choosing power over love, independence over oneness, sooner or later, the pain is too much to bear.

Thus, the accidental involution that once fragmented the primordial world, yielding lower and lower worlds, gave way to **Evolution**. Evolution, in the special sense used here and as it is observed in all components, parts and aspects of this physical world, is a special form of spiritual **Progression**, which, unlike the one that occurred way back then when we were all as one, is intended to get us, errant spirits, back to that primordial state of oneness, of love, in which there was no suffering but all happiness.

Earth, and humanity, is just one step on that evolution ladder. It is one of the first steps (but not the very first). We might think of Earth as somewhat the equivalent of the third grade in primary school (thus we humans would be like third graders in this analogy).

Even at this time, there are, unfortunately, spirits which are far more *mistaken* than any of us humans. They have not yet evolved enough to reach the minimum level of progression necessary to have a human life. Therefore, *no human is ever too bad for humanity*, no matter the hurtfulness of his mistakes. If a spirit would *definitely* bring so much destruction that it makes no sense for him, nor humanity, to incarnate, simply does not incarnate, ever.

Human incarnation is *not* a trivial process. Spirits don't just wander around and decide out of the blue to come here. There is a dedicated, careful process in which spirits wishing to incarnate are guided. Higher spirits whose mission is to coordinate human incarnation help us build a reasonable life plan. Even the most apparently senseless life, measured from the suffering—sometimes unspeakable—of either the incarnate spirit or the rest of humanity, has a plan.

#### 3.3.1. The Layers of Evolution

##### Earth

From our point of view down here, we can see the now fragmented existence as layered, with that primordial world at the top, and we, here, several levels below (how many I cannot really tell because different sources speak of different layers. But for whatever is worth, according to the BSSA, we humans belong to world number 23 down the layers).

A very important thing to say about “**humanity**” is that *it is not* just the group of humans that are incarnate at any given moment. We all have had several, hundreds usually, of human lives (not infinite, though). And throughout the entire process, from the first to the last human life, we are, characteristically, *humans*... incarnate or disincarnate depending on the moment. When we leave the biological body, we continue living in what is known as the astral plane until it is time to come back to incarnate one more time. In the astral plane, we keep being very much in touch with, and

engaged to, life on Earth. And we might, depending on a number of conditions, continue to carry on with the relationships we had with the ones still physically alive (to some extent).

**That is, *humanity is the entire group of spirits in the process of having a sequence of human lives, not just the ones physically alive at any given moment.***

### **The higher spirits**

In contrast, many spirits—far more in fact—*are not* a part of humanity. Those who had progressed beyond this human process are *former* humans. Those who have followed other incarnation paths are *aliens* (and later former aliens when they no longer incarnate).

And there are those who had never been in a lower layer at all.

That is, each spirit follows an ascending progression from its own starting point. Not all spirits start from the same bottom as we humans do, for example. And, most importantly, ***some spirits have never been a part of the involution process briefly described before.*** They *belong* to what we will call from now on, “**World 1**”, that primordial world of all light and love in which there is no darkness and no suffering. They are *not* Errand spirits.

How is *the scale of this evolution* actually measured is extremely subtle, and completely out of the scope of this essay. But let us at least say, that it is related to the connection between our *intentions, decisions, and actions* and the *effect* of that; in ourselves and all others (and in fact, *everything* else, since even thoughts have far, far reaching effects). That is, there is a *goodness*, or *virtuosity* if you prefer, in every action. And conversely, a lack of goodness. Without drowning into the complex waters of Ethical Theory, let us say that the degree of goodness comes from the degree of connectedness. The spirits in those higher worlds, or layers, are progressively more and more virtuous *because* they are progressively more and more connected, more and more “one”.

We humans are, *especially separated*. Independent. Disconnected. And we only connect at varying degrees, with only a handful of people, and in episodes. We think of everything in terms of “me” and “them”. At most, in the best of the cases, in terms of “us” and “them”. As a result, all our human actions are decided from, and have consequences based on, that separation. For us humans, it is all: *I feel, I need, I want, I decide, I do.*

However, the spirits on the higher worlds (progressively), do not feel, nor need, nor want, nor think, nor act in terms of *me*. They feel, need, want, think and act as one. NOT in a way in which they stop having free-will, being unique and themselves. They do not lose their identity... what happens is that *they connect, experientially, emphatically, with others*. In that connection, in that ***experiential oneness***, one does not feel separately from what others feel... they all feel together, and consequently, *act together as one* (without *being* one).

We humans just cannot comprehend how can you have that depth of connection, of harmony, of resonance, of dependence, *without giving up* on your identity, free will and autonomy. But, as it turns out, those seemingly opposing aspects can very well coexist.

## **3.4. The Ethereal Side**

### 3.4.1. Conscious Awareness

When we incarnate, all our actions, expressions and experiences are *focused* exclusively to the physical sphere. That exclusive focus on physical and mental activities, senses and experiences is so strong that it “feels” like there is nothing else. The so-called Conscious Awareness is the exclusive, dedicated—perhaps *captured*—attention of the incarnated spirit to the mental representations permanently presented to the spirit when awake. Even with our own (waking) actions, we become aware of them when we “see” them represented in our mind.

Similar to becoming aware of something I’ve just written down on a piece of paper only after having seen it written on it (despite the fact that I did write it, whether I see it later written or not), we are only aware of our actions as spirits when our mind represents and presents the actions back to us.

When we fall asleep, we temporarily detach from our physical bodies, and go “out there” to do things ethereally. But, we have no conscious awareness of any of that (we don’t recall having done anything at all), because our mind is not representing and presenting any of those actions back to us. The lack of conscious awareness when asleep might be pictured as somewhat similar to writing on a piece of paper but with our eyes closed. We did that, and we do know we did that, but it’s not as clear as if we see the words on the paper.

Our attention is captured by the representations in our mind, which we spirits need to “see” in order to be consciously aware of anything.

### 3.4.2. The human mind and mediumship

We incarnate spirits interface with our body through our mind. *The mind is not directly the brain*. It is a special *ethereal organ* which is highly correlated with the brain, but it is, strictly speaking, separated from it. The Mind’s primary job is to provide the incarnated spirit with a workable representation of the physical world he is operating at. With the close participation of the brain, it builds and presents a sort of “user interface” to the physical world so to speak.

The mind interprets the spirit’s ethereal thoughts and builds correlated mental thoughts, which then are neuronally represented by the brain. The mind also receives the neuronal representations formed in the brain, from the physical senses and the bodily emotions, and relays them to the spirit for conscious awareness.

