

MEDIUMSHIP COURSE

PROGRAM 2



Mediumship Development Program



Mediumship Course

Safe Guidelines for the Development of Mediumship

Program 2

Translated by
Spiritist Alliance for Books



Mediumship Development Program

Copyright © Spiritist Group of New York/Spiritist Alliance for Books, 2019

Adapted from the original in Portuguese: Curso de Estudo e Educação da Mediunidade (2003) FEB -Federação Espírita Brasileira

Note: The instructions presented are in no way intended as a substitute for medical counseling and treatment. The Author, Publisher, and Copyright Holder of this work disclaim any liability or loss in connection with the practices described herein.

Translated by: Spiritist Alliance for Books/Spiritist Group of New York (Jussara Korngold)

Proofreading: Tanya Moore

<http://www.sgny.org>

Email: sab-books@sgny.org

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without the prior permission in writing from the copyright holder.

Library of Congress Control Number

Main entry under title:

Mediumship Course – Safe Guidelines for the Development and Practice of Mediumship

1. Religious Philosophy 2. Spiritist Teaching 3. Christianity

Cover Design: J. Korngold

The **Spiritist Group of New York (SGNY)** is a not-for-profit organization, which has the sole aim to promote and disseminate Spiritist Teachings in English, as codified by Allan Kardec. The group was officially established on April 12th, 2001. However, some of its participants have been earnestly fostering the dissemination of Spiritist Teachings in the United States and in the United Kingdom for about ten years. As a result, a number of its founders and participating members have founded the **Spiritist Alliance for Books (SAB)**, which is an organization that aims to unite people from all over the world who are willing to volunteer in the effort of translating spiritist books (which were originally written in other languages) into English.



Mediumship Development Program

PRESENTATION

It is with heartfelt happiness that we present to the English speaking public an adapted version of the Mediumship Course that was initially issued in March 1998 and totally revised in 2003, by the Brazilian Spiritist Federation and the International Spiritist Council.

Our translation, from the original Portuguese into English, is based on the 2003 version.

This Course offers instruction on the Mechanisms of Mediumship according to Spiritism, and will also gradually begin preparation for the practice of mediumship.

The study of the mechanics of mediumship is a much more serious part of Spiritism. It is also a greater responsibility, not just for those of us who are giving the course, but also for those of you who are participating. So, we would like to raise some relevant points:

1) To achieve a balanced and disciplined exercise of mediumship, a serious and discerning environment is required.

2) This course offers instruction to all those interested in the higher purpose of mediumship. According to Spiritist Teachings, mediumship should always be developed in conjunction with the moral principles provided by Jesus.

3) A medium must be a very disciplined, punctual, diligent and studious person who strives persistently to improve themselves.

4) The disciplined medium must achieve inner harmony and be able to work as a member of a team within a friendly and loving atmosphere and not in isolation.

5) Spiritism offers guidance as to the practice of SAFE MEDIUMSHIP.

6) Through this gradual process, pursued in an appropriate and supportive environment, Spiritist practice offers each person the possibility of developing maximum potential in this field of work, as a helper of Jesus.

We would like to extend our gratitude to the team of workers from the Brazilian Spiritist Federation who put this course together.

We would like to express our sincere gratitude to the dedicated workers who have contributed to the translation and editing of this course: Marie Levinson, Danny Claudio, Andrea Amorim and Tanya Moore. Our heartfelt gratitude to Jesus and the Spirit Benefactors for the opportunity they have given us, the humblest of workers sowing in our Father's field, not only for their unconditional support and protection, but also for the blessed opportunities of work and spiritual advancement.

Jussara Korngold
Spiritist Alliance for Books
New York - 2019

(*) Jussara Pretti Korngold is the founder and president of the Spiritist Alliance for Books (SAB), a non-profit organization, which has the sole aim to promote and disseminate Spiritist Teachings in English, as codified by Allan Kardec. Mrs. Korngold is the President of the United States Spiritist Federation, Executive Director of the Tristate Spiritist Federation and Executive Director of the International Spiritist Council. Mrs. Korngold is fluent in 4 languages (Portuguese, English, French and Spanish). Mrs. Korngold has been translating Spiritist materials and books since 1993.

Mediumship Development Program



Mediumship Development Program

MEDIUMSHIP DEVELOPMENT PROGRAM - PROGRAM 2

Presentation

Content of Program 2

General Considerations

Study Unit n° 1:

Spiritist Fundamentals: Mediumship Meetings

- Class 1: Serious mediumship meetings
- Class 2: Objectives and nature of mediumship meetings
- Class 3: Classification and objectives
- Class 4: The role of incarnate participants
- Class 5: The discarnate participants
- Class 6: Conditions for a successful meeting

Study Unit n° 2:

Spiritist Fundamentals: Allan Kardec and the Spiritist Codification

- Class 1: How Allan Kardec worked with mediums
- Class 2: The scientific methodology applied to the study of Mediumship
- Class 3: Metaphysics, Parapsychology, and Mediumship
- Class 4: The Evolution of Mediumship
- Class 5: The Good Person and the Good Spirits

Study Unit n° 3:

Spiritist Fundamentals: Mediumistic Experimentation

- Class 1: Trance mediumship: concepts, levels and stages
- Class 2: The mechanisms of mediumistic exchange
- Class 3: The manifestation of mediumistic phenomena
- Class 4: Mediumistic communications: analysis and the dissemination of messages.
- Class 5: The need for humility in the moral formation of the medium
- Class 6: Education and Development of Mediumship

Study Unit n° 4:

Spiritist Fundamentals: The Most Common Types of mediumship

- Class 1: Trance mediumship (psychophony)
- Class 2: Mediumship of psychography
- Class 3: Intuitive and inspirational mediumship and presentiment
- Class 4: Seeing mediumship
- Class 5: Hearing mediumship
- Class 6: The importance of analyzing mediumistic messages

Mediumship Development Program

Study Unit n° 5:

Spiritist Fundamentals: Uncommon Mediumistic Faculties

Class 1: Artistic Manifestations in a Medium

Class 2: Xenoglossy and prophecy

Class 3: Psychometry and the Apport of Objects

Class 4: Ectoplasmy Phenomena

Class 5: Instrumental Transcommunication

4th Part - Class: How the mediums must strive to conciliate knowledge of mediumship theory with the practice of solidarity and fraternity.

Study Unit n° 6:

Spiritist Fundamentals: The Communicating Spirits

Class 1: The dialogue with Communicating Spirits

Class 2: Mediumistic Manifestations and Past Life Memories.

Class 3: Mediumistic Assistance to Suffering Spirits and Obsessors.

Class 4: Mediumistic Manifestations of Native Americans, Peasants (Caboclos) and Old Black Slaves

Class 5: Mediumistic Manifestation of Protecting Spirits, Family and Friends in Spirit

4th Part - Class: The Power of Faith and Hope in the Practice of Mediumship

Study Unit n° 7:

Spiritist Fundamentals: The Action of Light and Darkness

Class 1: Degree and Nature of Obsessions

Class 2: The Phenomena of Vampirism, 'Ovoids' and Zoanthropy/Lycanthropy

Class 3: Spiritist Therapy for Obsessions

Class 4: The Spiritual Change on Earth and Mediumship

4th Part - Class: The importance of Spiritist practice of mediumship in combination with living the Gospel of Jesus on a daily basis.

Mediumship Development Program

GENERAL CONSIDERATIONS

I) SPIRITIST PRINCIPLES REGARDING MEDIUMSHIP

The **Mediumship Course** is based on two fundamental elements of mediumistic practice:

1. The Spiritist Principles, initially compiled and systematized by Allan Kardec, and further developed by complementary works by Spirits faithful to Spiritist guidelines.
2. The Spiritist ethical and moral guidelines, according to the teachings of Jesus, contained in the Gospel.

The precepts of this course follow the fundamental principles of Kardec and Jesus. The practice of mediumship without a Spiritist orientation is not sufficient to fulfill the objectives of this Course. Moreover, to possess natural mediumistic ability does not in itself ensure the practice of mediumship as an effective spiritual service.

Serious study, diligent effort toward self-improvement, perseverance and patience are imperative for the highest results to be achieved.

Usually, the main goal of the medium, as well as that of Spiritists in general, is that of continuous spiritual growth and fulfillment. To attain this goal, the mediums' efforts toward spiritual and moral development, applying the teachings and exhortations of Jesus in their daily lives, will enable them to become instruments of peace and harmony in alignment with the Superior Spirits.

It is also important to mention that simply developing one's mediumship faculties does not always ensure that one possesses the required qualifications for participation in mediumistic groups. In addition to educational requirements, it is also important that the participants are psychologically and spiritually balanced and prepared, so as to most effectively participate in mediumship work.

II) EDUCATIONAL SEQUENCE

The **MEDIUMSHIP COURSE** consists of two Programs:

PROGRAM I

This Program is generally intended for participants and collaborators of the Spiritist Center who intend to increase their knowledge of mediumship, particularly those students who already show signs of mediumistic ability.

Objectives:

- To provide a comprehensive knowledge of the Spiritist Teachings, with a more direct approach to the study and practice of mediumship.
- To facilitate the study and development of the psychic faculties of the student through specific exercises.

Mediumship Development Program

Target audience:

Adults who may or may not present obvious signs of mediumship, but who possess a basic knowledge of Spiritism, obtained through the study of Spiritist Teachings,.

Total number of classes: 40, divided into five Study Units.

Minimum duration: twelve months.

PROGRAM II

This Program is intended for members of mediumship groups and for anyone who desires to increase their knowledge of mediumship.

Objectives:

- To provide a deeper study of mediumship, focusing on the ethical, moral and intellectual development of participants in mediumistic groups.
- To assist in the development and study of mediumistic faculties in the candidate for mediumship.

Target audience:

Spiritists already possessing a basic knowledge of Spiritism and mediumship, who feel inclined to further their involvement in mediumistic activities.

Number of classes: 40, divided in seven Study Units.

Minimum duration: twelve months.

III) PEDAGOGICAL STRUCTURE

The two programs contain a specific number of **Study Units**, which are divided as follows:

1. **General structure:** each Unit is numbered, contains a general objective and number of lessons, specifying an approximate length of time for each lesson.
2. **Unit Study Plan:** each Unit is divided into four parts, with high-level guidelines for specific activities.

The four parts contained in each Unit are:

First part: Fundamental Spiritist Principles

This part consists of specific references to Spiritist knowledge

The subjects selected are ones considered essential in the study and education of mediumship. Subjects are developed during each class, following a sequential and gradual order of topics to be studied.

In Program I of the Mediumship Course it is recommended that the theoretical contents be covered in approximately one hour and thirty minutes. In Program II, the duration of each class should be approximately forty minutes.

Mediumship Development Program

Second part: Practice

In Program I this part involves exercises on: the correct way to pray, mental transmission, harmonizing the mind and psychic perception. The time allotted for these exercises should be approximately thirty minutes. In Program II the practice of mediumship is a priority. The time involved should not exceed sixty minutes.

Third part: Complementary activity (optional)

The aim of complementary activity:

- To provide an opportunity for the expansion of Spiritist knowledge;
- To stimulate further readings of Spiritist books;
- To learn to prepare summaries of the reading material;
- To further the socialization of participants in the group.

It is important to note that the complementary activity is not essential for a basic comprehension of the subject. It can be disregarded, if the Spiritist Institution provides participants with the opportunity to acquire a sound foundation in Spiritist teachings via other courses.

However, if the center decides to use the complementary activity, the instructor should explain, beginning with the first class, the way the task will be organized and how the group will integrate it accordingly.

Organization and Development of Complementary Activities

The instructor will:

- a) Explain that the group will do complementary activities at home at the end of each Unit, preparing a summary of the Spiritist books indicated;
- b) Divide the participants into groups to prepare summaries of the item selected;
- c) Indicate the date, hour and place in which the groups will present their summaries; also, indicate the time allotted to each group for the presentation of the work;
- d) Encourage the teams to get together outside the Spiritist center in order to accomplish the task;
- e) Be available to assist the groups when any questions arise.

Definition of summary:

A summary is a concise presentation of the relevant points of a text.

Objective of the Summary: To clarify the ideas or essential facts contained in a text, aiming to eliminate the need to read the original text.

The first classification of summary:

Mediumship Development Program

- Indicative: a narrative summary that excludes qualitative and quantitative information and does not eliminate the necessity to read the original.
- Informative or analytical: a summary that eliminates the need for the reader to refer to the original. It highlights the objective of the work as well as methods and techniques utilized, and explains the results and conclusions. It should not include personal opinions or judgments regarding the subject. This is the type of summary to be developed in the complementary activities.
- Indicative-informative: combining the two previous types.

Characteristics of the informative or analytical summary

The summary must identify:

- ⇒ The title and essential contents of the work to be summarized;
- ⇒ The purpose of the work;
- ⇒ The predominant aspect being taught: whether philosophical, scientific or religious.

The summary also must 1:

- ⇒ Be written in clear concise language;
- ⇒ Be intelligible in and of itself (the recipient of the message should not need to consult the original);
- ⇒ Avoid repeating entire phrases from the original;
- ⇒ Respect the sequence in which ideas or facts are presented;
- ⇒ Not be critical.

Fourth part: Spiritist Behavior

This section completes the subjects studied previously. This completion correlates the references in the classes (first, second and third parts of the Unit), with guidelines for ethical behavior, promoting a higher expression of the Spiritist principles of compassion, love and service in one's general behavior.

For this to be possible, the completion of each Unit, including its teachings and experiences, will be presented in the form of quoted texts taken from Spiritist literature, followed by reflection exercises.

FINAL COMMENTS:

1. At times, programs in the Mediumship Course present complex subjects that need to be experienced in a more dynamic way. Therefore, the classes should not be transformed into mere presentations, but, rather, conducted in a way to really facilitate the participation of the students. The teacher is encouraged to make use of audiovisuals and group participation techniques.

¹ Ref. : MEDEIROS. João Bosco. *Redação Científica*. São Paulo: Atlas.

Mediumship Development Program

2. It is also important to bear in mind that the selection of didactic resources and educational techniques must correspond to the objectives of the classes while remaining consistent with:
 - The intellectual, emotional and social levels of the participant;
 - The physical space and available time for the class;
 - The teacher's proficiency in using such resources and techniques.

PROGRAM II

Unit N° 1

1st Part: Spiritist Fundamentals: Mediumship Meetings

Class 1: Serious mediumship meetings

Specific Objectives:

- To understand the mediumship meeting.
- To demonstrate the main characteristics of a serious mediumship meeting.

1. *The concept of a mediumship meeting*

“A meeting is only truly serious when it deals with useful things, while excluding all other things. If those holding the meeting aspire to obtain extraordinary phenomena, for the sake of their curiosity or pastime, there are probably Spirits who produce them, but the others (the serious ones) would distance themselves.

In short, whatever the character of a meeting, there will always be Spirits ready to second the tendencies of those who are holding it. In this manner, any serious meeting is far from this aim when instruction is substituted for fun.” (10)

The fact that someone is a medium does not guarantee that instructive messages from the Spirits will be transmitted. “Mediumship is neutral: it is nothing more than a means of communication.” (8)

Even further, “it is not sufficient that an assembly be serious to receive communications of an elevated order. There are people who never laugh and this does not mean that their hearts are pure. The heart is, above everything, what attracts the good Spirits. No moral condition excludes spiritual communications; however, those who are in a bad state communicate with those who are similar to them (...).” (9)

Hence we need to give an explanation: spirit rescue mediumship meetings (to assist suffering Spirits, some seriously disturbed: victims of suicide, murder, obsessors, etc.) take place in a harmonious atmosphere despite the evident perturbation of those communicating, since the individuals of the mediumship group are attuned to goodness, in a spirit of solidarity and fraternity. The medium transmits the pain and the suffering of the Spirit, while keeping their own balance as they express themselves. Helping the suffering discarnate Spirits in a spirit of good will and confidence.

2. *Characteristic of a serious mediumship meeting*

The main characteristics are:

- a) It's aim is to be constructive, directed at doing good; (10), (3)
- b) The participants make an effort to develop an elevated moral atmosphere through a bond with good Spirits; (9), (5)
- c) Favorable atmosphere for the manifestation of good Spirits and to help the suffering spirits; (9), (7)
- d) The entire team must be conscious of the necessity for study - to better understand the interaction between the two planes of life – as well as to tame bad tendencies and to develop good moral qualities; (2), (4)

Mediumship Development Program

- e) The mediums who possess sensitive mediumship need to educate themselves, not speaking in too loud or too low a voice, avoiding excessive gestures or the use of improper language during manifestations, given the importance of the work at hand; (6)
- f) They are private, never public, especially if they are destined to help suffering Spirits; (12)
- g) The mediums and all other participants know the objectives of the meeting, and should be prepared to practice mediumship; (1)
- h) It functions in an integrated way. "A meeting is a collective being, whose qualities and properties are the result of the totality of its members, and can be compared to a bundle of sticks, whose strength depends on how united they are. If a spirit be struck by a thought as we are by a voice, the united thoughts of many people must necessarily strike him with greater force than the isolated thought of a single individual; but, for all these thoughts to concur to the same end, they need to vibrate in unison, their action blending into one; and this cannot occur without serious concentration of thought and purpose on the part of all present.
- i) The number of participants should not be excessive since it renders it more difficult to achieve the desired homogeneity. There is no absolute limit to this number; however, as the number increases achieving mental and fluidic harmony becomes harder. Smaller groups are recommended as a result; (11), (12)
- j) Assiduity and punctuality are basic conditions of serious meetings. Through them, moral and fluidic connections and harmony with the spiritual dimension are established, which are necessary for the realization and continuity of the work. Timeliness and regularity are fundamental since the spiritual benefactors, each having their own occupations, can guarantee their presence and help on the established days and times; (13), (17)
- k) A knowledge of Spiritist Teachings as a base.

There are those who allege that for a meeting to be serious, it is not necessary to have a knowledge of Jesus' teachings. This is incorrect, since it is only in having a sound moral base, with the Gospel as its foundation, that we can establish the ideal conditions for developing our psychic potential in a balanced way, for the benefit of others.

The medium who is transformed by the teachings of the gospel becomes a good person, able to use their psychic abilities in a constructive and serious way, therefore benefiting both themselves and others.

In this manner, "mediumship and the Gospel should walk together. It is indispensable that it happens in this way, since the world is subverted by materialism, agitated by selfishness, and poisoned by anti-Christian theories. Humanity continues to suffer and its sufferings will lead to despair if they do not turn back to Christ." (14)

Let us march forward, accomplishing our duties under the blessings of our beloved Teacher, without justifying it to those who keep the practice of mediumship simply to the manifestation of phenomena.

"Those who today satirize mediumship in the name of Christ naturally forget that Jesus was the one who honored it the most in this world, expressing it at the highest level of

Mediumship Development Program

aptitude and revelation in order to consolidate his eternal teachings amongst human beings.” (18)

On the other hand, the medium needs to know the Spiritist Teachings through both individual and group studies, both alone and in the Spiritist Center, therefore avoiding becoming a prey to the attacks of Spirits who are against goodness.

“Spiritism offers normative rules for the good exercise of mediumship, becoming a fountain of light and clarification.” (16)

Knowledge of the teachings will permit a far better analysis of one’s own communications, give a constructive aim for the development of the faculty, educate the medium on the relationships between incarnate and discarnate Spirits, help in the prevention of obsessions and on how to avoid the tricks of persecuting and unbalanced Spirits.

“With the benefit of Spiritist Teachings, the medium will educate themselves to be vigilant of their own communications and apply his/her faculty for the good of everyone.

Mediumistic work requires assiduity, promptness, and fidelity to Jesus and to Kardec.

The knowledge and the practice of the Gospel and of the Teachings of the Spirits make the medium understands the mission of love offered by the opportunity of the interchange with the Spiritual Plane.” (17)

The responsibility of being a spiritist has never been more important than today. The duties of mediums have never been so important.

As a result, to support, instruct and guide them is to fulfill a Christian duty. The work that they have to fulfill is extremely important, from the most humble to those who can already aid the realization of greater works, since any mediumship work based on the Gospel is valuable.” (15)

We therefore understand that while Spiritism enlightens, the Gospel has the mission of illuminating the hearts and minds of those thirsty for progress.

“The Spirit friends say that: mediumship without the Gospel is a phenomena without love.

Mediumship without the Teachings is a phenomenon without an explanation.

Mediumship with Spiritism, but without the Gospel is incomplete.

Mediumship with the Gospel but without Spiritism is incomplete as well.

Mediumship with the Gospel and Spiritism is a pledge to achieve spiritual victory, making the best use of one’s divine talents.”

Therefore, the trilogy of “Gospel-Spiritism-Mediumship” is indispensable. (17)

⌘ ⌘ ⌘

Mediumship Development Program

NOTES FOR THE INSTRUCTOR

The study will be considered satisfactory if the answers given to the questions show that there was an understanding of the topic.

1. Explain a serious mediumship meeting.
2. . Cite 5 (five) characteristics of a serious mediumship meeting.
3. Justify your answer in a brief manner.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 3. It. 31, 32, 33, 34. The Method.
2. _____. Chap. 19. It. 225. The Medium in the Mediumistic Communications.
3. _____. Chap. 20. It. 226, question 11. The Moral Influence of the Medium.
4. _____. It. 226, question 12^a.
5. _____. It. 227.
6. _____. It. 230.
7. _____. Chap. 21. It. 231. The Influence of the Surroundings.
8. _____. It. 232.
9. _____. It. 233, p. 296.
10. _____. Chap. 29. It. 327. Spiritist Meetings and Societies
11. _____. It. 331

12. _____. It. 332.
13. _____. It. 333.
14. MENDES, Indalício. *Rumos Doutrinários*. 2. ed. Rio [de Janeiro]: FEB, 1995, p. 113. Mediunidade — Viga Mestra do Espiritismo.
15. _____. p. 114.
16. PERALVA, Martins. *Mediunidade e Evolução*. 7. ed. Rio [de Janeiro]: FEB, 1995. p. 16. Evangelho, Espiritismo e Mediunidade

Let us Raise Ourselves

“Raise yourselves, let us leave this place.”

— Jesus. (John, 14:31.)

Before leaving for the supreme prayers in the Garden of Olives, Jesus talked to his disciples for a long time, explaining the profound meaning of his example.

In accordance with his sublime thoughts, he stated the beautiful invitation included in John’s Gospel:

“Raise yourselves, let us leave this place.”

This appeal is highly significant.

When raising oneself, the individual in the world usually seeks to move towards easy victories, entering the fight eager for supremacy or changing homes, in the expectation of an ephemeral betterment.

With Jesus, however, the opposite happened.

He raised himself to be torn apart, soon thereafter, by the act of Judas. He distanced himself from the place where he was, only to find himself later flogged and put to death.

Naturally, he went to his glorious destiny of reencounter with the Father, but we should distinguish between the different stages of the journey...

He raised himself and left in search of supreme glory. The stages of the journey are imminently educative: - Gethsemane, Prison, the Praetorium, the Via Dolorosa, Calvary and the Cross are very interesting points to observe. While today, innumerable Christians expect the possibility of an easy journey with minimal effort.



XAVIER, Francisco Cândido. *The Way, The Truth and The Life*. By the Spirit Emmanuel. ISC 2005. Chap. 84.

PROGRAM II

Unit N° 1

1st Part: Spiritist Fundamentals: Mediumship Meetings

Class 2: Objectives and nature of the mediumship meetings

Specific Objectives:

- To cite the aims of the mediumship meetings
- To explain what is the nature of the mediumship meetings

1. Objective of the mediumship meetings

The main objective of the mediumship meetings is without a doubt to attest to the survival and the individuality of the Spirit after the death of the physical body. The state of happiness or sadness experienced by the discarnate Spirits is equally revealed, depending on their actions during the terrestrial existence.

The mediumship meetings represent the opportunity for spiritual interchange between the discarnate and incarnate Spirits. It is a moment of observation and of practicing mediumship.

In addition to the certainty of the continuation of life, mediumship meetings also permit us:

- To strengthen our faith in God's compassion and in His justice;
- To obtain clarification regarding life on the spiritual plane;
- To collaborate on helping suffering Spirits, offering resources for anti-obsessive treatment and disobsession;
- To receive the help of good Spiritual Mentors: enlightenment, guidance, consolation and healing;
- To communicate with discarnate beings who are dear to us;
- To educate mediumistic faculties via the interchange with the spiritual plane, through study and relationships with incarnate friends; (8)
- The construction of invaluable affectionate links with workers on the spiritual plane, consolidating cooperation and elevated friendships;
- Spiritual progress through the practice of charity and love for others;
- Preparation for reincarnation or for discarnation, depending on the life plane in which the Spirit finds itself;
- Help for incarnate and discarnate Spirits in the effort to free them from the webs of ignorance and suffering;
- The transmission of edifying clarifications to incarnates, from instructors that work with Jesus for the redemption of Humanity.

2. The nature or genre of the mediumship meetings

The mediumship meetings are classified according to their nature or genre as: frivolous, experimental, or instructive. (1)

a) "The frivolous meetings are composed of people who only focus on the fun side of manifestations, who amuse themselves with the frivolities of the inconsiderate Spirits, who

Mediumship Development Program

enjoy these types of meetings very much, since they can enjoy full freedom to show off in such gatherings. It is in these meetings that banalities of all types are asked and predictions of the future are asked of the Spirits. In addition subjects such as guessing ages or what each person has in his/her pocket, of revealing trivial secrets, among thousands of other things of equal importance are put forward to them.” (2)

“Simple common-sense can tell us that the elevated Spirits do not participate in meetings of this type, where the spectators are not any more serious than the actors.” (2)

Another disadvantage of such meetings is to give the beginner in Spiritism a false idea of the Spiritist Teachings. (7)

b) In the experimental meetings, physical manifestations happen (transport, movement of objects, noises, healing and even apparitions).

For some people, these meetings are a spectacle, where curiosity is the dominating sentiment.

“The experimental meetings have particularly the production of physical manifestations as a goal. For many, it is a curious rather than an instructive spectacle. The incredulous leave these meetings admiring the phenomena rather than convinced.” (3)

“(…) Nevertheless, experiences of this type have a utility that no one can deny, since they are the ones that brought about the discovery of the laws that govern the invisible world. To many people, they are a powerful way of convincing them. We still maintain that in and of itself, it cannot benefit those starting out in Spiritist science; in the same manner that a simple inspection of a mechanism does not help one to understand the mechanics for those who are not familiar with the subject. (…)” (3)

It is appropriate to remember that the experimental meetings were very common at the time of Kardec and following his death. These meetings, when under the orientation of serious and knowledgeable people, produced excellent results. Just by way of example, the experiments conducted by William Crookes are unforgettable (see the book: Spiritist Facts).

These days, due to a greater knowledge of spiritist phenomenology, mediumship meetings in the Spiritist Centers are predominantly focused on the phenomena of intellectual effects, with a small number of physical effect meetings; the latter are destitute of the typically experimental character of the past and are more focused on assistance to incarnates and discarnate Spirits.

c) “Instructive meetings are of a very diverse character and, because they can deliver true teachings, we will focus more on the conditions that they must satisfy.

First and foremost, they should be serious, in the true sense of the word.” (4)

The spiritual benefactors come to these meetings to provide guidance and explanations to the incarnate Spirits, as well as to accompany and assist suffering discarnate Spirits.

“(…) However, it is not enough to evoke good Spirits; it is necessary that the helpers are well prepared so that they come. Superior Spirits will not come to gatherings of superficial and inconsiderate people, just as they would not have come when alive.

A meeting is only truly serious when it focuses on useful things, with the exclusion of everything else. If those who form the meeting aspire to obtain extraordinary phenomena as a pastime or for their curiosities, Spirits capable of producing such acts may come, but all others will distance themselves from such gatherings. In simple words, whatever may be the character of the meeting, there will always be Spirits ready to second the tendencies of those who attend it. So ensure that if a serious meeting is your objective, then avoid anything that would substitute instruction for entertainment. (…)” (4)

The instructive meetings can be focused exclusively on helping discarnate Spirits who are suffering to varying degrees. These meetings happen regularly in Spiritist Centers,

Mediumship Development Program

and are an opportunity to educate mediumship faculties, and to exercise charity anonymously.

Other instructive meetings are characterized by the study and education of mediumship. They provide a good spiritist base for those who want to develop their mediumistic faculties.

Spiritist instruction does not only focus on the moral teachings brought by the Spirits, but is also a study of the facts. It includes the theory of all types of phenomena, research on their causes and verification of what is or is not possible. In short, observations on everything that can contribute to the advancement of science. It would be a mistake to believe that the facts are limited to extraordinary phenomena; that only things that most strongly impress the senses are worthy of attention. At each step, they demonstrate the result of intelligent communications and so people who gather in order to study, should not disregard them. These facts, which would be impossible to specify, arise from a number of fortuitous circumstances.

(...)” (5) Instructive meetings show us that “(...) in mediumship, it is essential to disregard the search for easy solutions for earthly affairs, and instead to look for the right path to a superior life.” (9)

We therefore understand that “(...) it is necessary to change our thinking about mediums, not transforming them into oracles and fortunetellers, and forgetting the duties of our own inner work.” (10)

We should never forget that mediumship work should be carried out in a sincere, resolute, humble and dedicated way. Since not all mediumship meetings “whose main objective is spiritual manifestations can generate the appropriate atmosphere to obtain good results or to help convince others.” (6)



NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the responses to the formulated questions reveal that there was an understanding of the subject.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell: FEB. Chap. XXIX. It. 324. Spiritist Meetings and Societies.
2. _____. It. 325.
3. _____. It. 326.
4. _____. It. 327.
5. _____. It. 328.
6. _____. Introduction to the Spiritist Philosophy: AKES, 2004. Ch. 2. Elementary Principles of Spiritism.
7. _____. It. 5.
8. FRANCO, Divaldo Pereira. Intercâmbio Mediúnico. Pelo Espírito João Cleófas. 3.ed. Salvador, BA: LEAL, 1991, p. 9. Intercâmbio mediúnico.
9. XAVIER, Francisco Cândido. In the Domain of Mediumship. Francisco Xavier, by the Spirit André Luiz: ISC, 2005, translated by Jussara Korngold & Marie Levinson. Ch 18 Margin Notations, p. 205
10. Idem_____.

Mediumship Development Program

ANNEX 1

Exercises

1. The main objective of the mediumship meeting is to:

2. Describe three more objectives of a mediumship meeting.

3. Complete the citations mentioned below consulting the course's text if necessary.

— “_____ meetings are composed of people who only see the fun side of manifestations, who amuse themselves with the trivialities of inconsiderate Spirits.” (Allan Kardec. *The Mediums' Book*. It. 324.)

— “Simple common-sense can tell us that the _____ Spirits do not participate in _____ meetings (op. cit.).

— “_____ meetings have the production of physical manifestations as a particular goal.” (Allan Kardec, *The Mediums' Book*. It. 327.)

— “_____ meetings are those that can deliver true teachings” (Allan Kardec, *The Mediums' Book*. It. 327.)

— “A meeting is only truly serious when it deals with _____ things, with the exclusion of everything else. (...) So ensure that if a _____ meeting is your objective, then avoid anything that would substitute instruction for _____. (...)” (Allan Kardec. *The Mediums' Book*. It. 327.)

1st Part: Spiritist Fundamentals: Mediumship Meetings Class 3: Classification and Objectives

Specific Objectives:

- **To list the main types of mediumship meetings that exists at the Spiritist Center and their objective.**
- **To explore the organizational conditions of such meetings.**

The Spiritist that wishes to participate in the mediumship meetings at a Spiritist Center needs to develop knowledge about the Teachings through specific courses about mediumistic education.

Such courses must provide the student of mediumship with the following:

- a) acquisition of theoretical knowledge of mediumship;
- b) balanced practice of mediumship.

Courses to prepare the candidate for the practice of mediumship naturally need to be based on Spiritist Teachings and the Gospel of Jesus. Find below the main characteristics of mediumistic meetings, including the characteristics of courses that prepare the participants of mediumship groups.

1. Courses and Mediumship Education

The courses to prepare Spiritists who will work in mediumship groups must be based on two basic principles:

- a) knowledge of Spiritism, based on spiritist books codified by Allan Kardec, and complementary books written by other authors faithful to the guidance given in the core works of Spiritism;
- b) Spiritist behavior, according to Jesus' guidance as outlined in the Gospel.

Their training is based on Kardec and Jesus, given that the practice of mediumship without being based on the teachings of Jesus and Kardec, would not fulfill the objective of these kind of courses. (2)

During these courses, it is very important to transmit the idea that mediumship is one of the resources for our spiritual progress that is provided by God. Thus, "the main objective of the medium, as well as of Spiritists in general, is perfection, spiritual plenitude, which explains the importance of on-going self improvement, so as to become an instrument of peace and balance of the Good Spirits. (2)

In operational terms, the courses and the mediumship education must be divided into at least two programs of study, according to the different levels of learning: introductory and advanced.

1.1. Beginners or Basic Program

Mediumship Development Program

The priority of this course is to transmit spiritist knowledge about mediumship. The course program is more theoretical in order to build a solid base. However, the practice of mediumship cannot be forgotten, but that does not mean we are encouraging the mediumistic manifestation of Spirits.

The practical part of this basic course aims to help develop mediumship in a balanced and disciplined way.

