

Jesus Christ's Spiritual Legacy: An Inquiry Grounded on Transcendental Data

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The purpose of this qualitative inquiry is to explore Jesus Christ's teachings through the lens of the Spiritism Doctrine (SD), a relatively novel Christian religion. Further, SD literature is fundamentally rooted in the faith in the hereafter; the spirits' messages and teachings through mediums; Jesus Christ's teachings (the Gospel) as well as His behavior as a role model that must be followed by all human beings; and the practice of charity. Overall, the findings showed a rich body of knowledge, teachings, and lessons aiming to help the spiritual progress of humankind. That is, it was identified three larger themes, i.e., *mankind*, *who is Jesus*, and *His legacy*, which shape a theoretical contribution of Jesus Christ's spiritual legacy in our lives. Jesus Christ carried out an authentic work-applied management through which He conveyed a new vision and superior values that continue inspiring us to change the way we think and behave. Furthermore, Jesus Christ's life and message may certainly help us handle the sensitive situations that may affect our lives on the planet, including the way our organizations and institutions are run as well as our professional careers are approached by inspiring new paths and wisdom behavior.

Keywords: God, Jesus Christ, medium, spirit, spiritual development, Spiritism Doctrine

Introduction

There appears to be a relative consensus among archeologists that we (*Homo sapiens*) started a more salient civilizing and cultural jumping around 6,000 years ago with the Sumerians. Despite this time, we were unable to build an authentic civilization in which all human beings could have the right to flourish and enjoy a good life. Worse still, our huge technological and cultural advancements have not been enough to definitively banish wars and poverty from our world. Additionally, theorists have systematically pointed out a set of dysfunctionalities created by us that have caused our planet to become sick. Due to the deficit of our moral responsibility, a sizeable amount of business enterprises look at citizens only as objects "to be exploited by hiking prices or cutting wages" (Edmans, 2020, p. 3). As for global unhappiness and based on Gallup's surveys, Clifton (2022) states that "It is remarkable how open people are about their sadness, their pain, or their anger. But it's also concerning that so many more people are sharing these negative emotions with us" (p. 6).

Furthermore, it is worth reminding that the tragic Samarco case, which occurred in Brazil, could have certainly been avoided if the company cared about people and the environment. The findings revealed the predominance of the company's poor corporate values such as negligence, lying, mishandling the situation, and wrongdoing (Vasconcelos, 2018a). Another study found that only 90 organizations are accountable for 63% of warming pollution (e.g., the pollution that comes from cars, factories, homes, and power plants that burn fossil

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fuels such as oil, coal, natural gas, and gasoline) worldwide, which yields unfortunate consequences to humankind (Fernando, 2017). In a related vein, the evidence showed that Volkswagen's executives were consciously designing vehicles aiming to cheat on emissions tests and harming society (Smith, 2017). Taken as a whole, it is not surprising that there is great concern related to the deleterious effects of modern capitalism (see, e.g., Edmans, 2020; Dowbor, 2022).

Therefore, the evidence also shows that we are not still capable of creating a civilization in which the formula of everybody's win is, *de facto*, omnipresent or widespread. Unfortunately, we are still engaging in wars, disrespecting human rights, dictatorial regimes, executions, and so on. Moreover, it appears that a great number of human beings continue to pursue dark purposes and goals. In other words, they show clear signals of not being interested or engaged in a moral compass, knowing about their essence, facing their imperfections and weaknesses, embracing higher values, doing the right things, learning about wisdom tenets, and ultimately cooperating with God's creation. For the sake of it,

[...] The world needs a higher sense of right-doing than it now has. Efforts to clean up bribery, eliminate lying, enhance accountability, upgrade justice, and introduce empathy are huge [...]. What's more, choosing to do right than wrong can require serious measures of moral courage. (Kidder, 2005, pp. 86-87)

On this basis, I argue that the strict focus on materialism concerns cannot integrate all human beings into an ample and genuine well-being frame. Definitively, much more has to be done to turn our lives into a worthy and rich experience. Given our failures and conundrums aforementioned, it is suggested that we need urgently to look at the spiritual factor to reach the superior levels of life. In this sense, Hunt (2022) rightly advocates that "The study of spirituality and how it is understood and enacted has perhaps never been more vital than it is today" (p. 3). Hence, it is posited that the knowledge of spirituality and its relevance in our lives are finally gaining momentum (MacKinlay, 2022; Polemikou & Da Silva, 2022). After all, we reach a turning point in our evolution that requires profound change inside us. Otherwise, we will continue to bring about more unnecessary suffering and unhappiness to us. In light of this, it is proposed that it is timely to go deeper into Jesus Christ's teachings and guidelines to improve our behavior and feelings. Undeniably, He left us a spiritual remarkable legacy, which echoes God's wishes and wisdom. Further, Jesus Christ's teachings provide a genuine spiritual path for us to find meaning in our lives, particularly focusing on the roles we play. According to the spirit of Emmanuel¹, "Jesus was the manifestation of God's love, the personification of His infinite goodness" (Xavier, 1977a, p. 28).² It appears that He was the most important God's emissary considering His feats and general message, especially the task of teaching mankind pivotal lessons to a better life that deserve to be remembered in this special moment. Also of note is that Jesus Christ provided wise recommendations that encompass critical dimensions of life such as *human beings' behavior, the feeling of love as the cornerstone of our relationships, the need for our inner transformation, taking fair actions, making wiser decisions, cultivating virtues and ethics, doing the best at work, organizations/institutions' role*, and so on. At this juncture, it is worth pointing out that life is seen as a process of the soul's growth toward the celestial father (Xavier, 2013, p. 155).

In addition, it is not an exaggeration to claim that Jesus Christ's work permeates many of the current

¹ Some relevant information concerning this spiritual entity and his work may be reached at (in the Portuguese language): <http://www.oconsolador.com.br/linkfixo/biografias/emmanuel.html> (see also Carvalho, 2021). Furthermore, it is important to note that he conveyed 115 books (four in partnership with the Spirits of André Luiz and Irmão José) through the medium Francisco Cândido Xavier.

² All translations are mine. Thus, it must be attributed to the author of the paper eventual mistakes.

management theories and concepts such as affect, commitment, diversity and inclusion, gender, compassion, empathy, engagement, forgiveness, meaningful work, respect, servant leadership, spiritual leadership, teamwork, value-based management, spiritual intelligence, and workplace spirituality, just to name a few. Thus, the purpose of this qualitative inquiry is to explore Jesus Christ's teachings through the lens of the Spiritism Doctrine (SD), a relatively novel Christian religion³. SD literature is fundamentally rooted in the faith in the hereafter; the spirits' messages and teachings through mediums; Jesus Christ's teachings (the Gospel) as well as his behavior as a role model that must be followed by all human beings; and the practice of charity. Its tenets and body of knowledge have been used in theoretical/conceptual work in management and organizational studies (e.g., Vasconcelos, 2009; 2010; 2017; 2018b; 2021; 2022). As a result, my research question is: Can SD literature provide useful conclusions concerning Jesus Christ's revelations and teachings? To follow through with this goal, it will examine five mediumship books by the spirit of Emmanuel, which depict painstaking analysis of a range of excerpts of the Gospel. Therefore, by using "a fundamentally different paradigm" (Tackney et al., 2017, p. 249) and interdisciplinary approach (Reinecke et al., 2024), the major contribution of this study is the fact that its findings are grounded on transcendental (spiritual) data regarding its source (a spirit) and focusing on the most extraordinary character of human history (Jesus Christ). In this sense, the medium Francisco Cândido Xavier⁴ worked as a means to the spirit (Emmanuel) conveying his opinions, views, and insights.