For example, when we see something, the light (reflected or emitted) gets into our eyes and from there it is transformed into information that goes into the brain. In the brain, the information is processed, and a neuronally-represented image is formed. But that is not all there is to human sight. The image that is formed by the brain is processed *further* into the mind, and it is there, in the mind, where it is encoded into the form of information that the spirit can receive. It is the mentally, not brainly, encoded image the thing we are consciously aware of (that we properly “see”).

Mediumship can then be defined as the special ability of the human mind to interpret the ethereal thoughts of a spirit *other* than the one that is incarnate. There are many forms of mediumship as there many forms in which the mind operates. For example, the mind receives an image created by the brain. It encodes, or transforms, that brainly image into a mental image, and “sends” that mental image to the spirit for him to see (to become consciously aware of it). Clairvoyance (which is

the ability to see the ethereal) occurs in cases in which the mind receives, *but directly, not from the brain*, light-like radiations from ethereal, not physical, objects, and creates from that ethereal radiation a mental (not brainly) image, which, as any other mental image, is relayed to the incarnate spirit and “seen”. And that is seen by the incarnate spirits almost as if the image came from a physical object because we are consciously aware of mental-images, not brain-images, and it does not entirely matter whether the mental image came from a brain-image or directly from ethereal sources.

Clairaudience works in a similar way. And the so-called *mental mediumship* is also similar. In that case, some of the thoughts that are built inside a medium’s mind do not come from the incarnate spirit, as it is ordinarily the case, but from other, discarnate spirits who are projecting their spiritual thoughts directly into the mind of the recipient incarnated spirit.

Jesus was the perfect medium.

### 3.4.3. Spiritual *natural* healing of physical illnesses

We humans haven’t yet properly discovered and studied the complex ethereal structures and processes discussed in [Physical vs Ethereal reality](#). What I’ve written here is merely a simplistic overview obtained from mediumistic channeling, and its primary purpose is just to point out the fact that we don’t yet know all of the processes and structures of a human being. From that limited knowledge of the ethereal correlates of physical structures and processes, certain things would appear impossible without evidence, or, with evidence, supernatural/miraculous. In particular, living organisms have a natural, yet barely known, healing capacity that operates from its ethereal network, producing a physical biological effect (something which seems unnatural, but which is as natural as the physical biological effect a spirit has when commanding his body to do his will).

Jesus, because of his condition of being a light spirit and having perfect mediumship, was able to instinctively know how to *activate* this natural, but ethereally directed, healing capacity on every sick person he encountered in his ministry. This was done without any physical intervention, often without even a medicine (which is a physical vehicle), and as a result was seen as miraculous. In reality, the healing was completely natural (and maybe one day we will all learn how to do it ourselves). It is important to notice that Jesus high condition enabled him to *instinctively know how to heal*, which *does not mean* that he was able to heal because of his high condition. This healing is natural, and it gets activated through natural mechanisms... we just don’t know about them yet.

One of the central elements of Jesus Teachings is the *Orderliness* of God’s Creation. God’s creation is perfectly orderly, perfectly harmonious, perfectly functional. Nature (this universe) is not a *direct* creation of God, but it was formed following his infinite wisdom, fueled by his infinite love. All of Nature’s elements, structures, roles, rules, and processes, are the perfect example of pure order.

To an errant spirit like us, God’s order—or any external order for that matter—would often conflict with our own ideas. Yet God’s order is perfect, and as such, needs no correction. Any exception to that perfect order would be inadequate. And nature is so perfect, each and every one of its rules are so perfectly designed, that God would never make an exception and force nature out of its perfectly harmonious way. Miracles, then, *are never unnatural*. They are seemingly impossible, extraordinary events, but always perfectly well within the rules of nature (which are physical but also ethereal rules).

Healing the sick was among the “natural” miracles of Jesus.

### 3.4.4. Spiritual companions

The most fundamental aspect of our essence is that we have been created to connect, to interact and share our experiences. When incarnate, we connect *indirectly*, through our physical body, using the physical senses and the human mechanisms of expression, such as our human language. Prior to incarnation, we also connect, interact, and share experiences with others. Not *indirectly* through a physical body but *directly* with our ethereal body, using the ethereal “senses” and the ethereal mechanisms of expression, communication, and our direct, universal, spiritual language. That direct connection is far more rich, intense, and permanent than any human connection.

Even while we are incarnate, we still act, express and experience ethereally as well as mentally and physically. But in the same way that any mental-only activity appears as if hidden from any physical expression, any ethereal-only activity appears hidden to the mind. In other words, we have no conscious awareness of everything we do *ethereally* simply because all of that occurs outside of our human mind.

But there is quite a lot that we do, constantly, in the ethereal sphere, *even while being awake*, of which we have no conscious (mental) awareness.

Among the many things that we “do”, ethereally, without any conscious awareness of it, the most permanent and significant one is to connect and interact with other *\*discarnate\* spirits*, not indirectly through our physical bodies (because they are *not* incarnate) but directly from our ethereal self. That is especially important when we are babies and toddlers, because before we are born, we have lots of ethereal relationships and, for a while, we hold on to them when we come to this earth. Many of them are left behind as we grow old since when incarnate all our focus is put exclusively in this physical sphere, but not all, and many of the connections we had, ethereally, remain throughout all of our human life.

We all know very well how significant human relationships are. The emotional effect of our interactions run as deep as the depth of the connections we make. The cognitive effect builds our belief systems, our worldview. We influence and shape each other through these connections, interactions, and shared experiences.

As it turns out, there is an emotional and cognitive effect from the hidden but nonetheless real ethereal connections and interactions we keep with discarnate spirits, in parallel with the physical ones we have with incarnate spirits (that is, other people). We are not consciously aware of any of that, because it occurs without the participation of the mind, but it has a real effect, emotional and cognitive, just as physical interactions with other (incarnate) people do.

### 3.4.5. Spiritual Illness

Considering the emotional and cognitive effect of human relationships, we try to choose them wisely. We attach, and detach, as dynamically and instrumentally as we can. In fact, one of the fundamental purposes of a human life is to learn how to do just that, how to connect and interact with others in a way that takes us all closer to happiness and away from suffering.

But we have more than the human relationships of which we are mentally aware of. We also have

the ethereal relationships with discarnate spirits, and these also affect us emotionally and cognitively, despite the lack of any conscious awareness about them.

These hidden interactions can have very positive effects. Such is the case of the spiritual guides we all have, and which accompany us throughout our entire life. But some such interactions can have negative effects. They might be the source of what might be called a **spiritual illness**.