The practice is when the participant learns how to tune in to the spiritual benefactors by means of prayer, mental irradiation, psychic harmonization and mediumistic perception.

Exercises to elevate one's vibration, can be supported by suitable music and images (videos), can bring the participants to a state of general comfort and well-being, without the mediumistic manifestation of Spirits.

1.2. Advanced Program

This course is a deep study of mediumship and the need for a moral and ethical formation of the spiritist medium, which is extremely important.

The program combines the theoretical study of mediumship as well as the practice of mediumship, characterized by the manifestation of Spirits.

The practice section will occupy most of the class time so that the beginner medium has the opportunity to be safely guided on the education of his/her mediumistic faculty.

Mediumship courses, especially the basic one, must be dynamic, encouraging the participation of everyone. It is important that the classes do not turn into lectures about mediumship, even if, every now and then, it may become necessary to give a longer explanation.

The criteria to establish how many participants per course or per meeting depend on the availability of the Spiritist Center. Note that large groups with too many participants hinder participation of the students and can make learning difficult.

2. Mediumship Meeting

We can list the following different types of meetings:

Mediumistic practice | for beginner mediums, who have already been studying Spiritism and for mediumship education;

Disobsession | designed for more experienced mediums and collaborators in the interchange with Spirits;

Spiritual assistance | designed for a general audience:

a) Public meetings for the study of Spiritism;

b) Passes/Healing;

c) Spiritual Counseling-Dialogue/ Fraternal Assistance;

d) Mental irradiation;

Physical effects | a special meeting, of great complexity, that demands great responsibility on the part of participants.

Mediumship Development Program

2.1. Mediumship meeting

Objectives: It is a private meeting, designed to develop the mediumistic faculty. It is also called a mediumistic development meeting.

The meeting will have a director, assistants and experienced mediums. Over and above those who are in the process of developing their mediumship.

Predominantly suffering spirits but sometimes enlightened Spirits communicate in these meetings.

The director will speak to the spirits who manifest and he or she will ask some others to do so as well.

The other participants help by giving healing, and keeping the atmosphere harmonious through prayer and concentration of thought.

The time allocated for the meeting should not exceed an hour and a half, split into:

- Introductory study for about 15 to 30 minutes;
- Mediumship practice and meeting evaluation - 60 minutes.

2.2. Disobsession Meeting

Objectives: It is a private meeting to help and to clarify the incarnate and discarnate Spirits that are involved in an obsessive process.

The Spirit André Luiz explains:

"No Spiritist Institution can, in short, ignore such indispensable work for the hygiene, harmony, assistance or restoration of the human mind, providing appropriate enlightenment, be it to the suffering discarnate or the incarnate Spirits lacking spiritual education, and who suffer the depressing action, albeit sometimes involuntary, of the discarnate spirit.

Each Spiritist Center must establish and maintain a team of disobsession workers at least for its own defense and preservation, in order to assist the victims of spiritual disorientation that roam the doors of the center." (4)

The team must be made up of experts: director, mediums and other auxiliaries.

It is recommended that people who are receiving treatment do not attend this meeting.

Some spiritist institutions divide the work of disobsession into three stages. In the first one, the obsessed person attends to listen to a brief explanation based on spiritist teachings (about 10 to 15 minutes), generally about moral improvement. In the second stage, healing is given and magnetized water is offered to the people being helped. In the final stage, after the removal of the incarnate Spirit, the disobsession meeting occurs and the taking care of the obsessed persons or of the suffering discarnate Spirit connected with the obsessed. This stage can be concluded the mental irradiation to all people involved in the obsessive process.

Speaking and/or seeing mediums and the healers are predominant in these meetings. The healers support the mediums during and after the communication.

The number of participants is smaller than in the usual mediumship meeting: around 14 people, each one occupying a specific function.

2.3. Spiritual Assistance Meeting

Objectives: It is a public meeting for the study of Spiritism and the Gospel, for passes/healing, spiritual counseling/ fraternal assistance and mental irradiation.

Mediumship Development Program

It is a particular type of mediumship meeting, in which the workers are under a superior spiritual influence.

When an incarnate is open to being an instrument of the spiritual benefactors, whether it be via an enlightening talk, by fluidic donation or by spiritual counseling through dialogue or mental irradiation to those in need, s/he is acting as a medium.

a) Public Lecture

It is a lecture on Spiritist teachings, a discussion of the Gospel according to Spiritism, planned and carried out according to a pre-established program.

The public lecture will have a leader to coordinate the work and a guest speaker. There will be someone to say the opening and closing prayer or a preparatory reading. Some Spiritist institutions replace the introductory reading with projections of sound and images that help establish inner harmony.

b) Passes/Healing

Many Spiritist Centers give passes/healing after the lecture. Others prefer to give them on specific days and times such as after spiritual counseling/fraternal assistance. Of course, this decision is made by the Spiritist Center.

c) Spiritual Guidance

This is the welcome extended to people who arrive at the Spiritist Center, offering consolation and guidance via a friendly conversation.

Guidance given is strictly about Spiritist and ethical themes.

d) Mental Irradiation

Some Spiritist Centers do mental irradiation to people in need on specific days and times. It may be at the same time as the public lecture or the spiritual counseling, in a room especially assigned for this work. Other Spiritist Centers prefer the irradiation to happen on a different day, to facilitate the presence of the incarnate in need in the actual room where the mental irradiation takes place.

2.4. Physical Manifestation Meeting

"(...) It is a work of great responsibility; therefore, besides demanding all from the medium, it needs full cooperation from the incarnate beings who attend these meetings. (...)

However, it is unusual to find incarnates that wish to develop the spiritual conditions that this kind of work requires. For that very reason, because of the uncertainty regarding an efficient collaboration, materialization meetings are held with great risk to the mediumistic organization and require a great number of workers from our plane." (3)

At the meetings of physical manifestations there is a big fluidic movement (energy), especially of ectoplasm.

"We give the term physical manifestations to phenomena that impress our senses, such as the production of sounds and the movement and displacement of solid bodies." (1)

Meetings of physical manifestations are rare nowadays.

Mediumship Development Program

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if, at the end of the class, the participants answer the following questions correctly.

Note: If necessary, cover the subject in two meetings.

Mediumship Development Program

REFERENCES

- 1.KARDEC, Allan. The Mediums' Book. Translated by Anna Blackwell: FEB. Chap. II. It. 60. Physical Manifestations – Table-Turning.
- 2.FEDERAÇÃO ESPÍRITA BRASILEIRA. Mediumship Course. Brasília, DF: ISC, 2005. Study and Education of Mediumship.
- 3.XAVIER, Francisco Cândido. Missionaries of the Light. By the Spirit André Luiz. Ch. 10. Materialization.
4. XAVIER, Francisco Cândido & VIEIRA, Waldo. Disobsession. Francisco Xavier, by the Spirit André Luiz. ISC, 2005. Translated by Tânia Stevanin & Jussara Korngold.

Mediumship Development Program

ANNEX 1

Exercises

Write the objectives of the following types of mediumship meeting:

1. Spiritist Study and Mediumship Education

2. Mediumship Practice Meeting.

3. Disobsession Meeting.

4. Spiritual Assistance Meeting.

Mediumship Development Program

5. Physical Manifestation Meeting.

PROGRAM II

Unit Nº 1

1st Part: Spiritist Fundamentals: Mediumship Meetings

Class 4: The role of the incarnate participants

Specific Objectives:

- To explain the role of the incarnate participants in a mediumship meeting.
- To explain how the mediums should behave in a mediumship meeting

1. The role of the incarnate participants in a mediumship meeting.

The team of incarnate participants that makes up the mediumship group is usually formed of the following people:

- ⇒ director of the meeting and his/her substitutes;
- ⇒ counselors/dialoguers (conversation)
- ⇒ trance medium, psychography, seeing, hearing mediums, etc.;
- ⇒ a support team (healers and someone responsible for irradiations and for maintaining mental concentration)

The selection of people that will be part of a mediumship group must be done carefully, always bearing the objectives of the meeting in mind.

1.1 Director or coordinator of the mediumship meeting.

The director of the mediumship meeting must be someone who already exerts a certain leadership over the group.

"It is necessary to never forget that such a role does not give anyone dictatorial or arbitrary powers over the group. On the other hand, the leader or director will have to exert a certain degree of authority, agreed by general consensus, in order to discipline and harmonize the group. To lead is to coordinate efforts, not to impose conditions. (...) In a spiritist group, everybody has the same importance." (3)

The director of the meeting also occupies the position of a counselor/dialoguer. "The dialoguer is the person in charge of talking with the discarnate Spirits that need help and enlightenment." (5) The Spirit André Luiz calls the dialoguer an instructive medium. (15

As well as a capacity for leadership, is it necessary that the coordinator of the meeting has, or makes an effort to have, the following qualities?

a) Moral and spiritist knowledge

"His/her spiritist education is extremely important. They will never be able to do a good job without deep knowledge of the core teachings of Spiritism. Among the Spirits that are brought for enlightenment there are those that present very intelligent arguments, that are well prepared and with experience in different techniques of debate, with great talent in dialectics. It doesn't mean that every counselor needs to be a genius, with a great intellectual capacity and an impeccable philosophical education. The conversation with maladjusted Spirits cannot be a cold-hearted academic debate. (...) Here the confrontation is not of intelligences, not even of cultures: it is of hearts, of feelings. The knowledge of the spiritual teachings becomes important as a base of support (...) " (6)

Mediumship Development Program

b) Morality

Through a constant effort of fighting against one's weaknesses and bad habits, it is possible to develop a plan to achieve the inner transformation that will give him /her the necessary moral authority to be successful in the work.

Moral authority is really important, but who among us, incarnate Spirits, Homeric in spirit, fighting against our imperfections of millennia, is able to arrogate an attitude of moral superiority over imbalanced spirits living in darkness?" (7)

Therefore, the director must do his/her best "to be thoughtful, calm and understanding when dealing with incarnate and discarnate patients, combining humility and energy, as well as respect and discipline in the accomplishment of his/her own work. Only good example yields moral authority." (9)

c) To tune into the Spiritual World

The director of the mediumship meeting must not forget that the Superior Spirits expect him/her to fundamentally support the work so that the mediumistic interchange can happen in a calm atmosphere. So the following are necessary:

- "Direction and discernment.
- Goodness and energy." (13)

d) Emotional and affective balance when leading the meeting

"Understand that his/her function with respect to the mediums and visitors to the group is like being the head of a family, in the home.

- Authority based on example.
- Habit of study and prayer.
- Dignity and respect towards all.
- Displays affection without any privileges.
- Mild-tempered yet also firm.
- Sincere and understanding.
- Constructive conversation." (14)

e) Know how to handle conflict and to understand the individual characteristics of the group members

"Cultivate a tactful psychological approach in order to avoid violent reactions or harsh words, avoiding systematic kindness though, which may anesthetize the mind without renewing it. They must be firmly convinced that it is essential to combine reason and genuine feelings, compassion and logic, so that the verbal assistance may achieve its optimal, ultimate result." (15)

"Carefully study the cases of obsession that are presented to the team of trance mediums, aiming to identify those which may need to be treated by a psychiatrist, so that the appropriate and proper medical assistance may be sought." (14)

The director must pay close attention to the intuitions s/he may receive, so as to be able to register accurately the suggestions received from the Spiritual Benefactors who are directing the meeting. (15)

One or two assistants may substitute the director in case of any impediment and, likewise, counsel the ill Spirits.

Mediumship Development Program

1.2 Instructive mediums or dialoguers

"In the work team the dialoguers remain under the direction and inspiration of the Spiritual Benefactors who are the ones who coordinate the rescue or assistance of the suffering discarnate Spirits." (15)

Without a doubt these fellow workers have one of the most important tasks of the meeting. (15)

Like the meeting director, they must have a good knowledge of Spiritist teachings, make efforts to improve themselves morally, and therefore earn the respect of the spirits with whom they are talking.

1.3 Mediums

Irrespective of the type or level of mediumship, the medium must:

Before being part of a mediumship group, they must "initially attend a meeting to study Spiritist teachings and receive healing for a certain period. If s/he is in an obsessive process, attend firstly, besides the meetings above, the disobsession meetings, planned by the Spiritist Center;"(2)

a) To be guided on how to "control the mediumistic manifestations s/he transmits by repressing, as much as possible, any anxious breathing, moaning, yelling, twisting, banging of feet and hands or any other violent movements. The medium is always directly responsible for the message s/he transmits." (11)

b) "To avoid the assumption that s/he has responsibilities or missions of great significance, by seeing her/himself as a humble worker of common tasks, albeit serious and important ones, like those of any other." (10)
The worker of Christ is always a servant, and a servant of love." (10)

c) Be aware that they are simply a channel for the spiritual phenomena and should not get any credit for it. (10)

d) "Even indirectly, not take any material advantage of the whatever they produce.
There is nothing sacred when mediumship is used for lower interests." (12)

e) "Extinguish any obstacles, concerns or negative impressions with regards to mediumistic interchange is a question of being consciously vigilant, eliminating any unproductive fears and unhealthy vulnerabilities, directing her/himself by rational faith and a sincere desire to help others.
The one who sets out to progress in doing good must forget every cause of disturbance." (12)

"Even if it comes from well-meaning groups, s/he must refuse the toxic influence of flattery. Wherever there is pride, ruin follows." (12)

"Be wary of the risks that threaten mediumship, like ambition, lack of self criticism, lack of perseverance in doing good and vanity, and thinking that one is infallible"

The medium carries with her/himself his/her greatest enemies." (12)

Mediumship Development Program

To be advised about the impropriety of communicating with the spirit of a relative or a friend, during the meetings. They may not be ready to communicate, whether it be due to lack of permission or inherent difficulties to the proper communication process. (1)

To be guided not to practice any mediumship outside the Spiritist Center which s/he is connected with, especially during the initial stages of development.

1.4. Support Team

It is generally formed by collaborators that do not have sensitive mediumship. They contribute in an essential way to the good progress of the meeting, through the maintenance of a mental and fluidic current. In that way, they send out good thoughts and irradiate elevated feelings that help create an appropriate fluidic atmosphere for mediumistic communication.

It is also known as a support team because, besides the fluidic-mental donation it provides, it favors the mediumistic manifestations of suffering spirits, helping them in their spiritual recovery.

These participants deserve attention and care, just like any others that join the group. They must follow the same discipline and participate in the same meetings for the study of spiritist teachings and pay the same close attention as each one of the group is submitted to, because, even if it is not manifestly shown, they also bring to the group their contribution."(8)

The healers are also a part of the support team, who during the meeting must remain alert to any potential request for helping the trance mediums and the suffering Spirits through fluidic donation or healing, with directness and dedication, vigilance and spontaneity. (16)

"The healers will organize what is needed in terms of food and training, in order to fulfill the work requirements. It should also be understood that the mediums who do counseling, if necessary, can also act as healers, but not the trance mediums, in order to avoid being influenced by suffering Spirits." (16)

The incarnate Spirits of a group are only its visible part. Certainly, their roles are important, but nothing compares to the complexity of the work which is in progress on the other side of life, among the discarnate Spirits. It is there that the most critical and delicate part of the distributed responsibilities of any mediumistic group is done, from the careful planning of tasks to their realization on the physical plane, at the right time. (...)" (4)



NOTES TO THE INSTRUCTOR

The objective of this study is for the participants to be able to demonstrate a good understanding of the material covered and summarize the roles of the members of a mediumistic group.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translated by Anna Blackwell: FEB. Chap. XVII. It. 203. Formation of Mediums.
2. FEDERAÇÃO ESPÍRITA BRASILEIRA - Conselho Federativo Nacional . Guidelines to the Spiritist Center. 4. ed. Rio [de Janeiro]: FEB, 1996. Chap. V, p. 41 - 42. Study Meeting and Mediumship Education. Translated by J. Korngold, M. Levinson and A. Peres
3. MIRANDA, Hermínio C. Dialogo com as Sombras. 12. ed. Rio de Janeiro: FEB, 1998, p. 27. The Instrumentation. The Group.
4. _____. p. 29.
5. _____. p. 67. People. The Dialoguer.
6. _____. p. 68.
7. _____. p. 69.
8. _____. p. 81. Other Participants.
9. VIEIRA, Waldo. Conduta Espirita. By the Spirit André Luiz. 20. ed. Rio de Janeiro: FEB, 1998. Chap. 3, p. 23. Director of meetings.
10. _____. Chap., p. 27. Medium.
11. _____. p. 28.
12. _____. p. 29.
13. XAVIER, Francisco Cândido e VIEIRA, Waldo. Disobsession. Francisco C. Xavier, by the Spirit André Luiz: ISC, 2005. Chap. 13. Director. Translated by Tania Stevanin and Jussara Korngold
14. _____. p. 59.
15. _____. p. 100. Counselor Mediums.
16. _____.p. 107. Mediumistic team: healers.

Mediumship Development Program

ANNEX 1

Summary

Suggestion for writing the summary:

- a) Ask the participants to get into groups;
 - b) Give each group the task of making a summary of the role of one of the categories of the participants in the mediumistic group. For example: Group 1 will make a summary of the role of the director; Group 2 will summarize the role of the mediums; and Group 3, the role of the support team.
1. The director or coordinator of a mediumistic group must make efforts to acquire the following qualities:

 2. The role of the medium in the mediumistic meeting is:

 3. The support team of a mediumistic meeting is made up of collaborators that carry out the following tasks:

Mediumship Development Program

WORK

“But Jesus answered them, My Father is always at his work to this very day,
and I too am working ”
– (John, 5:17.)

We can see dissatisfied people who are always complaining everywhere. Almost all of them ask for help. However, very few take on the trials that were given to them. The majority rebel against the work they have to do. Those who work cleaning the streets wish to work in business, and those who work in the countryside would like to work in the city.

However, the problem is not a matter of this or that kind of job, but an understanding of the given opportunity. In general terms, complaints in this sense are linked to unconscious laziness. It is the innate wish to preserve what is useless and bad from the failures of an obscure past. But Jesus came to free ourselves from “dying in error”. He brought us the blessing of work that is the incessant movement of life.

In order to honor our efforts, Jesus mentioned His Father, who continuously works in a loving and wise way through all eternity, and also His own work, which is done with an endless dedication to mankind.

Therefore, when feeling tired, remember that Jesus is working. We started our humble work yesterday, but for how long has He been working for us?

The incarnate Spirits of a group are only its visible part. Certainly, their roles are important, but nothing compares to the complexity of the work which is in progress on the other side of life, among the discarnate Spirits. It is there that the most critical and delicate part of the distributed responsibilities of any mediumistic group is done, from the careful planning of tasks to their realization on the physical plane, at the right time. (...)” (4)



XAVIER, Francisco Cândido. *The Path, The Truth and The Life*. By the Spirit of Emmanuel: ISC, 2005. Chap.4. Translated by Publio Lentulus Coelho

PROGRAM II

Unit N° 1

1st Part: Spiritist Fundamentals: Mediumship Meetings

Class 5: The discarnate participants

Specific Objectives:

- **How to identify if the communicant Spirit is a suffering or an enlightened Spirit.**

“Every time that a group of people gathers for a mediumship meeting, a corresponding group of spirits approaches. We all have, in the spiritual world, companions, friends and guides, as well as disaffections/enemies and potential or active obsessors. We have to learn how to work with both groups.” (3)

In this manner, it is important to explore who are the Spirits that attend a mediumship meeting.

1. Spirits that attend the mediumship meeting

We can classify them into two groups: suffering spirits and the spiritual benefactors.

In every mediumship meeting, “there are always Spirits present that we could refer to as habitual participants, without the intention of referring to those who are everywhere and that interfere in our affairs. The habitual participants are either protecting Spirits or spirits that come more frequently to be helped.” (1)

Let us study a little more about each of these two groups.

1.1 Suffering Spirits

They represent a vast category of Spirits that have access to mediumship groups. There are those who attend the meeting of their own volition and those that are taken to the meeting by the spiritual benefactors.

Among those who attend the meeting spontaneously there are:

- a) Those thirsty for enlightenment and assistance;
- b) The usual companions of the incarnate Spirits (whether enlightened or not);
- c) Those that temporarily attune to a group participant. They can be good or bad Spirits;

Those that try “to disturb or to make it difficult for the mediumship work to happen whether it be aiming to help or to provide spiritual enlightenment. It may be because they are adversaries of those who do good generally, or of the participants or patients in particular.” (6)

In a serious mediumistic meeting, there is a spiritual team responsible for the order and development of the activities as well as the protection of the incarnate Spirits. Whatever “the degree of involvement or the motive that brought the Spirit, the Spirit will be accepted in our mediumship meeting, as if its presence was permitted, it is because there is a spiritual connection between us and the Spirit and there is a brotherly service to be accomplished.” (7)

It is important to emphasize that the mediumistic exchange accomplished in a serious meeting is not done ad-lib: there is a full plan of the activities and guidance for the

Mediumship Development Program

suffering Spirits that will be assisted. The spiritual benefactors are always the ones responsible for this work.

1.2 Enlightened Spirits

Here we include the spiritual director and all the participants in the team, as well as the guides that in general assist, directly or indirectly, the discarnate and the incarnate Spirits.

The Spirits tell us that in the organization of a mediumistic group, all the incarnate participants are known by the lead spiritual team (see: *Memoirs of a Suicide*, psychography of Yvonne A . Pereira, in *External Relationships*). For instance, the mediums have their spiritual records examined. (4)

“From that, one realizes that our groups and our mediums are meticulously examined and filed in the organizations of the Spiritual world. It is important to add that similar records — obviously for very different reasons — also exist on the inferior planes. (4)

As to the spiritual benefactors, “the responsibilities and required qualifications of these invisible friends are immense. We could say that each group has the guides and protectors it deserves. If the group is committed to serving expecting nothing in return, follows the Gospel and Spiritist Teachings and is willing to love unconditionally, it will have a corresponding team of discarnate companions of the most evolved spiritual degree, true technicians of the science of the soul.” (5)

“The work of these friends is quiet and calm. Competence usually goes unnoticed because it seems easily accomplished, as it is something that we know how to do well. When we see a highly qualified worker in their specialty, or a well-trained sportsman or woman, we experience pleasure contemplating the gestures performed so well.

However, let us not overlook, the long periods of training, study, sacrifice, and the tiring and prolonged hours of monotonous work, of repetition and correction, they have dedicated.

The companions that assist us are like this. Quite often, they present themselves using unknown names, they speak with simplicity, are calm, avoid dictating orders, and do not impose conditions. They prefer to teach by example, talking about the nature of the work, rather than talking about themselves. They are modest and humble, but they possess authority. They are tender yet firm, loyal and frank. They advise, they suggest, they recommend and observe unobtrusively. They correct, they rectify and they stimulate. Their presence is constant, throughout years and years of devotion. Emotionally connected to us, sometimes from previous reincarnations, they bring the anonymous assistance that we need in order to move one step forward. They return to give us a helping hand, so that we, in our turn, can also help those who have fallen on the way. They inspire us through intuition, and follow us even in our material tasks. They are, however, extremely careful, in order to not interfere in our free-will. (5).

Some of our spiritual guides are true specialists, due to the work they accomplish in the mediumistic group. Let us look at two excerpts from the books of André Luiz.

The first one refers to the spiritual preparation of the place where the mediumship meeting will be carried through. André Luiz informs us:

“The organization of a meeting with lofty spiritual purposes is not an easy thing. When we encounter incarnate individuals who are devoted and serious about the job at hand and whose minds are not occupied with petty worries, we can set vast resources in motion to achieve success.” (11)

Mediumship Development Program

During meetings of assistance to suffering spirits, the discarnate workers carry out work aiming to protect the atmosphere and space. They partition the room with magnetic energies, putting up protection barriers to limit access of suffering spirits, so that they cannot reach the incarnates with their unhealthy vibrations. The air is also magnetized or ionized. (12)

“The ionization is, so to say, a process of electrification of the atmosphere. Its objective is to make the combination of resources for electrical and magnetic effects.” (8) The ionization makes the air aseptic, ridding it from any impurities.

The place where the meeting is taking place is also isolated by the magnetic action of the workers, (8) and by the presence of dedicated spiritual guards that are spread throughout the physical building. (13)

The second one refers to the spiritual workers that give healing to the suffering spirits and the participants of the mediumship meeting. André Luiz calls them technicians of magnetic assistance. (9)

They are workers who possess special aptitude for the accomplishment of the task. “To accomplish the task they are in charge of, goodwill is not the only requirement (...). It is also required that they possess certain qualities of a superior order as well as specialist knowledge. The worker who does good, even when discarnate, cannot dedicate himself/herself to such a task if s/he has not been able to maintain a continuously superior mental attitude, which is essential for the exteriorization of radiant faculties.” (10)

In this manner, “Mediumship dedicated to the service of others, (...) becomes a docile instrument for natural communications, enriched with wisdom, and under the guidance of the spiritual guides that will select those that must and can communicate. This will lead to moral progress of the communicating spirit as well as that of the medium and those present in the meeting. This is the elevated aim of mediumship work and not to attend to frivolities, passions, or even serious but inopportune questions.” (2)



NOTES TO THE INSTRUCTOR

The objective of this study is for the participants, to be able to present a summary of the role of the communicating Spirits

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell: FEB. Chap 29. It. 333. Spiritist Meetings and Societies.
2. FRANCO, Divaldo Pereira. Médiuns e Mediunidades. Pelo Espírito Vianna de Carvalho. 2. ed. Niterói, RJ: Arte e Cultura, 1991. Chap. 4, p. 27. Evocação dos Espíritos.
3. MIRANDA, Hermínio C. Diálogo com as Sombras. 12. ed. Rio de Janeiro: FEB, 1998, p. 95. As pessoas. Os Orientadores.
- 4.____. p. 97.
- 5.____. p. 98.
6. OLIVEIRA, Therezinha. Reuniões Mediúnicas. Capivari SP: EME, 1994. It. 13, p. 77. A Identificação dos Espíritos.
- 7.____. p. 77-78.
8. PERALVA, Martins. Estudando a Mediunidade. 19. ed. Rio de Janeiro: FEB, 1997. Chap. XLII, p. 217. Materialização (1).
9. XAVIER, Francisco Cândido. Missionaries of the Light. By the spirit André Luiz. 30 Chap. 19, p. 407. Passes.
- 10.____. p. 297.
- 11.XAVIER, Francisco Cândido. The Messengers. By the Spirit André Luiz. AKES, 2005. Chap. 43, page. 279. Before the Meeting.
- 12.____. p. 280.
- 13.____. p. 226.

ANNEX 1

Ask the group to present an oral summary of the main characteristics that identify if the communicating Spirit is a suffering or an enlightened Spirit.

PROGRAM II

Unit N° 1

1st Part: Spiritist Fundamentals: Mediumship Meetings

Class 6: Conditions for a successful meeting

Specific Objectives:

- **To analyze and to correlate the necessary conditions for the successful functioning of the mediumship group.**

The conditions of functioning of a mediumship meeting need to be analyzed in at least three basic aspects:

- ⇒ How it generally functions.
- ⇒ The physical structure (space, furniture, equipment).
- ⇒ The different stages of the mediumship session.

1. General conditions for successful functioning of a mediumship meeting

a) It is important that the privacy of the meeting be maintained. The team of workers should be composed of people who possess sufficient theoretical, moral, and specialist knowledge about mediumship;

b) Establish a fixed time, duration and frequency of the meetings. Once determined, the established schedule should be rigorously followed. (4), (5)

Do not delay the start of the meeting due to the late arrival of one of the incarnate members, because the spiritual team is already present and they do not arrive late. Moreover, the performance of the incarnate team needs to be accomplished as a group. Latecomers should not be allowed to join, because besides having missed the initial preparation, they could also interfere with the concentration of the other members, due to the noise and movement in the room.

It is advisable that all the participants of the team arrive early, before the beginning of the meeting. (5)

The total duration of the meeting should be approximately 2 hours: from the opening prayer, the study, irradiations, the message from the spiritual mentor, communication by suffering spirits, a closing prayer and the assessment of the meeting. (4) No more than 1 hour for the practice mediumship is recommended. (4)

The frequency or number of meetings is usually once a week. If the team is the same, they can meet up to twice a week. It is important to remember that trance is an alteration of consciousness; therefore, it should not be done too frequently, so as not to consume the physical and psychic energy of the mediums.

c) The number of participants in the mediumistic team should not exceed 25, with a minimum of 6 participants. (6)

This question of number, however, is relative. The more important requirement is that the group be composed of people who have affinity, that are pursuing the same superior objectives, that want to study and are willing to commit to continuous spiritual service. However, it is important to note that an excessive number of participants in a mediumship

Mediumship Development Program

meeting may impair the much needed homogeneity to ensure a successful outcome. (1), (2), (3)

d) Assiduity and Renovation of the team. These two aspects should be carefully observed. The frequent work of assimilation of fluids developed by the incarnate individuals, under spiritual guidance, may be compromised if there is a high level of turnover of the participants. Even counting on the goodwill of the Spirits, that will try to deal with the difficulties, it can become a difficult problem. (3), (5)

It is necessary that at least a core nucleus of longer-serving members remains intact and is in the majority (3)

This question of group members needs to be examined carefully using common sense: neither open the doors of the group excessively, allowing people "to come and go as they please," nor blocking or making it difficult for new members to join. (9)

The ideal is to allow new participants to join from time to time. In any case, it must always be analyzed on a case by case basis, remembering that for every rule there is always an exception. Mediumship work is a means of spiritual improvement; therefore we should not make it difficult for new members to join the group.

If the participants do not remain in the group for long, it is essential to analyze the reasons why this is happening. Something may be out of control and needs to be readjusted. Perhaps there are rivalries in the group, authoritarianism, lack of discipline, etc. "What guarantees the stability of a good mediumship group (...) is the physical, psychic and emotional balance of those who are part of it." (10)

2. The location of the mediumship meeting

In order for the mediumship meeting to be successful, it is important that some aspects related to its physical structure be observed, such as the ones related below.

a) The place where the meeting is held should be free of constant movement, or noises, in order to facilitate calm, meditation, concentration, trance, and the mediumistic interchange.

The ideal is that the mediumship meeting be carried out in the Spiritist Center. Whenever possible, meetings in private homes should be avoided, because the family environment is not always the most favorable for the manifestations of the Spirits.

"The Spiritist Center is the ideal place because there the spiritual benefactors place their instruments of assistance and for any emergency. In there we find zealous beings that position themselves to defend the place; we find diligent specialist workers that come to the meeting fully prepared. If on Earth (...) preventive measures are taken to safeguard the accomplishment of the meeting, it is understandable that in the Spiritual World the preparations are far more specialized." (7)

b) The room for the meetings must be carefully chosen. It is advisable that it be "(...) large enough and well ventilated in order to accommodate all the participants. It should be isolated, as much as possible, from others in the building. (...) (10). The room should not have telephones that could ring suddenly, disturbing or shocking those who are in a state of concentration. It should be, whenever possible far from traffic noises or shouts from the street, TV sounds or radios in the neighborhood. (11)

c) The furniture — sufficient table and chairs. Avoid the use of any chair that may be conducive to sleep, as well as those that lack a back support such as in the case of uncomfortable stools. Mats, jars, pictures, or other ornaments should be avoided. We must not forget that the place is consecrated, to the comfort of suffering or truly demented spirits and who need a clean and simple atmosphere (12)

Mediumship Development Program

The use of electrical equipment should be restricted to a torch, to be used only in an emergency, and whenever possible to a tape recorder, to play some soft music and to record the messages of the manifesting spirits. (12)

The layout of the furniture must make it easy for the support team to move about quietly and without the risk of bumping into any furniture.

It is advisable to have a dimmer switch to lower the light in the room during the communications. Total darkness should be avoided.

The water jug for magnetized water should not be placed on the table of the mediumship work so as to avoid any incident during the manifestation of the Spirits. (12)

Paper, pencils, presence sheet, and study books will be placed on the table or any other appropriate place.

3. Stages of a mediumship meeting

As a rule, the activities of a mediumship meeting are comprised of three basic stages: opening section, working section and closing section.

3.1 – Opening

- a) *Initial prayer*: simple, clear, objective, and concise. (2 min.)
- b) *Preparatory Study of the Teachings* “should not exceed 15 minutes. It should preferably be one of the items of *The Gospel According to Spiritism*, followed by a question of *The Spirits’ Book*.” (13)

Other works may be used, as long as they are related to Spiritist teachings.

3.2 – Development

- a) *The mediumistic practice may or may not be followed by the manifestation of the mentor of the group, (or any other spiritual benefactor)*, at the beginning or the ending of the meeting, or both. In some mediumship meetings, such as those for disobsession, healing, or materialization, it is common to receive the message of a spiritual benefactor, particularly when there is the need to give guidance about the work at hand. (4)

After the initial message received from the mentor or spiritual benefactor, a time will be reserved for the manifestation of the suffering Spirits, if the meeting is of this nature. The duration for the manifestations should not exceed 1 hour.

The mediumistic practice allows the communication of Spirits, therefore it is the most important moment of the meeting. All the efforts of the spiritual and material team combine for its success.

- b) *Irradiations or mental vibrations*: it is the union of emotions through prayer to those who are sick and in need. It should have a general character, but it could also pray for world peace, fraternity for all humankind, understanding between all religions and the workers of the Group, Center or Spiritist Society or directed to someone or for a group of people (incarnate or discarnate).