After this introduction, the following section is dedicated to covering some basic aspects related to the topic of spirituality, given that it is the core idea of this investigation. In this regard, it draws upon the literature of SD, psychology of religion, management, spirituality, and religion. Afterward, a qualitative study is depicted focusing on Jesus Christ's teachings (an undeniable source of spiritual teachings) and, finally, the discussion and conclusions are addressed.

Theoretical Background

Regarding the spiritual construct as the core element of this endeavor, my brief literature review intends to discuss some of its ontological aspects and understandings. Accordingly, it is important to point out that the researchers have ever recognized that we are all spirits (Kardec, 2003a; Miller, 2004; Rozuel & Kakabadse, 2010; Rabell & Bastons, 2020) enjoying a temporary corporeal life. Thus, according to Allan Kardec (2021)⁵, "Death, therefore, is nothing other than the destruction of the spirit's coarse envelope: only the body dies; not the spirit"

³ Spiritism Doctrine is a relatively new religion compared to traditional ones considering that it was founded almost 170 years ago.

⁴ Francisco Cândido Xavier (1910-2002), also known as Chico Xavier, was one of the world's most distinguished mediums. Astonishingly, he psychographed 416 books during his life (Projeto PEAK, 2022) and never claimed to be the author of any of them. He used to say that he just wrote what the spirits told him. For this reason, he never accepted a cent derived from sales of those books. It is important to mention that Chico Xavier's spirits' books sold more than 20 million copies and he gave all the copyrights to charity institutions and Spiritism Doctrine groups since the first book was published. His best seller, *Nosso Lar* (translated into English as *The Astral City*), was attributed to the spirit of André Luiz and sold 1,300,000 copies (as cited in Vasconcelos, 2009). Also of note is that Chico Xavier was nominated to receive the Nobel Peace Prize with more than two million signatures collected for his candidacy in 1981. Some mediumship messages (letters) psychographed by Chico Xavier were used in courts as evidence in trials.

⁵ He is considered the codifier of Spiritism Doctrine. In addition, Allan Kardec, pseudonym of Hippolyte Leon Denizard Rivail (1804-1869), was a very respectable intellectual and scholar with extensive work published in the area of education. By initially investigating the so-called phenomenon of the turning tables, which aroused the general curiosity in the Europe of his time, he later elicited the tenets that shaped the Spiritism Doctrine. He was also the author of the so-called Pentateuch. That is, a set of five basic works on Spiritism, namely: *The Book of Spirits* (1857), *The Mediums' Book* (1861), *The Gospel According to Spiritism* (1864), *Heaven and Hell* (1865), and *Genesis—The Miracles and Predictions According to Spiritism* (1868). In addition, he was the editor of the *Spiritist Magazine—Journal of Psychological Studies* and also the author of *What Is Spiritism* (1859).

(p. 15). Put another way, the organic imperative limits our time of life on this dimension and hence one may infer that such an experience represents fundamentally an opportunity to learn meaningful issues. Corroborating such a perception, Kardec's (2003a) findings revealed that the goal of incarnation

... is a necessity imposed on them [us, spirits] by God, as the means of *attaining perfection*. For some of them it is an expiation; for others, *a mission*. *In order to attain perfection*, it is necessary for them to undergo all the vicissitudes of corporeal existence [...]. (p. 107, Italics added)

Additionally, Kardec (2003a) found that the incarnation gives rise to

...the spirit perform his share in the work of creation; for which purpose he is made to assume a corporeal apparatus ... *to accomplish the special work, in connection with that world which has been appointed to him by the divine ordering*. He is thus made to contribute his quota towards the general weal, *while achieving his own advancement*. (p. 107, Italics added)

Thus, it is notorious that achieving "perfection" demands huge efforts from the aspirant and such an endeavor would not be met without the development of his/her spirituality. At its most fundamental level, spiritual development is associated with the individual's acts, behavior, thoughts, and relationships (Vasconcelos, 2010). Although the spiritual construct has been considered a polysemic one, it is believed that spirituality represents a "basic human good" and is vital "for human flourishing" (Williams, 2003, p. 1). As such, it seems that the notion of spirituality encompasses the search for and the awakening of the best inside us, i.e., our souls. This literature review links it with the search for meaning and purpose; the interconnectedness of all within creation; a lack of consensus related to its definition; rooted or not in religion; element of critique for some, not for others; grounded in the sacred for some, not for others; something increasingly private and personal; and also used for organizational and instrumental purposes (Blanton, 2007). Overall, spirituality is considered a multi-dimensional and multi-level phenomenon (Gotsis & Kortezi, 2008; Pandey, Gupta, & Arora, 2008). Either way, the word "spirituality" originated from a Christian context, yet it is nowadays widespread by practically all religions and cultures (King, 2008).

Further, King (2008) argued that a broader view of spirituality embraces both personal and social concerns as well as burning global issues (i.e., the search for justice, peace, nonviolence, and ecological harmony). Still to her, "Rightly understood, a socially aware spirituality will extend to civil society, to economics, business, management, and good governance" (p. 11). In turn, Huss (2014) suggested that it also embraces physical and material activities, particularly those that denote spiritual aspects and values. Overall, such opinions also corroborate the understanding that spirituality permeates all things in the universe (Kardec, 2003b; Taylor, 2018). Notwithstanding, we are more interested in exploring here the individual level given that we, human beings, need to worry about our self-evolution, particularly with our spirituality. We are the more intelligent species living in this world and with the mission, as noted above, to collaborate to fulfill something greater of spiritual scope.

Scope and Definitions of Spirituality

Accordingly, this section will seek to outline the scope and definitions of spirituality construct from a scholarly point of view. In this regard, Hayakawa (2009) proposed that the notion of spirituality goes beyond embraced values by involving the work dimension, particularly "by doing what we love" (p. 69). This understanding presupposes that we will be more equipped to contribute with our capabilities toward doing something meaningful. As for Johnson (2009), spiritually driven individuals and organizations both have a sense of mission and meaning. Individuals also tend to consider their work as a calling, not only a job. Further, they

are encouraged to exhibit altruistic behavior; connection and community sense; ethical mindset; humility; treat others fairly; engage in self-reflection; recognize a greater power; live by universal principles; and moral imagination. To Vasconcelos (2010), “[...] Nonetheless, spirituality encompasses fundamental aspects of our lives, including life in organizational settings that cannot be disdained anymore [...]” (p. 608). In turn, Allevato and Marques (2011) proposed that it involves a sacred element that lies within every living organism. At this point, it is germane to point out that “spirituality” and “spirit” are distinct constructs although they are closely intertwined.

In more prosaic terms, spirituality is seen as a personal belief system whereby one finds meaning, purpose, and value in life through a transcendent relationship with God or a high power (Javaheri, Safarnia, & Mollahosseini, 2013). Additionally, the search for inner peace, fulfillment, prosocial motivation, and cooperation are also aspects addressed by several authors as key components of spirituality (Fairholm & Gronau, 2015; Barron & Chou, 2017; Groen, 2018; Palakshappa & Chatterji, 2018; Rabell & Bastons, 2020). Furthermore, spiritually oriented persons intensively strive to behave virtuously by practicing forgiveness, care-giving, community service, and by using spiritual practices, e.g., meditation and spiritual studies (Rousseau, 2014).