A *spiritual illness* occurs when we maintain mentally hidden, *dysfunctional* ethereal relationships with discarnate spirits. Physical relationships are built from the combined intentions, needs and goals of the participating parties, and so do these hidden ethereal relationships. Even though we are not consciously aware of them, it is nonetheless what we do and bring onto those relationships which keeps them alive.

# Jesus Mission



# Chapter 4. First incarnation ever of the three light spirits Joseph, Mary and Jesus

As spirits, we kind of feel, think and act, but in a way that is not at all like the way we do that as humans. One useful analogy to try to imagine what it is like to be a spirit incarnate into a human body, is to think about being in a single-command submarine with no periscope. There is a reality, the water all around us, the fish and plants, the other submarines... but, we don't interact directly with any of that. In fact, we cannot even see any of that. All we see are the instruments and the readings. We can read in a panel the water pressure, the altitude, the velocity, the heading, etc. We have a radar that gives us a clue about the other submarines. We can collect some fish and turned them into an energy source (without even seeing the fish or knowing how they are turned into energy). That submarine is like a human body. It is a machine that allows us to indirectly operate and do whatever it is that we are supposed to do inside that machine. The physical reality, from the atoms to the smells to the physical sensations, they are come from the readings on the submarine's instruments. As we grow up from birth, we—the incarnate spirit—gradually figure all that out, we learn what the readings are and how to operate the submarine. A human emotion, a human thought, they all result from the way in which we read the submarine's instruments and operate the controls (through the human mind and brain).

For all of us humans, getting the grip of human sensations, emotions and thoughts take time. For example, we learn to recognize what a simple signal like hunger or pain indicates and what should we do about it. We also learn how to construct a thought to carry a meaning and intention, whether to communicate it or to process it in order to construct other thoughts and direct ourselves “in the unseen waters in which the submarine dives”.

However, for the great majority of humans, all these are familiar things since we have had several lives before. But, for these three light spirits, who have not had any type of physical incarnation before, nor here nor in any other world, being humans required them to feel human emotions and think human thoughts that were completely unimagined to them. That is the reason why it was so important and instrumental for Jesus's parents, Joseph of Nazareth, and Mary of Jericho, to come first. They had to learn what it was like to be humans, to feel what we fell, to think what we think, in order to help Jesus master that quickly so that he could focus on the mission they took upon themselves with a perfect understanding of what is like to be human, not just a spirit (which they understand very well).

## 4.1. A human home for Jesus

The rescue mission was not from Jesus alone, so, both Joseph and Mary started theirs from the time they were children. Foremost, by example, by practicing what they preached. Just like Jesus, they had the gift of Mediumship, fundamental for their mission. That allowed them to completely know and understand who they were, what their mission was, and what where they going to do. They also had a perfect understanding of the spiritual reality that is the greater picture and all that it implies. That is, they knew and taught, themselves, and even before Jesus was born, some of the ideas that we might call the teachings of Jesus. Specially about Love, Compassion, Forgiveness, and God.

Unlike Jesus, a core part of their mission was to form a human home. For that, they needed to find

each other, settle down, and have a normal human life with a healthy, loving home into which Jesus could incarnate. They got married according to Jewish Law. Mary's parents were present at the ceremony. So was her sister Judith, who knew, as did her parents, of the mission Mary and Joseph had on Earth (and their yet to be born son Jesus). Joseph's parents were present "in spirit" for they had died already.

## 4.2. Jesus's natural conception

Joseph and Mary took on the roles of sons, husband and wife, and then parents, respecting the way of nature, of humans, every step of the way. Specifically... We humans are living creatures, and all living creatures procreate. Most, in turn, procreate sexually. In the case of us, humans, sex goes well beyond reproduction. In the ancient times, when nature was figuring out what works best, the chances of a newborn baby surviving with only the mother was not high (quite unlike these days), so sex evolved from being merely about reproduction to a mechanism to forge a strong emotional, even energetic bond between two otherwise disconnected people. That is, having sex with a person you love, or making love as it is called, creates a deep, strong emotional connection. Though we might say that having sex without love, without seeking or rejecting the strong emotional connection that it creates is a mistake, we most definitely cannot say that it is a mistake, a "sin" if you use that word, when two people that love each other make love to strengthen their connection, to open to each other.

Therefore, there was absolutely no need for Joseph and Mary, once married and after having formed a loving home ready to welcome incarnate spirits, to avoid making love to each other as if it were wrong. It is absolutely correct to say, considering how they are light spirits, that they never, ever, not as spirits not as humans, made a hurtful mistake. Neither of them three did. But sexual procreation, making love, is not one.

Joseph and Mary, in their loving home, had 5 male children before Jesus. And they had a female child, Blanca, after him. Seven children in total, all naturally, sexually, conceived, as every human does.

Historically, Joseph is pretty much irrelevant. Even within Christianity, he is just a secondary, mostly unimportant figure (compared to Jesus and the Apostles). But this is of no concern to this light spirit who has been working for the Universal (not just Human) Redemption since "The Fall" (the start of the involution process), as we might choose to call it. In his one-time only human life, he took on the role of a father, and he did that in absolute perfection. Parents do not make it into the history books for being just parents, even if flawless.

Mary is pretty relevant, both historically and within Christianity, but, as the mother of Jesus, not as the light spirit, co-director of the Universal Redemption, alongside Jesus and Joseph, as she truly is.

## 4.3. Jesus's natural birth

Like all of their children, Jesus was naturally born, that is, by labor, on their home in Nazareth. Labor was normal, without any complications. Mary was assisted by a midwife. And Mary's sister, Judith, was also there to help. It was between the 8th and the 10th of March, and between 6 to 4 years before the year 0. Their home was humble but not precarious. Joseph was a known carpenter, and they had a simple but decent living.

Jesus's older brothers, all 5 of them, loved him as a brother, but couldn't, at that moment, understand his special mission. For them he seemed like alienated and unnecessarily fearless. They would have much preferred him to stay home, stop preaching and, as it happened, getting increasingly into trouble, which they thought was to no avail. On the other hand, Blanca, his younger sister, resonated very well with Jesus's teachings. They were very close. to the point that she is known to have joined him in the redemption task after her physical death. Blanca, in spirit, continues to work alongside Jesus and her then-physical parents to this date.

# Chapter 5. Their mission

Joseph, Mary and Jesus mission were to show humanity, through teachings but far more importantly, through example, our true spiritual nature, the fundamental cause of our suffering, the reason for being temporarily incarnate on Earth, and the way in which our human life can be used, as planned, to repair our past and present hurtful mistakes by doing good. To learn to (re) connect with others in Love and harmony, and to take, accept and push through the hard lessons planned for our current human life. That is, to evolve and take a step to bring us closer to God and all the other spirits in his creation.