Mediumship Development Program

There are those who prefer to carry out the irradiations at the beginning of the mediumistic practice, before the manifestation of the Spirits. The group can decide when is most convenient to do it, before or after the manifestations. However, it is important to consider that in the meeting of assistance for suffering Spirits, it is preferable to do the mental vibrations at the end. The irradiations at the end of the meeting, besides replenishing the mediumistic team also fulfill the aim of improving the spiritual atmosphere of the meeting.

3.3 - Closing

- a) The final prayer should be simple and concise, expressing gratitude for the opportunity to learn and for the support of the good spirits. (2min.)
- b) Assessment: This is the opportunity for each participant to report what s/he felt or saw during the meeting. This information is important to guide the meeting's director as to how s/he can provide guidance to each of the mediums.

Independently of this assessment, it is recommended that the mediumship group schedule a diary of general assessment of the performance of the team.

This latter assessment can pick up on any problems and difficulties at their initial phase, thus allowing corrective measures to be taken.



NOTES TO THE INSTRUCTOR

The objective is for participants to be able to complete the written exercises below clearly and precisely.

Observation: This topic can be taught across two classes.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell: FEB. Chap 29. It. 331, p. 427-428. Spiritist Meetings and Societies.
2. _____. It. 332, p. 428.
3. DENIS, Léon. Into the Unseen. USSF 2017. It. 9.
4. FEDERAÇÃO ESPÍRITA BRASILEIRA. Conselho Federativo Nacional. Orientação ao Centro Espírita. 4.ed. Rio de Janeiro: FEB, 1996. Cap. 5, 6, p. 39 - 49.
5. _____. Cap. 11, p. 76. Recomendações gerais.
6. FRANCO, Divaldo Pereira & TEIXEIRA, José Raul. Guidelines for Safety. Niterói, RJ: Fráter, 2004, q. 30, Mediumship Group.
7. _____. q. 47.
8. FRANCO, Divaldo Pereira. Palavras de Luz. Sob a inspiração de diversos Espíritos. Salvador, BA: Federação Espírita do Estado da Bahia, 1993, p. 66. Área Mediúnica.
9. MIRANDA, Hermínio C. Diálogo com as Sombras. 12.ed. Rio de Janeiro: FEB, 1998, p. 28 - 32. O grupo.
10. _____. p. 38.
11. _____. p. 39.
12. XAVIER, Francisco Cândido & VIEIRA, Waldo. Disobsession. By the Spirit André Luiz. Translated by Jussara Korngold & Marie Levinson - ISC, 2005. Chap. 10, Meeting Place.
13. _____. It. 28.

Mediumship Development Program

ANNEX 1

EXERCISE

Write **F** (false) or **T** (true) at the end of each phrase.

1. The privacy of serious mediumship meetings should be observed.
()
2. It is justifiable to delay the start of the meeting to await the arrival of one of the members who is late. ()
3. The latecomers could interfere with the concentration of the other members of the group. ()
4. Up to 2 hours is recommended for the mediumistic practice. ()
5. The number of participants of the mediumistic team can exceed 25, if there is a continuous effort to maintain the greatest homogeneity possible. ()
6. That which guarantees the stability of a good mediumistic group (...) is the physical, psychic and emotional balance of those who are part of it. ()
7. What is important is not the place where the meeting takes place but the people who participate. ()
8. The closing prayer should be concise but the opening prayer can be more prolonged, because this is the moment of initial perceptions. (...)
9. The communication of the spiritual guide at the beginning of a disobsession meeting is always useful in order to have an idea of the work that will be accomplished beforehand. ()
10. Mental irradiations should be included in mediumship meetings of any nature. ()

WRITERS

“Watch out for the teachers of the law. They like to walk around in flowing robes.” – Jesus. (Mark 12:38.)

Writings of the world were always full of “teachers of the law, who like to walk around in flowing robes.”

Jesus referred not only to ambitious intellectuals but also to eccentric writers, who, under the pretense of novelty, poison the spirit with their sick ideas, which originate from their excessive concern with originality. It is necessary to be far from those who denigrate a simple way of living. Intellectuality, when wrongly used, usually destroys many existences. There are books whose useful function is to keep alive, in the souls of a serious character, the flame of vigilance on life’s most noble ideals. Even now, when mankind has endured disturbing and difficult times, the market of ideas presents itself full of dirty articles, asking for “spiritual hygiene.”

Can you feed your body with rotten substances? Likewise, your soul will not feed itself with inferior ideas, on bases of irreligion, lack of respect, disorder, and indiscipline.

Therefore, observe the examples of intellectual decadence and reflect, sincerely, on the peace that you wish for secretly. This will be a strong support to help eliminate the deviations of intelligence.



XAVIER, Francisco Cândido. *The Path, The Truth and The Life*. By the Spirit of Emmanuel: ISC, 2005. Chap.28. Translated by Publio Lentulus Coelho

PROGRAM II

Unit N° 2

1st Part: Spiritist Fundamentals: Allan Kardec and the Codification of Spiritism Class 1: How Allan Kardec worked with mediums

Specific Objectives:

- To explore the relevant aspects of Allan Kardec's biography.
- To explain how Kardec codified Spiritism via mediumship.

We will give some information about Allan Kardec and the works he published in order to fully understand the task he undertook.

1. Brief biographical information about Allan Kardec

"Hipolyte Léon Denizard Rivail, known all over the world by his nom de plume ALLAN KARDEC, was born in Lyon (France), on October 3rd, 1804, at 7pm". (13)

He died in Paris, on March 31, 1869.

"He was descended from an old Catholic family from Lyons, generally regarded as noble and dignified, and his parents were Jean-Baptiste Antoine Rivail (a judge) and Jeanne Louise Duhamel." (13)

"Rivail started his studies in Lyon. (...)

At 10, his parents sent him to Yverdon, a Swiss city in the Canton of Vaud, (...) in order to finish and enrich his education at the famous Institute of Education, which was opened by the philanthropist-educator Johann Heinrich Pestalozzi in 1805." (14)

"After finishing his studies, he went back to France. Due to a deep knowledge of the German language, he used to translate many works on ethics and education and specially the works of Fénelon into German, which had particularly attracted him.

He was a member of many societies, among them the Royal Academy of Arras, which awarded him a prize for a paper he wrote about the question: 'What is the system of study most harmonious with the needs of this age' in 1831?

Between 1835 and 1840, started giving free courses on Chemistry, Physics, Comparative Anatomy, Astronomy, etc. in his own home on the rue de Sèvres." (2)

He published many books on education, as well as founding a primary school in 1825. (15) "Not exactly a teacher, Rivail was more like a second father to his young pupils, continuing the education of their home in an affectionate way. As well as giving school lessons, he also prepared them for the realities of life." (16)

In the beginning, when he received messages from spirits, Kardec only devoted himself to his own instruction; later, after noticing that the answers made a coherent whole and were gaining the dimensions of a body of teaching, he had the idea of publishing the teachings received from the Spirits, for the instruction of all.(8)

The questions prepared and "(...) successively developed and completed laid the foundation for The Spirit's Book."(9) It is a book that enlightens us concerning spiritist philosophy.

The questions and answers found in the book were submitted to the scrutiny of other Spirits, with the help of different mediums, especially Mlle Japhet. (9)

The Spirits' Book was published on April 18, 1857.(10) "(...) More than ten mediums assisted in that work."(9)

The other core books of the Spiritist Codification are:

Mediumship Development Program

- The Mediums Book, which deals with the scientific and experimental aspects of Spiritism and mediumship in particular (January 1861);
- The Gospel According to Spiritism, which addresses moral issues (April 1864);
- Heaven and Hell, or Divine Justice According to Spiritism (August 1865);
- Genesis, Miracles and Predictions According to Spiritism (January 1868). (3)

Besides the core body of works above, there is also the Spiritist Review - Journal of psychological studies - a monthly publication founded by Kardec on January 1, 1858. Kardec also founded, on April 1 1858, the first Spiritist society regularly constituted, the Parisian Society for Psychological Studies.

3. The Method of mediumistic verification used by Allan Kardec

Allan Kardec used the rational-intuitive method in the investigation and verification of mediumistic facts, as well as for the Codification of Spiritism.

Let us pay attention to his own words:

"(...) I applied to this new science, as I had always done, the experimental method; I never developed preconceived theories; I made careful observations, I compared them and deduced their consequences; from the effects I tried to go back to the causes, via deduction and a logical series of facts, never accepting an explanation as valid unless it solved all difficulties posed by the question (...). I understood, first and foremost, the seriousness of the exploration that I was about to embark upon because I noticed in those phenomena the key to the obscure and controversial issue of the past and the future of Humanity, a solution for which I had pursued all my life. It was, in short, an entire revolution of ideas and beliefs; it was necessary, then, to move with the utmost circumspection and not mindlessly; to be a positivist and not an idealist so that I would not deceive myself." (7)

Let us highlight some of those words or expressions in order to fully grasp Kardec's statement: experimental method; not preconceived theories; careful observation; comparison; deduction of consequences; from the effects to the causes; deduction; logical series of facts; verification after the analysis of all difficulties; circumspection; positivist.

Therefore, it is possible to extract some conclusions:

1st) Kardec used the tools of the Experimental Method (7), formal-logic grounded in the positive sciences.(7)

"Spiritism proceeds in exactly the same way as science; that is to say, by applying the experimental method. Some facts of a new order present themselves, which cannot be explained by known laws. Kardec observed, compared and analyzed them, and from effects, arrived at the causes. He revealed the laws which govern them; he then deduced the consequences, and sought for useful applications; it established no preconceived theory. Thus he did not present the existence or intervention of spirits, nor the existence of the perispirit, or reincarnation, nor indeed any principle of the subsequent teachings as a hypothesis. He proved the existence of spirits, and with it other principles connected with the spiritual life. These are not facts revealed after a theory has been formed to confirm them; but the theory has subsequently arisen to explain the facts, and make a summary of them. It is rigorously exact to declare that Spiritism is a science of observation, and not the product of imagination.(...)"(1)

2^a) Allan Kardec didn't limit himself to the ideas of Positivism, he transcended them.

The positivist philosophy, as developed by Auguste Comte (1798-1857), established that "(...) all scientific and philosophical knowledge must have the moral and political improvement of humanity as its end.' (21) To that end, only the knowledge of facts is fruitful

Mediumship Development Program

and any certainty can only be determined by scientific laws. (See the Appendix for complementary ideas on the topic).

Naturally not every social fact, nor even some of the scientific ones, can be reduced to laws. Therein lies positivism's greatest flaw. In fact, the humanistic sciences have demonstrated how complex, difficult even, it is to establish patterns (or laws, for that matter) either in the behavioral or in the emotional areas.

In that sense Kardec went further; he was perceptive enough not to discard the importance of intuition. Let us recall his own words:

"I understood, first and foremost, the seriousness of the exploration that I was about to embark upon; I had noticed in those phenomena the key to the obscure and controversial problem of the past and the future of Humanity (...)." (7)

The expressions "I understood, first and foremost" and "I had noticed", reveal a process of learning through intuition, which contradicts the ideas of Positivism, which deal mostly with quantitative measurement, with experiments and the subsequent definition of the laws that preside over the phenomenon (or fact). (Please refer to the attached text about complementary ideas).

It is important to highlight that intuition only started to deserve more credit from the sciences only a short time ago, with the contributions of Henri Bergson (1859-1941) and Edmund Husserl (1859-1938), although it had already been discussed by Plato (427 or 428-348 or 347 BC) as a "vision (noesis) of ideas."

By using the rational-intuitive method in the investigation of the mediumistic phenomenon, Allan Kardec was able to develop, systematize and propagate the Spiritist Teachings, in phases and using systematic processes, as follows:

a) Elaboration and systematization of the Fundamentals of Spiritism from the conclusion or the application of facts — Here is what Kardec says: "These are not facts which are revealed after a theory has been formed to confirm them; but the theory has subsequently arisen to explain the facts and summarize them. It is exact to declare that Spiritism is a science of observation, and not the product of imagination.(...)" (1) "(...) Whether from Spirits or individuals, Kardec didn't accept any teachings as authentic, unquestionable or definite principles to be incorporated in the teachings without having first analyzed them rationally." (19)

b) Propagation of the Spiritist Teachings — The creation of The Spiritist Review shows that Kardec used to follow closely the impact of new ideas on the population at large.

The Spiritist Teachings as set in order by Allan Kardec is thus sustained by three basic pillars: science, philosophy, and religion, as explained by Professor Canuto Abreu on the fac-simile text of The Spirits Book, p. 26. He writes "Spiritism, in its scientific phase (1848-1857) consisted of a Divine Revelation resulting from the initiative of the Spirits, independent of human will. Its philosophical phase (1857-1864) was the deduced consequence of the instructions of the Spirits. The religious phase (after 1864) is the application by individuals of the principles established in 1857 to the fundamentals of Natural Religion." (11)

"Therefore, Spiritism is complete in its Teachings because as a science it proves that life is eternal and takes place on different planes, with the spiritual plane as our true home. As a philosophy it explains the mechanisms of Evolution and the laws that regulate relationships amongst souls on their eternal journey towards God, with periodical reincarnations (...). As a natural religion it enlightens our behavior in the world of physical forms, helping us discern right from wrong. Teaching us that we are responsible for the

Mediumship Development Program

choices we make when we take a certain path in order to fulfill the objectives of Creation. The ultimate objective is true happiness when we achieve moral perfection." (12)

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if participants fill out the Identification Form correctly.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Genesis. Translated by SAB: SAB, 2004. Chap. I. it. 14. Character of the Spiritist Revelation.
2. _____. Obras Póstumas. Trad. de Guillon Ribeiro. 28. ed. Rio [de Janeiro]: FEB, 1998, p. 13. Biografia de Allan Kardec.
3. _____. p. 15.
4. _____. Second Part. p. 265. My first initiation into Spiritism.
5. _____. p. 266.
6. _____. p. 267.
7. _____. p. 268.
8. _____. p. 269.
9. _____. p. 270.
10. _____. p. 271.
11. ABREU, Canuto. O Primeiro Livro dos Espíritos de Allan Kardec - 1857. Texto em fac-símile. Edição Comemorativa do Primeiro Centenário do Livro dos Espíritos. São Paulo, SP: Companhia Editora Ismael, 1957, p. 26. Notas do Tradutor.
12. BARBOSA, Pedro Franco. Espiritismo Básico. 4. ed. Rio [de Janeiro]: FEB, 1995, Segunda Parte. p. 98. A Doutrina Espírita.
13. WANTUIL, Zêus e THIESEN, Francisco. Allan Kardec. (Meticulosa Pesquisa Bibliográfica). 5. ed. Rio de Janeiro: FEB, 1999, v. 1. p. 29. Nascimento. Progenitores.14. _____. Chap. 2, p.32. Rivail's education background. The worldwide reputation of Yverdon Institute.
15. _____. Chap. 18, p. 106. First steps as a school principal.
16. _____. p. 112. Pestalozzian institutions in Paris.
17. _____. Chap. 20, p. 114. Madame Rivail.
18. _____. v. 2. Introdução. It. 2, p. 19. Reflections on Kardec's thinking.
19. _____. p. 25-6.
20. _____. Chap. 6, p. 74. Allan Kardec - 18 de abril de 1857 - "Le Livre des Espirits".
21. GADOTTI, Moacir. História das Idéias Pedagógicas. 5. ed. São Paulo, SP: Ática, 1997. Chap. 8, p. 107. Positivist pedagogical thinking.

Mediumship Development Program

APPENDIX 1

Class 1

IDENTIFICATION FORM AND INTELLECTUAL OUTPUT OF ALLAN KARDEC

1. Name: _____

2. Date and place of birth: _____

3. Parents: _____

4. Main school where he studied: _____

5. Reason why he chose the pseudonym Allan Kardec: _____

6. Wife's name: _____

7. Basic content of the main non-Spiritist works he published: _____

8. Spiritist books he wrote: _____

9. Mission: _____

10. Name of the method used in the verification of the mediumistic phenomena and in the Codification of Spiritism: _____

11. Main principles of the method: _____

APPENDIX 2

The Rational-Intuitive Method

Down through the ages Science has furnished us with a body of knowledge that has been fundamental for the progress of Humanity.

Science should be understood as the appropriate application of reason through common sense. It represents an attitude, a subtle and particular form of mental activity and practice, mobilized to investigate phenomena, seeking to establish a relationship between cause and effect.

Mental activity has developed with the help of scientific thought; the investigation of phenomena is done via the scientific method.

In order to understand scientific thought, it is necessary to know about the concept of knowledge and how it manifests. An appropriate understanding of the scientific method and its applicability to the investigation of phenomena requires a theoretical knowledge of its fundamentals and assumptions.

Those two topics – knowledge and scientific method – will be studied, in order to help understand the rational-intuitive method used by Allan Kardec in the investigation of mediumistic phenomena, particularly with regard to codification of the Spiritist Teachings.

1. KNOWLEDGE: CONCEPT AND FORMS OF EXPRESSION

1.1. Concept – the theory of knowledge, known as Epistemology, Gnosiology or criticism of knowledge, deals with the study of nature or the essence of human knowledge, as well as its value and possibilities.

For Nicolai Hartmann² the general theory of knowledge has its own characteristics, including:

a) in every act of knowledge there is a knower (subject) and a known (object)

b) the acquisition of knowledge happens in three stages: firstly, the subject detaches from themselves; secondly, they free themselves from any prejudice in relation to the object; thirdly the subject reverts back to themselves, changed after having understood the object.

Hartmann developed a general theory of knowledge only in the 20th Century; however, we will see that Kardec followed practically the same steps to investigate mediumistic phenomena.

Firstly Kardec (subject) faced the mediumistic phenomena (object); then he observed and studied them methodically, without any preconceived idea; finally, by facing the phenomena, he transcended them and returned to himself enriched by knowledge.

When he set out to study mediumistic phenomenon, which is equivalent to the second step explained by Hartmann above, Kardec said: “I never developed any

² **Nicolai Hartman** (1882-1950) German philosopher whose early writings, including *Grundzüge einer Metaphysik der Erkenntnis* (Metaphysics of Knowledge) (1921) and *Ethik* (Ethics) (1926) used the philosophy of Kant as the starting point for idealistic accounts of reality and human freedom. In later works such as *Möglichkeit und Wirklichkeit* (Possibility and Actuality) (1938), *Der Aufbau der realen Welt* (Construction of the Real World) (1940), and *Neue Wege der Ontologie* (New Ways of Ontology) (1949), however, Hartmann employed phenomenological methods in defence of a vigorous realism. <http://www.philosophypages.com/dy/h.htm>

Mediumship Development Program

preconceived theories; I made careful observations; I compared them and deduced the consequences."(3)

It is important to point out that the person who investigated the mediumistic phenomenon was called Hipolyte Léon Denizard Rivail, but after the knowledge acquired he transcended himself and emerged as Allan Kardec, so changed had he been by the experience, and became responsible for the setting in order and publication of the Spiritist Teachings.

Let's analyze now the forms of expression of knowledge, in order to understand what scientific knowledge is.

1.2. Forms of Expression of Knowledge

Knowledge presents itself in the following forms, or types:

a) knowledge through the senses – it is knowledge common to individuals and animals. It consists of the apprehension of particular objects through the senses (sight, hearing, taste, smell and touch). Therefore it requires proximity to the object in time and space in relation to the subject that apprehends and assimilates it.

Two different dynamics are at play in the processing of this knowledge: sensorial and perceptive acquisition of knowledge. The sensation is related to the action of the senses and does not convey total awareness of the object per se, that is, of someone or something extra-mental. Perception establishes awareness by structuring an image of the object. It is thus a more complex process, which involves the joint action of the incarnate's brain, as well as the repository of all experience assimilated by them during their innumerable reincarnations and on the spiritual plane.

Perception has then an extra-sensorial nature (beyond the senses), commonly obtained by intuition.

But what is intuition?

"Intuition is knowing something without being aware of it. It is a knowledge that seems to come to us without revealing where it comes from; a sudden perception, an insight without logical evidence."(10)

"The intuitive system works like a perception network, which collects and processes non-verbal information and consequently, is not part of any conscious knowledge. When some aspect of that 'knowledge' becomes conscious, there you have the phenomenon of intuition.

For many people that "non-responsibility" or lack of hard evidence for such a type of knowledge leads them to mistrust intuitive knowledge. They are afraid to trust their intuition." (10)

"That is a big mistake for the intuitive system is part of the individual's basic survival kit. It goes way back to a time before the human being acquired language."(10)

"The word intuition has three meanings. First, it means the immediate knowledge of something, be it sensitive or intellectual. Second, it refers to advance knowledge, to a pre-sentiment or pre-science that we can have of something happening. Third, it mentions the apprehension not of appearances, but of the essence of things. In the first sense, intuition brings up a problem of an epistemological nature, which is the question of the possibility of having an immediate knowledge of things. In the second definition, the term escapes the control of both Science and Philosophy, whose methods do not include either premonition or prophecy. In the third meaning, the terms pose a metaphysical question, which is knowing if it is possible to apprehend not only the appearance of things, but reality itself, through intuition."(6)

Mediumship Development Program

We know, however, that if there ever was a time when Science gave more credit to intuition, that time is now. Some quotes from the most notable contemporary scientists testify to that affirmation. Einstein said:

“There is no logical way of discovering the elemental laws. There is only the way of intuition.”

“I think ninety-nine times and find nothing; I stop thinking, swim in silence and the truth comes to me.

“The mechanism of discovery is not logical or intellectual — it is almost ecstasy. Afterwards, certainly intelligence analyzes and experiments confirm intuition. Besides, there is a connection with imagination.”(4)

In *The Medium's Book*, Kardec defines intuitive mediums by saying that "a spirit can also transmit its thought via the intermediary of the soul of the medium.(...)" (01)

“(…) Intuitive mediums act as interpreters. In order to transmit thought, they need to understand it so they can translate it more easily; however, that thought is not theirs, it only passes through them. That's precisely the role of the intuitive medium.”(2)

b) empirical knowledge– it is another form of knowledge, characterized by experience, in day to day life. Empiricism represents the whole empire of knowledge acquired through the senses; it denies innate ideas and intuition. (5)

“Empiricism claims that every single new idea that we have comes from our sensorial perceptions (sight, hearing, touch, smell, and taste). In John Locke's words: nothing comes to mind without having passed through the senses.” (5) The thinker quoted above, who is considered the creator of empiricism, used to say: when we are born our mind is a "tabula rasa", a blank sheet in which we will write our knowledge by means of the experiences captured by our senses.

Empiricism is also based on some ideas of Descartes³ and on the teachings of Francis Bacon⁴. It rejects the innate teachings, or innate ideas, proposed by Plato and St. Augustine, who saw, in the human brain, the presence of knowledge not learned during its existence, therefore pre-existent or innate.

Despite the fact that empirical knowledge results from experimentation, according to some it is not capable of explaining or justifying itself. The most that empiricism can state is that "things happen in a certain way but it is unknown why they happen as they do. Most people who boil water to cook their food do not know about the law of dilation of bodies.”(6)

Another characteristic of empiricism is that it is always of a factual nature. It has difficulties to explain the reason why things happen, which is the basis of scientific thought.

When Kardec considers as true information received from different mediums, who live in equidistant places, he is using the statistical method much employed in empiricism. However, Kardec accepted innate ideas and intuitive knowledge, ideas radically opposed to empiricism. Besides, Kardec didn't limit himself to information obtained statistically: he observed it in diverse situations; he dissected it until he could fully understand it; he

³ *Renée Descartes*: French philosopher and mathematician (1596-1650) – it was his understanding that in the intellect we find two basic faculties: *intuition*, through which we can receive in the Spirit ideas and concepts and *deduction*, through which it is possible to find out truths that are cataloged rationally. In order to use intuition and deduction well, it is necessary to apply method.

⁴ *Francis Bacon*: English philosopher (1561-1626) – proposed a new method to study Science, to replace the one from Aristotle commonly used at that time. His thinking can be summarized as follows: description of facts, development of laws/axioms, application of laws to explain the facts (phenomena).

Mediumship Development Program

experimented, reflected and deduced. He aimed, as he used to say, at the method of exact (experimental) sciences.

Well, the positive or formal sciences don't need the validation of logical or mathematical assertions. Therefore, there is no reason to prove that 2 and 2 equals 4. It is obvious, it is logical.

That is the reason why Kardec used to say that nothing could be done in the face of evidence, meaning mediumistic facts were clear and visible. It made no sense to deny them, even if it were argued that they could be hallucinations. Reason, or science, indicated that the best thing to do was to study them and explain why those phenomena took place.

c) scientific knowledge- "is characterized by having as its objective neither the particular nor the contingent, but rather the universal and the necessary (any heat, anywhere and anytime, dilates any body) and furthermore, because it is systematic it is consequently methodical. A body of information, simply juxtaposed, without any logical linkage with one another, cannot be considered science."(6)

Any scientific knowledge is only accepted as such when it consists of a logical system, unity or whole, in which the judgments (any scientific statement is a judgment) are linked to one another coherently or by the rationality of the method. "It is verified, then, that the 'scientific nature' of science relies less on the structure of its knowledge, which must be universal and necessary, than on the methodological unification of factual information into a coherent whole."(5)

"In terms of science, the method fulfills two functions, equally essential: the first consists of making the acquisition of this knowledge possible, which in the absence of a method, would be done at random; the second is to allow the articulation or ordering of such information or knowledge into a logical and systematic whole, which deserves the title of science only because it is logical and systematic."(8)

Contrary to empiricists, scientists know what they are looking for in their investigations, they know how to do it (i.e. use the method), and how to arrange the results received.

It is necessary to add that scientific knowledge has intelligible or intellectual knowledge as its base.

In summary, we can say that:

Scientific thinking implies mental, rational, and ordered processes, which direct the individual's thinking towards an intelligent search for a solution to our problems (theoretical or practical).

2. METHOD

2.1. Concept of Method

In a broad sense, method is the process, or array of processes, that allows us to know a determined reality, to produce a certain object, or to produce a type of behavior. Whether referring to the knowledge of what is real, the production of beautiful or useful objects or to a particular behavior, method is always the means or the technique used to reach a pre-determined goal.

Knowledge of an object or a phenomenon (a fact) is related to the method used to observe and study it.

Therefore, method should be understood as the process by which human beings (subject) seeks to know about things and themselves, since knowledge about something arises from assumptions or hypotheses.

Mediumship Development Program

The means used to validate hypotheses determines whether the method is scientific or not, since Science does not assess knowledge based on beliefs, personal or collective opinions, or on cultural traditions. The methodological focus of Science is of another nature. It aims at the validation of the results obtained so that they can be considered valid from a scientific point of view, which implies that if someone affirms or hypothesizes something he/she accepts they need to justify it.

Scientific method can be understood as a systematic series of steps that arise from mental activities and actions and must be capable of explaining a phenomenon, and determining its causes and effects.

We must also consider that over the years the scientific method has suffered fundamental transformations due to various influences.

From Galileo Galilei⁵, scientific facts have been studied both theoretically and experimentally. Descartes systematized scientific research with the publication of *Discourse on the Method* (*Discours de la méthode pour bien conduire la raison et chercher la vérité dans les sciences* – 1637). Later, Science received the contributions of Francis Bacon and John Locke before finally letting itself be influenced considerably by the positivist teachings of Auguste Comte⁶, as outlined below:

a) knowledge can only be acquired through facts, through experience; b) in experience facts represent what is solid, real and fundamental; c) positive means the opposite of negative, according to what should be understood from the teachings of moral sciences, logic and mathematics; d) [Positivist's] statements are always precise and decisive, hence their utilitarian character; e) it deals with everything that is generally known as "positive science" whether due to the action of an individual or divine intervention.⁽⁹⁾

"A true science, for Comte, should analyze all phenomena as facts, even humans. It needed to be a positive science. In natural science just as in human sciences, one should keep any prejudice or ideological assumptions at bay. Science needed to be neutral. (...) Positivism represented the teaching that would ensure public order, developing in people a "wise resignation" to their status quo. There was no place for doctrines that were critical, destructive, subversive, and revolutionary, such as those of the Enlightenment of the French Revolution or those of socialism. In a nutshell: only one positive doctrine would do to be the basis of Society's scientific thinking."⁽¹²⁾

"Positivist thinking in pedagogy led to a more pragmatic view that only considered the formation of character in the practical aspects of the present, immediate life to be valid..."⁽¹³⁾

Another influence of Positivism on the scientific method is related to the exaggerated use of rational reasoning, which led to rationalism. Rationalism has the philosophical assumption of the concept of superiority of reason; of one's capacity for thinking or reasoning prevailing over feelings and the human will.

The Kardecian method, however, is founded on both scientific rationality and intuition. Rationality, as presented in Cartesian ideas and Positivism, leads to systematic experimentation, via rational thinking. Intuition enhances, justifies, and explains the conclusions resulting from sensorial observation and experimentation.

⁵ *Galileo Galilei* (1564-1642): Italian astronomer and physicist, developed theoretical research in the field of Geometry and Physics, he was totally against the traditional way of teaching based on Aristotle as it did not require practical proof. He started the era of scientific experimentation and refuted the theory of geocentrism.

⁶ *Auguste Comte*: (Isidore Auguste Marie François Xavier Comte – 1798-1857): French philosopher, founder of Positivism, which is a philosophy that tries to establish a balance between spiritual and material power.

Mediumship Development Program

That is why the method used by Allan Kardec in the study and verification of mediumistic phenomenology was called rational-intuitive.

As Kardec was cultured and an active participant of society, he could skillfully make the connection between the rational and intuitive methods: a rather complex task. He worked with reason and logic when doing analysis, making correlations, reflections, and conclusions. He never lost sight though of a broader perspective: he knew how to deduce and interpret beyond the limit of the senses when scientific methods did not make sense of things.

Kardec also applied the rigor of the scientific method (rational) to validate mediumistic phenomena obtained in a sensitive way (i.e. mediumship).

Undeniably, two things stand out to demonstrate how valuable Kardec's work was, in relation to mediumistic phenomenology and Spiritist Teachings. They are:

- a) the excellence of the method chosen, i.e. the rational-intuitive method, by combining what apparently were incompatible approaches;
- b) his brilliant mind.

Using the rational-intuitive method, Allan Kardec demonstrated that science of the spirit shouldn't place the individual only in the context of a single physical existence. He explains who we are, where we come from, and where we are going.

So, we can conclude that:

Scientific Method: is the organized (systematic) theoretical and practical foundations that the individual has in relation to an object, a fact, or a situation obtained through a particular method.

Scientific Knowledge: involves procedures that delimit and organize any scientific work, bringing together ideas and facts so that causes and effects can be determined.

Rational-Intuitive Method: procedures based on scientific knowledge and methodology as well as intuition and other extra-sensory perceptions, so as to explain phenomena of a spiritual nature.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Spirits' Book.: FEB. It. 180 – Intuitive Mediums.
2. _____. p. 223.
3. _____. Obras Póstumas. Trad. de Guillon Ribeiro. 28. ed. Rio [de Janeiro]: FEB, 1998, p. 268. A Minha Primeira Iniciação no Espiritismo.
4. CLARET, Martin. O Pensamento Vivo de Einstein. Trad. de José Geraldo Simões. Rio de Janeiro, RJ: Tecnoprint, 1986, p. 59. Pensamentos.
5. COTRIM, Gilberto. Fundamentos da Filosofia. 8. ed. São Paulo: Saraiva, 1993, p. 73. Empirismo.
6. ENCICLOPÉDIA MIRADOR INTERNACIONAL. São Paulo – Rio de Janeiro: Encyclopedia Britannica do Brasil. v. 12., 1995, p. 7530.7. _____. v. 14, p. 7531.
8. _____. p. 7532.
9. _____. v. 17, p. 9238.
10. FISHER, Milton. A Essência da Intuição. São Paulo: Martin Claret, 1997, p. 10. O que é Intuição?.
11. GADOTTI, Moacir. História das Idéias Pedagógicas. 5. ed. São Paulo, SP: Ática, 1998, p. 107.
12. _____. p. 108.
13. _____. p. 110.

PROGRAM II

Unit N° 2

1st Part: Spiritist Fundamentals: Allan Kardec and the Spiritist Codification **Class 2: The scientific methodology applied to the study of Mediumship**

Specific Objectives:

- **To highlight the scientific research carried out by experts in the field of mediumship.**
- **To quote the most notable mediums who contributed to the scientific investigation of mediumistic phenomena.**

During the 19th Century, with the coming of the Consoler as promised by Jesus, a number of great mediums were born in many parts of the world. The mediumistic phenomena that happened through them led to public curiosity in the beginning, with many published in the press and later on, they caught the attention of the authorities, scientists, and knowledgeable individuals.

One of the researchers of the time, Paul Gibier, a person renowned in academic circles, investigated and wrote about Spiritism and the application of the scientific method to mediumistic phenomena:

"The time has come to set our sights on the current state of Spiritism and to investigate the documents and phenomena on which it is based (...) We are forced to confess that factual occurrences are produced which can be verified by anyone and that those occurrences, supernatural in appearance, cannot be explained with only the help of our current knowledge. Any honest researcher, seriously wishing to investigate, will be convinced quickly that a vast field of Physiology and Physics is yet to be studied and that we are far from knowing all there is to know about Mother Nature.(...)" (14)

"All the knowledge we have in Physics, Chemistry and Biology, in all areas of science, tell us nothing about the destiny of human intelligence after death." (15)

"Spiritism has become truly experimental since the day that its scientific researchers started to occupy themselves with those issues.(...)" (13)

Another scholar, Maurice La Châtre, left us his point of view about Spiritism (Gibier, 1990, p. 99-100).