On the other hand, some definitions help to clarify even more the topic of spirituality. For example, according to Freer (2017), spirituality is “*the sense of connectedness that one has with the whole of creation and resultant valuing of all people, living things and the planet*” (p. 98). Whereas Groen (2018) defines that

...spirituality is about being aware and honoring the wholeness and interconnectedness of all things through the mystery of a higher power. It is about seeking a sense of purpose and ultimately making meaning in our lives. For me, spirituality is always present in the learning environment, whether or not it is acknowledged [...]. (p. 121)

Finally, Makkar and Singh (2021) suggest that “Spirituality is defined as a transcendental relationship with the higher being, leading us to the path of self-awareness and self-engagement, which enables us to serve others for the benefit of society at large”. Note that in those definitions one considers spirituality as a linkage with something greater and therein lies a theoretical gap to be further explored, particularly focusing on how such a higher power or even God shares His wisdom and spiritual knowledge with us.

Some Empirical Results

Also of note is that some studies shed further light on this topic. For example, Kashdan and Nezlek (2012) found in a daily diary study with 87 individuals who used to practice daily spirituality positively connected to meaning in life, self-esteem, and positive affect. In a related vein, Steffler and Murdoch (2017) investigated how adults think about the concepts of meaning and spirituality, and how they describe their own meaningful and spiritual experiences. Results found evidence of five themes: ultimate concerns, integrity, service and care for others, health and wellbeing, generativity (meaning) and death and afterlife (spirituality). Nonetheless, they also found a sizeable commonality in how respondents described meaningful and spiritual experiences. Furthermore, the findings indicated that self-transcendence is an overarching category that links those two constructs.

In turn, Shelton, Hein, and Phipps (2020) found evidence of positive relationships among spirituality, resilience, and overall life satisfaction. Moreover, it was found that engagement in meditative practices helped to achieve a higher overall resilience score than non-meditators. In the qualitative part of this study, the findings revealed two themes linked to spirituality, namely (1) *spiritual responses to stress*, which involves opening of self; surrender; prayer, reflection, and meditation; and seeking direction (e.g., scripture reading and prayer); and (2) *effects of spiritual practices*, which embraces faith in the outcome (e.g., confidence in direction, guided to a

decision, no regrets, and no shortcuts) and positive changes in ourselves (e.g., calmer, stronger, wiser, more trusting and grateful, and increased compassion).

In terms of lived spirituality, a cross-cultural study by Choi, McClintock, Lau, and Miller (2020) involving three countries (India, China, and the United States) found at least five cross-cultural phenotypic dimensions of personal spiritual capacity: spiritual reflection and commitment; contemplative practice; perception of interconnectedness; perception of love; and practice of altruism. In the same vein, a phenomenological study conducted by Phipps and Shelton (2021) with 25 executives identified themes that were conducive to the locus of spirituality in the lives of the executives (i.e., innate but not overt) as well as the types of decisions for which they turned to their spirituality (decisions concerning people). Although these studies are revealing and help to map out the field, there is certainly room for further investigations and innovative approaches regarding the relevance of the topic and the fact that the study of spirituality is in its infancy.

Method

Therefore, this investigation is based on the grounded theory method through which it is applied its malleable guidelines aim to collect and analyze qualitative data and to build a theory derived from it. According to qualitative method theorists, the grounded theory method engenders to identification of data, analyzing the observed events, answering key questions, and developing theoretical categories (Charmaz, 2006). It is worth pointing out that this approach allows (a) reading data in a close fashion, (b) conducting initial coding, (c) writing quickly, and (d) improving the precision and scope of the analysis (Charmaz, 2017, p. 41). Furthermore, the grounded theory allows the researchers “to move beyond description through constructing new concepts that explicate what is happening” (Charmaz & Thornberg, 2021, p. 307), which is vital to the purpose of this endeavor. Additionally, one must keep in mind that “constructivist grounded theory keeps researchers involved in the research process by encouraging them to raise critical questions from the beginning of data collection through the analysis and the writing” (Charmaz, 2017, p. 41). In doing so, it also allows going beyond a particular theoretical content by helping in a theory-generating process (Patton, 2002).

Note that grounded theory demands substantial work in terms of managing the data and the analysis process as a whole. Sometimes the researchers need to return to the field to collect more data. Such an endeavor constitutes an authentic iterative approach, but it is essential to verify the assumptions and to refine the emerging theoretical framework (Hansen, 2005; Charmaz, 2006). Importantly, grounded theorists suggested the possibility of gathering “new and innovative data” (Creswell, 2007, p. 129).

Data Collection

In turn, Charmaz (2006) argued that “persistence and innovative data-gathering approaches can bring a researcher into new worlds and in touch with rich data” (p. 13). Accordingly, it was followed this path in the current study by gathering data from a special collection made up of five books of a mediumistic nature about the spiritual legacy of Jesus Christ's teachings. The books examined were *Caminho, Verdade e Vida* (The Pathway, the Truth & Life); *Pão Nosso* (Our Daily Bread); *Vinha de Luz* (Vineyard of Light); *Fonte Viva* (Living Spring); and *Palavras de Vida Eterna* (Words of Eternal Life). These materials were originally published in the Portuguese language throughout the last century and just three of them were translated into English. We hasten to inform that all these transcendental data were compiled specifically from the Brazilian editions (Portuguese language). As previously highlighted, all these books were conveyed by the spirit of Emmanuel in the last century

through the Brazilian medium Francisco Cândido Xavier. The task of the spirit of Emmanuel on this matter was basically to provide a painstaking road map to SD supporters to better understand and incorporate Jesus Christ's lessons into their behavior.

As a common starting point, each chapter of these books systematically cites an excerpt of the Gospel along with a detailed analysis of the spirit of Emmanuel. Thus, each chapter's content is substantially enriched by his comments and, accordingly, the readers are taken to a higher level of knowledge about the Gospel. It is important to clarify that such books are intensively used by SD supporters in their meetings through which they seek spiritual inspiration and guidance in their lives. Further, these books contain relevant and historical information useful to management studies likewise. In this regard, Jesus may be considered as a *manager* likely in charge of the most important mission of God, i.e., to awaken humankind to the spiritual realm. Considering the way the spirit of Emmanuel refers to Jesus, data were collected through the search mechanisms and focusing on the keywords "Jesus", "Christ" (exhibited alone), and "Master" within each digital edition of the books. Overall, I identified 2,046 mentions of those words (see Table 1 for a synthesis), 43 pages of matching phrases, and a total of 15,373 words of explanation.

Table 1

Data by Keyword

Book	Jesus	Christ (only when the name was mentioned alone)	Master	Total
<i>Caminho, Verdade e Vida</i>	268	148	144	560
<i>Pão Nosso</i>	191	87	102	380
<i>Vinha de Luz</i>	200	116	107	423
<i>Fonte Viva</i>	159	104	104	367
<i>Palavras de Vida Eterna</i>	157	100	59	316
Total	975	555	516	2,046

Note. Compiled by the author.

Analytical Procedures

To follow through the analytic procedure, it is worth remembering that Charmaz (2006) proposed two basic phases of coding, namely: (1) naming each word, line or segment of data; and (2) a focused selective phase, where the most significant and frequent initial codes were then sorted, synthesized, integrated, and organized. The former phase helps to outline distinct theoretical directions in conformity with data interpretation. While the latter phase allows us to address and develop more compelling categories. Along similar lines, Bowen (2009, p. 29) suggested, in terms of document analysis method, which can be useful to complement other ones, also an analytic procedure focused on finding, selecting, appraising (making sense of), and synthesizing data contained in the sources (books in this case). Also noteworthy is that, in common, both approaches used here prompted us to make sense of the data. With these caveats in mind, data were therefore identified by using content analysis of the texts of the aforementioned books.