They specifically choose to be born in a Jewish community because that Religion already had many of the fundamental ideas they wanted us to comprehend (because it was originated by previous high spirits in similar missions). Principally, that there is one God, that we are all brothers and sisters, and that we are to be all united by Love.

They did not specially intend to initiate yet another Religion. And, probably, they might have succeeded in building upon Judaism itself if there had been fewer radical differences with the Jewish leaders at the time.

Jesus was a typical missionary in the usual sense of walking around spreading and expanding the teachings they came to teach. Gathering a following. But it is very important to know and acknowledge the fact that both Joseph and Mary were equally part of the mission, except that they were parents, and they could not proceed, physically speaking, in the way Jesus did. Yet they did, at all times, speak their teachings, showcase their example, guide, support and comfort anyone, in the exact same way Jesus did, to anyone who would go to them at their home.

The core of Jesus's mission was to bring forth a "teaching", a New Idea as it was simply called at the time. Humanity was as the time, and unfortunately still is, blind folded about our true nature, about the purpose of life, about where we come from and where we are heading, about God, about Love, Compassion and Forgiveness. His primary goal was to let us know all of that, which is why the form of his mission was to walk the Judea and explain all of that to whomever would listen.

As a light spirit, Jesus (as well as Joseph and Mary) preserves a close connection with God. A connection we all once had, and even enjoyed for a long time before we choose to try it on our own. When incarnate, he retained that close connection through perfect mediumship. Jesus was clairvoyant and clairaudient, which allowed him to have perfect knowledge of every part and aspect of reality beyond the physical world. His human senses were just complementing his absolute perception of all forms of reality. He was perfectly able to, mentally, speak to God and any other spirits that are not incarnate as if he was humanly speaking to a person (all of which can also be said about his parents, also light spirits).

Even though Jesus (as well as his parents), voluntarily decided to incarnate and carry on his rescue mission, he was closely guided by God every step of the way. His perfect mediumship allowed him to have God's guidance as a definitive north to follow.

In order to spread his teachings, he would find a quiet place to sit, and he would make long and deep *conversational* explanations. His followers would not always agree, and he would patiently argue back, without ever trying to force his knowledge onto anyone, yet, at the same time, without hesitating, or contradicting himself, or going around in circles. He was always clear and direct. His

ideas were always logical, well presented and offered no room for misinterpretation. (In the BSSA, Jesus is referred to as our teacher, and he taught the way a great teacher does, with the perfect choice of words, the perfect logic, and also the perfect method to bring about the interest and intellectual involvement of the students).

Soon enough, a *core group* emerged from those who used to listen to his explanations, those who started following him around, who learned not only about what he was saying, but, and more importantly, about the way he was behaving, the way in which he set the example of what he preached. This core group later became what are now known as his Apostles.

While Jesus core objective was to spread, or at least, seed his Teachings, he lived in a time in which humanity was seriously troubled. People were suffering, and hard, all around. Although he loved to sit on a mount and enthusiastically discuss with his followers about the loving and forgiving nature of God, about the reasons for our suffering, about the many *ethereal higher worlds* above us and how we can be heading there upon our merely physical death, he could not ignore the suffering whose pain he even felt as if in his own skin. Therefore, he spent most of his time not simply speaking out his teaching, but helping each and every one that he found along his path that was in need of help. The *very core* of his teachings is that we are to be all as one, that we are not to be separated, that anybody's pain is *our* pain. Helping everyone in need at every step of the journey was the best way to teach just that.

## 5.1. Universal Redemption

World 1, at the top, is the layer to which the spirits that are one with *everything* else belong to. The ones who did not go down the involution process that gave birth to the other layered worlds. The ones who cannot be called errant. They do *progress*, but do not *evolve* in the sense we do, for they do not need to *restore their harmony, atone for their mistakes, bring back their high vibrations*. These *light spirits* do not, could not, see and feel the suffering on every lower world as “ours, not theirs”, for they feel it *as in their own skin* (even though they do not have any). The way in which they “feel” pain and suffering is nothing at all like the way we humans do it, but, they still feel, in a way, anyone else's pain as their own. As a result, from the very instant the involution process started, and the first spirits begun to separate, make mistakes, and suffer in consequence, these light spirits needed, decided and worked on trying to revert the process in order to end the *unnecessary* suffering. Their goal was not—and it is still not—to get the *errant* spirits to do right instead of wrong. Their goal is to get them (which is, us) to stop suffering and being mistaken, which is only possible from self-caused, conscious actions under free-will. That is, *correcting* someone, whereas by force, insistence, manipulation or deceit is a way to solve *your* problem, not theirs. But these light spirits did not need, nor attempted, to solve *their* problem with the errant spirit's mistakes. They offered help, support, guidance, but also acceptance (not approval, but understanding) of their mistaken actions.

Thus, out of their own necessity, and not just motivated, guided and supported by God, these light spirits have tasked themselves to rescue all of the errant spirits (us) from the darkness in which we existed since the involution started. All spirits were brought into existence as Light, and the instant we separated, our light diminished, and darkness—which is the lack of light—originated.

That task which *all* light spirits initiated is called **Universal Redemption**. It is universal, uninterrupted, and its success is guaranteed.

Redemption is not just about us humans here on Earth. It covers the entire range of errant spirits in all of the worlds which emerged out of the involution process. From now on, we will focus on the special case of the Redemption of humanity, even though it is just a small part of it.

The depth, extent, sophistication, organization and workload of the task of human Redemption goes beyond any human endeavor. And while it is *directed* from *World 1*, spirits from all the layers, all the way down here, participate.

Throughout the history of mankind, human redemption workers (or light workers as the new age literature calls them) have incarnate to help ignite the dormant light of humanity. In the huge majority of the cases, human redemption workers are human spirits which are already in their last incarnation and can take up on a mission while doing their own learning and final steps of Earthly evolution. At any given time, there are several thousands of these, in all areas of human activity.

Occasionally, however, spirits from the higher worlds, who do not need to incarnate for their own evolution, do so with a specific redemption mission. This happened thousands of times throughout history, and many of them are significant historical figures. Many of them have started, for instance, religions or important philosophical movements. Unfortunately, in most cases, their seed failed to grow, and the complete, sometimes, real content of their mission was misinterpreted, or changed, or lost by the humans who received them.

In response to the many failed attempts, by high spirits, to effectively plant a seed, *a very small group* of light spirits, *directly from World 1*, tasked themselves with the mission of coming here to Earth in order to try one more time. Their mission was, naturally, supported, guided, and fueled (through his endless infinite Love) by God, but it would not be correct to say that they were *sent* by God, since they decided, wanted and even needed, in a way, to do it by themselves.