"Spiritism involves a transformation of ideas, and because of that it deserves the attention of all individuals of progress. Its influence, already spreading to all civilized countries, gives its founder considerable importance and everything points to the conclusion that, perhaps in the near future, Allan Kardec will be seen as one of the reformers of the 19th century." (16)

The writer Charles Lemon, author of Jean Dacier, wrote, according to the writings of Gibier (1990, p. 99-100): "we must recognize that the spiritist hypothesis has already convinced the great majority of people who are intelligent and of goodwill." (16)

Gibier continues:

"Other writers, including amongst the most illustrious, have written poetically about spiritist ideas; imaginary narratives of ethereal dialogues between the living and the souls of the dead. Teophile Gautier wrote an admirable book: "Spirite" [Spirit], whose texture is evidently taken from spiritist teachings [teachings]. The great historian Michelet is another

Mediumship Development Program

example of what we have just reported; anyone who reads his book "L'amour" [Love] will be convinced of that.

Finally, the great poet Victor Hugo gave his opinion about Spiritism: "The table that spins and talks," said he, "was ridiculed; let us be clear: such mockery lacks vision. It is science's duty to probe every phenomenon. To avoid spiritist phenomena, to deny it any attention, is the same as refusing to pay attention to the truth." (17)

"It was William Crookes who started the truly scientific period of psychic investigations, using machines, that measured aspects of the phenomena as well as other instruments that assured him of the authenticity of those supranormal facts."(21)

He was an outstanding scientist of the 19th Century and had been the president of the Royal Society in England. He wrote a series of much respected papers on polarized light, spectroscopy and the spectrum microscope. He made polarization photometers and the spectrum microscope. He did research in Astronomy and celestial photography. He conducted studies about the bovine pest; he discovered further elements of the periodic table: thallium, cesium, rubidium and indium. He also discovered the existence of radiant matter (now called plasma), also known as the fourth state of matter (the other three are: solid, liquid, and gaseous). (4)

William Crookes set out to study mediumistic phenomena, doing so for 5 consecutive years, from 1870 to 1874, watching closely the materialization of the Spirit Katie King, through the mediumship of physical effects of Florence Cook. (5), (6), (12), (29)

Florence Cook (1856-1904) was the most famous medium of materialization (apparition) of the 19th Century. From an early age she could see and hear Spirits. She could psychograph spirits' messages in a spectacular form: backwards, only read with the aid of a mirror. (29)

The experiments carried out with that medium took place in the scientist's own house, for a period of three years, with the researcher taking all possible precautions to avoid any kind of fraud. (11)

In those experiments, Crookes observed, controlled, measured and weighed the medium. He studied around 14 phenomena, observing everything from noise and lights, to Katie King's full materialization. (4), (12), (29)

Katie King appeared beautiful physically.. She became friendly with the group and used to walk around the room leaning on Crookes' arm. She talked to everyone and was photographed 44 times. She could be perceived even in lit up room. She would vanish from sight right in front of the spectators and at the end of the experiment she used to be seen side by side with the medium, to demonstrate that they were two distinct beings: the medium and the Spirit.

Crookes, a man of undeniable resources, and a wise man, also counted on the help of Varley, whose inventions to prevent mediumistic frauds helped those experiments be seen as solid and trustworthy. (21)

Indeed, he was one of the first scholars to occupy themselves with the possibility of mediumistic fraud and used electrical devices to do so. Cromwell Varley, one of the most celebrated English physicists and also a member of the Royal Society in London, was the discoverer of the electrical condenser and became famous for having laid the transatlantic telegraph cable between the Old and the New Continents. (21)

"(...) The medium was treated like a telegraphic cable, establishing an electrical current from her right fist, along the arms up to her left fist.

All along, in order to collect precise information about the phenomenon studied, Mr. Varley used a reflective galvanometer and several other instruments. That way the medium

Mediumship Development Program

could not interrupt the current, even for a centisecond, without being immediately noticed." (11)

The conclusions that Sir William Crookes was able to draw about the materialization of Katie King were many:

"I am absolutely sure that Miss Cook and Katie are two distinct individualities (...) Many small signs, which we can see on Miss Cook's face, don't appear on Katie's. Miss Cook's hair is of such dark brown that it almost seems black; one lock of Katie's hair (...) is of a rich golden brown.

One night I counted Katie's pulse; her pulse beat regularly at 75, while Miss Cook's, a little while later, reached 90, her usual rate.(...)"

"Katie's lungs showed themselves healthier than the medium's, for when I performed the experiment, Miss Cook was undergoing medical treatment because of a severe bronchitis." (7)

"Crookes equally carried out experiments with Kate Fox (29) and Daniel Dunglas Home."

The Spiritist Review of 1900 reports more apparitions produced by Florence Cook in Paris, then under the married name of Mrs. Corner.

When we talk about the materialization or apparition of Spirits, the material ectoplasm is important to bear in mind, it is a substance that gives form, or molds the materialization.

"The word 'ectoplasm' is the combination of two Greek words: ektós=out, external; plasma=molding substance (...). The term 'ectoplasm' was first suggested by Charles Richet, when referring to the phenomena of physical effects produced by the medium Eusapia Paladino. He mentioned the ectoplasmic protuberances with which Eusapia used to act on some heavy objects, managing to move them: 'those diffuse formations are what I call ectoplasm, because they seem to be coming out of the medium's own body.'"(3)

Through experiments on infrared rays, the Frenchman Eugène Osty detected the existence of ectoplasm, which was little known by researchers. He said that the medium used to create "at a distance from themselves, an invisible and non-photographable substance, located in space, which stopped or strongly deflected the infrared bundle, of a known wavelength." (24)

The engineer Fritz Grunewald also studied Spiritist phenomena, researching the mediumship of his friend Dr. Johannsen. In order to do that he developed certain studies and made machines and devices, such as a type of scale used to measure the medium's weight loss during the materialization of Spirits, the Deprez-D'Arsonval galvanometer and the solenoid, all of them invented to analyze mediumistic phenomenon of physical effects (i.e. materialization). (22)

The results of his observations and studies with those devices were taken to the Congress of Science in Warsaw so that they could be shared with the other European scientists of the time. (22)

Another great name of the past was the notable psychiatrist and criminalist Cesar Lombroso, who himself became a Spiritist after studying the prodigious mediumship of Eusapia Paladino.

When he heard of the spiritist phenomena, Lombroso's first attitude was to ridicule them, as we see in his paper "Studi Sull'Ipnatismo" (Studies about Hypnotism), published in Turin in 1882. (25)

In 1891, after meeting Eusapia through professor Chiaia, he could verify the veracity of the mediumistic phenomena. He then had the courage to acknowledge his mistake in a letter published in the newspaper "Tribuna Giudiziaria" (Judicial Tribune) in July 15, 1891.

Mediumship Development Program

In one extract of the letter he says: "I'm extremely ashamed and sorry for having so persistently fought against the possibility of what are known as Spiritist facts (...)" (26)

The Russian scientist Alexander Aksakof, professor at the Leipzig Academy, along with other prominent European scientists, also seriously analyzed the mediumistic phenomena. Among them we find:

Giovanni Schiaparelli — director of the Astronomical Observatory of Milan; Karl Duc Prel — PhD, from Munich; Ângelo Brofferio — Professor of Philosophy, from Italy; Giuseppe Cerosa — Professor of Physics at the Superior School of Agriculture of Portici; G. B. Ermacora, Giorgio Finsi and Escole Chiaia — Professors of Physics; Charles Richet — Professor at the School of Medicine in Paris, not to mention other people of importance in the field of science and literature, such as Oliver Lodge, Arthur Conan Doyle, Camille Flammarion and Gustavo Geley. (20)

J. K. Friedrich Zölner, Professor of Physics at the University of Leipzig and a renowned scientist carried out a rigorous and successful scientific investigation of the psychic phenomena, using the mediumship of Henry Slade, and reported the results in the book *Scientific Proof of Survival*. Zölner witnessed a series of physical effects, such as the dematerialization of parts of the medium and the interpenetration of matter. In addition he was able to locate the perispirit and he noticed the medium felt pain when its fluidic body was touched by pointy instruments.

Aksakof also witnessed the dematerialization of parts of body of the medium Madame d'Espérance. His book, *A Case of Dematerialization* is a very interesting read.

If, on the one hand, we had scientists, intellectuals and scholars who laid the foundations of Spiritist scientific knowledge, we cannot forget, on the other hand, the priceless contribution of the mediums.

They were the instruments used by the Higher Spheres to bring to incarnate individuals the message of Spiritism. It was them that made possible the mediumistic phenomena.

The great majority were ordinary people, many of them lacking a higher education, but who, even though persecuted, ridiculed, and tested in every imaginable way, bore witness for Spiritism and Humanity.

Thus, it is fundamental that we do not forget the names of those outstanding individuals.

Eusapia Paladino — The mediumistic phenomena observed through her can be classified as: (18), (19), (26), (27)

- 1) *Phenomena observed in direct light*: movement of objects at a distance without any physical contact (telekinesis).
- 2) *Phenomena observed in the dark*: bangs, noises, displacement of objects, transportation of light and heavy objects, levitation, apparition of lights, air puffs, touch of invisible hands on the covered or uncovered parts (face, arms, hands) of people's bodies, materialization of parts of the human body (hands), direct writing, materialization of Spirits.
3. *Phenomena initially occurred in the dark and started to happen in visible light*: most of the events described above, in items 1 and 2.

Mediumship Development Program

Eusápia Paladino was analyzed, examined, and studied to the point of exhaustion: physical features such as weight, form, physiognomy, blood pressure, sensitivity in general (heat, cold, pain, etc.), bone structure, visual field, and motor reflexes, were minutely verified before, during, and after the psychic manifestations. Organic fluids, such as urine, were analyzed in a laboratory, which revealed an increase in the density of albumin and nitrogen after the sessions.(28) Besides that, Eusapia was kept seated and tied all the time in a bedroom, unable to make the slightest movement. (26)

Daniel Dunglas Home — he was a remarkable medium, especially with regard to what is known as levitation. The impression he made on people varied from fondness to aversion, maybe because of his temperament.

For many scientists, Home's mediumship gave more than enough proof of the survival of the Spirit and its communicability with incarnates. Others saw him as nothing more than a charlatan.

However, it is important to point out that "none of Home's enemies were able to prove he was a charlatan." (10)

Home mostly mediated the following types of mediumistic phenomena:

1) *Premonition* — started at the age of 13.

2) *Healing* — it was so developed that it led him to study Medicine, which he did not carried through because of his delicate health (lung disease).

3) *Different physical effects* — noises, bangs, movement of objects, Spirits' (direct) voices (sometimes more than one type of voice) and direct writing.

4) *Levitation* - his greatest mediumistic gift. More than a hundred times, with reputable people observing, Home levitated. In 1857 in a castle near Bordeaux in the presence of the Count and Countess of Bordeaux and other guests, Home levitated sitting on a chair, passed through an open window, leaving the room where everybody was, and returned through another window to the same place, levitating all the time (8).

Madame d'Espérance — medium tested mostly by Akaka's scientific rigor.

The main mediumistic phenomena that she mediated (some since childhood) were:

1) *Materialization* — she didn't lose consciousness, something that usually occurs with that kind of mediumship, but instead, she was always awake, participating in the spiritual materializations. She didn't fall into a lethargic state. At most, she entered a partial trance.

2) *Clairvoyance* — very peculiar: she was able to read a letter, for instance, while it was still inside the envelope and written in a language unknown to her (in one case in German). (9)

3) *Dematerialization* — another peculiar aspect of her mediumistic faculty: when the Spirits materialized themselves, some parts of her body, mostly the feet, legs and hands would dematerialize.

For more information about Mme. d'Espérance see the books *A Case of Dematerialization and Animism and Spiritism*, both written by Alexander Aksakof.

4) *Psychography* — she would deliver the answers given by the Spirits to the

Mediumship Development Program

many questions that were asked of them. She used to psychograph in English (her native tongue), Latin and German, neither of which she knew. (9)

Some other outstanding mediums (see History of Spiritualism, by Arthur Conan Doyle) were:

1) Spirit Photography

- *Thomas Slater* — England, from 1872.
- *William Hope Mumber* (American), — from around 1863.
- *Ed Bugnet* (French) — from 1874.
- *Edward Wyllie* (Indian) — after 1886.

The scientist that dedicated himself the most to the study of spiritist photography was *Alfred Russell Wallace*.

2) Mediumistic Voices

- *Jonathan Koons* (American), produced Spirit voices from 1852. The Spirit that used to communicate most frequently was called *John King*.
- *Mary Marshall* (English), from 1872 she was a channel for the voices of Spirits, such as John King (a Spirit that showed great intelligence).

Etta Wriedt (American), from 1911. Two, three, even four voices of Spirits would be produced simultaneously, talking to different spectators. The messages were given in French, German, Italian, Spanish, Norwegian, Dutch, Arabic, all of them languages which the medium wasn't familiar with.

3) Direct writing

- *Henry Slade* (American), from 1861 he produced mediumistic dictations written directly on a blackboard (slate). The Spirits would write long pieces any time of the day and in any place: at night, during the day, in hotel rooms, in séances, etc. Slade never touched the slate, staying at a distance while the Spirits registered their messages.

4) Oratory (Inspiration)

- *Stainton Moses* (English) Anglican priest and powerful medium of inspiration and psychography. His preaching and writings were all of a religious nature. The most notable phenomena occurred after 1872. (See his book *Spirit Teachings*).

Mediumship Development Program

5) Materialization

- *William Eglinton* – (English) from 1875 the phenomena began to occur much more frequently (he was 18 years old). He traveled a lot (Europe, South Africa and the United States) and his prodigious mediumship was studied by many researchers.

In Brazil, already in the 20th century, there is the mediumship of materialization of Ana Prado, from Belém — Pará; of Peixotinho, in Rio de Janeiro and Carlos Mirabelli, in São Paulo.

We can't fail to mention the mediumistic phenomenon that was Chico Xavier, mostly regarding psychography, and the oratory mediumship of Divaldo Pereira Franco.

Nowadays there are also other serious researchers who dedicate themselves to this experimental area of Spiritism, such as memory regression and the recording of Spirit voice messages directly. These are like verbal communications without the need of a medium, captured directly by electronic processes.(1) (See Peter Bauden: Os Espíritos Comunicam-se por gravadores, EDICEL). The phenomenon of tape recording is called SPIRICOM or Spiritist Communication. (2) We have recently heard of the VIDEOCOM (EVP's), a technique of Spirit communication via images, or TV. We will return to this subject in this Mediumship Course later on.

Scientific research is important not only to prove the survival of the Spirit after death, but also to spread the knowledge about Spiritist phenomenon and the spiritual world. However, it is hard to carry out work of that nature in a Spiritist Center, as most people who come to Spiritist Centers are in need of comfort, moral support and help on their spirituality and so it would be inappropriate

Spiritist Centres are there to help people surrounded by obsessors; give them the spiritual base which will explain who they are, where they come from, and where they are heading. A Spiritist group has its doors open to the legion of suffering Spirits, whether incarnate or not, to help them understand that the path to peace and happiness depends on the letting go of the mistakes and crimes of the past, through our moral transformation as outlined in the Gospel of Jesus and Spiritist teachings.

Scientific research needs to exist, but in more restricted groups and under the guidance of people who are serious, who have a sound knowledge of Spiritism. Individuals who have a good ethical-moral code of conduct, so that the work they carry out will promote the moral and intellectual development of Humanity.



NOTES TO THE INSTRUCTOR

Check if the students are able to correctly fill out the cognitive chart.

Observation: If possible, study the topic over two classes.

REFERENCES

1. ANDRADE, Hernani Guimarães. Mortos. Morte, Renascimento, Evolução, uma biologia transcendental. São Paulo: Pensamento, 1983, p. 95. As Mensagens do Mundo dos
2. _____. p. 107-28. O Spiricom.

Mediumship Development Program

3. _____. Espírito, Perispírito e Alma. São Paulo: PENSAMENTO, 1984, p. 161. Ectoplasma.
4. CROOKES, William. Researches in the Phenomena of Spiritualism (1874). Introduction.
5. _____. p. 74. Last apparition of Katie King, photograph of her with the help of electric light.
6. _____. p. 75.
7. _____. p. 78-9.
8. DOYLE, Arthur Conan. History of Spiritualism. The career of D. D. Home.
9. _____. Vol. 2 (Ch. 2) Great Mediums from 1870 to 1900.
10. EDMONDS, I. G. D. D. Home: The man that talked with ghosts. The floating man.
11. ERNY, Alfred. Le Psychisme Experimental. Kessinger Publishing, LLC (2010) p. 120. Katie King.
12. _____. p. 116-23.
- 13. GIBIER, Paul. Le Spiritism ou Fakirisme Occidental (1886). p. 93. Spiritism in Europe.
14. _____. p. 97.
15. _____. p. 98.
16. _____. p. 99-100.
17. _____. p. 106.
18. GRANJA, Pedro. Os Simples e os Sábios. São Paulo: Calvário, 1971, p. 75-7. Eusápia Paladino – Dados Biográficos.
19. _____. p. 81-5. Eusápia Paladino e os Sábios.
20. _____. p. 82-96.
21. IMBASSAHY, Carlos. O Espiritismo à Luz dos Fatos. 3. ed. Rio [de Janeiro]: FEB, 1983. p. 83.
22. _____. p. 84.
23. _____. p. 85.
24. _____. p. 93.
25. LOMBROSO, César. Hipnotismo e Mediunidade - *Ricerche sui fenomeni ipnotici e spiritici*. Trad. de Almerindo Martins de Castro. 3. ed. Rio [de Janeiro]: FEB, 1983, p. 29. No Campo do Espiritismo.
26. _____. p. 32.
27. _____. p. 145-52. Resumo dos fenômenos mediúnicos de Eusápia.
28. _____. p. 153-5.
29. LOUREIRO, Carlos Bernardo. As mulheres Médiuns. Rio [de Janeiro]: FEB, 1996, p. 410-20. Florence Cook.
30. RIZZINI, Carlos Toledo. Evolução para o Terceiro Milênio. 5. ed. São Paulo: EDICEL, 1985. p. 40-1. Experimentação: sábios e médiuns. Metapsíquica e parapsicologia

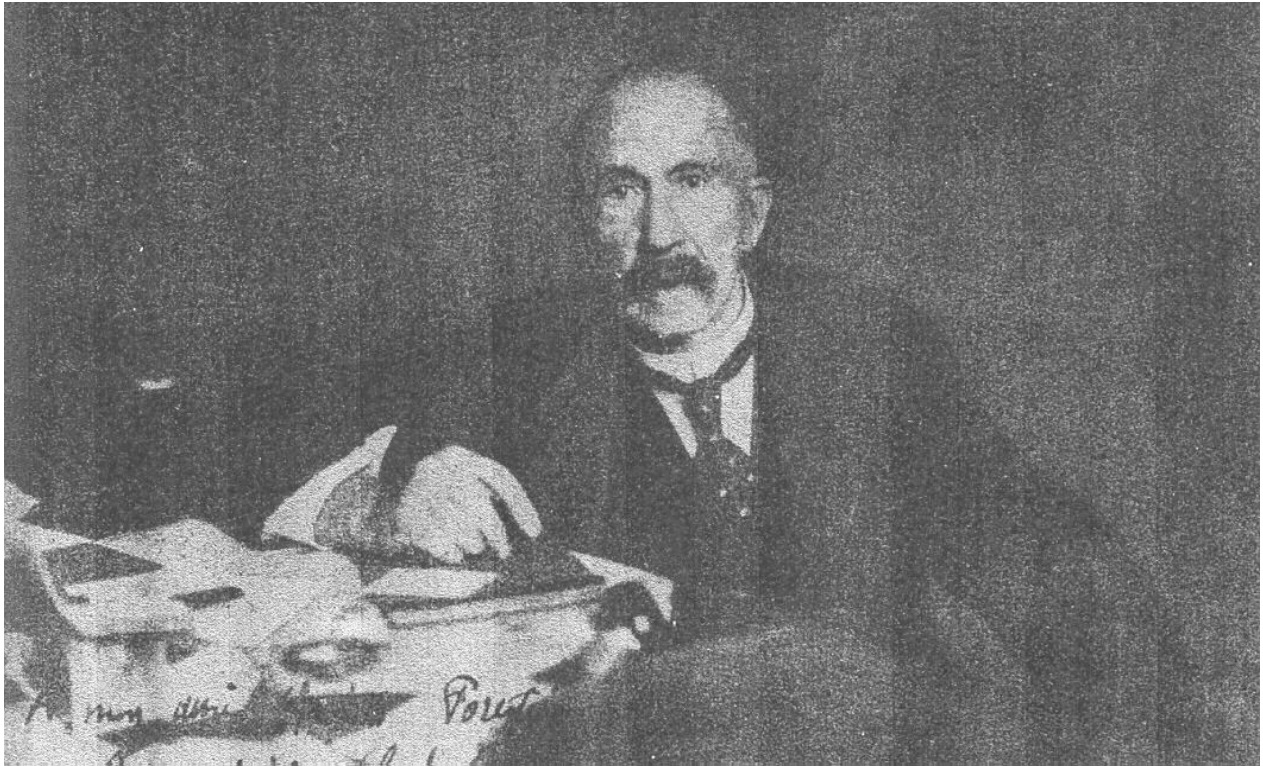
Mediumship Development Program

EXERCISE

Complete the table, giving examples of researchers, scholars, and mediums, as well as their work in the investigation of mediumship. Refer to the Class material just studied if necessary.

| COGNITIVE DOMAIN: Scientific research applied to mediumship. | | | |
|---|--|------------------|---|
| Scientific Researchers | Research accomplished | Medium | Type of predominant mediumship |
| EXAMPLE: Charles Richet | Studies of ectoplasm and of physical effects | Eusápia Paladino | Physical Effects: movement of objects; levitation; materialization. |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

Metaphysics and Spiritism



Charles Richet, the creator of metaphysics

Mediumship Development Program



PROGRAM II

Unit N° 2

1st Part: Spiritist Fundamentals: Allan Kardec and the Spiritist Codification Class 3: Metaphysics, Parapsychology, and Mediumship

Specific Objectives:

- **State the main characteristics of Metaphysics, Parapsychology, and Mediumship.**
- **Cross-reference their common points and their differences.**

“Psychic phenomena (from the Greek psyche: soul, spirit) have been object of study of PSYCHOLOGY, PARAPSYCHOLOGY, and SPIRITIST SCIENCE. These phenomena have always had the Spirit as an agent, whether it be incarnate (SOUL), or discarnate.

PSYCHOLOGY studies the psychic phenomena of consciousness, that is the psychological, normal, common, and general phenomena observed by the senses, with the SOUL as agent and is recognized by Science as such.

PARAPSYCHOLOGY has METAPHYSICS or Parapsychological phenomena as the object of study — paranormal, unusual, uncommon phenomena, which are produced by extra-sensorial means and which are not explained by known scientific laws. The agent is still the SOUL.” (11)

SPIRITISM has mediumistic facts or phenomena as the object of study, which are governed by specific laws, with the discarnate Spirit as the agent (...).

The events studied by PARAPSYCHOLOGY and PSYCHOLOGY are classified as animic, therefore with the soul as the agent.

Before Psychology and Parapsychology were studied as academic sciences, we had Metapsychics, as established by the scientist Charles Richet (1850-1935), professor at the College of Medicine of Paris and a Nobel Prize winner in 1913.

According to Richet, METAPHYSICS is “a science which has the mechanical or psychological phenomena caused by forces that seem intelligent as its object, or to unknown powers that appear to be latent in human intelligence.” (12) For him there were no mediums nor indeed Spirits, but forces latent in our consciousness, capable of causing the so-called psychic phenomena.

It is important to point out that the concepts expressed by Richet at the beginning of his research were later altered in light of the evidence of the mediumistic phenomena, which became the object of his studies, meditations and analyses.

A letter he sent to the scholar and researcher Ernesto Bozzano almost at the end of his life, attested to the fact that he had become an adept of Spiritist ideas. (13)

The main characteristics of Metapsychics, Parapsychology, and Mediumship can be outlined as follows:

1. METAPHYSICS

Scientists have divided the facts studied by Charles Richet’s Metaphysics into two groups: intellectual phenomena and physical phenomena. The facts belonging to the first group were accepted by old Science, albeit with reservations. The facts from the second group, because they were against natural laws (as interpreted then), were deemed impossible.

Mediumship Development Program

It was because old Science claimed to know all natural laws, and know them in the safest way (...). Modern Science is more modest, or less conceited. (18)

Metaphysical phenomena — called Spiritist Cryptesthesia by Richet — can be classified as follows:

a) mystical period — up to the epoch of Franz Anton Mesmer, in 1776. Here we have all supranormal phenomena recorded in History, including the so-called supernatural ones;

b) magnetic period — from Mesmer to the events in Hydesville, with the Fox sisters in 1848. It is the period of the magnetizers, just like Mesmer himself; of the extraordinary cures and of the discovery of somnambulism by Puységur;

c) Spiritist period — from the Fox sisters to the works of Sir William Crookes in 1872. It starts with the persistent manifestations of one Spirit, through to the physical mediumship of Catherine Fox; it extends to the phenomena of the turning tables; it reaches its peak with the work of Allan Kardec and is completed by the materializations of Katie King through the mediumship of Florence Cook;

d) scientific period — from the experiments of Crookes up to today. (5)

“Charles Richet divided Metaphysics in as follows, encompassing the study of mental, internal phenomena; and objective, referring to mechanical, material and external phenomena.” (6)

As for the type of phenomena, Metaphysics establishes three general branches:

1. Cryptesthesia (lucidity or intuition) – Lucidity, according to authors of old, is the faculty that allows a fact or an object to be known, in a different way to the normal 5 senses of knowing something (intuition).

2. Telekinesis. A mechanical action different to known mechanical forces, which involves the movement of people or objects solely with the power of the mind under certain conditions.

3. Ectoplasmy (materialization of objects and people) – Materialization, according to some authors from the past, is the formation of objects and people which, most of the time, seem to come out of the human body (the medium’s) and take the appearance of a material reality (clothes, veils...) (8)

In summary, these were the phenomena investigated by Metaphysics. The person in question, called sujet (the subject), was induced into a hypnotic trance, which might or might not be associated with verbal commands.

2. PARAPSYCHOLOGY

Parapsychology “is a scientific discipline that investigates phenomena which, although existing in Nature are unusual according to human reality, be it from a qualitative or a quantitative viewpoint.

Because of the complexity of its phenomenology and functions, it is seen differently by two schools: the North American group of Joseph Banks Rhine, more widely accepted, which seeks to explain the phenomena as being of psychological in origin; and the Russian school of Vassiliev, which sees the events as having a physiological origin.

Parapsychology, as an experimental science, developed significantly from 1930 onwards, with Joseph B. Rhine and his team, in North Carolina, U.S.A..” (13). Rhine’s works started in 1927, when he and his wife Louisa Ella Rhine were attending a Post-Doctorate course in Psychic Research at Duke University. Neither Rhine nor his wife were psychologists. In fact, they were biologists and, despite their reservations regarding the exaggeratedly mechanistic character of Biology, they were skeptical about assertions that

Mediumship Development Program

“some scientists, like Sir Oliver Lodge, used to make with respect to survival after death, and communication with the Spiritual World.” (3)

Contrary to what many people think, the term Parapsychology is not Rhine's creation. Long before the great American researcher, in June of 1889, Dessoir was already using the term (See: Robert Amadou: *La Parapsychologie*, 1954, p. 13). Émile Boirac also spoke about it, naming it Unknown Psychology. (See: Émile Boirac: *L'Avenir des Sciences Psychiques*, 1917, p. 17.)

As for the psychic phenomena themselves, the II International Congress of Psychic Research, which took place in Warsaw from August 29 to September 5, 1923, divided them in two general classes, putting Telepathy and Clairvoyance in Parapsychology, and physical phenomena into the field of Parapsychophysics. (9)

Later, another classification was proposed with the generic name of Psi Phenomena. Psi phenomena, as classified by R. H. Thouless and B. P. Wiesner, are the following:

Psi-Gamma (or Mental) and Psi-Kappa (or Physical). The former includes Clairvoyance, Post cognition, Precognition, and Telepathy; the latter comprise those phenomena where there is influence over matter: Psychokinesis. (9)

The task proposed by Rhine and his team aimed at experimentally studying the “faculties not normally used in our daily lives, but which are nonetheless latent in our minds. Mediumship was excluded at first. Rhine explained that the mediumistic phenomena were too difficult to control and that the alleged intervention of a free Spirit couldn't be demonstrated with the desired exactness. Therefore, Parapsychology, at least in the beginning, focused on the faculties and phenomena peculiar to the human mind, i.e. animic events, limiting the experimentation to a field that could be controlled:

1) Clairvoyance, or perception of objects and events at a distance, without the use of the usual five senses. 2) Telepathy, or reception of another's thoughts. 3) Precognition, or prediction of future events. 4) Telekinesis, or the displacement of objects from a distance without using the physical body. The first three are commonly called extra-sensorial perception, or ESP.” (13)

By applying statistical probability, Rhine tested people's paranormal abilities, using a deck of 25 cards (the Zener cards), divided into 5 groups which would be classified according to some symbols: stars, waves, rectangles, crosses or circles. (14)

In order to test telepathy, the people enlisted should “read” the experimenter's mind to discover which card they had taken from the deck.

Clairvoyance used to be tested by determining which card was taken from the deck, without the experimenter having a previous knowledge of it. (14)

Telekinesis was confirmed if, for instance, after throwing some dice in the air, the subject, by using the power of his/her mind, could move them or make them fall in a way to form a determined sum of numbers.

The results obtained from the experiments were rigorously submitted to meticulous statistical analysis, allowing the researchers to classify the subjects into types and levels of paranormality.

Rhine and his followers created the American School of Parapsychology, which, firstly, proved the existence of the phenomena; later, stated that the mind is not of a physical order; finally, it attested to the spiritual nature of human beings: paranormal gifts are located in the person's extra-physical, or spiritual mind. A paranormal is a person who possesses extra sensorial perception. (7), (12), (15)

3. MEDIUMSHIP

In Spiritism, phenomena known as paranormal are, generally, called Spiritist Phenomena, encompassing mediumistic phenomena per se, and events of an animic nature, namely produced by the person's own mind, without the intervention of any Spirits.

Here we have the heart of the matter.

Spiritism offers an expanded understanding of the subject: we obviously have animic phenomena, but there are also equally mediumistic phenomena. Clairvoyance, post and precognition, telepathy, and psychokinesis are phenomena which may be either animic or mediumistic in nature. Or even a combination of both.

Traditional Science has not yet recognized the existence and survival of the Spirit after death of the physical body. Even with the advances made by Rhine and his team ("the paranormal gifts are located in the extraphysical mind"), progress in that field is still slow.

Spiritism is a "Teaching founded on a belief in the existence of Spirits and their manifestation" (1), as Kardec points out. It is a teaching of a scientific and philosophical nature, with moral, or religious consequences.

The practice of Spiritism, however, is rooted in the exercise of mediumship, which must be oriented by sound moral parameters as expressed in the Gospel of Jesus and in accordance with the teachings found in the core works of Spiritism.

The mediumistic faculty, as with any other psychic gift, needs to be developed.

"As the psyche evolves, it leaves the fragmented animal stage of discontinuous thinking and ascends to a more advanced level, where the process of self-awareness becomes the key attribute.

During the animal stage, the psyche is fragmented, there is no use of reason as yet (...).

In the human kingdom, the individual's psyche is filled with all the qualities acquired previously. The psychic structure of humans is the most advanced on the planet, with the process of consciousness, allied to former experiences, based on the awakening of new and important factors, and responsibility representing one of the strongest pillars." (16)

It is important to point out that the manifestation of mediumistic phenomenon demands a more elaborate psychic structure, built up during the long evolutionary process of the human being. Consequently, more elevated psychic structures require more advanced organs for the manifestation of the Spirit's will. That is why the human nervous system has significant differences to the nervous system found in animals, despite the existence of some similarities.

"Mediumship is the most elevated expression psychologically of the psyche and, as such, should only be used after serious study, the attainment of sound knowledge and trusted guidance. Spiritist Teachings when well understood and lived, offer the ideal means of examining the phenomena referred to earlier, which, in turn contributes especially to the laying of the Spirit's foundations.

It is important to clarify the psychological importance of the process for neophytes, thus avoiding that the mediumship be expressed in a base way by those who let themselves be guided by vulgar interests, excessive selfishness, a marked absence of love, and, even worse, by those who feed their own fleeting vanity in search of prominent positions in society. Those crooked paths will only lead to neuroses, compulsive behavior and obsession, the degree of which will be proportional to the intensity of the misuses." (17)

"So, a wider interpretation of both Richet's definition of METAPHYSICS ("science whose object is the mechanical or psychological phenomena latent in the human mind") and

Mediumship Development Program

Rhine's idea of Parapsychology ("science that deals with non-physical personal actions") (...), we are led to affirm that both are in essence one and the same thing." (10)

Metaphysics and Parapsychology define psychic phenomena as being of an animic nature, i.e. coming from the individual themselves, and ignoring the action of discarnate Spirits.