As for the step of labeling the codes, the data were then organized through categories (i.e., second-order constructs) that allowed us to identify Jesus Christ's role in the spiritual development of mankind and which tools He used to do it. Throughout this phase, the raw data were checked and rechecked several times, compared and contrasted through an iterative process until a saturation point was reached to ensure a reliable outcome. By the way, an independent researcher was invited to check the classification and to assure the reliability of the

investigation. Some disagreements related to the previous step were resolved by discussion. Finally, all categories were gathered (focused coding) around themes (higher-order constructs) that engendered to delineate a theory of Jesus Christ's legacy in our lives.

Research Findings

Taken as a whole, data revealed the identification of three major themes closely intertwined with the work by the spirit of Emmanuel and specifically associated with the books above pointed out. More specifically, the findings explain *who is Jesus Christ*, *His legacy*, and *mankind* (see Figure 1).

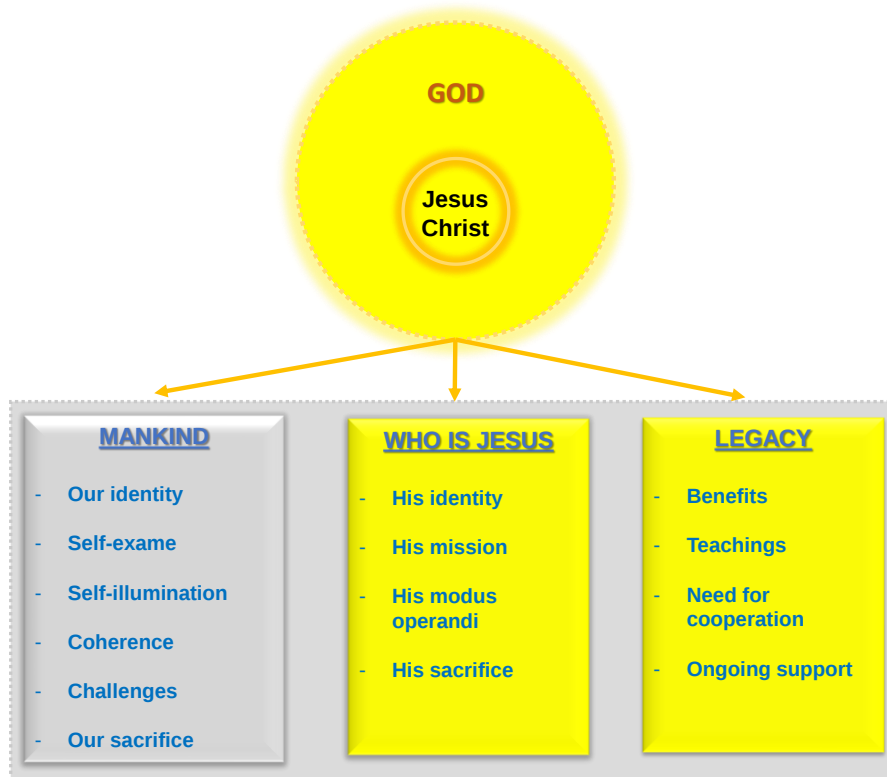


Figure 1. Jesus Christ's legacy in our lives.

Who Is Jesus Christ

Initially, it is vital to understand who is this figure and what He represents for the nearly 2-2.2 billion Christian believers around the world. Thus, the findings showed a remarkable character that was in close connection to the Creator and fulfilling a highly important task of awakening human beings to pursue the joys of the celestial dimension and spiritual life. Overall, this theme is fully dedicated to outlining the value of His efforts and personal sacrifice to help mankind embrace the imperative of something greater than themselves.

His identity. It was found very compelling data about the origins of Jesus Christ in the spirit of Emmanuel's work. Indeed, this spiritual entity refers to Jesus with profound respect and admiration, as one can identify in the following excerpts: "Jesus is goodness and love from the beginning. All humankind's generous ideas were born because of his divine influence [...]" (Xavier, 2006, p. 129). In other parts of his work, the spirit of Emmanuel uses some sort of poetic language to excel the greatness of Jesus and His behavior as follows:

Jesus is the eternal wine, full of divine sap, spreading ample branches, consoling fragrances and substantial fruits.

Nevertheless, the world offered Him nothing but the cross of affliction and an infamous death.

Since remote millenniums, *He is the Savior*, pure by excellence. What should we expect, as beings that are still in debt like dry branches in the tree of life? (Xavier, 2006, p. 183, Italics added)

Nobody has ever brought to Earth such elevated and unknown resources as Jesus did. To the sick ones, it was enough to touch His clothes to be cured of painful illnesses. His hands gave movement to paralytics and vision to the blind. However, *in Calvary's day, we see the Master injured and insulted, without using the powers of His Divine attributes to benefit His own situation.* Having fulfilled the sublime law of love, in the service of the Father, *He surrendered Himself and placed the Father's wish above His own interests. Lord's lesson is extremely significant.* (Xavier, 2006, p. 160, Italics added)

On the other hand, as a signal of acknowledgment of Jesus' higher position within the spiritual realm, the spirit of Emmanuel labeled Him in distinct ways throughout his books such as “living master”, “prince of peace”, “sublime cultivator”, the “only door of true liberation”, “permanent path to Divine Love”, “master and the lord”, “sublime and revealing truth”, “the divine ruler of the planet”, “the restorer of men's spiritual house”, “Divine Master”, “the door of abundant life”, “eternal friend”, and “the watchful mentor and living example” (Xavier, 1977b; 2005; 2006; 2022). In this regard, it is important to remember that Jesus referred to Himself, as one may read in the Gospel, as “*I am the light of the world*” (John, 8:12 [New King James Version of the Bible]). Further, He also claimed that “I am the way, the truth, and the life. No one comes to the Father except through Me” (John, 14:6 [New King James Version of the Bible]).

Therefore, it would not make sense that a unique figure like Jesus could be lying—a flaw that definitively does not match with His personality and character—about so sensitive issue. At a minimum, it is not an exaggeration to consider that Jesus Christ, regarding His life and feats, was a prominent God's ambassador sent to the material dimension to help humankind obtain its spiritual progress. The spirit of Emmanuel surmised that “The cross that people forced on Christ was an instrument of torture seen by everybody, *but the Lord's spirit... is a sun that has grown bigger and bigger with the passage of time*” (Xavier, 2013, p. 355, Italics added). All in all, the evidence shows that he is right, given that it is notorious that Jesus' influence and legacy never decreased, on the contrary.

His mission. Jesus made clear since the beginning of His odyssey whereby He was fulfilling a spiritual mission designated by the celestial Father: “I have come that they may have life and that they may have *it* more abundantly” (John, 14:6 [New King James Version of the Bible]). His words, teachings, gestures, and guidelines indicate that He was in charge of bringing spiritual enlightenment to human beings. Additionally, we learned from Him the first lessons of servant leadership: “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark, 10:45 [New King James Version of the Bible]). Jesus demonstrated to possess through His acts all the characteristics and gifts of a perfect leader (Vasconcelos, 2014a; 2014b; Grimes & Bennett III, 2017). Thus, Jesus certainly knew what was going to happen to Him and even so, He did not give up on His mission. Going further, the spirit of Emmanuel elucidates that

Jesus' work is endless. In His orbit, there is a place for every being and every salutary idea in its substantial expression. In the Divine Order, each three produces according to its species, just like, in the Christian work, each disciple contributes according to his or her level of evolution. (Xavier, 2006, p. 25, Italics added)

This spiritual entity adds that “[...] Jesus came to this world for this. He preached the truth in all places [and] gave talks about reform *and commented on the necessity of love for the solution of our problems [...]*” (Xavier, 2006, p. 96, Italics added). Notwithstanding such a praiseworthy recommendation, humankind has not fully embraced this feeling as they should to transform our world. As a result, we are still grappling with old problems

and challenges that impede us to conform with a new order grounded on spiritual literacy. According to the spirit of Emmanuel, Jesus continues to invite us “...to ascend to the peaks of higher spirituality. But not everyone realizes this, although it does involve everyone [...]” (Xavier, 2013, p. 208, Italics added). Moreover, the spiritual entity’s messages suggest that “*Jesus came on Earth to awaken human beings for the Superior Life*” (Xavier, 2006, p. 195, Italics added).