This very small group was *led* by one spirit who was, as it turns out, leading the entire Universal Redemption (not just human redemption) since day 1 (so to speak). This spirit organized, directed and supported all of the thousand spirits that preceded this group.

But, also from “day 1”, this spirit worked side-by-side with other 2 spirits, the three of them having formed ***the core direction*** of the colossal universal redemption task since its very origin.

In the past, spirits from the higher worlds came to earth, but they came *alone*. They had highly progressed parents, but their parents were nonetheless “humans”, redemption workers in their last incarnation but humans nonetheless.

This time around, however, the entire *core direction* of the redemption, that is, the three of them, came to earth.

First came two, to incarnate as a male and a female: Joseph of Nazareth and Mary of Jericho. Then came Jesus of Nazareth as their son.

## 5.2. Spiritual Release

With his perfect mediumship, Jesus was able to see not only humans and human-to-human interactions, but also discarnate spirits and human-discarnate interactions whenever that was necessary. And with it he was able to see any spiritual illness that might need healing. Just as he

could see and treat, ethereally, any physical illness.

Because of the hidden nature of a spiritual illness, this healing, or **Spiritual Release** as it is called, seemed even more miraculous and magical than healing physical problems.

A very important part of his teachings was about the nature and procedures for the ethereally-physical as well as spiritual healings. His disciples (or apostles as Christianity calls them) were specifically trained to do both of these.

At the core, both physical and spiritual healing is based on the same principle, which is to restore the harmony and balance of a dysfunctional “*system*”, one being the physical body, the other being the interactions held with discarnate spirits.

In any such healing, a fundamental perspective is that all parties are ill, and all parties need to heal. There isn’t a separation between a party that needs saving and party that needs to be disposed of. For example, spiritually healing cancer is not about destroying the cancer cells, is about dissolving the conflict between the cancer and normal cells. Equivalently, spiritual healing is not about getting rid of the discarnate spirits to “save” the human, is about transforming the negative mutual interactions into positive, loving ones.

Jesus’s mission is not to rescue humanity from the rest of the spiritual world, is to rescue everyone in all worlds, from one corner to the other, both incarnate and discarnate.

# Appendices



# Appendix A: Physical vs Ethereal reality

There is this physical reality we, as humans, live in, and there is the broader, richer, ethereal reality (such as the many worlds below and above this Universe). These two are *not* strictly disconnected systems. The physical is a *subset* of the ethereal and there are many, many ways in which the two can interact.

A human being is a spirit incarnate on a biological human body, and it is, structurally, functionally and causally (to a given extent), *a composite system with physical and ethereal parts*. And as it turns out, so is everything else. That is, even an isolated electron is a *physical-ethereal composite*. More importantly, *any* physical composite, such as an atom, is *additionally* bound to an ethereal component that corresponds to the level of the atom. That is... while an atom is, physically, made only of electrons, protons and neutrons... ethereally, it is made of the ethereal counterparts of the electrons, protons and neutrons, but, it has, *additionally*, an ethereal part corresponding to the whole atom. That extra ethereal component attaches to it because, and while, it is an atom. You might even say that this extra ethereal part is the *soul* of the atom, just as we are the soul of a person.

Just as there is an additional ethereal component for an entire atom, there is one for an entire molecule, one for an entire cell, and so on. As a result, something like, for example, a DNA molecule, has a highly sophisticated ethereal *hierarchy* which is far richer than the physical side of the DNA molecule, because at each physical level (the atom, the nucleotide, the gen, the chain, etc....) there is an *additional* ethereal component building the ethereal hierarchy. The top level of that hierarchy would be the soul of the DNA molecule. A human being, therefore, is a spirit incarnate on a physical body, but that spirit is just the apex of an extremely complex and sophisticated hierarchical network of ethereal components all the way down to each and every electron in that body (and further down too). Within the ethereal components of that network there specialized ethereal “organs”, so to speak, which are complex systems on themselves. One such complex, ethereal system is what we call **the human Mind**. That is, the human mind is not the brain, but it no the spirit (ourselves) either. It is an ethereal organ with its own structure, processes and functionality. It is *highly* correlated with the brain and all the ethereal parts of the brain. Its fundamental job is to provide a two-way interface between the physical world of the physical body and the ethereal world of the incarnate spirit that needs to operate and experience through the physical body.

The incarnate spirit is *directly* connected to the mind via an ethereal link that is like a cable made of many fibers, but he is also *indirectly* connected to all the zillions of ethereal components in all his body.

All of the above is to explain how a spirit, being a strictly ethereal entity, is capable of producing a physical effect. For example, all the atoms in my hand go down and type in this keyboard at *my will*. That is possible because the spirit (me) has a causal connection to the physical body via the complex ethereal hierarchical network that is bound to every bit of a physical human being. If all of the exact same atoms, for instance, were simply on a water tank, the spirit would not be able to have this physical effect (if any effect at all).

Although any physical object has an ethereal component bound to it, the sophistication and causal effect of the ethereal part is significantly different between inorganic and organic compounds, and even more so in living organisms. For example, consider a grown human being, on the one hand,

and some mechanical, electrical and electronical machine of comparable physical size, such as a human-made robot, on the other hand. Suppose these two “machines” have a comparable amount of atoms, similar systems and (physical) processes, etc... the ethereal hierarchical network on the robot would be nothing compared to that of the human being, therefore, the liveliness of one and the other would be completely different.

The level of sophistication of the ethereal hierarchical network bound to a human being is capable of far more than we know (for now), and it possesses lots of mechanisms that are yet to be discovered. The so-called mind-body problem, at the core of the study of consciousness, which tries to elucidate the way in which the human consciousness, or as we call it here, spirit, produces an effect on a biological human body, is just getting started. And the study of human consciousness is just the tip of the iceberg, the same scientific problem is found on a single cell. Even on a DNA molecule (and the proteins that work on it).

# Appendix B: Free-will and individualism.

## B.1. Human freedom and power dynamics

Since the very first time that we spirits started making hurtful mistakes (so long ago, there wasn't even matter, let alone incarnation), we started to suffer and needed to heal. But such is the nature of error: no action is a mistake until it becomes one. That is, we never ever choose to do that which is wrong. We are always right from our perspective at the time of deciding on an action.