Naturally, Metaphysical and Parapsychological investigative methods are distinct; however, they analyze and study the same class of phenomena.

Spiritism knows and studies animism i.e. phenomena produced by the incarnate's own mind, as well as mediumistic phenomena, the latter being mediated by discarnate Spirits or Beings.

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if, at the end of the session, participants answer correctly the suggested exercise.

Mediumship Development Program

4. CHART - SUMMARY OF THE SIMILARITIES AND DIFFERENCES AMONG: METAPHYSICS, PARAPSYCHOLOGY AND MEDIUMSHIP

| Metaphysics | Parapsychology | Mediumship |
|---|---|---|
| <p>1. Charles Richet – France. 19th Century.</p> <p>2. Studies latent powers in the consciousness, capable of provoking mechanical and/or psychological phenomena.</p> <p>3. Division: a) intellectual phenomena: mental or subjective; b) physical phenomena: mechanical, external or objective.</p> <p>4. Types: a) <i>Cryptesthesia</i> (lucidity or intuition); b) <i>Telekinesis</i> (mechanical force that acts upon objects or people through the mind e.g. movement of objects). c) <i>Ectoplasmy</i> (materialization of objects or people).</p> <p>5. Agent: the soul (physical mind);</p> <p>6. Conclusion: there are no mediums, nor mediumship. There is mental action of a physiological nature.</p> <p>7. Generic Name: Metaphysical phenomena.</p> | <p>1. Joseph Banks Rhine – USA. 20th Century, and Leonid Vassiliev – Russia. 20th Century</p> <p>2. Studies unusual psychological and/or physiological phenomena, existing in human nature (mind).</p> <p>3. Division: a) Meta or Parapsychology: telepathy and clairvoyance b) Meta or Parapsychophysical: physical effects.</p> <p>4. Types: a) Psi-gamma or mental: clairvoyance and precognition, telepathy (without action upon matter); b) Psi-kappa or physical (psychokinesis – action upon matter). c) Psi-theta - mediumistic.</p> <p>5. Agent: the soul (American school); or the brain (Russian school).</p> <p>6. Conclusions: <i>Rhine</i>: There is a physiological action from the mind and the possibility of Spirits' action. <i>Vassiliev</i>: there are neither mediums nor mediumship; there is only physiological cerebral action.</p> <p>7. Generic Name: Parapsychological and extra-sensorial phenomena.</p> | <p>1. Allan Kardec – France. 19th Century.</p> <p>2. Studies and explains human psychic phenomena and its manifestations in incarnate and discarnate Spirits.</p> <p>3. Division: a) <i>mediumistic phenomena</i> (produced by Spirits via mediums); b) <i>animic</i> (produced by the person themselves; animic = from the soul).</p> <p>4. Types: a) <i>Animic</i>: dream, out-of-body experiences, trance, remote viewing, ubiquity. b) <i>Mediumistic</i>: both physical and intellectual effects.</p> <p>5. Agent: the incarnate and/or discarnate Spirit.</p> <p>6. Conclusions: There are mediums, mediumship and Spirits that communicate. It is also possible that the person themselves produces the phenomena without the action of Spirits.</p> <p>7. Generic Name: animic and mediumistic phenomena.</p> |

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Trans. Anna Blackwell: FEB. Spiritist Vocabulary.
2. ANDRADE, Hernani Guimarães. A Transcomunicação através dos Tempos. São Paulo: Jornalística Fé, 1997, p. 192-3. A Transcomunicação e a Moderna Parapsicologia.
3. _____. p. 193.
4. BARBOSA, Pedro Franco. Espiritismo Básico. 4. ed. Rio [de Janeiro]: FEB, 1995, p. 23-4. Psicologia, Parapsicologia e Espiritismo.
5. _____. p. 25.
6. _____. p. 26.
7. _____. p. 27.
8. PAULA, João Teixeira. Dicionário de Parapsicologia, Metapsíquica e Espiritismo. São Paulo, SP: Banco Cultural Brasileiro, 1970, v. 2, p. 115.
9. _____. v. 3, p. 8-9 e 18.
10. _____. p. 19.
11. PIRES, Herculano. Parapsicologia e suas Perspectivas. 2. ed. São Paulo, SP: EDICEL, 1963, p. 28. O que é Parapsicologia.
12. _____. p. 223. Parapsicologia e Espiritismo.
13. RIZZINI, Carlos Toledo. Evolução para o Terceiro Milênio. 5. ed. São Paulo, SP: EDICEL, 1985, p. 43-4. Experimentação: sábios e médiuns.
14. _____. p. 44-5.
15. _____. p. 45.
16. SANTOS, Jorge Andréa. Lastro Espiritual nos Fatos Científicos. Petrópolis, RJ: Sociedade Editora Espiritualista F. V. Lorenz, 1990, p. 98. Mediunismo e Mediunidade.
17. _____. 100.
18. TOLEDO, Jethro Vaz. O Espiritismo em Face da Ciência de Nossos Dias. São Paulo: EDICEL, 1966. p. 123. Fatos Incomuns e a Parapsicologia.

Mediumship Development Program

APPENDIX

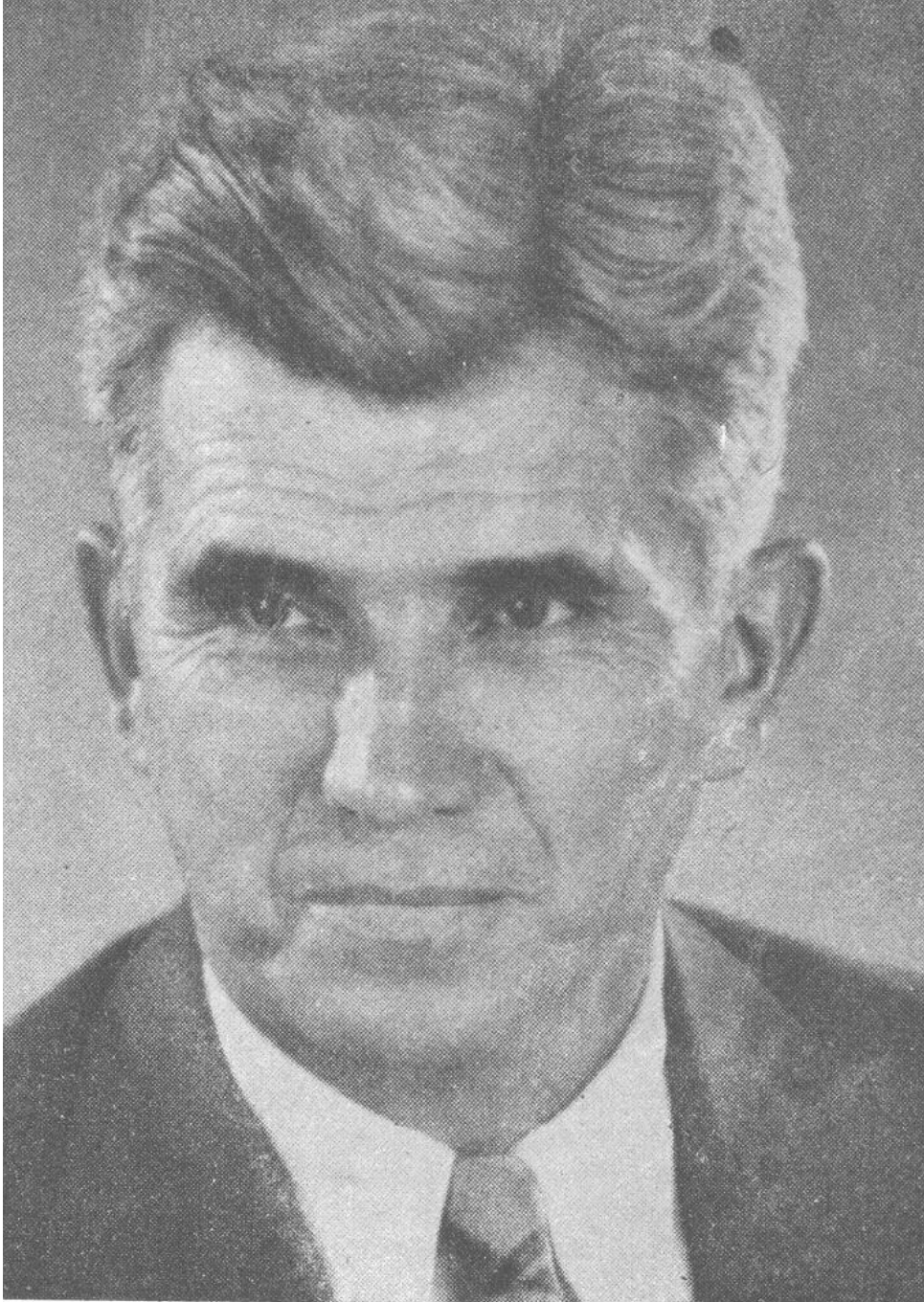
Exercise

Directions: Keeping in mind the contents studied in class and summarized in the chart, please do the following exercise.

1. Write 2 concordant points and 2 discordant points between Metaphysics, Parapsychology, and Mediumship:

Concordant points: _____

Discordant points: _____



Joseph Banks Rhine – Founder of Parapsychology

PROGRAM II

Unit N° 2

1st Part: Spiritist Fundamentals: Allan Kardec and the Spiritist Codification Class 4: The Evolution of Mediumship

Specific Objectives:

- **To outline the main phases of the evolution Mediumship.**
- **To list the types of mediumship reported in the Old and New Testaments.**

We human beings can learn either through our experiences in life or through some knowledge that is revealed to us.

Etymologically, the word Revelation, from the Latin *revelare*, means the action of lifting a veil. More generally, however, it means any hidden thing or idea that is made known.

“From that viewpoint, all sciences that help us know the mysteries of Nature are revelations and one could say that there has been an on-going revelation to Humanity. (...)”

The essential character of any revelation must be Truth. To reveal a secret is to make a fact known; if it is false, it is no longer a fact and, therefore, there is no revelation (...)” (2)

“In the case of religious faith, revelations are more related to spiritual matters, which cannot be known by humans through their intelligence or their senses; the knowledge is given by God and His messengers through the mediumship of direct voice or inspiration. In that case, the revelation is always given to those who show the right predisposition, who are known as prophets or messiahs, i.e. messengers or missionaries who are in charge of transmitting the message to humanity.” (3)

The incarnate reveler preach truths that either spring from their own knowledge or from the guidance of more elevated Spirits. (4) “So, it is accurate to say that almost all those that reveal are inspired mediums, of hearing or of sight. However, we should not conclude that all mediums are revealers, or, even, direct mediators of the Divine or of Its messengers.” (5)

Hence, we can conclude that much of the knowledge acquired by Humanity, in any area of knowledge and down through the ages, resulted more from the revelations sent from the spiritual plane than from the development of the incarnate’s intelligence.

All sciences, philosophies, and religions have all had and still have their own revealers. The Spiritist Teachings themselves came to us via mediumship.

Thus, while studying the origin and evolution of the mediumistic process in Humanity, we will try to provide a timeline which will reveal, more generally, the spiritual achievements that have happened from the primitive up to the modern individual. With the latter already equipped to receive the third revelation from God, i.e. Spiritism.

1. FROM PRIMITIVE TO ORACULAR MEDIUMSHIP

In the very beginning of human spiritual evolution, still in the age where free will was being developed, mediumship expressed itself very rudimentarily, under the guise of a vague intuition.

“Intuition was, therefore, the initial system of exchange, facilitating a communion of beings, even at a distance, in order to instill in them the subtle work of telementation (mental

Mediumship Development Program

transmission), of feelings or ideas, through measurable swirls of mental energy, in the same way that today electronic “swirls” convey sounds and images to radio and TV sets. (...)”(26)

“Such an exchange, however, was initiated into the world without any conscious direction, because (...) better people would draw to them better human Spirits, whose generous hearts turned to the earthly sphere to help those companions who stayed behind; likewise, those who resisted Divine Law would attract spirits of the same level.” (...) (25)

Primitive mediumship has an idolater (a medium) as a basic characteristic, who adores and/or fears the forces of Nature. Consequently, there is the primordial need to present the most varied and trivial natural elements and phenomena as gods: the soil, the vegetation, the sky, the sun, the moon, rain, water, lightning, thunder and wind, etc.

Tribal mediumism represents a new evolutionary step in the relations between the two planes of life. Human beings of those times were already organized in groups; they started to develop a collective mentality, however primitive, which was defined by a tribal consensus in the belief in the Spirits, or gods. There began to appear the concepts of Mother Earth and Father Sky. “The sky is the god-father, who seeds the earth – the god-mother.” (19)

Tribal mediumism, usually painted in a strongly animistic hue, evolves into fetishistic manifestations. Fetishism means the adoration of fetishes, i.e. objects seen as representative of the Divinity or of Spirits, or as the Divinity or the Spirits themselves.

African voodoo and so-called black magic practices are examples of fetishism. The book *Povos Primitivos e Manifestações Supranormais* (Primitive Peoples and Supranormal Manifestations) (*) provides detailed information about primitive mediumship.

Mythological Mediumism is characterized by the presence of a medicine man or a shaman. The tribe develops relations with neighboring tribes, and the leader or chief of the clan, always backed by the medicine man, establishes certain rules. That period is the birth of mythology, with its myths and mediumistic practices impregnated with magic. (20)

Magic was a way to invoke superior (spiritual) powers, or to conjure them up through enchantments or spells. Through magic they would achieve fantastic feats such as cures, divinations, the apparition of objects and Spirits.

Oracular mediumism starts the process of civilization of Humanity in its true sense. Mythology acquires religious tendencies, which begin to put themselves into factions. It is the time of polytheism, in which the worship of the ancestors takes place, whose tombs – representing the resting place of the dead – are decorated with precious artifacts.

There is the general polytheistic idea of numerous gods, who live in a certain place (Olympus), under the form of an organized society. The gods become the masters of Earth and the Sky, of Humanity and of Nature. (20)

The cult of the ancestors made “those Spirits special deities. The Muses were nothing more than the personification of protecting Spirits of Arts and Sciences, just as Lares and Penates symbolized the protecting Spirits of the family.”(1)

It is still in that oracular period that the first ideas of, or beliefs in, One Absolute God start to take shape.

Oracular mediumship appears at a moment when humans were already capable of organizing themselves in a Society, in the category of a “social, or political, animal,” in the words of Aristotle. They were not mere spectators of nature, but participants who try to understand and evaluate it.

The oracles “were, in practical terms, sources of guidance (lit) of all urban, rural, political, and religious life.” (21)

(*) BOZZANO, Ernesto. *Povos Primitivos e Manifestações Supranormais*. São Paulo: FE, 1997.

Mediumship Development Program

Greece, the center of the oracular mediumistic practice, in Delphi had the greatest and most famous oracle in the history of Humanity.

In mediumistic relations, the oracle, many times, represented the Deity itself. The answers given are understood to be the Deity's, because the mentality of the populace still did not understand the mysterious forces, which were at work in the phenomenon, nor could they understand how they functioned. (21)

In that sense, the Deity could speak on its own (direct-voice phenomenon), or it could be embodied in the sanctuary, in the temple, on the tripod, or in the elements of Nature. At other times, the Deity would manifest itself through the pythoness.

"It is curious to notice that in the oracles there was not what we call the individualization of mediumship. Despite the presence of a medium, sometimes called an oracle and sometimes the pythoness; and although there was a communicating entity, the messages are given via impersonal processes. It could be the murmur of a fountain that answers to the enquirer; or the whispering of the woods; or the mysterious sounds of a cave; and when the medium answers directly, her answer emulated the confusing sounds of Nature." (22)

Thus, we understand that oracular mediumship represents "a form of transition to the individual worship of Spirits, which will demand the individualization of mediumship. (...)" (22)

2. MEDIUMISTIC PHENOMENA IN ANTIQUITY

The manifestation of mediumistic phenomenon in Antiquity, was based on a tangle of beliefs and superstitions, and usually happened during ritualistic public ceremonies, befitting the taste of the popular masses; or in the secrecy of the temples, during some initiation processes, both conducted by sages or priests. (6)

The mediumistic manifestations were twofold:

- external, or exoteric — polytheistic in nature, it was theatrical, superstitious, magical and destined exclusively for the people;
- internal, or esoteric — essentially monotheistic, secret, refined, involving degrees, or phases, of initiation to psychic knowledge;

The wise individuals, called priests or sorcerers, were the owners of the existing knowledge about the relationship between the dead with the living. They carried out initiations, dominated the popular masses, and controlled the lives of the apprentices. They were people of great power.

"(...) The priests and priestesses of Asia and Greece did not totally dismiss the exterior nature, but it was through the study of the soul, of its secret powers, that they discovered the eternal principles." (7)

The initiate devoted their existence to the study and development of their spiritual faculties, usually from childhood. They knew the secret of fluidic and magnetic energies. (8)

Both priest/priestess and initiate were found among the most important people that inhabited the Planet. Some of those people deserve more attention than others, due to their contribution to the progress of the peoples of the West.

2.1 – The Egyptians – They had outstanding knowledge about life after death and about the psychic powers that humans possess. They mastered the art of healing mediumship and developed an intense exchange with the dead. They could act outside the

Mediumship Development Program

physical body, thus inducing animic phenomena, via willpower and the proper application of magnetism. (11), (17)

The Book of the Dead is a text that reveals part of their secret (psychic) science and their processes of initiation.

However, only the Priests and Pharaohs could reach the highest levels of initiation, which prepared them for the ritualistic and mediumistic practices seen in the cults of Isis and Osiris. (10), (17)

2.2 – The Hindus – considered one of the most ancient peoples to inhabit the planet, they were a race of prophets, of wise men and initiates, from whose traditions the future peoples of the earth would assimilate the truth. (24)

The Vedas, the Hindu sacred books, tell us about the teachings and the actions of Superior Spirits (Suras & Asuras) and of less evolved Spirits (Pitris). There is, in the Vedas, a book entitled Atharva-Veda, which is considered the basic text on mediumistic initiation, characterized by a long ascesis of moral practices, meditations, songs and magical incantations (the mantras). (9), (15), (24)

2.3 – The Greeks – they were not only the masters of Mythology, but also the fathers of Philosophy; they have given us two of the greatest philosophers who ever lived – Socrates and Plato – both seen as precursors of Christianity.

The process of mediumistic development among the Greeks is characterized by:

- * Based on the oracle and the pythia – both were the center, the essence, and the raison d'être of the Greek people;
- * Carried out only by women (the pythia), who were either very young or over 50 years old and who used to be submitted to a life of painful sacrifices in order to develop their mediumship; (18)
- * The mediums were isolated from any external human relationship so that, in the intimacy of the temple, they could undergo long fasts and drink potions extracted from plants with hallucinogenic properties, which would induce them to fall into profound trances and enhance their sensitivity.

Actually, the pythia were rarely conscious when they gave messages and, under the influence of the drugs, they would have convulsive fits and utter unintelligible words, which could only be interpreted by the priests. (NB See attached comment)

MEDIUMSHIP IN THE BIBLE

The extraordinary mediumistic phenomena described in the Old and New Testaments reveal an abundance of mediumship in human beings.

Mediumship is presented in a natural way, with a great variety of types and levels.

Monotheism, established and spread by the prophets of Israel, was a special type of mediumship: prophecy.

According to Leon Denis, “the transcendental phenomenon of prophecy in Israel has been, for twenty consecutive centuries, one of the most notable in History.” (12)

“(…) The truth is that the Israelite prophets are inspired mediums.” (12) “The history of Israel is the most beautiful mediumistic poem, a spiritualistic epic par excellence. (…)”

“The origin of the practice of prophecy in Israel is marked in an impressive way. One day, Moses chose 70 elders and placed them around the Tabernacle. Jehovah revealed Himself in a cloud and immediately Moses’s powerful faculties were transmitted to the elders and

Mediumship Development Program

'they prophesized.' The Tabernacle there represents an accumulator or fluidic condenser; it is a means of exteriorization, just like mirrors of shining metal; by staring at it, trance is induced. The manifestation of Jehovah in the cloud is a kind of materialization. It (...) always starts like a cloudy agglomeration, vague at first, in which the apparition takes shape little by little. Jehovah is one of the Eloims, the protective Spirits of the Jewish people, and of Moses in particular. (...)" (13)

"Moses is both a hearing and seeing medium. He sees Jehovah, the protective Spirit of Israel, in the burning bush on Mount Horeb and in the Sinai. When he bends over the Ark of the Covenant, he hears voices (Num, VII, 89). He is a writing medium when, under Eloim's orders, he writes the Ten Commandments; a powerful magnetizer when he flashes a fluidic discharge at the rebellious Hebrews in the desert; and an inspired medium, when he chants after the Pharaoh's defeat. Moses also presents a special type of mediumship –luminous transfiguration – seen in certain phenomena nowadays. When he comes down from Mt. Sinai, he has a halo of light over his forehead.

Samuel, whose birth (...) was foretold by oracles and omens, became a prophet in childhood. Sleeping in the temple, he is many times awoken by voices that call him, which talk to him in the silence of the night and which announce future events. (I, Kings, III 1-18)

Ezra (Book IV, Chapter XIV) restored the integrity the Bible [Old Testament], which had been lost (...)

Job had a vision that is a perfect example of Spiritist materialization. The entire Book of Job is full of mediumistic phenomena and inspiration. His life, tormented by evil Spirits, is a subject of very interesting study."(14)

The first Book of Kings brings Saul, who, in Endor, evokes the Spirit of Samuel and talks to him. (14)

"Among the prophets, Isaiah mentions the apparition of Spirits to pythia and sorcerers." (14)

The prophet Daniel, in the famous vision with King Balthazar (Daniel, V: 5-6), witnesses the materialization of a hand on a wall, in the room where they were.

In the New Testament, mediumistic phenomena are not less numerous, beginning with the premonitory warnings that the Spirits gave to many incarnates, for example: to Zachariah, when the coming of John the Baptist was announced (Luke, 1:13-23); to Mary, when the Spirit Gabriel announced the coming of Jesus Himself (Luke, 1:26-33); to the shepherds who tended their flock near Bethlehem, when an Angel told them about the birth of the Messiah (Luke, 2:8-12). The coming of Christ was also proclaimed, via mediumship, to Simeon, a just and pious man (Luke, 2:25-35), and to the elderly Anna, daughter of Phanuel, of the tribe of Aser (Luke, 2:36-38). An Angel, tells Joseph in a dream to depart for Egypt with his family, in order to escape Herod's persecution. When the king dies, the Angel tells him, again in dream, to return to Israel (Matthew, 2:13-14; 19-22).

The variety of mediumistic phenomena mediated by the Apostles and by many of Jesus's disciples is so vast that it may become too fastidious to cite them all; suffice to say many of them demonstrate the mediumistic base of Christianity:

Pentecost (Acts, 2:1-13) – there are materializations (tongues of fire) and xenoglossy (speaking in many languages).

Healing (Acts, 3:1-10; 5:12-15) – amazing physical and spiritual cures classified as miracles. All of the Apostles performed them, either to a greater or lesser extent. Among the Apostles, Peter stands out in regard to that type of mediumship.

The conversion of Paul (Acts, 9:1-18) – before his conversion there were: luminous phenomena, *lights coming from the sky*; direct voice (*Saul, Saul, why doest thou persecute*

Mediumship Development Program

me?); materialization of scales on Paul's eyes; healing (*laying on of hands on Paul's blind eyes by Ananias*).

Different mediumistic phenomena: Stephen's inspiration (Acts, 6:8-15); Paul's and Barnaby's inspiration (Acts, 13:13-47); Philip's hearing (Acts, 8: 26-40); Cornelius's sight, and Peter's ecstasy (Acts, 10:1-16).

In short, the development of the mediumistic faculty, from the incipient manifestations in primitive peoples, moving on to the difficult and painful methods of initiation in Antiquity, gaining beauty and encouraging action towards goodness – as clearly seen in the Bible – has reached its maturity when Humanity was given the Third Divine Revelation. Nevertheless, it still continues its path of evolution so that more and more truths are poured down from the Higher Spheres onto human beings, always in need of enlightenment and spiritual guidance.



NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if, at the end of the session, participants answer correctly the suggested exercise.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Spirits' Book. Trans. Anna Blackwell. FEB. Item. 521. Intervention of the Spirits.
2. _____. Genesis. Trans. Spiritist Alliance for Books: SAB, 2004. Chap. 1. It. 2. Character of the Spiritist Revelation.
3. _____. It. 7.
4. _____. It. 9.
5. _____. It. 9.
6. DENIS, Léon. After Death. USSF 2017. 1st Part. It. 1, Beliefs and Unbeliefs.
7. _____. p. 21.
8. _____. p. 22.
9. _____. It. 2. India.
10. _____. It. 3. Egypt.
11. _____. p. 46.
12. _____. Into the Unseen. USSF 2017. It. 26.
_____. p. 387.
_____. p. 390-391.
15. DURVILLE, Henri. A Ciência Secreta. Trad. de um membro do Círculo Esotérico. 3. ed. São Paulo: O Pensamento, 1950, v. 1. p. 58. A Índia Védica.
16. _____. p. 64, A Índia Bramânica.
17. _____. p. 160-163, Ensinaamentos Exotéricos e Hermes Trimegisto.
18. _____. p. 200-203, A Grécia.
19. PIRES, J. Herculano. O Espírito e o Tempo. 3. ed. São Paulo: Pensamento, 1979, p. 29. Horizonte Agrícola: Animismo e Culto dos Ancestrais.
20. _____. p. 30-31.
21. _____. p. 44, Mediunismo Oracular.
22. _____. p. 50-51.
23. XAVIER, Francisco Cândido. On the Way to the Light. By the Spirit Emmanuel. Edicei of America, 2011 (Brasília). Ch. 5, India. Translated by Darrel Kimble, Marcia Saiz and Ily Reis.
24. _____. p. 50.
25. _____. Evolução em Dois Mundos. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998, p. 128-131. Mediunidade Inicial.
26. _____. p. 129.

Mediumship Development Program

APPENDIX

Exercise

Prepare a summary of the main characteristics of the mediumistic phenomena manifested among

1. Primitive peoples: _____

2. Ancient people that contributed most to the psychic development of Western Civilization:

3. The prophets or missionaries described in the Bible: _____

Mediumship Development Program

PROGRAM II

Unit Nº 2

1st Part: Spiritist Fundamentals: Allan Kardec and the Spiritist Codification **Class 5: The Good Person and the Good Spirits.**

Specific Objectives:

- **To establish a correlation between the subjects studied in this Unit and the effort needed to become good people and good Spirits.**

This class is the completion of Unit no. 2, Program II of the Mediumship Course, and it will be accomplished by:

- reading and interpreting two texts;
- interpretation exercises and correlation of the subjects;
- summary presentation of the studied subjects.

Its objectives are:

- a) To explore the work of researchers/ scholars and mediums showing proof of mediumistic phenomena;
- b) To ask the participant to establish a correlation between the subjects studied in this Unit and the behavior that characterizes a good person and good Spirits.

Suggestions to the Instructor for the use of the texts:

1st Part: *Reading, enumeration of the question and explore the basic ideas in the texts.*

2ª Part: *Correlation of the Subjects.*

The exercise should be carried according to the guidance given.

3º Part: *Synthesis of the subjects studied in this Unit.*

Make a summary of the subjects studied, utilizing visual aides.

TEXT

Twenty Subjects with William James⁷ (*)

ANDRE LUIZ

Taking into account the specific cultural environments of the Spiritist movement in the USA and Brazil, we present below 20 questions that were directed to Dr William James, the eminent American physician, psychologist and philosopher who departed in 1910. The interview was held the night of his visit to our prayer and mediumship group.

P. Dear friend, being in New York visiting some Brazilian friends, we would like to know if you are still researching the Truth.

R. Yes, after death we continue to follow the same line of activity that we had on Earth during the previous physical experience. If these activities reveal edifying elements that are able to dissipate the past mistakes we accumulated during previous incarnations, we should not hesitate to continue building on them as much as possible, using every resource at hand.

P. With regard to your Spiritist studies, do you have the same enthusiasm as before?

Without a doubt, the fundamentals of the new revelation are a field of infinite possibilities.

P. What do you think about the use of science in Spiritist matters?

R. Today I understand the importance of science to settle the question of survival after death. However, at the same time, I realize that many researchers, with few exceptions, waste time repeating experiments exhaustively, trying to avoid the moral consequences of this subject.

P. Do you believe that we should establish boundaries for scientific cooperation in Spiritist studies?

R. I do not wish to suggest that scientific research isn't required. I would rather suggest that a researcher can hardly avoid the duty of listening to their own conscience. A wise person isn't merely a recorder of technical parlance, but rather a spirit endowed with advanced knowledge, called upon by the Higher Realms to improve life.

(*) William James (1842-1910) → North-American philosopher, doctor, graduated from Harvard University. Influenced by the ideas of Swedenborg, he left an academic contribution in three fields: psychology, the theory of knowledge and the philosophy of religion.

P. What do you think about Parapsychology?

R. Formally, parapsychology can be traced back to the beginning of humankind. The Bible contains several examples, such as in II Book of Kings, 6:12 when the prophet or

⁷ Translated into English by A L Xavier Jr. Ed. by the Brazilian Spiritist Federation.

XAVIER, Francisco Cândido e VIEIRA, Waldo. *Among Brothers of Other Lands*. By several Spirits.

Mediumship Development Program

medium Elisha reads the mind of the king of Syria (**), just like the best "sujets" of Rhine's experiments and others.

P. What do you think about Spiritist collaboration in parapsychological research?

R. Spiritists must cooperate with parapsychology so that this discipline does not fall into the hands of fanatic minds whether they come from science or religion. However, Spiritists should help without allowing it to interfere with their normal work.

P. How do you define the position of Spiritist knowledge on Earth?

R. Moral balance of the personality requires the purest Spiritist knowledge, just as the best organic state requires the healthiest nourishment possible.

P. Can you expand your definition of Spiritist knowledge?

R. Spiritist knowledge is guidance for the deep and essential life of the being. Obviously, evolution is the same law for everyone, but Spiritism operates on a conscious level by dictating rules of behavior that successfully outline a straight path for the soul. In this way, the mazes of illusion that lead to suffering are avoided.

P. Do you believe that Spiritism can play a decisive role we use our free will?

R. In a perfect way. Without freely fulfilling the requirements of evolutionary principles represented by life's duties, the reincarnation of the spirit is merely a repetitive process in which the spirit profits little throughout millennia.

P. What can you tell us about mediumship?

R. Mediumship is poorly appreciated today on Earth. One day it will play an important role in people's lives as an access gate of the embodied personality to superior spheres.

P. Do you believe a medium should receive appropriate instruction?

R. We protect mustard to maintain its normal production. How can one improve mediumship and keep it worthwhile without the help of education?

P. Can advanced spirits easily overcome the deficiencies of mediumship?

R. Discarnate benefactors can carry out constructive work of the highest standard in the world, but they require individuals they can work through. An orchestra could hardly make music without the help of instruments.

P. Does a spirit, even belonging to the highest hierarchy, depend on mediumship to express itself on the physical plane?

R. Until science establishes a free and generalized exchange between incarnate and discarnate intelligences, Spirits dwelling in the Beyond will depend on mediums to communicate with individuals, just as the soul plunging into the physical world requires a mother.

P. Would it be correct to rely on well developed mediums to form outstanding centers to demonstrate the survival of the spirit?

R. It is a fact that mediumship is given to all human beings, who apply it in accordance with their individual level of evolution. If the medium improves themselves, they will attract evolved Spirits. To claim any kind of superiority in this matter is the same as wage war over the ownership of psychic gifts.

P. We know that the medium has the duty to perfect themselves, Besides that, what is the most important in the development of one's faculties?

R. Development of their psychic energies isn't difficult for the majority of mediums. However, since such improvement opens up new horizons of human association, the hardest problem of a medium is, in my view, to keep loyal to their good companions of the spirit world.

Mediumship Development Program

P. How do you analyze intellectual and physical mediumship?

R. Every mediumistic faculty is important, but I believe that, without correct discretion, physical mediumship is unlikely to improve our inner world. On the contrary, I understand that intellectual mediumship, by accessing superior knowledge, should be widely cultivated so that physical mediumship should not morally confuse those provisionally attached to the physical world.

P. What do you believe is the main task of mediumship in Spiritist work?

R. With regard to present society, I believe that mediumship is to enlighten people, and is especially useful in the case of obsession, which numbers thousands in every part of the world.

P. Spoken language is a decisive communication factor among discarnates living in a certain country, through mediums situated in different countries?

R. We know that thought is a universal language; however, this is an immediate reality under well-trained telepathy. One can calm down a sick person by the mental suggestion of ideas of peace and optimism, being cured and hope, but it will be very difficult to convince the sick person about treatment without using their own language. On the other hand, xenoglossy can be obtained on request. We must understand that, in the present stage of human development, language barriers are an inevitable limitation, since incarnates are tightly bound to their home environment. In this way, spirit friends linked to the United States and wanting to communicate with ease in Brazil, generally speaking should learn Portuguese and vice-versa. This is an obvious need in the common system of linguistic communication since progress is not made by miracles.

