

Preamble

1. The prayer aim is lifting our soul to God, who listens to all sincere petitions. This chapter presents a prayer selection based upon the Christian moral teachings. It is important to highlight that the Spiritist doctrine neither imposes a specific prayer nor condemns any. All heartfelt prayers directed to God are beneficial. One who dooms an orison because it is outside their own ritual still ignores the Almighty's greatness.

The good spirits teach, "Thought is everything. Form means nothing. Pray according to your belief, in the way that most touches you. A heartfelt thought worths much more than a lot of words which are strange to the heart." Thus they avoid prescribing stringent formulas for praying. Nevertheless, they suggest the following texts just in order to provide a guidance or highlight some principles. We should consider the ahead collection as a guide instead of a rigid formulary.

According to the apostle Paul, prayers should be clear.¹ Useless to pray in a language the listener ignores, or employing words unable to sensitize heart. Prayer can be simple and short. Needless to complicate it. Each orison word should reveal a thought, strike a cord, make one to reflect. In this way the prayer can be effective. Otherwise, it becomes just a kind

1- See chapter 27, item 16. - The Author.

of noise that many people absently murmur without consistent thought. In such cases, they self-deceive by considering the prayer as a magic formula, whose effect would be proportional to the repetition amount. Their lips move but their soul remain indifferent.

The prayers in this collection are divided into five categories:

I - General Prayers;

II - Prayers for the One who Prays;

III - Prayers for Others;

IV - Prayers for the Deceased;

V - Prayers for the Sick and the Obsessed.

They are preceded by some preliminary words, a sort of rationale exposition, under the heading *Introduction*.