Free-will, which all spirits have, is both a blessing and a curse. We always seek the effects, but we can only *directly* decide on the actions. And the consequences of our actions may or may not be what we wanted. For example, we all seek to be happy (whatever that is), but we cannot just cause that happiness to simply occur. Instead, we need to figure out whether our *decisions* takes us closer or away from that. Learn from the experience, and try to do it better next time.

Maybe it is just us errant spirits, but we seem to believe that having such a freedom of choice necessarily implies that for *any* effect that “I” can possibly seek, there must be a path of actions that “I” can take to cause that effect to occur. What else could “free” in free-will possibly mean?

Let's imagine a sort of “animated” ball that could move around anywhere by its own will. This hypothetical ball could choose any place to be at and simply, freely, move there. It seems fair to say that we all aspire to be just like this ball and do whatever it is that we want to do, and have that takes us exactly where we want to be.

Now imagine that there are two such animated balls, not just one. What if they both want to be in the same spot at the same time? That is just not possible. That particular conflicting effect is just not possible, no matter what they choose to do, even though all of the freedom of choice is completely preserved.

Clearly, then, I can only guarantee that there is, for sure, a path of actions that I can take if I seek a conflict-free effect.

Seems reasonable, but how many conflict-free effects really are out there? What if there are a zillion balls, not just two, such that pretty much any place one ball seeks to be at, is in conflict with some other ball?

A “solution” to this dilemma presents quite easily to us. A power relationship between all the zillion balls gets the winners the spots they want and the losers the spots that are left empty.

It's pretty fair to say that we errant spirits are like just like those balls: each one of us chooses what we want to happen, and we make it happen, one way or another, by doing what we choose to do. Except that, not really. Sometimes our actions take us where we wanted, but sometimes (often actually) not, so we use as much power as we can to align everyone else to resolve whatever conflict gets in the way.

From this point of view of power dynamics, it seems clear that, the more we get what we wanted, doing what we choose, the better. But since there are plenty of others, and plenty of room for conflict, we picture, then, that the more power we have, the greater the chances of getting what we want, and the happier we will be. To suffer is to lose, and the win is to be happy.

That is the very nature of all of us errant spirits. We seemed to have “learned”, within quotes, that the only, or at least, best way to deal with (any conflict due to) others is to have power over them, because we just don’t see any other way to get what we want.

And if we suffer it is because we lost. Someone else got the spot. We don’t have the power and we are not in control. Winners, on the other hand, just don’t suffer. To win, to get the spot, to have the power, to be in control, is the key to happiness.

And all of that makes perfect sense. But does it?

Let’s go back to the balls in conflict. The very dilemma, the root of conflict, only exists in the case both balls want to be in the same spot at the same time, which is just physically impossible. And for as long as what the ball wants is to be here or there, the conflicting state is always a possibility.

But here’s an observation: wanting to be at any given place is an *individualistic* goal. That is, in a scenario in which *the only thing* the balls want is to move around freely, then the other balls are nothing but a source of conflict. Each ball is actually better off alone.

What if the balls wanted not to act, individually, but to interact? What if they want to do things together? For example, two balls want to rotate around each other.

At first, it would seem that even in this new scenario there is plenty of room for conflict, and a power imbalance would still be required. For example, the two balls want to rotate around each other, but in different directions... one wants to go clockwise, while the other counter-clockwise.

However, in that case, the goal of each ball is still individualistic. They do want to interact, but each action is wanted, hence decided, separately. But there is no conflict if and when both balls want the same.

As we can, theoretically, see; conflicts, and the apparent “need” for power imbalances as the best way to get what “I” want, is only so if and when I want *for and by myself*. But if “I” want for and by “ourselves”, the conflict is entirely gone, there is no need for power, and we all, me included, get what we wanted.

We humans are quite capable of harmonizing our choices. We often get together and choose together. But we do that only with the people we find it easier to harmonize with, and not very often. We are primarily individualistic, which means that what we want, is what we want for and by ourselves. In most cases and most of the time. To want together is the exception, not the rule.

And we still think that we suffer when we don’t get what we want, even if we do try to help ourselves by occasionally wanting the same as a few others.

## B.2. Nature’s free-will

Now, let’s take a look at balls again, but not “animated” balls this time. Real, physical balls, following the laws of physics.

As it turns out, balls display little, if any, free-will. They do things, they interact in many different ways, but they don’t seem to choose any of it. Balls, just like any physical objects, simply follow the laws of physics.

And there are no conflicts in Nature. There are just predetermined rules, and paths of actions to follow. There are no real power imbalances since even energy, and mechanical work, and mechanical power is just the result of the rules applied to the parts of a system.

In fact, it is remarkable to notice how nature is always right, and all processes make the best out of the circumstances from the point of view of the big picture. Even fire (the visible outcome of combustion), for example, would seem like a *negative* thing only when considered locally, individually, but it is actually quite *positive* when considered globally and collectively. For instance, the massive combustion going on the Sun provides energy to the Earth without which it would be anything but a rock. And the highly sophisticated combustion inside our cells, with the oxygen we breathe and the food we eat, keep all of our body alive.

There is the undeniable progress and evolution of nature, which we can witness by looking at all the forms of life that had flourished here on Earth. The balance observed in natural ecosystems shows that even something like a predator food-chain, which most closely resembles the human power structures in the sense that the more powerful predators eat the weaker preys, clearly indicates that nature as a whole is globally and collectively a perfect and just example of a greater good.

Yet, as far as we can tell, all of the actors in nature, from electrons to sharks, follow the laws of nature to the letter. But do predators suffer less than preys? Do free electrons in an electric current get to do what they want any more than the electrons confined in a chemical bond?

It is tempting to think that the actors in nature, like electrons and tigers, don't have any free-will, they don't want to do anything at all, they just do what they do, and they just aren't happy or suffering. And that, on the other hand, we spirits were given the "curse" of free-will, awareness, and emotions, so we end up with conflicts, power imbalances and suffering simply because we do want something and choose what to do to get it.

Let's suppose that this were actually the case. That we spirits are given free-will, but that creates conflicts and suffering because it would only really work, globally, if we all wanted the same. Whereas everything else in the universe does not have any free will, yet it all works like clockwork and globally, collectively, there is steady progress and evolution.

What would be the purpose of giving us free will if, on the one hand, it seems that we can only use it collectively for it to really work, and, on the other hand, it doesn't seem to be really needed at all if it is actually better for the "will" to be externally managed, as it seems to be for the things in nature?

Suppose we are watching a movie, and we notice that each and every actor on it is following a predetermined script to the letter. That there is a director, a production, and quite a lot of people that we don't ever get to see in the movie, just to make sure that every single element, every single action, every single line displayed by the characters is exactly as predetermined by the movie script. While everything that occurs in the movie is perfectly predetermined, we don't at all suppose the actors have no free-will. Of course they do, but they are playing a role.