P. When do you believe Spiritism will be better known on Earth?

R. That depends on time and the goodwill of people. Any person can delay their access to the gate of truth, but none can flee from it.

P. Do you have a last word for Brazilians, both discarnate and incarnate working in Spiritism?

R. We have learned that sound and steady buildings don't arise due to improvisation. Spiritist work requires the planting of Spiritist principles. And there is no efficient planting without dedicated farmers. We should broaden our area of help and elevate the level of understanding toward our responsibilities in Spiritist work. If we do what we wish only, we will own that which we do. The laws of the Universe are fair. I believe we can summarize the main rules of work in the following: to feel with self-control, to think with elevation, to speak constructively, to study always and to serve more.

(New York, N.Y., USA, July 27, 1965.)

READING AND COMPREHENSION

1^a Part: Reading and Interpretation of the text "Twenty questions with William James."

1 – Read the text carefully, highlighting the relevant points.

2 – Enumerate, from 1 to 20, the questions that the Spirit Andre Luiz asked William James, to locate them quicker in the text.

3 – Write down the main ideas of the answers given to the questions: 1, 3, 4, 5, 6, 8, 9,10,13,15,17 and 18.

1: _____

Mediumship Development Program

3: _____

4: _____

5: _____

6: _____

8: _____

9: _____

10: _____

13: _____

15: _____

17: _____

18: _____

2nd Part: Correlation of the subjects from text 1 and citations from The Gospel According to Spiritism.

1 – Read the excerpts taken from The Gospel According to Spiritism listed below:

2 – Read again the answers that William James gave to the questions 2,7,11,12,14,16,19 e 20, asked by Andre Luiz.

3 – Write in the parenthesis next to the citations the number of the questions present in the text, thus establishing a correlation between the ideas of William James and those of The Gospel According to Spiritism.

Mediumship Development Program

| Excerpts from <i>The Gospel According to Spiritism</i> . | Question (questions) in the text that are related to the citation. |
|---|--|
| <p>“Spiritism, when thoroughly understood (...) leads to the results already expounded, which characterize the true Spiritist just as much as the true Christian, for they are one and the same. Spiritism does not institute any new morals; it only makes it easier for humankind to understand and practice Christ’s morals by giving an unshakable faith to those who are in doubt or who waver.” (2)</p> | () |
| <p>“The person who can be justifiably classified as a true and sincere Spiritist is to be found on a superior level of moral progress. The spirit of this person almost completely dominates their physical body, so giving them a clearer perception of the future.” (2)</p> | () |
| <p>“The principles of the Teachings, which leave many untouched, cause them to feel a deep inner vibration. In short, <i>their heart is moved</i> and this is what makes their faith unshakable.” (2)</p> | () |
| <p>“In some people, material ties are still too strong for them to be able to release themselves from earthly things. A kind of mist, with which they are surrounded, does not allow them to see into the infinite future. This results from them not being able to break away from old tendencies or habits because they cannot see that something better exists than what they already have. They believe in Spirits as a simple fact. But this modifies none or very few of their instinctive tendencies.” (2)</p> | () |
| <p>“<i>The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instinct. While one is content with a limited horizon, the other, who understands that better things exist, makes every effort towards their spiritual progress and always manages to do this when their desire is strong and true.</i>” (2)</p> | () |

Mediumship Development Program

| | |
|--|------------|
| <p>“Is it essential to possess outstanding intelligence in order to understand, [Spiritism]? No, in as much as there are people of notable capacities who do not understand, whereas there are many of ordinary intelligence, even young people, who grasp the meaning of even the most delicate points with remarkable precision. This proves that the so called <i>physical</i> part of science only requires eyes to be able to observe, while the <i>essential</i> part demands a certain degree of sensitivity, which can be called <i>maturity in the moral sense</i> and which is quite independent of age or level of education, because it is peculiar to the spiritual advancement of the incarnate soul.” (2)</p> | <p>()</p> |
| <p>“They use, but do not abuse, the possessions that have been conceded to them because they are only a deposit, for which they will be required to give full account. They know that the most detrimental employment that these riches can be put to is the satisfaction of their own passions.” (1)</p> | <p>()</p> |

(1) KARDEC, Allan. *The Gospel According to Spiritism*. Trans. By Janet Duncan: ISC, 2004. Chap. 17, It. 3. The good person.

(2) _____. It. 4.

PROGRAM II

Unit N° 3

1st Part: Spiritist Fundamentals: Mediumistic Experimentation

Class 1: Trance mediumship: concepts, levels and stages

Specific Objectives:

- To define trance mediumship.
- To explain the classification of trance mediumship according to different levels and stages.

1. The concept of trance mediumship

Trance mediumship is characterized by a state of alteration or dissociation of consciousness, a special and specific state somewhere between being awake, and sleepiness that allows access to subconscious memories (3)

Etymologically the above is defined as a crisis and or critical moment.

This trance involves “low psychic tension” (...) with a narrowing of the conscious field. (3) In these conditions, there always occurs a dissociation of the psyche, which is perceptible by the way the medium expresses himself/herself, gesticulating or directing his/her look in some direction. It is known, however, that in the more superficial states of trance or with more experienced mediums, who quickly manage the phenomenon, it is not always possible to identify the external signs that show that the medium is in a trance.

It is important to understand that “(...) the trance state doesn't mean the suppression, but rather the internalization of consciousness.” (4). That is because “consciousness” in its normal state is shy but when externalized (in a trance) it is vast and deep. It is true to state that normal consciousness does not maintain every impression absorbed by the feelings. A lot of sensations and information are apparently forgotten; but actually they are stored in the subconscious (7)

Therefore, in specific situations, such as: when under a spiritual influence; great intellectual effort; the impact caused by emotions; or, even during sleep, we can travel into our unconscious and access memories of significant experiences, for our own benefit or to facilitate the transmission of a message from a spirit.

The penetration into the unconscious, despite its brief duration, and the access to stored memories – whether due to the action of a spiritual influence or not – brings about a reduction of the psychic tension caused by conscious dissociation, leading the person into a trance.

2. Levels of trance mediumship

Trance may vary from superficial to a deep trance, resulting in an infinite number of gradations. These are also partial trances.

a) Superficial Trance - there is no amnesia. The medium remembers all that happens, directly collaborating in the transmission and understanding of the message from the communicating Spirit. If she/he is a beginner medium, she/he is not usually sure if a mediumistic trance actually occurred (5).

Mediumship Development Program

With intuitive mediums, the trance is superficial. We do not see any alteration in their physiognomy. There is no accentuated passivity. The medium receives the spirit's thoughts and transmits them" (2)

b) Deep trance — memories of what happened during deep trance rarely reach the medium's conscious awareness. However, due to mediumship practice, chances are that total amnesia does not occur, something is almost always remembered.

It is important to know that even in a very deep state of trance the medium does not entirely lose the connection with her/his conscious mind. The opposite occurs, "the conscious mind sometimes does not disappear but remains watchful like a secondary system ." (4) There is a subliminal memory because the Spirit is connected to the body due to his/her incarnate condition.

Some argue that deep trance can be regarded as somnambulism. In this situation, the medium is very suggestible: usually barely remembering the suggestions made. Forgetfulness of the suggestions given is called lacunar amnesia. (5)

In deep trance, the medium goes into a greater state of passivity. This is clearly noticed in psychophonic (trance) mediums. In this case, the "psychophonic medium usually expresses him/herself without having any exact awareness of what she/he says, and quite often expresses ideas completely different to his/her own usual ideas and to his/her knowledge, and even beyond his/her knowledge and intellectual reach while in his/her normal state. Although perfectly awake and in a normal state (in trance) the medium rarely recalls what he/she said. (1)

c) Partial trance — is a rather more superficial psychic state. Partial trance, also known as semiconscious trance, leads the medium either to a clear conscious memory of past occurrences in some cases, or to a vague memory of others.

Sometimes, the medium remembers the message from the communicating Spirit right after the communication, but forgets it completely as time goes by.

We are not able to explain exactly why certain less important details, are sometimes remembered, while other more important ones are forgotten.

3. Trance mediumship phases

The mediumship stages can be summarized in two parts: induction to trance and trance per se.

a) Induction of trance mediumship

This occurs in the cerebral cortex and the frontal lobes.

This moves the medium away from the alert or conscious state. Good conditions for trance are basically the following:

- *physical environment*: a calm meeting place, silent, clean, pleasant, indirect light, soft music, and respectful conversation, among others.
- *beneficial psychological climate*: mental emanations of the wills of the incarnate and discarnate Spirits in the meeting place, whose aim is to serve and help others with their knowledge and goodness.
- *beneficial fluidic emanations*: the radiant energies of the prayer from the participants' mental irradiations, associated with the energies from the Spiritual plane, produced by the Spiritual benefactors, saturate the environment and directly affect the medium's mind, inducing him/her into a trance.

There are other ways of inducing mediumistic trance. For example, in the "African Brazilian cults, a stronger stimulus prevails – namely drums, singing "chanting" – that are

Mediumship Development Program

always rhythmic and monotonous, that (...)stimulates the brainwave that inhibits activity in the cortex. It is obviously a less refined technique. Kardec's methodology is based on verbal and psychological cues, and is directed at the frontal lobes." (6)

b) The trance itself

It also occurs through the inhibition of the cerebral cortex and the frontal lobes.

It starts with concentration, which leads to the reduction of mental tension, or to a more relaxed mental state (the medium seems to be "disconnected") and is complete when the medium attunes with the communicating Spirit.

During this 'tuning in' stage the medium focus his/her attention on an idea or on a mental image, transmitted by the communicating Spirit. He/she perceives, as well, the emotions and the psychological state of the spirit who wants to communicate.

The medium knows what is happening around him/her and can answer questions from incarnate people.

➤ *Access to the spiritual records drawn from memories/experiences.*

This access can be:

via the communicating Spirit, with the medium's consent: this is what occurs in the manifestation of enlightened Spirits;

via the suffering Spirit in need, in a joint effort with the enlightened Spirits and with the medium's permission.

To activate the medium's Spiritual memories he/she should be in a state of greater psychic dissociation; this state is situated between awareness and sleepiness.

In this state if someone speaks to the medium, he/she may not hear because he/she is deeply connected to the mind of the communicating Spirit. However, if he/she is physically touched he/she may get scared and lose contact with the discarnate Spirit.

➤ *The manifestation of mediumship.*

In this step the medium accepts the Spirit communication, allowing the transmission of the message, either by psychophony (trance), psychography, or clairvoyance, etc.

Conscious mediums act more as interpreters of the thoughts of discarnate Spirits. Semiconscious mediums interpret the Spirit's ideas and also allow the expressions or behaviors of the communicating Spirits to manifest.

Unconscious mediums are more open to the influence of the communicating Spirit, watching or following him/her at a distance. In this case, interference in the message received is reduced to a minimum.

NOTES FOR THE INSTRUCTOR

Ask the participants to answer the questions below.

Mediumship Development Program

GLOSSARY

| | |
|--|---|
| Amnesia | = (Medicine) noticeable decrease or total loss of memory, caused by disease or accident. |
| Lacunar amnesia | = Memory loss related to some events, which occurred at specific time. |
| Consciousness | = (Psychiatry) area of the psyche, where we have our immediate focus or awareness. |
| Cortex | = Peripheral portion of an organ. |
| Cerebral cortex (or cortical region of the brain) | = (Medicine) the outer gray layer of the brain (Neurology) functional zone of the brain. |
| Unconscious | = (Psychiatry) actions or experiences not managed by the conscious mind. Area of the mind or personality outside of conscious awareness. (Spiritism) area of the psyche where the spirit's experiences are stored. |
| Frontal lobes | = (Medicine) a division of the cerebral hemisphere located at the front of the central lobe of the brain and above the lateral lobe. They are located above the eyebrows, on the forehead. |
| Psychism or psyche | = (Medicine) it is the mind as a functional whole, whose purpose is to regulate the organism as a whole, to environmental needs or requests. Psychic = mental. |
| Tonus | = (Biology) normal state of a tissue or organ, normal resistance and elasticity of a tissue or organ; and the aptitude to promptly respond to an ordinary stimulus. |
| Cerebral cortex tonus | = (Medicine) normal state of resistance and elasticity of the external, gray layer of the brain. |

Mediumship Development Program

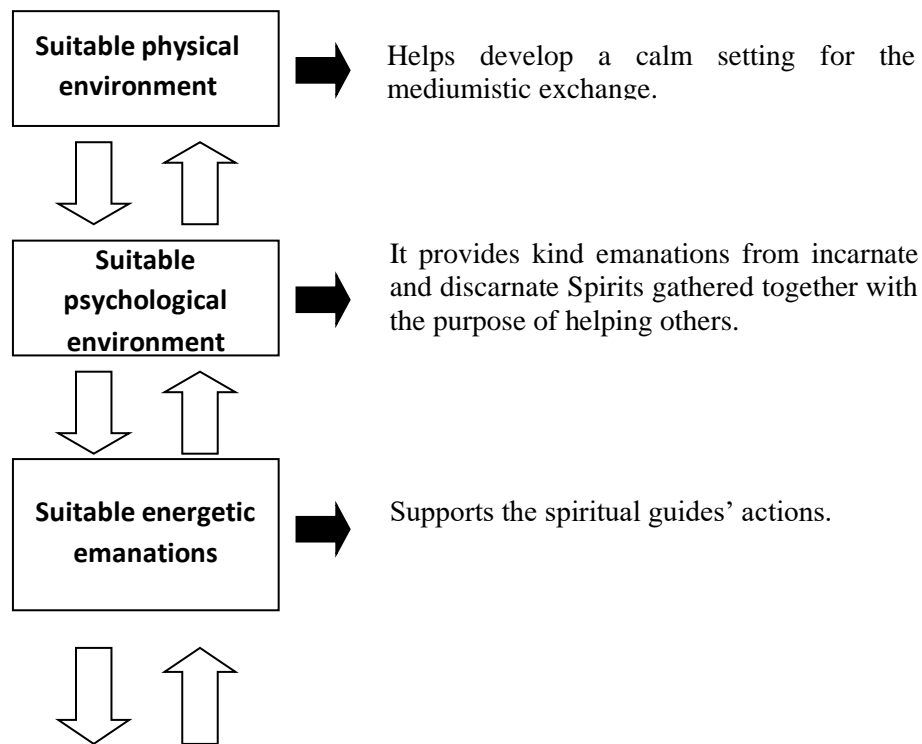
REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell: FEB. Chap. 14. It. 166, Psychophony mediums.
2. _____. chap. 15. It. 180, Intuitive mediums.
3. CERVIÑO, Jayme. Além do Inconsciente. 4. ed. Rio [de Janeiro]: FEB, 1996, p. 17. O transe.
4. _____. p. 20, Transe e sono.
5. _____. p. 21, Fases do transe.
6. _____. p. 92, Transe mediúnico.
7. DENIS, Léon. Into the Unseen. USSF 2017. Second Part, Chap. 19
8. XAVIER, Francisco Cândido. In the Domain of Mediumship. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 5, Assimilating Mental Energies.

APPENDIX

Exercises

1. Read carefully the following chart:



The chart represented above is related to:

- a) () Trance mediumship concepts.
- b) () Trance mediumship stages.
- c) () Trance mediumship levels.
- d) () Trance mediumship mechanisms.

Mediumship Development Program

2. Read the texts, analyze the suggestions and choose the right answer for each exercise.

ANA PRADO (*)

Between 1918 and 1921 extraordinary mediumistic phenomena occurred in Belem do Pará due to the mediumship of Ms. Ana Prado. (1) (2)

Ana Prado, was a remarkable materialization medium. She slept during trance, however, she would awake immediately just by touching her forehead with a damp towel.*

With regard to the level and stages of Ana Prado's mediumistic trance, we can state:

SUGGESTIONS

- I – The trance was superficial and did not reach her consciousness because her mediumship was of physical manifestations.
- II – The trance was always deep in order to facilitate the spirits' materialization.
- III – The trance was partial because she returned easily to the conscious state if she had her forehead dampened.
- IV – Probably her trance was deep in order to facilitate a better ectoplasmic release independently of her capacity to return to an awakened and aware state.

Mark the correct option:

- a) () I & IV
- b) () II & III
- c) () II & IV
- d) () III & IV

(*) Prado's family photo on page.

(1) LOUREIRO, Carlos Bernardo. *As Mulheres Médiuns*. Rio [de Janeiro]: FEB, 1996, p. 255- 6.

(2) FARIA, Nogueira. *O Trabalho dos Mortos*. Rio [de Janeiro]: FEB, 1990.

Mediumship Development Program

Iole Catera

Iole Catera was considered one of the greatest European mediums in the 30s and 40s. Because of her extraordinary mediumship in the field of music she became known as a *medium of musical effects*.

She wrote music for the piano, singing and orchestra while during trance states, despite having no knowledge of music during that incarnation.

The mediumistic phenomena manifested by Iole Catera always occurred during daylight. Not a single alteration of the medium's conscious, emotional or physical state was noticed. She simply heard or visualized the musical play and proceeded to write it down.

SUGGESTIONS

- I) The communicating Spirit dictated note by note the musical composition which was written rapidly by the medium.
- II) Probably the medium was a musician in a previous incarnation.
- III) The evidence of a superficial trance revealed that the medium had recent knowledge of the subject, maybe from her last incarnation.
- IV) The communicating spirit could even dictate a musical composition note by note but this would not justify the medium's lack of musical knowledge.
- V) The unaltered conscious state of the medium revealed that on the superficial layers of her unconscious there were records of previous experiences in the musical field.

Mark the right option:

- a) () I, II, IV, & V
- b) () II & I
- c) () I, III & IV
- d) () II, III, IV & V

(*) LOUREIRO, Carlos Bernardo. *As Mulheres Médiuns*. Rio [de Janeiro]: FEB, 1996, p. 92-7

1st Part: Spiritist Fundamentals: Mediumistic Experimentation. Class 2: Mechanisms of mediumistic exchange

Specific Objectives:

- **Identify the basic mechanisms of mediumistic exchange.**
- **To highlight the role of the nervous and endocrine systems in the manifestation of mediumship.**

The mediumistic exchange can be conceived as being "the moment when the communicating Spirit and the medium are joined in the psychic-affective unity of communication." (6) Analysis of this concept stimulates us to reason that, in order to understand the mechanisms of mediumistic exchange, it is necessary to have some basic knowledge about the roles played by:

- the mind (both the Spirit's and the medium's);
- fluids or radiant energy;
- the perispirit;
- the nervous and endocrine systems.

1. The mediumistic interchange: basic mechanisms

By analyzing the concept of mediumistic exchange, as explained above, we can conclude that it passes through some defined phases, as follows:

1.1 Energetic Stimulus (fluidic)

Stimuli, from the spiritual mind that wishes to communicate, reach the perispirit of the medium. We can say that the Spirit impregnates the perispiritual body of the incarnate medium with energetic vibrations (fluidic), which can be either of a superior or an inferior nature, according to the evolutionary level of the communicating Spirit.

If the medium already has educated their mediumship, he or she will be able to identify the moral level of the communicating spirit and also work out if its intentions are good or bad. This is possible because when the vibrations absorbed by the perispirit of the medium rapidly and automatically reach his or her physical body, they are picked up by the physical senses (the sensory organs) and taken to the nervous system.

The energetic vibrations of the Spirit penetrate the perispiritual body of the medium through the Chakras.

The mediumistic manifestations of crying, rapid heartbeat, feeling hot, cold, pain, sadness, anger, a desire for revenge, or sensations of wellbeing, are somatizations or the medium's answers to the influence provoked by the communicating Spirit.

1.2 Mental connection or mediumistic attunement

The connection of the two minds, the Spirit's and the medium's, represents the good connection between what we can call an "appeal to the will" (of the communicating Spirit) and a "wish to answer" (of the medium). (1)

Mediumship Development Program

The mental connection between the medium and the communicating Spirit represents a very intense phase of mediumistic attunement. This allows the medium to know clearly the evolutionary state of the communicating Spirit, as well as its difficulties and sorrows or qualities and joyfulness.

The closer the mental attunement, the more intense the repercussions in the somatic body of the medium. On the other hand, the educated medium, who knows his or her role, will send good energy and good thoughts toward the communicating Spirit, helping it, if it is a suffering being.

At this phase of close mental connection (attunement), the pineal gland has a valuable role to play, working as a filter, de-codifying the mental and energetic vibration of the hyperphysical field (in the spiritual dimension), to be appropriately picked up and processed by the nerve cells at the base of the brain (the thalamus and hypothalamus).(2)

At this moment, before expressing the mediumistic message, the medium selects and criticizes the message that reaches his or her inner soul.

"Moral and well-adjusted mediums never allow a message to be passed aggressively or crudely. Changes are made without changing the nature of the messages, however, they show the "hallmark" or "stamp" (i.e. influence) of the medium. There are no animic insertions by the medium, but a kind of "filtering adjustment," to demonstrate one's own individual characteristics. The most adjusted and perfect messages always show the "stamp" of the machine where they are operated." (3)

2. The mediumistic exchange: actions in the nervous and endocrine systems

In order to have a general idea of how the brain and other nervous structures pick up or process a message, providing an answer to it, it is important to have a basic understanding of anatomy and the nervous system. In Appendix n^o 2, we have included some information on that.

2.1 The role of nervous system in the mediumistic interchange.

The sensory organs are the sensors of the physical body that receive the spiritual message, sending it to the medium's brain. This message propagates itself throughout the brain's cortex, leading to mediumship.

"The basic mechanism of the act possibly consists of a mental wave that 'sweeps' the cerebral surface." (4)

The mental waves issued by the communicating Spirit sweep through the cerebral cortex, until they reach the middle area of the brain, where the nervous structures involved in the psychic function of human beings are located.

The mental waves in the medium's brain provoke cortical inhibition, sending him or her into an unconsciousness state or to a modification of consciousness.

It is important to understand that the mental impulses of the discarnate may activate files in the mediums' memory, with their permission, in a way that makes it possible for them to process the message that reaches their inner soul and to activate psychomotor commands (such as hand movements, sounds, such as speaking, pupil movements that extend the sight, etc.) so that the message is revealed.

It is important to say that the discarnate spirit does not manipulate, the medium's memory at will, whose inviolability is preserved. The communicating Spirit does not put in nor take out anything from the medium's memory. Likewise, the medium can't interfere in

Mediumship Development Program

the mind of the discarnate. However, it is possible for the medium to interrupt the communication whenever necessary.

"In short: the individual memories remain autonomous in both the medium and the communicating Spirit. If the communicating Spirit does not have the right word or expression, it needs to search in the verbal dictionary of the medium; however, even there, it seems to be a subliminal (unconscious) agreement between both of them, without one interfering with the other. (...)" (5) (see further details in Appendix 2.)

According to the Spirit André Luiz, some time before the mediumship meeting the medium is the object of special attention of the spiritual team that guides the mediumship group. Assisted by the spiritual workers, the medium's neurons are given magnetic energy and fluids so that there is no serious loss of Nissl Bodies, necessary for the process of intelligence. The sympathetic nervous system, mainly the autonomous area of the heart, receives energetic help, and the central nervous system is assisted appropriately, so that it does not affect the medium's health. (8)

The vagus nerve is protected to avoid any impact on the viscera. The adrenal glands receive additional energy, so that they can quickly produce adrenaline, necessary to replace the eventual loss of nervous energy. (8)

2.2 The role of the endocrine system in the mediumistic exchange

The main gland of the endocrine system, necessary for the mediumistic exchange is, the epiphysis or the pineal gland, located in the brain.

"In the exercise of mediumship of any kind, the pineal plays the most important role." (8) Through well-balanced energetic force, the human mind can intensify the emission or receptivity of certain signals from the spiritual plane. (8)

According to André Luiz, the pineal gland is "the gland of mental life." (9)

"It presides over the processing of the emotions via the nervous system, as an organ of the highest expression in the ethereal body. In a certain way, it unties Nature's divine knots, which link one existence to the other in the series of struggles for the elevation of the soul, and gives a glimpse of the greatness of the individual's creative faculties." (10)

"The pineal gland (...) secretes "psychic hormones" (or "power units"), which act in a positive way, in the energy generators (life generators controlling the sexual hormones)." (10) For example: the chromosomes within the seminal vesicles cannot escape its powerful influence. (10)

"By secreting delicate psychic energies (...), the pineal gland, influences all of the endocrine system. Connected to the mind, through the electromagnetic principles of the vital field, which mainstream science still has not identified it drives the subconscious through the direction of the will. The nervous systems consist of telegraphic links that command all cellular areas instantly, and under their guidance supply all autonomous warehouses of the organs with psychic energies." (11)

"By secreting "power units " (...), it can be compared to a powerful hydroelectric-plant, which needs to be put to good use and to be channeled to produce light, refinement and to ultimately benefit the individual and not waste psychic energy on lower emotions." (12)

Here we present only a general idea of the mechanisms of the nervous and endocrine systems, which can be added to with further information, included in the Appendix, or by carrying out deeper research into the subject.



Mediumship Development Program

NOTES TO THE INSTRUCTOR

Ask the participants to draw a chart that demonstrates how the mediumistic exchange happens.

Divide the subject into two classes, if necessary

GLOSSARY*

CORPUS CALLOSUM →

It is the internal part of the encephalon and it consists of a white band of nerve fibers located between the two cerebral hemispheres (see picture on page 119).

NISSL BODIES →

(Medicine) Blocks of chromophil substance found in the cytoplasm of nerve cells...

(Spiritist) "it is the psychic nourishment, received by the spiritual body in the laboratory of cosmic life, through breathing, during sleep to aid the recovery of fatigued and non-substitutable cells" (André Luiz, in: "Evolution in Two Worlds," chap. IX, Factor of Fixation).

Nissl bodies are called Factor of Fixation, in the Spiritual World.

DIENCEPHALON →

Anterior region of the brain composed of the epithalamus, the thalamus and the hypothalamus.

CEREBRAL CORTEX →

Gray matter exterior to the brain.

FRONTAL LOBE →

Cerebral lobe located at the forehead, above the eyes.

OCCIPITAL LOBE →

Cerebral lobe located at the rearmost section of the skull, at the same level as the occipital bone. It is above the neck and at the base of the skull.

PARIETAL LOBE →

Cerebral lobe located laterally at the same level as the parietal bone.

TEMPORAL LOBE →

Cerebral lobe located at the same level as the temporal bone.

WHITE MATTER →

It is formed of fibers and axons of neurons.

GRAY MATTER →

It is formed of the cell body of neurons.

THALAMUS →

Gray matter located in the brain on both sides of the third ventricle.

VAGUS NERVE →

(Medicine) The vagus nerve or pneumogastric is the pair of cranial nerves that starts at the lateral level of the medulla and extends down through the torso as far as the colon. It has the following characteristics: motor, parasympathetic, somatic and visceral. The vagus nerve is found in the muscles of the larynx and pharynx, the cardiac muscle and the smooth muscle of the thorax and abdominal viscerae, in the skin of the external ears and meninges, the larynx mucosa and the abdominal viscerae.

Mediumship Development Program

REFERENCES

1. ANDRÉA, Jorge. Psiquismo: Fonte da Vida. Sobradinho, DF: EDICEL, 1995. Cap. 14, p. 122. A Mediunidade e a Evolução do Psiquismo.
2. _____. p.122-123.
3. _____.p. 123.
4. CERVIÑO, Jayme. Além do Inconsciente. 2. ed. Rio [de Janeiro]: FEB, 1979, p. 17. O transe.
5. MIRANDA, Hermínio C. Diversidade dos Carismas. Teoria e Prática da Mediunidade. Niterói, RJ: Arte e Cultura, 1991. v.2., p. 69. Interindependência das mentes.
6. PIRES, Herculano. Mediunidade. São Paulo, SP: Paidéia, 1986. Cap. 5, p. 37. O Ato Mediúnico.
7. XAVIER, Francisco Cândido. Missionaries of the Light. By the Spirit André Luiz. 1st. ed. Published by the International Spiritist Council, Brasilia, Brazil (2009). Chap. 1, p. 13. The Psychographer.
8. _____. p.16.
9. _____. Missionaries of the Light. By the Spirit André Luiz. 1st. ed. Published by the International Spiritist Council, Brasilia, Brazil (2009). Chap. 2, p. 23. The Pineal Gland.
10. _____. p. 21.
11. _____. p. 22.
12. _____. p. 23.

Mediumship Development Program

APPENDIX 1

EXERCISE

GRAPH OR CHART OF THE MEDIUMISTIC EXCHANGE

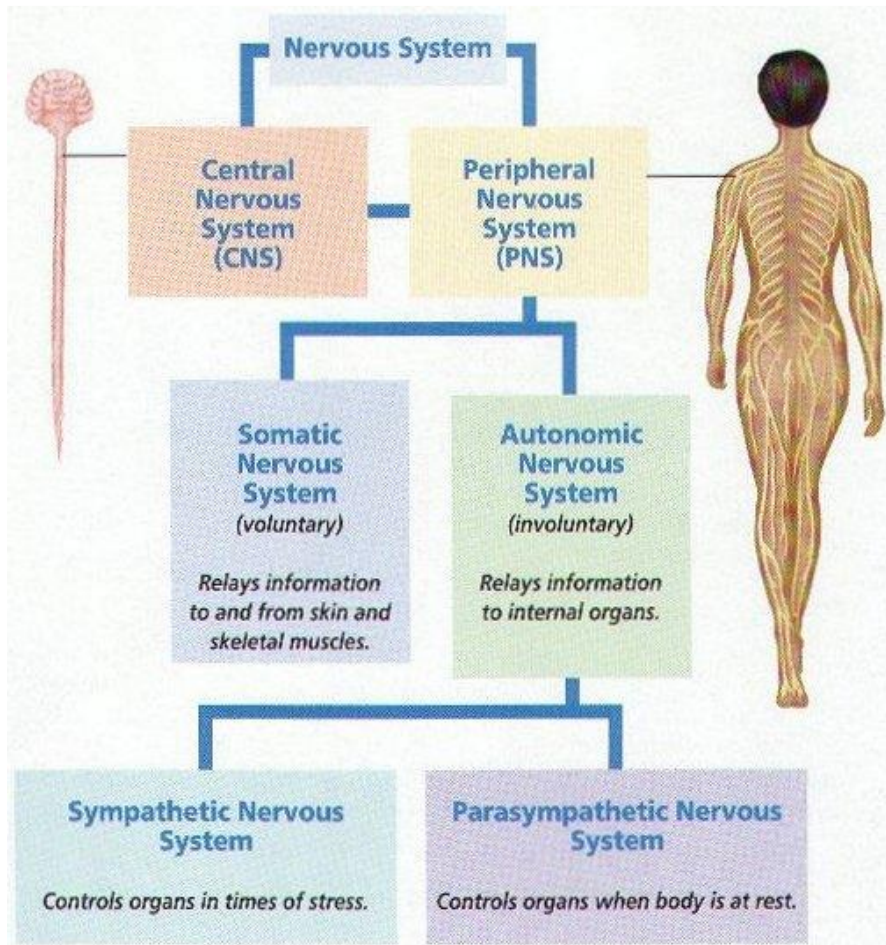
Instructions: The participant should prepare a graph or a chart to demonstrate how the mediumistic exchange occurs, taking into consideration the following:

- a) Projection of the communicating Spirit's thoughts upon the medium;
- b) The medium receiving the communicating Spirit's thoughts, in their perispirit;
- c) Perception of the Spirit's thoughts by the sensors of the mediums' physical body;
- d) Reception and processing of the spiritual message in the nervous and endocrine systems of the medium, highlighting the structures that play a key role at that moment.

APPENDIX 1

Nervous and Endocrine Systems in Humans

The Nervous System is formed by two groups of organs: the central nervous system (CNS) and the peripheral nervous system (PNS).



We will study briefly each of those groups in order to better understand the relationship between the brain and the practice of mediumship.

1. *The Central Nervous System*

Comprised of the encephalon, the medulla, nerves, and the plexus.

1.1 **Encephalon:** - “the generic name of all parts of the central nervous system located inside the cranium (skull).” (1)

Mediumship Development Program

Because it is the most important part of the Nervous System, we will study the main structures of the encephalon.