In this regard, it was selected some excerpts from the spirit of Emmanuel’s books that it is worth pointing out that

[...] As God’s Messenger, Wise and Kind Tutor, He came to open new horizons, so that human beings might recognize the condition of eternity that pertains to them. (Xavier, 2006, p. 286)

He was not seen giving sensationalist decrees, in revolutionary or radical situations. On the contrary, He came in peace, was born in a simple manger, exemplified work, talked to a few ordinary people in a small village and provided, only with this, the transformation of all humanity. (Xavier, 2006, p. 287)

[...] *The Master came to begin the process of redemption on Earth.* A battlefield without blood has been formed since His first teaching, which is destined to enlighten the human path. He Himself was the first one to give testimony by supreme sacrifices. (Xavier, 2006, p. 228, Italics added)

His modus operandi. Jesus conveyed His Gospel to humankind just by talking and His words undeniably lie in great power and logic. Reinforcing such a view, the spirit of Emmanuel argues that Jesus’ teachings fundamentally focused on “the immortal soul” and this is the reason that His revelations continue alive and updated. Furthermore, Jesus demonstrated that there is no need to have a financial or social position to serve God nor live “in a prosperous or wealthy city” (Xavier, 2006, p. 288). As one knows, Jesus used only unorthodox tools or mechanisms to help people such as prayer, hands, talking, absolute faith in God, pure love for mankind, and moral courage. Jesus also revealed to hold an outstanding capacity to look beyond and forgive human beings’ sins, weaknesses, and imperfections, not to mention His perfect moral imagination and virtues. In this way, the spirit of Emmanuel emphasizes that “Jesus used to practice the laying on of hands on sick people, transmitting health to them. By His devoted power, He knew the smallest unbalances of Nature and the resources to restore the indispensable harmony” (Xavier, 2006, p. 325).

Furthermore, there is strong evidence that “Every action of the Divine Master has a signification [...]” (Xavier, 2006, p. 325). Arguably, He knew that He had a short time to show mankind the right path toward God’s realm. In this regard, it seems that Jesus’ mission embraces the whole of humankind (Xavier, 1977b). According to the spirit of Emmanuel, is it also of note that

The Master is not only to be found in the work of those who teach the Divine Revelation through the academic or consoling word. He accompanies those who manage the world’s assets and those who obey the demands of the way by contributing to building a better tomorrow both in physical and spiritual organizations. He stands alongside those who till the soil of the Planet, collaborating in constructing a Perfected Earth, thus following the missionaries of intelligence in the evolution of human rights. (Xavier, 2013, p. 308, Italics added)

Regarding the number of Christians around the world, it appears that Jesus Christ continues to inspire the progress of humankind through good means. In effect, He taught the imperative of awakening all goodness inside us aiming to help our neighbors. In doing so, we would be helping to develop, first and foremost, our own spirituality.

His sacrifice. One may surmise that a spiritually elevated figure like Jesus must have made an unthinkable effort to incarnate in a human being’s body. The decision to live in this narrow dimension replenished of suffering,

imperfections, and unhappiness to serve as a role model to humankind is a gesture of immense sacrifice, which is very hard for us to devise. In a related vein, the spirit of Emmanuel argues that “although He could be represented by millions of messengers, He chose to come to us himself, putting his hands in service, especially toward the less fortunate” (Xavier, 2022, p. 324). Emmanuel also remembers that to carry out His mission, the Master did not have a team of open-minded and elevated spirits. And despite all the difficulties and hurdles, the spiritual entity claims that

He lowered Himself taking the form of a servant and was made in the likeness of human beings [...] However, the Master came to us extinguishing temporarily His aureola [halo] of light, thus benefiting all of us without using sensationalism. (Xavier, 2006, pp. 35-36)

In sum, Jesus knew that human beings were short-minded, undecided, and unstable, but even so He “...transmitted to them the word of the truth and life, producing a maximum exemplification through arduous sacrifices” (Xavier, 2006, p. 118). Also noteworthy is that SD literature emphasizes that Jesus Christ was conscious of His imminent tragic death, but it was a necessary step, so to speak, to spread His teachings and message throughout the world until now. Therefore, His sacrifice was not in vain, given that His lessons continue to influence people’s behavior from all walks of life, including the powerful ones (e.g., Slater, Holbrook, & Xu, 2022). Ratifying such a perception, the spirit of Emmanuel adds, “Apparently defeated, *the Master appeared in full spiritual grandeur, revealing the highest standard for human dignity*” (Xavier, 2013, p. 270, *Italics added*)

His Legacy

Undeniably, Jesus Christ’s legacy is noteworthy, to say the least. The evidence suggests that it continues to nurture people’s faith all over the world as well as help humankind’s spiritual development. Consistent with this view, my findings showed a set of positive aspects associated with this theme, namely *benefits, teachings, need for cooperation, and ongoing support*.

Benefits. One of the most important contributions (benefits) given by Jesus was the revelation of the existence of a superior life (spiritual one), as one may infer from His warning, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matthew 9:33 [New King James Version of the Bible]). Concerning something higher, Christ also encourages us not to give up regarding that at the right time we will likely receive what we need. To some degree, it evokes an exchange process similar to that found in the leadership theory, i.e., leader-member exchange (LMX). It presupposes that, in the end, we will be relieved from the burden, cross or anything that eventually makes us unhappy. Under such a perspective, it is “sold” the general idea that God’s interests must be our priority and it is believed that human beings will be benefited by following such a path.

On the other hand, as noted by the spirit of Emmanuel, “Human beings usually have no interest in their superior duties, very often, support crimes and lack of conscience. However, getting to know Jesus and His sublime teachings, they feel that they are now over new bases...” (Xavier, 2006, pp. 29-30). Were those the only benefits provided by the faith in Jesus Christ, it would be certainly welcome. Nonetheless, other aspects need to be highlighted. For example, the spirit of Emmanuel calls attention to the fact that “Knowing Jesus is the clarity that edifies life, enabling us to understand the living message of each being and the meaning of each thing on the infinite pathway” (Xavier, 2006, p. 116). Still, according to him, Jesus supports us in handling difficulties, crises, hard days, and, ultimately, all issues of life (Xavier, 2006; 2022). Furthermore, he reminds us that Jesus’ teachings encompass *all human activities* (Xavier, 2006). The spiritual entity concludes his thoughts by surmising

What a great advantage the world would gain, when the follower of the Christ can feel happiness in being a simple instrument of righteousness in the Divine Hands, forgetting the old objective of being the arbitrary instructor of Celestial Service? (Xavier, 2005, p. 298)

The Master is inclined toward the good of all men. Filled with love and abnegation He knows to nourish with specific resources the ignorant and the wise, the believer and the questioner, the rebel and the unfortunate [...]. (Xavier, 2005, p. 262, Italics added)

Teachings. In conformity with His noble mission, Jesus gave us important lessons and recommendations that are timeless. Taken as a whole, they constitute the essence of his work toward helping humankind get rid of its shadows and excessive imperfections. He was absolutely true when He claimed that He was the way, the truth, and the life. The evidence clearly shows that there was no one capable of doing His feats throughout the human journey on this planet. Therefore, His lessons are worthy of being learned for us. No one was able to provide such magnificent warnings and instructions aiming to our spiritual well-being. In this regard, it is worth pointing out that they are rich, profound, and insightful among other things. To illustrate, Table 2 depicts some of the spirit of Emmanuel's thoughts and interpretations of Jesus' teachings.