Now let's consider that everything in Nature except us humans, from electrons to eagles, might very well be seen as actors playing a character in a movie, with every bit of their observable behavior being the display of a perfectly played role, which is nevertheless played by (non-human)

free-will agents.

Everything in reality is essentially the expression of spirits, one way or another, and that there are no actual “unanimated objects”, only unanimated roles. Everything is ultimately conscious, with free-will, goals, emotions, etc.. and Nature is the perfect example of how to be perfectly free but without any conflict, without any power imbalance and without any suffering.

How is that possible? And what could we possibly learn from it?

There is a zillion of *distinct* things in Nature, with their distinctive properties, reactions, processes, and behaviors. Yet, at the same time, each and every single one of those distinctive *things* is actually a composite, a *connected network*, of simple, fundamental, basic things.

And there are really just a few types of those fundamental basic things. At a certain level, it **ALL** boils down to just electrons, protons, and neutrons. And what they do, it also all boils down, under a simplistic but sufficiently accurate view, to merely exchanging energy, modifying their internal state, and moving closer or further apart from each other.

Yet, those few basic elements with their really small range of actions join together to form non-fundamental but richer, more extensive, and far more dynamic networked entities. For instance, just three types of things: electrons, protons, and neutrons make up about a hundred different types of atoms (the so-called *Elements*). Even though the *individual characteristics* of electrons, protons and neutrons are the same regardless of which atom they are a part of, the combined characteristics of each and every atom is quite different. That is, with just a few *types* of individuals, all rather simple and basic and pretty much the same within a given type (for example, all electrons), their subtle, harmonious combination *generates something completely new*, such that every *different combination* makes a new, richer, type of thing. There is this pattern in which things which are individual at a given level (for instance electrons, protons and neutrons are individual at the subatomic level), join up to generate something else, richer, which is itself individual at this new level, but which in turn generates something else, even richer, like the hundred of thousands of (compound) types of molecules generated by the hundred-so elements.

This pattern goes up and up, layer upon layer. For example, to trace just one particular path: fundamental particles yield atoms. Atoms yield compound molecules. Molecules yield organic matter. Organic matter yield cells. Cells yield tissues and organs. Tissues and organs yield complex biological creatures.

At any layer, the newly generated thing that results from the combination is richer, more extensive and more dynamic.

Let us now consider a single, individual electron which is, say, inside my human body. It is pretty fair and accurate to state that this single electron, most likely confined within an atom of some molecule, **"does"** pretty much the same regardless of whatever it is that I do. I am (along with my body) most certainly a far more richer entity than this single individual electron that is just a part of my body.

We can clearly see how Nature is all about layers of progressively higher-level, richer, entities. And we can also clearly see how the range of possibilities, behaviors, and choices of the entities gets bigger and bigger as the parts get progressively and hierarchically together. But we might not so clearly see what does the extended range of possibilities of the higher-level networked entity mean

for the individual parts, specially for those at the very bottom.

Is that electron inside my body any *freer* being a part of me than totally alone by itself?

## B.3. Free will and subjective experience

Let us now consider, not the electron, but myself, in two scenarios: one sitting on a desk at my job talking to clients, another sitting on a beach talking to friends. In both cases, what I am *doing* in terms of actions is pretty much the same. Just like what an electron is *doing* is pretty much the same whenever it is on a certain part of a atom which is on a certain part of a molecule and so on. However, my *subjective experience* is not the same at all. I might be doing the same in both scenarios, but I'm experiencing that quite differently.

When I choose, out of my free-will, to sit on the desk or sit on the beach, what I am *primarily* choosing? the movements that get me on a chair, or the subjective experience that results from that? What is the true meaning of "free" in free-will, and what makes me freer?

There is quite a lot of controversy on the very nature of free-will. Even on it's very existence, as some say that free-will is just an illusion. It can be argued, and even observed, that what we "do" is only partially our choice. But what if the "freedom" in free-will is not so much about the actions but about the objectives? If I get together with a group of friends to watch a movie, my choice of movie and all of the actions that takes me there are most definitely partial. This is why the most accepted definition of free-will that we have, assuming we do have it and it is not an illusion, states that free-will is the ability to do otherwise. But even in this definition, the focus is on the actions.

It seems pretty fair to acknowledge that, at the very least, there is a very close correlation between whatever it is that I "choose" when exercising my free-will, and the sequence of actions that are set in motion as a result. And maybe, it is in fact the case that we have free-will in the classic sense of choosing that sequence of *actions* that lead us to an objective. But it is certainly clearly the case that, assuming we do have free will and it is not an illusion, what we primarily seek, the purpose of choice, is the effect. When I drink a glass of water, it is most definitely the effect of drinking it what I'm after, even if what I do, and choose to do according to the classic view on free will, is to pour water on a glass, take it, and drink it.

If we decompose free will in layers, then we might say that there is primary choice, which is an effect, and a secondary choice, which are the actions that we think will have that effect. For example, watching a great movie *with friends* could be my primary choice, then coordinating with my friends the actual movie to see could *define* the (required) secondary choice of steps to make that happen.

Since we are sentient beings, let us assert that our primary choice—the effects we seek—is always a subjective experience. The actions that would provide us with that experience is a second-level choice. It seems pretty fair then to state that the choice of subjective experience is always "freer", less restricted, than the choice of actions that will lead to that experience, because the later is always bounded by the involved mechanisms.

That is, what makes me more or less free is not so much what I can or cannot "do", but what I can or cannot subjectively experience.

This perspective in which the true nature of freedom is primarily about the subjective experience I seek, and only secondarily about the actions required to provide me with that experience, has an interesting advantage over the view that my freedom is measured directly by the range of actions I'm able to choose from. Actions are necessarily restricted to the mechanisms they are bound to obey, because *every action is really just the one-sided view of an interaction. There is a necessary reaction to every action*, hence every action is itself the reaction to something else. The thread that binds actions and reactions is woven by mechanisms that are setup a priori, just like the rules of a game or the Laws of Nature. Any action that I can choose (next) is therefore restricted, even **forced**, by any other correlated action, either mine or from somebody else.

But, what does determine my subjective experience? what makes sitting on a beach typically better than sitting on a desk at a job?

Any **subjective experience** *requires* an **objective experience** to build upon. That is the reason why we *do* things to begin with. For all we know, we cannot just "create" a subjective experience out of thin air, we have to do something, so that it has an effect, and it is from that effect that the subjective experience (or **Qualia** as it is called in the modern philosophy of mind) is derived. But a subjective experience is fundamentally different from an objective experience. Both are experiences, and both are closely related, but they are different in the sense that the objective experience is defined by the events themselves (the objective effects of the action), whereas the subjective experience is defined by the unique, individual way in which we perceive those events.