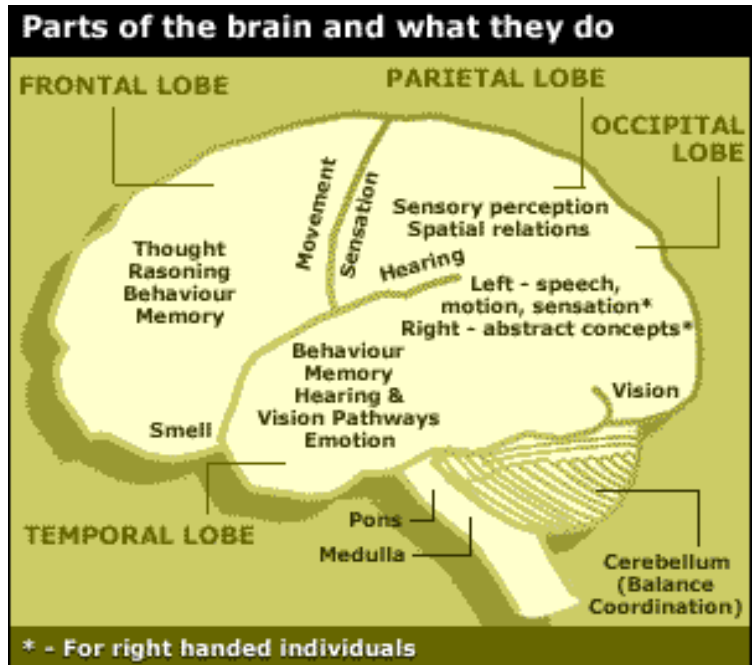
Brain – “it is one of the fastest growing structures in the human body. In a 3-month old embryo, it weighs 4g, reaching 350g in a newborn. In a 1-year old child it reaches up to 830g, and at 6 years of age, it reaches 1,360g. In adults, the male brain (1,360g) is bigger than the female (1,230g). It doesn't mean any difference in terms of intelligence or any other mental ability. However, brains weighing less than 800g (women) and 960g (men), are incompatible with normal intelligence” [that is, the normal manifestation of intelligence]. (1)

The brain is “the most important part of the encephalon, because it is linked to emotions, learning, language, and thought. Among the various parts that make up the brain, the most important are: the cerebral hemispheres, the thalamus and the hypothalamus.” (3)

“The brain is formed of two cerebral hemispheres, the right and the left, which fill the cranium almost completely. They are covered by gray matter on the outside (the cerebral cortex), and white matter on the inside, which is made up of nervous fibers. Inside, we find several gray nuclei. The cortex is responsible for our mental activity. In lower animals, the cortex is little developed.” (3)

THE BRAIN IS IN CONSTANT CONTACT with the rest of the body. It contains millions of neurons (nervous cells) that are linked to one another and to every nerve. Scientists have already learned a lot about neurons, but they haven't been fully understood yet. We have just started to learn how we think or how we remember things. We already know, however, that the brain is divided into specialized areas, which control the functioning of our body and coordinate both our movements and our understanding.

The left half of the human brain as seen from the inside.



Mediumship Development Program

The cortex “covers the surface of the cerebral hemispheres, except the mid-lower region, where we find the corpus callosum and the peduncles (...). Each hemisphere is separated one from the other by the inter-hemispheric fissure and the surface of each one is marked by depressions, called fissures. The spaces between those fissures are the circumvolutions.” (1)

“The brain is composed of the frontal, temporal, parietal and occipital lobes. The frontal region is linked to higher functions such as knowledge, movement, and verbal expression. A lesion in the pre-central gyrus causes paralysis in parts of the body or even of a whole side of the body (hemiplegia). This is what happens to people who suffer a “stroke.” The spoken language center is at the foot of that circumvolution, on the left hemisphere. If damaged, difficulties with speech arise (...).

The occipital lobe is responsible for sight; the temporal lobe, for hearing and memory. (4)

“In anatomical terms, there isn’t an area in the brain with the specific function of thought. Nowadays it is believed that thought is the result of the cerebral cortical activity as a whole.” (5)

a) **Thalamus** – “gives an emotional tone to organic reactions; it is the gatekeeper of sensory information.” (8) The thalamus, located in the diencephalon (within the brain), is divided into two prominent egg shaped masses, positioned on either side of the 3rd ventricle, “formed by three groups of cellular masses or nuclei (...). Some nuclei, also called relay nuclei, receive fibers from the sensory systems and have connections with the primary cortical sensory areas: they are a fundamental part of the mechanism of sensation.”(1)

b) **Hypothalamus** – It is “situated in the inferior part of the brain, near the pituitary gland. It exerts primary control over the autonomic nervous system. Body temperature depends on the hypothalamus. When the body needs to lose heat, the hypothalamus determines the dilation of blood vessels, increases the amount of sweat, and speeds up breathing.” (6)

The hypothalamus acts on the sympathetic nervous system (dilation of pupils, erection of hair, production of sweat and saliva, dilation of the bronchia and inhibition of stomach motility). It also participates in regulation of the body’s temperature and the ingestion of food. It secretes adrenaline, so necessary in the production of mediumistic phenomena.

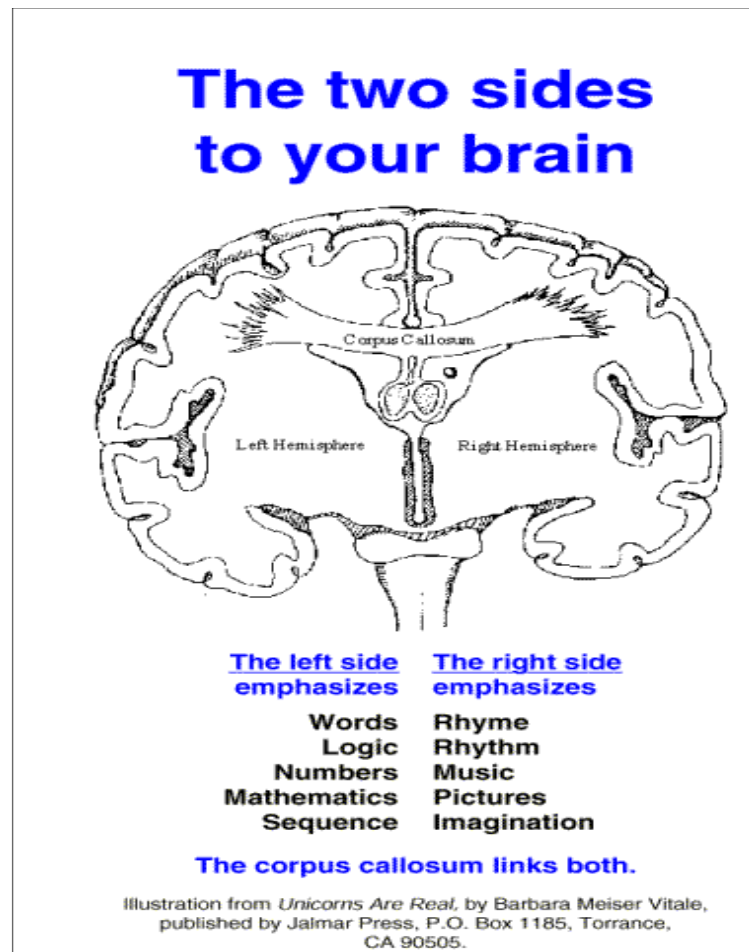
“The hypothalamus, and in the central nervous system only the hypothalamus, coordinates the functioning of the endocrine system, by regulating the anterior pituitary gland.” (1)

1.1.2 Medulla Oblongata – “the medulla oblongata is located between the brain and the spinal cord, at the nape of the neck. There we find autonomic vital centers that regulate breathing, the heart rate, and blood pressure. Any trauma affecting the medulla oblongata can cause death by cardiac arrest (...). Besides those vital centers, true command centers, there are motor fibers passing through the medulla oblongata, which come down from the brain, bringing orders for muscle contractions, as well as sensitive fibers, which go from the periphery [of the body] to the brain, carrying sensations of touch, pain, and pressure, etc.” (2)

Mediumship Development Program

“Among the important functions of the medulla oblongata we have deglutination (swallowing), mastication (chewing), lachrymal (tear) secretion, and phonation (speech), as well as the regulation of respiratory and cardiac movements.” (2)

Respiratory control is one of the medulla oblongata’s most important functions.



Source: www.thelearningweb.net

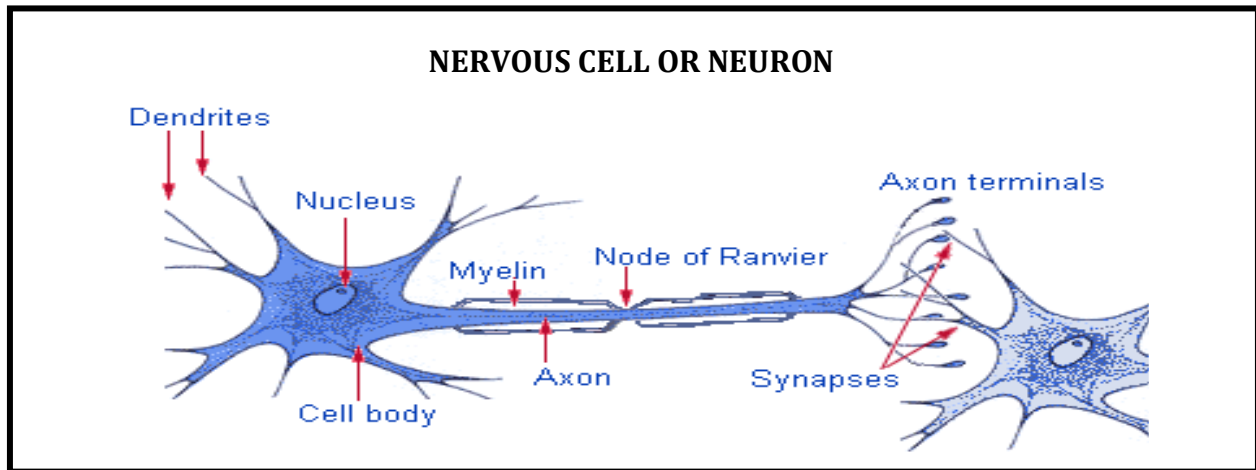
1.1.3 Cerebellum – “it is a structure particularly linked to motility control, especially to acquired precision movement and movement generally. It relates directly with the sensory organs and with the cerebral cortex (...). It participates, in that mechanism of motor regulation, in three functions: **balance** (...), **muscle tone** (...) and **precision of movement**.”(1)

The cerebellum “controls balance, working together with the inner ear, or labyrinth, and the cerebral cortex. Lesions in the cerebellum lead to disturbances in movement. We can cite labyrinthitis, in which, through alterations in the middle ear, a person suffers from spinning vertigo.” (3)

Mediumship Development Program

1.1.4 **Pons or Protuberance** – “located in front of the cerebellum and is mainly formed of nerve fibers, which go from one cerebral hemisphere to another, and via fibers which go to the brain.” (3)

1.1.5 **Nerves** – our nervous system is formed, essentially, of a category of cells called **neurons**. These cells, whose morphology resembles that of a tree, have three parts: the *cell body*, *dendrites* (short branch extensions of the nerve cell, and *axon* (prolongation of the cell body).



The nerves are formed of the axons. The “group of axons form the nerve fibers and the nerves (...) There are motor, sensory, and mixed nerves.

The nerves can be grouped into two main categories: cranial (12 pairs) and spinal (31 pairs). The cranial nerves are so named because they stem from the organs of the nervous system, that are located in the cranium. There are 12 pairs: olfactory, optic, oculomotor, trochlear, trigeminal, abducens, facial, vestibulocochlear (auditory), glossopharyngeal, vagus, spinal accessory, and hypoglossal.” (8)

The main cranial nerve, the vagus, passes through the thorax, with ramifications in the heart, lungs, and esophagus, and in the abdomen have ramifications in the stomach, liver and the solar plexus. It is a cranial nerve, therefore part of the Central Nervous System, but which is also part of the Autonomic Nervous System.

2. **Autonomic Nervous System** or neuro-vegetative – characterized by its functioning independently of our will, controlling, therefore, involuntary acts.

It is divided into the following:

2.1 **Sympathetic** – formed of ganglia, distributed around both sides of the spine, from where 31 pairs of spinal nerves radiate which regulates the viscera, and blood vessels, such as: the heart, stomach, kidneys, lungs, pelvis, peripheral blood vessels; it dilates the pupils, the arterioles) and the bronchia; it produces physical sensations that originate in the emotions;

2.2 **Parasympathetic** – formed of three pairs of nerves, which come from the brain (encephalon) and the sacral region of the spinal cord. It acts on the sensory organs,

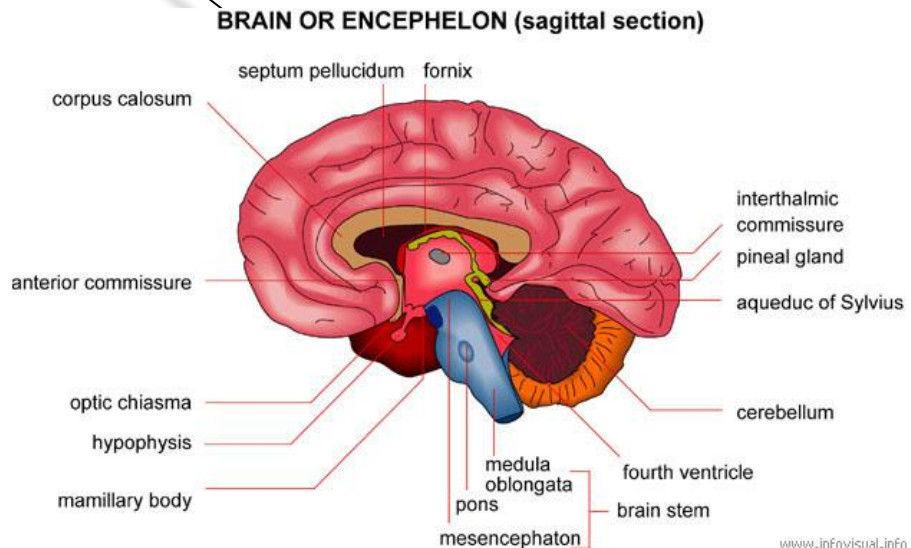
Mediumship Development Program

stimulates the internal glands, and counteracts the sympathetic nervous system in the intestines, arterioles, bronchi, lungs, pupils, i.e. it has a constrictive effect.

The nerves that arise from the Central Nervous system, or the ones that arise from the spinal cord are distributed all around the body, from the deepest of tissues to the most superficial areas of the organism, receiving or sending impulses, through extremely delicate and complex sensors, called receptors.

ENCEPHALON

The human encephalon has three main regions. Two of them the brain stem and the cerebellum, control the body: breathing, circulation, and posture. The brain itself processes information. It is the body part used for thinking. There are around a trillion nerve cells at the moment of birth. That number is reduced as we age because neurons die. Recent studies have shown that there is a possibility for them to regenerate.



2. The Nervous Plexus and the Chakras

In some places the nerves interlace, forming a network of interlacing nerves known as the plexus.

The plexus represents a point of connection between the perispirit and the physical body. They are also called CHAKRAS (meaning wheels, in Sanskrit). The corresponding similar structures located in the perispirit are named CENTERS OF FORCE or CHAKRAS. There are 7 plexus and chakras, with the following functions:

1. **Crown Chakra** – located in the center of the brain, is the seat of the mind, the center which assimilates stimuli received from the Higher Plane and which guides the form, the movement, the stability, the organic metabolism and the conscious life of the incarnate or discarnate soul, in their struggles for learning on planet Earth The crown center also supervises the other vital centers, which obey the commands that come from the Spirit.”(14)

The Crown Chakra “is considered by Hindu philosophy as the lotus flower of a thousand petals, and is the most significant chakra due to its potential for high radiation, since this is the center for the connection with the mind – the bright seat of consciousness. That center is the first to receive stimuli from the Spirit, commanding the others, yet in a relationship of interdependence.. (...) We can say that the energies that sustain the nervous system and its various branches spring from it, responsible

Mediumship Development Program

for feeding thought cells and providing all the electromagnetic resources essential for organic stability.” (9)

2. **Brow (The Third Eye) Chakra** – “next to the Crown Chakra, it has a decisive influence over the other chakras and governs the cerebral cortex, the senses, the activities of the endocrine system and the nervous system, its organization, coordination, activity, and mechanism, from the sensory neurons to the motor cells”. (13)

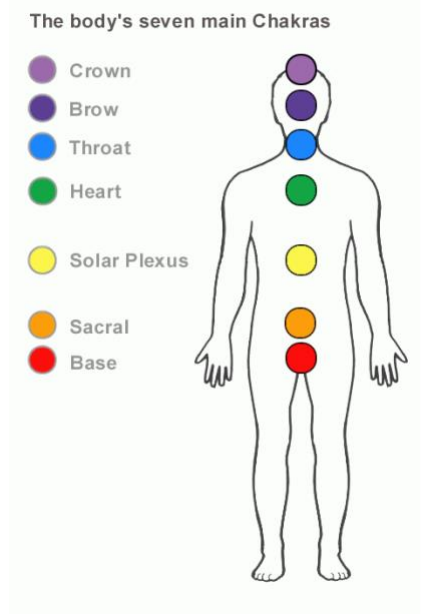
The Brow Chakra “is in charge of a variety of perceptions, which in the physical body are sight, hearing, touch, and the vast network of intelligent processes that relate to Language, Culture, Art, and Knowledge.” (10)

3. **Throat Chakra** – “Most noticeably controlling breathing and speech” (14), acting on the thymus, thyroid and parathyroid. (11)
4. **Cardiac Chakra** – “in charge of management of the emotions and balance in general”. (11)
5. **Splenic Chakra/Solar Plexus**– “in the dense body, it is situated in the spleen, and regulates the distribution and circulation of vital resources to all parts of the body”. (11)

The Splenic Chakra is responsible, therefore, for all the activities in which the haematic system manifests itself. It takes into consideration the variations of the composition and volume of blood.” (14)

Sacral Chakra – it is responsible “for the digestion and absorption of nutrition of varying degrees of density, which represent fluidic concentrates that penetrate the body.” (14) The Sacral Chakra “is responsible for the penetration of food and fluids into our physical body.” (11)

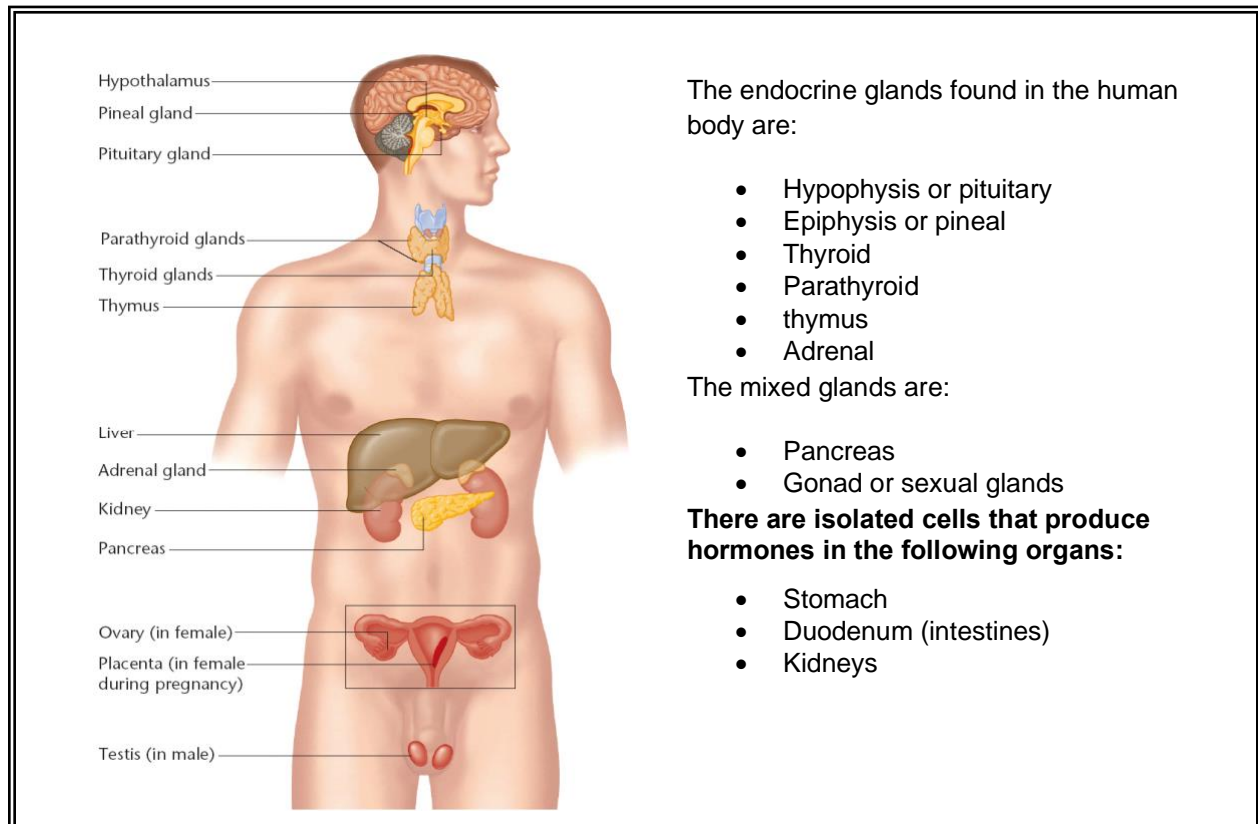
6. **Root/Base Chakra** – responsible for “the molding of new forms or human bodies, and the channeling of creative impulses into work, social life, and/or other types of fulfilling activities for the soul.” (14)



Mediumship Development Program

3. The Endocrine System

The endocrine system is a network of glands: exocrine – or of external secretion –, endocrine – or of internal secretion –, and mixed or amphicrine – or of external and internal secretion, simultaneously. Our study will focus on the endocrine glands.



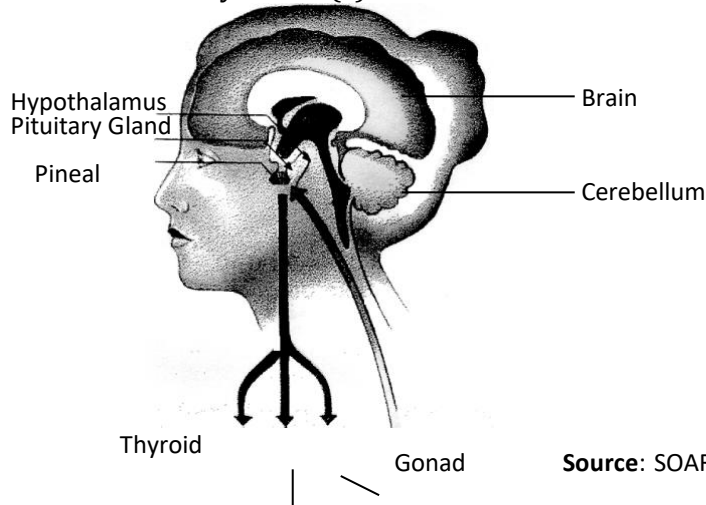
Source: cti.itc.virginia.edu

The products secreted by the endocrine glands are called hormones. The hormones, absorbed by the blood vessels, act at a distance from the place where they were produced, by either stimulating or inhibiting the functions of certain organs.

The glands most related to mediumship are the following:

3.1. Pituitary Gland

“It is a very small gland (the size of a lentil), situated at the base of the brain, in a place of the sphenoid bone called the Turkish saddle. The pituitary gland's role is to regulate the whole endocrine system.” (*)



The hormones of the pituitary gland and the hypothalamus act upon other endocrine glands, by stimulating them. The control of hypophysial activity is made by a feedback loop, with reference to the concentration in the blood of the hormones secreted by the glands when stimulated by it. When those hormones reach elevated levels, the hypophysis reduces its activity.

Source: SOARES, José Luís. *Biologia 2ª Grau*. São Paulo: SCIPIONE, 1996, p. 273.

Adrenal

The pituitary gland is divided into two lobes: anterior pituitary or adenohypophysis; posterior pituitary or neurohypophysis., together they make up the pituitary or hypophysis. The hormonal production occurs in the adenohypophysis, which is released by the neurohypophysis.

The hormones produced act upon: the regulation of growth; the metabolism of sugars, fat, and proteins; the anatomical and functional maintenance of the other glands in the body; the re-absorption of water and salts in the kidneys.

The endocrine function of the pituitary gland is regulated by the hypothalamus. (see illustration of the endocrine system on page 123).

3.2 Epiphysis or pineal gland

Its true function is still a matter of debate. It is situated between the two brain hemispheres, near the pituitary gland. It seems to act upon physical development and psychic and sexual activities. It is believed to produce the hormone melatonin, which, among other functions, is related to the function of the gonads and the circadian rhythm (biological rhythm related to day and night). It also produces serotonin (a neurotransmitter that stimulates muscles and nerves) and noradrenalin (the “fight or flight chemical”, it increases the heart rate, widens the pupils and air passages in the lungs, increases blood pressure).

The pineal gland, of great importance in the manifestation of mediumship, is very small, only around 6 millimeters in diameter and weighing about 0.1 gram (100 milligrams).

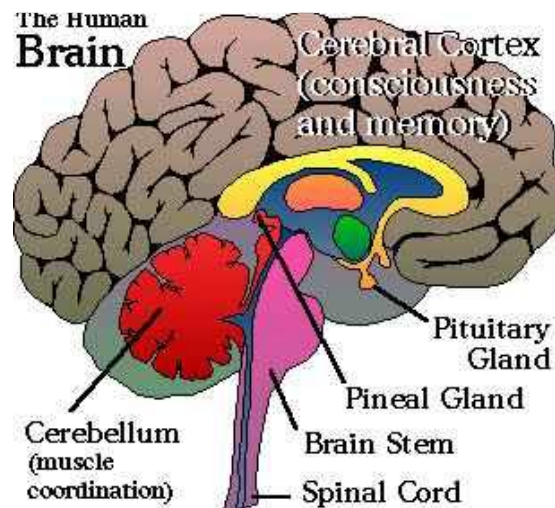
(*) SOARES, José Luís. *Biologia 2ª Grau*. Volume 2. São Paulo: SCIPIONE, 1996. Capítulo 6, p. 272.

Mediumship Development Program

However, it is richly vascularized, receiving innervations of the autonomic nervous system (nervous fibers from the sympathetic nervous system).

As it is related to our circadian rhythm, it is understandable that the influence of light regulates the production of the substances secreted by it. It is known, for instance, that serotonin reaches peak production at noon and minimum at midnight. The opposite occurs with the production of adrenalin and melatonin: production is lower at noon and higher at midnight.

Noradrenalin is a neurotransmitter. Thus it acts as a chemical mediator at the synapses, turning the electric impulse into a chemical one, when the message goes from one neuron to another.



“By secreting delicate psychic energies (...), the pineal gland has control over the entire endocrine system. Connected to the mind, through electromagnetic principles of the vital field, which science hasn't yet been able to identify, it commands the subconscious under the direct determination of the will. The neural networks are its telegraphic wires for the issuing of immediate orders to all cellular areas, and under its direction psychic energies are supplied to all the autonomous warehouses of the organs.”(15)

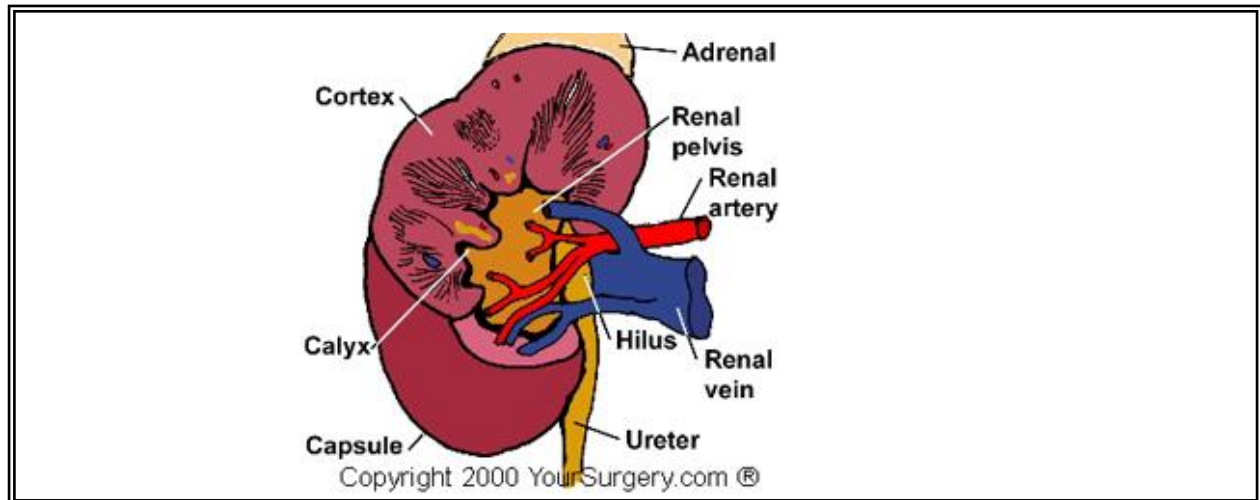
3.3. Adrenals

They are situated above the kidneys, like two caps. The hormones produced by these glands have an important regulating function: a) regulating the balance of sodium, potassium, chloride, and water (salt and water balance) in the bloodstream; b) the metabolism of sugars, fat, and proteins, by stimulating the production of glucose from those substances; c) the production of androgens (male sex hormones), which help in the production of female sex hormones; d) the production of adrenalin, or epinephrine. This hormone, of importance in mediumship(*), is very similar to noradrenalin, and is produced by the pineal. By chemical similarity, adrenalin produces the synapses of the sympathetic

(*) XAVIER, Francisco Cândido. *Missionaries of the Light*. André Luiz. 17. Chap 1, p. 17. The psychograph.

Mediumship Development Program

system. "Thus, when there is intense nervous excitement, the contractions of the adrenal brings about a discharge of adrenalin into the bloodstream. Consequently, the sympathetic nervous system is overworked and then causes tachycardia (the heart beats faster), paleness (peripheral vessel constriction), increase in blood pressure, and excitability". (1)



1st Part: Spiritist Fundamentals: Mediumistic Experimentation. Class 3: The manifestation of mediumistic phenomena

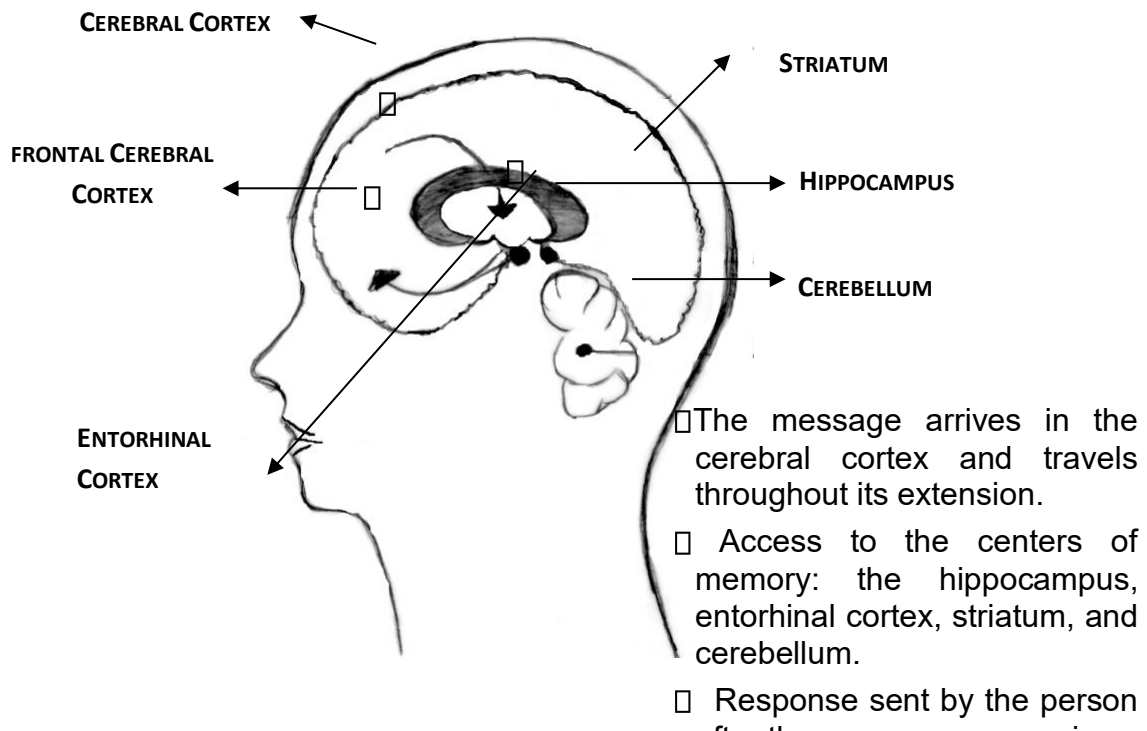
Specific Objectives:

- To explain how the information from a discarnate Spirit is processed on the medium's psyche.
- To correlate knowledge of the nervous and endocrine systems with the practice of mediumship.

The study of the nervous and endocrine systems, as well as the mechanisms of mediumship, as developed in the last two lessons, can give us an idea of how the Spirit's message is processed in the medium's psyche.

1. Capture and Processing of the Mediumistic Message

Let us observe the figure below. It shows the nervous structures that in the encephalon are activated when an external mental wave, which comes from another mind, hits us.



Mediumship Development Program

EXPLANATIONS

□ Let us assume that the message sent by the communicating Spirit has already passed through the medium's perispirit, and reached the physical body through the chakras, reaching the nerve plexus, captured by the body sensors (the sense organs), and then taken to the cerebral cortex.

The message (or information) goes through the entire cortex in a process of "scanning," by means of electrical discharges that occur among the neurons (nerve cell). One neuron will provoke a discharge in another, in a chain reaction. Each neuron can communicate with the other billions of neurons that exist in the brain, especially with the approximately 100,000 that exist in the cortex, which make the number of combinations among them almost infinite.

□ Starting from the cortex, the message is taken to the inner regions of the brain by the neurons, as shown in the previous picture. In a part of the brain called the hippocampus, located at the bottom of the lateral ventricle of the brain, the message received can help access memories related to people, songs and facts. (See the picture)

If the message content from the spirit involves the knowledge of languages, the hippocampus and entorhinal cortex structures are activated. If for any reason the message is connected to the memory of instinctive actions, the brain is activated in two separate areas: one is the striatum located in the brain; the other is located just outside the brain, in the cerebellum: the extra cerebral center memory. (See the picture)

The message contents received by the brain will define which memory centers will be activated. The access can be to just one center or to all of them. The point is that the message should be understood (processed) to get the right answer.