Table 2

Some Jesus' Teachings According to the Spirit of Emmanuel's messages

Excerpt	Author
"Jesus presented His <i>immortal principles</i> . He did not deceive anyone with regard the difficulties and obstacles of the way."	Xavier (2006, p. 371, Italics added)
"The Divine Master did not recommend that the human soul should activate itself <i>without any objectives or aspirations towards gain, but simply pointed out that a person must know what he or she is looking for, what kind of gain they aim, to what ends they propose to put their terrestrial activities.</i> "	Xavier (2006, p. 136, Italics added)
"Each man has the map of the divine order in his existence, to be executed with the collaboration of free will, in the great plan of eternal life."	Xavier (1977b, p. 201)
"Jesus confers the credential of blessed to the followers that share with Him the afflictions and the tasks; notwithstanding, it is important to point out that <i>the Master classifies sacrifices and suffering as educational and redeeming blessings.</i> "	Xavier (2005, p. 191, Italics added)
"The greatest lesson from the Master is that <i>we should not offer vows or conventional sacrifices, promises and mechanical actions like avoiding the duties which are our responsibility.</i> Instead of it, <i>we should give ourselves with humbleness to the wise Laws of Providence, accepting the just merciful wish of God, so that we may receive enlightenment from His hands.</i> "	Xavier (2006, p. 330, Italics added)
" <i>The Master indicated the constant battle against evil</i> , however, He recognizes a legitimate fraternity between men as a sublime landmark of the Celestial Kingdom."	Xavier (2005, p. 258, Italics added)
"If you are not disposed to take advantage of the lesson of the Divine Master, molding your very own life to His teachings, your faith will have been in vain."	Xavier (2005, p. 374, Italics added)
" <i>Accepting the guardianship of Jesus and marching in His company is always learning and serving daily, with incessant renewal for infinite good, because constructive work, in every moment of life, is the sublime journey of the soul, in the direction of knowledge and virtue, experience and elevation.</i> "	Xavier (1977b, p. 208, Italics added)

In essence, the spirit of Emmanuel suggests that Jesus' teachings compel us to do the right things, do well, avoid wrongdoings, and also appeal to us to understand that suffering and setbacks are part of our lives. Moreover, it must be pointed out that both rich and poor, haves and have-nots are subject to this premise in many ways. This fact led me to conclude that it constitutes an unavoidable step to get spiritual elevation. Although such an idea may seem understandably unbearable to many people, one must take into account that Jesus Christ did not privy Himself of it, and therein lies a very important teaching. The spiritual entity also suggests, "Therefore, let us not be afraid of what we might come to suffer. *God is a magnanimous and just Father. A father does not distribute suffering, but correction, and all correction only improves*" (Xavier, 2006, p. 72, Italics added).

Need for cooperation. Another revealing aspect shed light on by the spirit of Emmanuel is the opportunity for us to cooperate in spiritual matters. In other words, God and Jesus expect strong cooperation from us to reach humankind's moral advancement and ultimately to shape our civilization under spiritual and cosmic laws. This is an exciting perspective in which we can play an active role in the world change and our betterment as well. As a result, the spiritual entity suggests that "[...] To serve with an evangelical spirit is to participate in the Master's decision, hence fulfilling the divine principles of the Father who is in Heaven" (Xavier, 2006, p. 72).

Still according to the spirit of Emmanuel's comments,

All collaborators who are loyal to Jesus, in any situation, or in the remotest place on Earth, are well known in the spiritual centers of divine services. They are devoted co-operators, very often completely unknown by the world. Through them, the Master works, every day, disseminating the Gospel among humanity, until the final victory. (Xavier, 2006, p. 72, *Italics added*)

It is undeniable that Jesus can do anything, but in order to do everything, he does not rule out the collaboration of the people who seeks his guidelines. The faithful co-workers of the Gospel are the body working in his redemptive work. (Xavier, 1977b, p. 312)

He also adds, "Truly, Jesus is the Savior of the World; however, He will not be able to liberate the Earth from the command of evil without the aid of those who seek salvation" (Xavier, 2005, p. 359). To do it "The Divine Master, therefore, requires auxiliary assistants, qualified as directors and witnesses, everywhere" (p. 359). Under such a frame, each collaborator is seen as a tool in Jesus' hands aiming to widespread the relevance of the Gospel, as well as engendering the full assimilation of the good on Earth (Xavier, 2013).

Ongoing support. This category basically embraces the idea that there is permanent help to all collaborators dedicated to implanting spiritual notions on the planet. Put another way, we are not left alone to carry out such a harsh task. Accordingly, the SD literature indicates that "...Jesus follows, closely, the entire humanity, *through the channels of inspiration*" (Xavier, 2006, p. 98, *Italics added*). For example, SD researchers suggest that prayer is a transcendent coping mechanism whereby executives might increase their intuition flux. Consequently, the convergence between rational and non-rational decision-making processes can be improved by using several religious tenets (Vasconcelos, 2009). Going further, the spirit of Emmanuel explains that

In the world, temples of religious faith that are devoted to the Divinity of the Father can be considered as departments of the infinite house of God. In this house, Jesus teaches His principles to all hearts on Earth, *regardless of the faith that they may have*. (Xavier, 2006, p. 147, *Italics added*)

In this regard, he also notes that the mission of the Gospel is more important and beautiful than one can imagine, given that "Jesus continues to shed blessings every day" (Xavier, 2006, p. 178). The spirit of Emmanuel also warns us to be careful about what we are asking for Jesus, "because, above all, we should beg for the comprehension of Jesus' wish concerning us" (Xavier, 2006, p. 150). At last, he states that Jesus did not give up the humankind and "His infinite mercy is revealed wherever love is toward the supreme ideal" (Xavier, 2005, p. 84).

Mankind

The last theme focuses specifically on us and what we need to do to develop our spirituality and fulfill God's wishes for us. As it was found, there is a myriad of resources and help that come to us from the spiritual realm. Nonetheless, the findings indicate that it involves a set of efforts and initiatives that it is up to us to carry out. Therefore, it is notorious that mankind continues to face huge challenges to reach a higher spiritual level. It appears that such an outcome is vital to improve the quality of life and well-being of all human beings, as well

as handling more properly the dangerous and problematic aspects previously highlighted.

Our identity. Thus, it stands to reason that the first category seeks to describe our real identity in terms of spirituality. The evidence suggests that mankind has not fully embraced wisdom and spiritual intelligence as it should. As a result, we are still capable of wrongdoings and moral shortcomings in distinct areas. According to the spirit of Emmanuel, “Few look for Christ in the meridian light; and of those who receive his gifts, very few follow in his footsteps in the world” (Xavier, 1977b, p. 80). Additionally, he adds that the majority of the candidates for Jesus Christ’s work stop quickly in light of the task.