Let us speculate, at least for the sake of this argument, that the subjective experience comes from the (subjective) perception of a **subjective effect**. That is, when I make a cake, what I am **creating** is not just the cake, physically, objectively speaking, but also a subjective "thing", which may or may not have any correlation with a cake. But it is an "object" nonetheless, which resides in the subjective space, just as the cake resides in the objective space. It would be then the perception of that subjective effect which brings about the subjective experience. When sitting on a desk, the subjective effect of that action differs entirely from the subjective effect of sitting behind the desk. And the subjective objects that I create in one and the other scenario are entirely different.

Let us additionally speculate that the subjective space in which actions (additionally) yield their effects is of etheric nature, such that any spiritual (conscious) agent, whether it is an electron or a human being, has both an objective and a subjective experience from any action. That is, a *subjective experience* as used here, derived from the speculated *subjective effect* of actions in an individual's speculated *subjective space*, would be a **general** phenomena applicable to anything and everything conscious (which is in turn everything that exists since all it one way or another made of spiritual entities). The human "**Psychological**" **Subjective Experience** would be a particular case, as identified and studied by psychology.

From these speculations, it is possible to see that an electron in one scenario might have a completely different subjective experience than the same electron in a different scenario, but also, that the subjective effects, the subjective creations, in one and the other cases might also be completely different.

That is, this speculation states that, while there is an objective **direct link** between actions and objective effects (for instance prescribed by the Laws of Physics, the rules of a game, the code of a computer program, etc...), there is a subjective **indirect link** between actions and subjective effects. Yet both objective and subjective effects are actual, concrete, "ontologically real" effects.



As a simple example: a boy building a simple castle in the sand might be creating a magnificent huge castle in his subjective space, such that in terms to his subjective experience, the subjective huge castle is as real as the sand counterpart.

## B.4. Individual vs shared experiences

Let us add yet another speculation, even more far fetched than the other two: the objective world and the objective effects, even at the ethereal level (that is, outside of this physical universe) is a byproduct of the combination of the subjective worlds and the subjective effects of the spiritual entities that interact within a particular closed (but not isolated) system. Consequently, all actions have first and foremost an individual subjective effect, which, since all actions are interactions, bring about a so-called *objective* effect by their combination.

Let's consider the case of a human being: according to the ideas already presented in this work, a human being is a **gigantic hierarchical network of zillions of individual consciousnesses (that is, of "others")**, in which **"we" are at the very top**. We are very familiar with hierarchical networks of people (even ones with us at the top). Examples are a family, a group, a business company, a society, etc... but there is fundamental difference between those examples of interconnected people and our human selves. I feel every bit of my human self as **MY** own self.

If I get cut on a finger tip, I don't experience that as someone else that is being cut, I experience that as my very own self being cut. However, the actual biological, even neurological effect of the cut *itself* is entirely localized on the fingertip. My brain receives a signal about *some* cut, but it is not itself cut. My fingertip, the nerves, even my brain which is processing that cut and generating a signal of pain so that I can act upon it, all of that is *objectively experienced* by *OTHERS*, not me. Yet, that cut has an effect on *my own subjective experience*. If, on the other hand, someone else's fingertip gets cut, I don't at all process and perceive that as myself getting hurt. I can "feel" like I've cut myself if that someone else is a closed loved one, but there is still an absolutely clear distinction between his or her pain and mine, even if I'm emphatic enough to feel that as my own.

Yet as it turns out, it appears that, within a human body, all of "us" are sort of **emphatically bonded** such that all the *individual* subjective spaces, experiences and effects are amalgamated in a single, *global* subjective space onto which effects are all shared. For example... when **"I do"** something like raising my hand, **"I am not directly raising any hand at all, since I don't have a hand... my body is"**, yet, from the perspective of my subjective experience, **I / WE** are doing it. When it comes to my human body, the distinction between I and WE is blurred because we (my body and I) have built a shared subjective space, in which the effects are shared by all of us. My own individual subjective experience as the incarnated spirit, at the top of this empathically-bond network, is not the same as that of every other part of it, but, for all of us (in my body), that subjective experience is derived from the amalgamated, common subjective field in which the effects reside for all of us at once.

If that is true, if there exist in fact this powerful emphatic bonding that makes me (the incarnated spirit) and my body (which are ultimately other spiritual entities) combine our individual subjective experiences in order to form a single unity with a "sort of unified self", then the same is more than likely found in every other "natural (partially and episodically) closed, but not isolated, system", such as, for example, an atom, or a molecule, or an organ, or even the entire planet Earth (the so-called Gaia).

And in this case, an electron in a molecule, for instance, would not so much be *doing* what the electron is (*partially*) *doing by itself*, seen individually, but *it* would be doing what the whole molecule does, in much the very same way that when my entire body moves at the rhythm of a dance, that action, *dancing*, is what *I* (the incarnated spirit) is *doing*, even though I am doing it *indirectly through the vehicle of my body*.

The conclusion from all of this digression is that we humans seem fixated in what we can do as individually as possible, seeing any interaction as a restriction. We feel freer on our own, and we see shared actions as limitations on our free-will. And yet, it is exactly the opposite. A single isolated electron can do little on its own, but as part of something else, *it* can do a lot more. Given the right conditions, Bonding to others expand our possibilities, a thousand fold and much more, instead of shrinking them, as we seem to believe.

## B.5. The power of Love

If, as Nature so clearly shows us, combination and unity expands our free-will, allowing us to do things, and experience things, that are completely out of reach for individual spiritual entities, how come we don't see that to be the case? Why do we see the act of sharing and joining as a restriction?

It is because such bonding only results in this sort of expansion when the energy that flows through the connection, the force that moves each *separable but not separated part* in harmony and synchronicity is Love. This is why Love is so important, so fundamental. The less we love one another, the less we can unite and become an expanded, richer, freer unit. Since, as it turns out, we humans are barely scratching the surface on the nature, importance and effect of love, we keep putting walls and distances between us. Effectively, sharing and joining without Love becomes a restrictive, limiting experience. But the way out is not to separated even more, is to love each other even more so that sharing and joining and combining and becoming one has the correct, expansive effect.

In a way, we humans are maybe like the electrons and protons and neutrons of the far distant past before they figured out the things they can become, what they can do, and the millions of worlds the can create, by bonding through the energy of Love, as they do now.

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