The cited spiritual entity posits that

Human beings are like green branches of the glorious tree. When they do not fulfill their duties, they then become dry because they distance themselves from the sap. Consequently, they fall upon the ground of misfortunes, so that they may purify themselves on the fire of redemption. This process aims, on behalf of Jesus’ mercy, to give a new opportunity for renovation. (Xavier, 2006, p. 130, *Italics added*)

Jesus was not unaware that all of us, the incarnated or disembodied spirits who seek for communion with Him, *are bearers of scars and afflictions, debts and defects, often filthy.* (Xavier, 2022, p. 47)

In the best-case scenario, one may surmise that a sizeable number of human beings have already understood the need to embrace the spiritual issues, but it must be also recognized that there is not enough evidence of a real commitment to it.

Self-exam. This category implies the sincere desire to know ourselves by asking hard questions about our behavior and attitudes. It is not an easy procedure, particularly for those who prone to hide their shortcomings, but it is certainly a necessary one. Thus, a deep probe about our inner values may be useful to follow a spiritual path. The spirit of Emmanuel’s books underscores pertinent warnings and recommendations to all spiritually-driven and/or religious-believer individuals that deserve to be addressed. For example, he suggests “[...] *Observe your reaction. On every occasion, there are resources to rectify lovingly,* and you can renew all of this material in Jesus Christ” (Xavier, 2005, p. 162, *Italics added*).

The spiritual entity also posits,

Examine the topics and the attitudes that your presence awakens in people. With careful observation you will discover the quality of your shadow, and if you are interested in acquiring the illuminative values with Jesus, it will be easy for you to find your deficiencies and to correct them. (Xavier, 2005, p. 358)

Finally, he also proposes that every time that we check the value of our faith, it is pivotal to be honest with ourselves, and verify whether we are only speaking of Jesus or, otherwise, whether we are, in fact, trying to follow His footsteps (Xavier, 1977b). He elucidates that such a step is vital because “Inner enlightenment is an inalienable treasure of sincere disciples of Christ” (Xavier, 1977b, p. 97). Hence, he ponders that

Those who live in faith, however, accompany Christ, *examine themselves and experience themselves*, becoming mirrors of the Divine Will, faithfully fulfilling it on the path of redemption. (Xavier, 1977b, p. 212, *Italics added*)

At the end of each day, review the little experiences you shared on the common road. Observe the signs with which you marked your actions, remembering that the mark of Christ is, fundamentally, that of the sacrifice of himself for the good of all. (Xavier, 1977b, p. 28)

Self-illumination. Unlike the previous category, it demands concrete and robust actions from the believer to coherently mirror his/her transformation. On this basis, self-illumination is closely linked with the need to develop the capabilities of gathering great knowledge, tenacity, faith, virtue, spiritual service, love, the teachings

of the Gospel, inner transformation, ongoing learning, patience, watching, and praying (Xavier, 1977b; 2006; 2013; 2022). On the surface, this category seems to be associated with the following Gospel teaching: “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matthew, 16:5 [New King James Version of the Bible]). In this way, one must keep in mind that “In the light of Christ, the freedom of ‘I must serve’ generates progress and sublimation” (Xavier, 2022, p. 76). Furthermore, it was found evidence of some interesting excerpts in the spirit of Emmanuel’s messages:

Let us therefore reflect that freedom, according to Christ, is not the abuse of the faculty of reasoning, undertaking and doing, *but rather the happiness of obeying God, building the good of all, even on our own sacrifice, because only on this basis we are finally free to comply with the designs of the Eternal Father*, without the need to suffer the dark dominion of the overwhelming passions that chain our spirits indefinitely to expiatory darkness. (Xavier, 2022, p. 68, *Italics added*)

The man renewed and converted to Jesus, however, is the son of heaven, placed between the inferior and superior zones of the evolutionary path. The work of enlightenment and improvement on him is unstoppable; he must, therefore, be the first to receive the Lord’s corrections and the scourges of parental rectification. (Xavier, 1977b, p. 56)

The spiritual entity also suggests that

When the Master recommended that we store treasures in Heaven, He was suggesting that we expand the values of righteousness in the peace of the heart. The individual that acquires faith and knowledge, virtue and illumination in the divine innermost recesses of the conscience, is in possession of the celestial path. He, who applies the redeeming principles that he embraces, finishes by conquering that precious card; and he who works daily in the practice of righteousness, automatically lives accumulating riches in the Peaks of Life. (Xavier, 2005, p. 326, *Italics added*)

Coherence. In turn, this category indicates that the persuasive demonstration of faith requires strong coherence. Otherwise, the believer will just show weakness and fragility in light of life’s ordinary challenges. In this regard, as the spirit of Emmanuel ponders, “*It is not enough to intellectually believe in Jesus, but it is necessary to apply His teachings to ourselves.* Human beings should meditate about daily problems that relate to it” (Xavier, 2006, p. 88, *Italics added*). The own Jesus made Himself clear about this sensitive issue as one can read in the Gospel: “And whoever does not bear his cross and come after Me cannot be My disciple” (Luke, 14: 27 [New King James Version of the Bible]).

Such a warning is justified because many people confess to having respect for Jesus Christ, but paradoxically “do not hesitate to defy His teachings, when it comes to preserving the excessive material comfort in which they soften” (Xavier, 2022, p. 291). Thus, “It is not enough to declare our status as apprentices to the Master of Masters. It is indispensable that we are really with Him, to collaborate with Him in building the Better Life” (Xavier, 2022, p. 63). Thus, the current landscape of, so to speak, disdain for Jesus’ teachings, especially when one considers the thorniest problems that affect the overwhelming majority of human beings, leads us to agree that

There are thousands of believers in the Good News in this lamentable position of stagnation. They are usually persons who are correct regarding all the rudimentary principles of Christ’s Doctrine. They believe, they worship, they console themselves faultlessly, but they do no progress in order to become wiser and nobler. From the human point of view, they do not know how to act, to struggle or to suffer when alone. (Xavier, 2013, p. 180, *Italics added*)

Challenges. In light of the previous category, great challenges are placed for all human beings to improve their spirituality to implant a new vision on this planet, which is grounded on Jesus Christ’s lessons. It appears that the greatest challenge to us is precisely to assimilate the imperative of spiritual literacy into our behavior. All things being equal, our civilization will likely continue to fail without our sincere willingness to follow this pathway. Taken as a whole, it sounds urgent to incorporate, *de facto*, the spiritual knowledge within us. Otherwise,

as noted by the spirit of Emmanuel, “World remains in suffering and in obscurity because science has been supported by hatred, which destroys and perverts. Notwithstanding, it may reach the safe port, when it surrenders itself to the love of Jesus Christ” (Xavier, 2006, p. 324).

As a result, the spirit of Emmanuel warns us to consider the following noteworthy recommendations:

Therefore, those who wish freedom need to observe the supreme purposes. Without understanding Jesus in their innermost thoughts, and linked to daily actions, souls will always be prisoners of inferior preoccupations. (Xavier, 2006, p. 64, *Italics added*)

[...] In order to work as a point of light in life, it is essential for the workers of Jesus to elevate themselves to the peak of exemplification. In spite of an arduous climb, they present themselves as a Christian edification. (Xavier, 2006, p. 64, *Italics added*)

Also noteworthy is, according to this spiritual entity, to keep in mind that “Whether being cleaners or politicians, living in a palace or in a hut, humans can do what Jesus taught them” (Xavier, 2006, p. 114). Thus, it means that everyone, regardless of their occupations and positions in society, can apply Jesus’ teachings. In this regard, it is worth remembering the spirit of Emmanuel’s advice:

Therefore, do not be indifferent to the ordinances of your place of work. It is possible that very often it does not meet your desires, but remember that Jesus is the Supreme Ruler on Earth, and He would not place you where your efforts were not necessary. (Xavier, 2006, p. 182, *Italics added*)

Our sacrifice. Within the challenges placed on us to elevate ourselves is our free will to accept sacrifices throughout our upward journey. The Christian tradition is replenished with cases involving personal sacrifices. Many people suffered mistreatment and even died to support their faith. By the way, the spirit of Emmanuel reminds us that

The Christian did not appear on Earth to confine himself to the little house of the personality; appeared, with the Master of the Cross, to transform lives and improve them with the existence itself, which, under the inspiration of the Divine Mentor, will always be a song of service to others, exalting the glorious and endless love, in the direction of the Kingdom of Heaven that invariably begins within ourselves. (Xavier, 1977b, p. 338)

This is a very sensitive issue that usually intimidates many potential supporters. As Jesus exemplified, there is no special treatment in Heaven’s laws and all aspirants to the eternal light should understand it. Seemingly, the sincere supporter will have to face a harsh experience to prove his/her faith. The SD literature has gathered lots of cases showing such a pattern and involving unknown and known characters. On the whole, one must be prepared to accept to carry on our crosses epitomized by the difficulties, setbacks, disappointments, and face it with hope and faith.

In this regard, the spirit of Emmanuel argues that

And Jesus’ disciples are effective combatants against evil. They do not have much time to think about themselves or to demand a lot of time off, because they know that the Master himself is still hard at work.

Therefore, let us keep our minds on the helmet of faith-filled hope and press on to the supreme victory of the Good. (Xavier, 2013, p. 204, *Italics added*)

Wherever we go, Jesus, the Silent Master, calls us to bear witness to the lesson we have learned. (Xavier, 2013, p. 326)

Jesus never promised His disciples any exemption from hardship, but He often urged their hearts to trust Him. (Xavier, 2022, p. 137, *Italics added*)

Discussion

Researchers rightly recognized that our Western orthodox science tends to be strongly grounded on the

quantification of reality and issues related to logical positivism, empiricism, reductionism, rationalism, and so on (Gozdz, 2000). Although it has made some strides in the last decades, there remains the beliefs that support such a view. In light of this, the current investigation tried to expand our understanding of the relevance of spiritual topics in our lives. Overall, it was based on the premise that such an ethereal theme is not subject to material rules and traditional procedures. Further, it proposes that to unearth the potential of spiritual studies in our lives one must be open to at least accept the usage of distinct epistemological alternatives or transcendental knowledge. As a result, this study drew on the literary work channelized by an acknowledged spiritual entity among the SD adherents, the spirit of Emmanuel. For many decades, he conveyed a range of wise messages and books through the medium Francisco Cândido Xavier marked by high moral content and enlightenment. These extensive and valuable materials constitute what we label as transcendental data.

This spiritual entity channeled insightful and revealing material (data) about Jesus Christ's teachings that this qualitative study probed through a grounded theory approach. Accordingly, the findings showed a rich body of knowledge, teachings, and lessons aiming to help the spiritual progress of humankind. The findings also identified three larger themes, i.e., *mankind*, *who is Jesus*, and *His legacy*, which shape a theoretical spiritual contribution of Jesus Christ's legacy in our lives (Figure 1). To the best of our knowledge, this is the first empirical initiative based exclusively on a spirit's messages. Importantly, the respectable work of the medium that was undertaken during his entire life and the relevance of the messages conveyed by the spiritual entity confers validity to both and for the examined data.⁶ However, it must be pointed out that, given the nature of this investigation, its results cannot be generalized. The results indicated that by playing His divine role among human beings, Jesus Christ also showed undeniable traces and features of possessing the highest level of spiritual leadership. As for management studies, one may consider that His life, feats, attitudes, and vision may serve as an inspiration to executives, managers, entrepreneurs, and workers from all kinds of professions because He was an authentic benchmark for all mankind.

Conclusions

This study found evidence that it is time to take into consideration seriously the spiritual reality that involves all things including mankind. Our reluctance to accept the spiritual imperative has impeded us from looking beyond the narrow limits of corporeal life. Accordingly, we are excessively locked into a limited materialistic view and concerns that definitively do not meet our real needs of evolution nor do not help us develop our own spirituality. The findings also identified that "None of the human beings who passed on Earth has reached the elevation of Christ [...]" (Xavier, 2006, p. 36). Furthermore, the data revealed that humankind has been the target of His unthinkable efforts. On the other hand, the methodological strategy of relying on transcendental data was shown to be reliable. Overall, this path allowed me to obtain compelling results concerning the origin and teachings of Jesus Christ. Definitively, He was a unique and special character who dedicated His life to teaching

⁶ This is a very sensitive issue for SD believers. For example, Kardec (1986) alluded to a message by the spirit of Erastes in which he stated: "[...] Remember that it is better to repudiate a dozen truths than to admit a single error; for, upon that one error, you might build up a whole false theory, only to see it crumble away like a pillar of sand, at the first breath of truth; whereas, though you should reject a true idea when first presented, and because it does not seem to you to be sufficiently proved, some indisputable fact, or some irrefutable argument, will ere long afford you the necessary proof of its correctness" (p. 264). Additionally, Kardec (1986) pointed out that "For this reason, spirits who are superior constantly advise us to submit all communications to the test of examination and of reason" (p. 155). Finally, he noted that "[...] It is only by the regularity and frequency of such communications that we can appreciate the moral and intellectual worth of the spirits with whom we thus hold converse and the degree of confidence which they deserve [...]" (p. 155).

humankind to hold superior values and goals. The results also showed that He continues to be a role model, given that His legacy is remarkable.

The findings suggest that through Jesus Christ's guidelines, mankind is properly informed about the challenges of developing its spirituality. Interestingly, Jesus does not promise special treatment nor relief to those who are really interested in pursuing such a goal. On the contrary, He urged us to carry on our own crosses to make spiritual strides. Similarly, the findings indicate that it is a necessary path to elevate ourselves. Such a recommendation certainly haunts many people, particularly those whose faith is not robust, but it appears to be crucial. To a large measure, it sounds logical that every important goal that we achieve in our lives usually demands great effort and dedication from us. So why to believe that the spiritual ones would be different? Furthermore, Jesus Christ's life and message may certainly help us handle the sensitive situations that may affect our lives on the planet, including the way our organizations and institutions are run as well as our professional careers are approached by inspiring new paths and wisdom behavior. Further, Jesus Christ carried out an authentic work-applied management through which He conveyed a new vision and superior values that continue inspiring us to change the way we think and behave. Indeed, one can see that His influence continues to be felt even more by the growing concern of human beings with the spiritual, moral, and ethical themes that affect our civilization. His words continue echoing in millions of people's hearts and minds to improve themselves. In sum, all this material may help to improve management education and ethics through the assimilation of transcendent knowledge as well. So why should not we be also trained to be concerned with our spiritual legacy in the work domain?

In terms of future studies, I envision that investigations could focus on other spiritual entities and their respective content messages regarding that SD literature depicts a sizeable number of books and spiritual messages. The premise is that the topicality covered by SD tenets offers interesting streams of research toward human moral development and spiritual well-being, as well as opening new frontiers of knowledge worthy of being examined. Considering that both servant and spiritual leadership theories may be positively associated with Jesus Christ, there is room to investigate Him and other Christians' characters (e.g., the Apostle Paul) and their potential contributions to these theories. Interesting aspects may likely emerge through this path that may enrich even more them.

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