□ Once the message is processed, it needs to be answered, a decision taken. The decisions are taken in the frontal cortex, under the command of the spirit, in the same place where the message was received, which is the brain. The decisions present two aspects: those of an intellectual or rational nature, and those of an emotional / affective nature. It becomes evident that in the moment when a decision is being made the endocrine system is also activated.

In this way, the medium's answer to the mediumistic manifestation brings the characteristics of his/her ideas and emotions. The more the medium and the communicating Spirit attune with each other, the more accurate the transmission will be.

In the manifestations of needy Spirits, we perceive more overtly the reflex that occurs in the nervous system (central and peripheral), and the endocrine system of the medium: a sudden fit of crying, the manifestation of sadness or angry; accelerated heart beat or the shortness of breath, amongst others.

2. How does the process of mediumship work?

The intellectual and emotional impulses of the communicating being reach the nervous and endocrine systems of the medium through the perispirit allowing or rejecting the mediumistic attunement. It is important to be aware that the medium has the freedom to

Mediumship Development Program

accept or to reject a spiritual message. When this doesn't happen, it is because the medium is undergoing a process of spiritual attachment (obsession) from a communicating spirit.

In the normal process of acceptance, the communicating Spirit and the medium tune in to each other so that the spiritual manifestation can occur. This tuning in facilitates trance and other occurrences in the nervous and endocrine systems.

There are signs that, whatever the nature, type or level of the mediumistic phenomenon, the central and autonomic nervous system are reached as a whole. The most activated point is the brain, because it controls emotions, the process of learning, language and thought. The cortex has an important function in communications because it is in charge of every mental activity in humans. In the brain, the frontal lobes should be highlighted because they are connected to knowledge, movement and verbal expression that contribute to mediumistic communications being clear, lucid and understandable.

During mediumistic attunement the first structure to be affected to allow the process of communication to occur is the Crown Chakra.

The crown chakra, due to its importance in the nervous system, assimilates impulses from the spiritual plane, especially those derived from the spiritual benefactors and continues to oversee the other vital chakras during the communication, protecting the mental and physical structure of the medium. It is through this chakra that the nerve cells get their energy in such a way that any activities resulting from the communication do not interfere with organic balance. (12)

In addition, the integrity of the cerebral cortex is maintained through actions on the crown chakra. The senses, inner glandular secretions (i.e. endocrinal), the actions of the sensory and motor neurons are all controlled by this chakra. (15)

In psychophony, following action on the throat chakra, the cerebral cortex is reached directly. The emotional tone of psychophonic messages, which are displayed by the medium through the sensations that he/she gets from the communicating Spirit – and can really vary in suffering spirits – acts on the thalamus. Heat or cold, hunger or thirst communicated by spirits still attached to these sensations shows that the hypothalamus is particularly activated. (20), (21)

Psychophonic/trance mediums usually say that their heart rate accelerates and that they feel shortness of breath when transmitting communications from suffering Spirits. They also feel, pain, pressure or the sensation of muscular contractions, amongst others.

Motor disturbances, characterized by poor/imbalanced movement, dizziness and ringing in the ears, can be seen in some manifestations of suffering spirits, evidencing an influence on the cerebellum and on the parasympathetic nervous system

For psychography to occur, the whole brain is influenced, especially the cortex, the frontal lobes and the cerebellum, so that when the medium receives the message s/he may be able to present suitable motor coordination.

In hearing mediumship, the nerve centers for hearing are used, as well as the cerebral cortex and the parasympathetic nervous system.

In clairvoyance, the spirits act upon the cerebral cortex, the sympathetic and parasympathetic systems, and on the optic nerve centers and the cerebellum, interfering in pupil dilation/contraction and lacrimal production, all necessary for clairvoyance to occur.

The Spirit also produces considerable emotional overload in the medium, which involves connections between the nervous system and the endocrine system, the

Mediumship Development Program

hypothalamus (hunger/thirst), the pituitary gland (adrenaline production), the thyroid (acceleration of metabolic function) and naturally the pineal (the gland of mental life).

In the manifestation of physical mediumship there is increased production of ectoplasm, which involves the important influence of the splenic and sacral chakras (the autonomic nervous system or ANS).

In conscious mediumship, the Spirit's influence is greater on the chakras of consciousness. In mechanical or somnambulism mediumship there is also an influence on the brain, with more direct influence over the plexuses or over the autonomic nervous system.

In mechanical mediumship, "what characterizes the phenomenon is that the medium has no awareness of what he/she writes." (1) "However, it is possible to acknowledge the suggested thought, since it is never predetermined; it appears at the same time as the writing [or speaking]." (2)

"Mechanical mediums can be compared to a machine; intuitive mediums act like an interpreter. The latter, in fact, in order to transmit the thought needs to understand it, to possess it, so as to express it properly. However, this thought does not belong to him or her, it only goes through the medium's brain." (2)

"In the mechanical medium, hand movement doesn't depend on the will of the medium; in intuitive mediums, the movement is voluntary and facilitates the communication. The semi mechanical medium uses both of these types of mediumship." (3)



NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell.
2. _____.
3. _____.
4. Encyclopaedia Mirador International. São Paulo – Rio de Janeiro, Encyclopaedia Britânica of Brasil Publicações Ltda. 1995. v. 19, p. 10.482.
5. LEX, Ary. Cérebro. Do Sistema Nervoso à Mediunidade. São Paulo, FEESP: 1993, p. 12 e 13.
6. _____. p. 14.
7. _____. p. 14-6.
8. _____. p. 16.
9. _____. p. 16-7.
10. _____. p. 17.
11. _____. p. 17-8.
12. XAVIER, Francisco Cândido. Between Heaven and Earth. By the Spirit André Luiz. Conflicts of the Soul.
13. _____. p. 128.
14. _____. e VIEIRA Waldo. Evolução em Dois Mundos. Pelo Espírito André Luiz. 17. ed. Rio de Janeiro: FEB, 1999, p. 27. Retrato do Corpo Mental.
15. _____. p. 27.
16. _____. In the Greater World. By the Spirit André Luiz. Studying the Brain.
17. _____. Missionaries of the Light. By the Spirit André Luiz. 30. Epiphysis.
18. _____. p. 21.
19. _____. p. 21-2.
20. _____. In the Greater World, By the Spirit André Luiz. Chap. 4.
21. _____. In the Domain of Mediumship. By the Spirit André Luiz. ISC, 2005, translated by Jussara Korngold & Marie Levinson.

Appendix

1. Complete the sentences with the words highlighted in the list below:

- * Thoughts from a discarnate Spirit are received by the medium in his/her _____. From this part of the brain the spiritual message travels through the medium's brain via a "_____" process. "_____" are characterized by electrical charges, that pass between one "_____" and another, this is known as a synapse. Through the synapses the message spreads throughout the brain under the form of _____ impulses, which will be transformed into chemical impulses, by the action of neurotransmitters.
- * The processing of the message requires access to the cerebral _____. For instance, if a Spirit wishes to transmit a song, the memory to be accessed is located in the _____. Polyglot mediumship requires access to memories located in the hippocampus and _____.

WORDS TO FILL OUT THE BLANK SPACES

Obs: You can use the same word more than once.

NEURON

SCANNING

CEREBRAL
CORTEX

MEMORIES

HIPPOCAMPUS

LANGUAGE

EMOTIONS

ELECTRICAL

ENTORHINAL
CORTEX

Mediumship Development Program

2. Number the second column, on the right, according to the information given on the left column.

- | | |
|--|--|
| 1. It captures the emotional and intellectual impulses of the communicating Spirit. | () hypothalamus. |
| 2. Vehicle used in the transmission of the mediumistic message. | () clairvoyance. |
| 3. Structures also called chakras, which are located in the perispirit. | () accelerated heart rate, shortness of breath, muscular contraction, pain sensation. |
| 4. It characterizes the connection between the mind of the communicating Spirit and that of the medium, resulting in the trance. | () chakras. |
| 5. Mediumistic manifestation which acts directly on the frontal lobes, followed by an action in the throat chakra. | () the mind. |
| 6. Nervous structure that when activated in the process of mediumistic exchange with suffering Spirits provokes sensations of cold, heat, anger or thirst in the mediums,. | () of physical effects. |
| 7. Somatization is a characteristic reaction in the cardiac plexus and the medulla, during communications by suffering spirits. | () mediumistic tuning. |
| 8. Mediumistic ability that acts on the cerebral cortex, the sympathetic nervous system (pupil dilation) and on the parasympathetic nervous system (stimulation of the lacrimal glands). | () psychophony. |
| 9. Mediumship that involves considerable activity in the splenic and sacral chakras, due to the intense release of fluids (energies) | () perispirit. |

1st Part: Spiritist Fundamentals: Mediumistic Experimentation.

Class 4: Mediumistic Communications: Analysis and the dissemination of messages.

Specific Objectives:

- **Acknowledge the importance of a deep analysis of mediumistic messages.**
- **Identify the main points to analyze before publishing the mediumistic messages.**

1. Should we publish everything the Spirits say?

This question asked of Allan Kardec by readers of *Revue Spirite* (The Spiritist Review) is still relevant today.

At the time, Kardec answered with another question: “Would it be right to publish everything that people say and think?” (7)

After that, the Spiritist codifier made the following enlightening remark about the issue:

“Everyone who has a certain knowledge of Spiritism, even if superficial, knows that the invisible realm is composed of all of those who had left the visible dimension of Earth. Having ‘undressed’ themselves of the human body, however, not all of them cover themselves with an angelic tunic. There are spirits of all levels of knowledge and ignorance, morality and immorality – this is something that we cannot ignore. Let us not forget that among the spirits, like on Earth, there are frivolous, inattentive and mocking ones; false philosophers, who are futile and proud, with limited knowledge; malevolent hypocrites, all of which would seem to be inexplicable if we had no knowledge of the philosophy of this world, there are those who are sensual, criminals and drunkards who crawl in the mud. Besides that, as on Earth, there are always good spirits, humane, benevolent, enlightened, with great virtues. However, as our world does not occupy neither the first nor the last position (...) the spiritual realm is populated by more intellectually and morally advanced beings than our most enlightened individuals and others that are more inferior than our lowest individuals.” (7)

According to the above mentioned by Kardec, regarding the diversity of knowledge and morality of the Spirits, the need to carefully analyze the spirits’ messages before publishing them becomes clear.

2. Precautions related to the analysis and dissemination of mediumistic messages

2.1 The Spirits vocabulary

The Spirits should be analyzed like any human being, according to the vocabulary they use. Let’s suppose that a person receives twenty letters from unknown people; through the style, the ideas, and other particularities, one will notice if those people are well-educated or ignorant, polished or ill-mannered, superficial, deep, frivolous, arrogant, serious, futile, sentimental, etc. The same applies to the Spirits. We should consider them correspondents

Mediumship Development Program

who we have never meet and we should try to know what we would think about the knowledge and character of a person who would write such things. We can establish as a rule that without exception – the Spirits vocabulary is always related to the level of evolution that they have already achieved. The Spirits who are really superior not only say good things, but they also say them without any triviality whatsoever. (...) The vocabulary always reveals the origin, either by the thoughts expressed, or by the form. Even if a Spirit tries to deceive us about its supposed superiority, talking to the Spirit for a while will be enough to uncover its ruse.” (2)

2.2 Discernment between culture and morality

“Intelligence is not a sign of superiority because intelligence and morality do not always go together. A Spirit may be good and affable, but with limited knowledge, while another may be intelligent and educated but lacking in morality.

It’s a general belief that when asking the Spirit of a person, who on Earth was learned in some subject, that surely we will get the truth. Although seeming to be logical, this is not always true. Experience shows that those who are considered to be wise, as well as others, especially those that died a short time ago, are still under the influence of the prejudices of physical life; they do not immediately release themselves from the spirit of system. Therefore, due to the influence of the ideas they embraced while incarnated they may see things less clearly than we suppose.” (3)

The knowledge that a Spirit displays is not a sign of moral evolvment. It may be possible that this Spirit is still attached to inner addictions, from which it could not, as yet, release itself. After leaving the earthly life, Spirits, especially those who lived by well-marked passions, remain enveloped in a sort of atmosphere that maintains all the wrongdoing with which they were impregnated.

“These semi-imperfect Spirits, should cause us more fear actually than the evil ones, because in the majority of cases, they unite intelligence, cunning and arrogance. Due to the knowledge they believe they have, they impose themselves on the pure and ignorant, who accept them, without thoroughly examining their absurd and lying theories.

Although such theories may not prevail against the truth, they manage to cause brief harm, because they hinder the flow of Spiritism and the mediums become voluntarily blind to the merit of that which was told them. This point demands great study on the part of enlightened Spiritists and mediums. To distinguish what is true from what is false, it is crucial to focus our attention on it.”

It is important to highlight that the “lower [imperfect] Spirits still remain under the influence of material ideas; their speech betrays their ignorance and the imperfections that characterize them. Only the superior Spirits are allowed to know everything and to examine things dispassionately.” (5)

The danger of trivial mediumistic communications

These are undesirable communications that although not bad per se or not even directly opposed to good manners and morality are accepted and published without examining them deeply. This is a great mistake.

“First of all, such communications have the drawback of inducing people to error who are not capable of examining and judging whether these messages are true or false (...). Secondly, they are weapons provided to adversaries who do not waste a single chance to

Mediumship Development Program

take advantage of this, to find arguments in opposition to the high morality of Spiritist teachings. Let us stress once more that the wrong-doing is to present seriously things that are in fact absurdities.” (8)

Trivial mediumistic communications mislead those who don't possess a sound knowledge of Spiritist teachings, since lies are mixed with truths.

Some of these communications are signed by distinguished Spirits; others teach philosophical or scientific theories that lack common sense; there are still others that are betrayed by the mystical or exotic ideas they present.

The variety of trivial mediumistic messages is quite wide; however they exert a significant power over incarnates, despite the banalities and incoherence they bring.

We know that mocking Spirits are not scrupulous when pretending to be someone respectable. We also know that such “Spirits only abuse those who allow themselves to be abused, those who don't know how to or don't want to clarify their wiles by known means of control.” (9)

The mediumistic messages from 'pseudo-sages' are an obsession process in effect. It is noteworthy to mention that there are “obsessing Spirits that are not bad per se, and that even present something good, but that are dominated by the arrogance of false knowledge. They have their ideas, their systems about sciences, social economy, morality, religion and philosophy, and they want their opinions to prevail. In order to do that, they look for mediums that are believers and that accept them blindly. They exert a fascination over them, in order to impede them from distinguishing what is true from what is false.

They are the most dangerous type of Spirits, because the sophisms are nothing to them and they can make the most ridiculous utopia become believable. Since they know the reputation of famous names, they easily assume the name of Spirits that everyone respects. (...). They try to dazzle people by using a pompous vocabulary, more pretentious than profound, full of technical terms and important words such as, charity and morality. They carefully avoid giving bad advice because they know that they would be rejected. As a result, those who are deceived by them, usually defend them saying: You can see for yourself that they don't say anything bad. (...)” (1)

These messages are named 'apocryphal' when signed by a respectable and well-known name.

Some apocryphal messages give such absurd information that they are easily refused. “However, there are others whose errors are mixed in with useful things that can deceive, and so sometimes prevents us from seeing them at first glance. These communications however, do not stand up to serious examination.” (6)

This serious examination that Kardec describes, discouraging the lying Spirit in its aim to deceive, and will avoid us making unnecessary mistakes. “When submitting every communication to a thorough examination, when scrutinizing and analyzing the thoughts and expressions, as one would do usually when judging a literary work, refusing without hesitation everything that goes against logic and common sense, everything that contradicts the character of the Spirit that supposedly is the one manifesting itself, it discourages the lying Spirits who end up giving up, since they become convinced that they will not fool anyone there. We repeat: This is the only way, but it is unailing, because there is no bad communication that can stand up to a serious analysis. Good Spirits never feel offended since they encourage us to do just that and they do not fear such an examination. Only inferior Spirits are against the analysis and try to avoid it because they know they will be caught. With this behavior they demonstrate who they truly are.

This is the advice of Saint Louis about this issue:

Mediumship Development Program

'Regardless of the genuine trust you have in the Spirits who preside over your work, there is one recommendation that is worth repeating constantly and that you should always bear in mind when dedicating yourself to your studies: analyze and meditate on all communications received, submit all of them to reason, do not hesitate to ask the opinion of others in order to reach a safe conclusion about parts that look suspicious, controversial or unclear.' (4)

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if at the end of the study the participants answer correctly the questions proposed. Recommendation to the instructor: The explanation and the group work, should not last more than 1 hour and 20 minutes, if not possible, the instructor should divide the subject into two classes.

BIBLIOGRAPHY

1. KARDEC, Allan. The Mediums' Book. Translation, Anna Blackwell: FEB. Chap. 23. It. 246. Obsession.
2. _____. Chap. 24. It. 263. Identity of the Spirits.
3. _____. It. 265.
4. _____. It. 266.
5. _____. It. 268.
6. _____. Chap. 31. Apocryphal communications.
7. _____. The Spiritist Review. Nov 1859. Should we publish everything the spirits say? USSF
8. _____. p. 314.
9. _____. p. 315.

Mediumship Development Program

APPENDIX

I – Guidance to carry out the group work

- a) Divide the students into pairs, and give each pair a small text to read, discuss and perform a task.
- b) Then, they should do the requested activity.
- c) After that, they should present it to the group.

II – Recommendation to the instructor

Close the unit by summarizing the issues studied.

III – Texts to study

Text 1

“As the Spiritist movement continues to grow, the number of mediums is also increasing, and consequently, the number of communications. For some time now, there has been a noticeable improvement in all aspects of these communications: regarding style, thinking and the abundance of issues discussed. (...)”

“When transmitting these communications, the Spirits’ purpose is to give us general instruction, and the dissemination of the principles of Spiritism. And this goal wouldn’t be reached if, as we said, they had remained hidden away in the files of those who received them.”

— Allan Kardec. *The Spiritist Review* 1862.

Task ⇒ Interpret Kardec’s thought.

Text 2

The Spirits’ communications bring “(...) a sense of their feelings, their qualities whether good, bad or indifferent, or their addictions. They will be frivolous, trivial, unrefined, even obscene, wise, scientific or sublime, depending on their character and their level. (...) From this we understand the need to not accept everything blindly that comes from the invisible realm and the need to submit the communications to a strict control.”

— Allan Kardec. *The Spiritist Review* 1859.

Task ⇒ **Answer:** What is the main way to check if a message comes from an enlightened Spirit?

Text 3

“With the communications from some Spirits’, in the same way as with the speeches of certain men, there may be an selection that is of very little instructional value. We have in front of us a brief British message, published in the America, which is proof of this. From this example, one can conclude that a mother would not recommend her daughter read it.”

Mediumship Development Program

— Allan Kardec. *The Spiritist Review* 1859.

Task ⇒ Give two consequences of the dissemination of mediumistic communications of little instructional value.

Text 4

“(…) There is yet another consideration that cannot be overlooked, because it refers to the nature of the mediumistic communication, that we should not overlook: the Spirits go where they find sympathy (attune) and where they know they will be heard.”

— Allan Kardec. *The Spiritist Review* 1859.

Task ⇒ **Answer:** Is the content of mediumistic communication related to the group that receives it? Justify your answer.

Text 5

“As a general rule, distrust all communications of a mystical or fantastic character, as well as those which prescribe ceremonies or eccentric actions. There will always be a genuine motive in these cases to suspect their veracity.”

— Erastus. *The Mediums' Book Chap. XXXI*, message XXVII.

Task ⇒ Interpret Erastus' statement.

Text 6

“It frequently happens that a medium can communicate only with one single Spirit, who attaches to him/her, and answers for the other spirits evoked by those who make use of him as such. This is not always an obsession, for it may arise from a certain lack of flexibility in the medium, or a special affinity between him/her and the spirits who attaches themselves. There is no obsession strictly speaking, excepting when a Spirit imposes itself on a medium, and drives others away by an act of its will. Usually, the Spirit who makes itself master of a medium with the aim of governing over him/her, does not put up with a critical examination of its communications (...). Every medium who is wounded by the criticism of the communications s/he obtains is in fact the echo of the Spirit who governs him/her, and this Spirit cannot be a good one. (...)”

— Allan Kardec. *The Mediums' Book*. Chap. XXIII, item 248.

Task ⇒ What do the communicating Spirit and the medium that does not accept a critical examination demonstrate?

Text 7

“Observe and study carefully the communications that you receive; accept what reason doesn't refuse; reject whatever goes against reason; ask for clarification of those where you have doubts.”

Mediumship Development Program

— St Augustine. *The Spiritist Review* 1863.

Task ⇒ Answer: How can we be certain that we are correct when approving or refusing the publication of a mediumistic message?

Text 8

“It is crucial to be alert to every publication that comes from a suspicious source, that is or seems to be contrary to all those that have a frank and clear attitude. Be aware that many of them are developed in the enemy fields of the visible or invisible realm, with the purpose of spreading discord among you.”

— Allan Kardec. *The Spiritist Review* 1863.

Task ⇒ Explain the words of Kardec.

Text 9

“(…) It is a serious mistake to believe we are obliged to publish everything that the Spirits dictate, because if there are good and enlightened ones, there are also bad and ignorant ones. It is imperative to make a strict selection of the communications, to eliminate everything useless, insignificant, and false or that may give an ill-impression.”

— Allan Kardec. *The Spiritist Review* 1863.

Task ⇒ Analyze Kardec’s statement.

Text 10

“Something may be excellent in its content, very good to use for personal instruction; but what should be shown to the public requires certain special conditions. Unfortunately many individuals believe that everything that pleases them, will please others too.”

Allan Kardec. *The Spiritist Review* 1863.

Task ⇒ Explain why mediumistic messages addressed to the general public require special conditions. Give two of these conditions.

Mediumship Development Program

IMMEDIATE TASKS

Be shepherds of God's flock that is under your care, serving as overseers not because you must, but because you are willing; as God wants you to be; not greedy for money, but eager to serve."

(1 Peter, 5:2)

Naturally, in the realm of just possibilities, no one should deny help or assistance to those that make a reasonable request from afar; however, it is our obligation to pay attention to Peter's teaching, regarding our immediate tasks.

Some individuals deliberately give themselves up to disturbing thoughts of dreadful events, projected by the sick mind of others, and that will probably never occur. They waste a lot of time worrying about what to do or complaining uselessly.

The work of others and future occurrences, to be examined, always require a great deal of consideration and reflection.

Furthermore, it is important to recognize that a difficult problem, whether near or far, has the finality of enriching our own personal experience, thus enabling us to solve other and more complex enigmas on our path.

It is for this reason that the message from Simon Peter is profound and opportune for all times, and for all situations.

Let us attend to the imperatives of divine service, which is located in our personal landscape, not by constraint, but rather, with spontaneous goodwill, freeing ourselves from our own self-interest, and firmly and attentively assisting good causes, as much as possible.

It is sometimes reasonable for an individual to preoccupy himself with the world situation, with the positions and responsibilities of others, but we must not overlook caring for "God's flock that is under our care."

XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2005. Chap. 26.

PROGRAM II

Unit Nº 3

4th Part: Spiritist Fundamentals: Mediumistic Experimentation

Class 5: The need for humility in the moral education of the medium

Specific Objectives:

- **To recognize the importance of humility in the moral education of the medium.**
- **To identify the conditions that help the achievement of humility.**

This class is the completion of Unit no. 3, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

Participants should meditate on the need to combine knowledge of Spiritist teachings with moral improvement.

The completion of this module has the following purpose:

- * To complete the subjects studied, highlighting the main points;
- * To establish the importance of associating knowledge of Spiritist teachings with the incessant aim of developing virtues, so that the practice of mediumship may be used as an instrument of spiritual progress.

Suggestions to the Instructor for the Application of the texts:

- a) Ask the participants to read the text individually or in a group, and answer the questions. Time proposed: 1 hour.
- b) Correct the exercises answering any questions. Time proposed: 30 minutes.
- c) Make a summary of the subjects studied in this Unit combining the need for study with one's moral improvement.

APPENDIX

Text 1

The Spiritist Medium (1)

When the Spiritist medium arrived in the group, sincerely determined to fulfill the task assigned to him, he served with ardor. However, from the small multitude that followed him, he could hear voices saying: "you are too immature, you lack experience." The worker of Goodness assumed a mature and austere attitude, but the public observed: "he is prematurely old, without any spark of idealism." He changed his attitude and became enthusiastic, but he heard new comments: "he has a dangerous temperament, he is prone to..." The medium, then, tried to add vehemence to his optimism and immediately those around him uttered in unison: "he is explosive, prone to violence." The server cooled his impulses and started to use enlightening texts on which to base his own assertions, reading excerpts from notable and respected authors, and he heard new remarks: "he is incapable and unprepared, he only knows how to speak by resorting to other people's thinking." From that point on, he put aside the quotes and started to only give brief answers to the questions that were brought to him, and those around soon exclaimed: "he is lazy, and doesn't pay attention to the studies."

At that point, the spiritual worker decided it would be better to serve the Cause of Light in his own home; however, he heard: "he is a coward, he does not face his responsibilities towards others." The medium returned to public activities and started to collaborate in the dissemination of the spiritual knowledge, wherever he was called to serve, and he heard yet another comment: "he is a mannequin filled with vanity, manipulated by the agents of darkness." The tormented yet diligent individual tried to avoid quarrels and assumed a reserved attitude, speaking only about the simplest questions regarding spirituality, and people commented: "he is too soft, without any moral fiber for the testimonies of faith."

Upon hearing this last comment, the medium decided to stay quiet and humble, and immediately people said: "he is being obsessed by spirits and prone to mystification." He tried to adapt and to only dedicate himself to that which he considered as being his own duty, and the remarks arrived: "he is lazy, he does not want to work." He, once more, became filled with goodwill, offering the maximum of his own strength for the Higher Spirituality, and he heard other accusations: "he is a revolutionary, he must be watched carefully."

Suffering terribly, the medium consulted the Spiritual Mentor who gave him constant support, and cried out:

-- Ah! Dear benefactor, what should I do if I cannot please anyone?

-- From whom did you receive the task of doing good? -- the friend asked. -- From God or from human beings?

-- From the Lord -- sobbed the medium.

-- Then -- replied the selfless friend -- I will take your question to the Lord and I will bring an answer tomorrow.

At dawn, the following day, when the medium was praying, begging for strength and inspiration, the spiritual instructor appeared and calmly said:

-- The Lord asked me to tell you that he nominated you to collaborate in the Work of Redemption, because he trusted in your love for your brothers and sisters in the human family, and because of that he did not request the inventory of criticism you would perhaps be facing, but rather, he simply recommended to you, to serve and to work.

Mediumship Development Program

In that instant, the first diurnal flash of light suddenly penetrated the window. The medium, feeling his soul appeased by this new understanding, looked at the tiny beam of light that vanquished the darkness to warm him, in silence... Then, he thought and thought, and little by little he felt filled with extreme joy... Since then, the Spiritist medium forgot about himself and he learned from the solar ray that his strength came from the Lord and that his happiness could be had in serving and serving, and working and working.

1. XAVIER, Francisco Cândido. *Estante da Vida*. Brother X. 5. ed. Rio de Janeiro: FEB, 1987, p. 33-5.

EXERCISE

1. Highlight the virtues or qualities that the medium should strive to attain or to develop, according to the ideas presented in the text.
2. Justify your answer.
3. Indicate the importance of humility for the practice of mediumship.

Mediumship Development Program

Text 2

LESSON IN THE MEETING (2)

When Anastacio, the director of the mediumship meeting, was preparing to conclude the work of the night, Brother Silverio communicated to present his customary instructions.

Anastacio, the counselor, brought up a curious question to the discarnate friend:

-- Brother Silverio, with all due respect, we would like to ask your opinion about a serious subject that we believe is not only a problem we find here, but also in the majority of Spiritist groups like ours...

-- Tell me what it is...

-- We would like to ask you about the mediums after they start out in their Spiritist work. Why it is so difficult to keep them involved? Why have we seen quite often companions having an excellent start, even accomplishing important work, and then from one day to the next abandoning it?!... Some had been cured of distressing obsessions, others had embraced the sacred work, fully mature in their reasoning... They embrace blessed responsibilities with a jubilant heart, and begin to work, with courage and happiness... However, all of a sudden, there comes a time when they give up everything, or almost everything, related to mediumship. In spite of deserving our greatest consideration for the respectable and worthy life they give testimony of, either in their home or in their professional life. How can we explain this?

The messenger wrote down, through the medium:

-- My brother, we are in spiritual combat, the combat of light against the darkness. Many of our allies suffer a heavy attack from the forces against us, and it is reasonable that they leave their position, when they can no longer stand the siege they are subjected to... We are then obliged to be understanding and encourage them to withdraw, even though we value their contribution, with our best affection.

-- Yes, I understand – agreed the uneasy incarnate friend -- I realize that those in the shadows watch us and antagonize us, with the purpose of harming us... But, why this persecution? Aren't we on the side of light? Aren't we called on to trust in God? Are we not bound to the principles of Eternal Goodness? Are we not being watched over by our Teachers of the Higher Life?

The Spirit friend smiled and replied, patiently:

Anastacio, last night I was working to help the victims of some incarnate evildoers, in a brothel. These unhappy beings, so as to achieve their bad intentions, first of all turned off the light, so they could work in the dark.

They went for the strong light bulbs that lit up the house and knocked them out, making a commotion. After the hard work of the policemen, they finally succeeded in reestablishing calm. As you can see, the electricity was not affected at the back, so the light bulbs could be changed and the lighting could be restored. The same occurs in our Spiritist achievements. Those who live in the shadows, interested in harming Humanity, and above all who target eliminating mediums that enlighten others, particularly those with greater responsibilities, so that they can dominate with their inferior plans in deplorable disputes. After establishing mayhem and darkening the spirit, great effort is required on the part of the Emissaries of Jesus so that harmony can be restored in the regular service of our Renovating Teachings. In spite of all this, it is necessary to recognize that order is always reestablished, enabling the victory of the greater good. Do you understand now?

-- Yes... -- the counselor said, and remarked: -- but, what can we do in order to improve the situation?

Mediumship Development Program

And Brother Silverio concluded with serenity and optimism:

-- Patience and service, my friend, ever more patience and service. Just like in any disaster of regular lighting, the plant, the technician and the electricity remain unchangeable, just like in accidents during the spiritual interchange, God, the Good Spirits and the Divine Laws are invariably the same... As for the light bulbs, it is imperative to change them every time they no longer adjust to the socket, until progress can offer us more resistant material... Do you understand?

Anastacio smiled, demonstrating to have understood the lesson, and he closed the meeting.

2- XAVIER, Francisco Cândido. *Estante da Vida*. Brother Irmão X. 5. ed. Rio de Janeiro: FEB, 1987, p. 83-6.

EXERCISE

Analyze each of the questions proposed by Anastacio, the director of the mediumship meeting and complete the following tasks:

- a) List the main obstacles that make it difficult for the mediums to be persistent as well as other participants of a mediumship meeting.
- b) Propose solutions for the challenges listed in the previous item.
- c) Answer: Is it possible to link the instruction given by brother Silverio with humility? Why?



Mediumship Development Program

BE THANKFUL

*“And be thankful.”
Paul (Colossians, 3:15)*

It is odd to perceive the great number of apprentices that are always intent on receiving blessings while, rarely, do we find anyone disposed to render them.

Spiritual resources, however, in its common mobilization, should obey the same system applied to the providences of a material order.

In the chapter dealing with the blessings of the soul, it is wrong to receive and waste senselessly; but rather, to be prudent and correct, so that possibilities are not absorbed by disorder or by injustice.

For this reason, in his instructions to the Christians of Colossus, the Apostle recommends that we be thankful.

Among earnest disciples, the old habit of acknowledging in a bombastic and flattering way is not justified. In the community of workers loyal to Jesus, to be thankful means to apply the blessings received profitably, not only for others, but for oneself as well.

The greatest recompense for loving parents, is when their children appreciate the hard work and dedication they showed them during their life.

Expressing their gratitude to Christ, the Apostles remained faithful until their last sacrifice; Paul of Tarsus received the call from Jesus, and in happiness and love, served the Divine Cause through nameless sufferings for over thirty successive years.

To be grateful is not merely an expression of brilliant words; rather, it is to feel the grandeur of actions, the light of benefits, the generosity of the confidence, and to correspond spontaneously, extending to others the treasures of life.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Chap. 163.

1st Part: The Practice of Mediumship^[L]_[SEP]

Class 6: Education and Development of Mediumship

Specific Objectives:

- ⇒ Explain what mediumship education is and how to go about it.^[L]_[SEP]
- ⇒ Explain why mediums should every effort to educate and improve^[L]_[SEP] their mediumship.^[L]_[SEP]

1. WHAT IS THE EDUCATION OR DEVELOPMENT OF MEDIUMSHIP (

The education or development of mediumship is a guided education program to learn to correctly practice mediumship. The proper methods can be found in mediumship study courses and in the work of mediumship groups available in Spiritist Centers.

Mediumship education can span an entire lifetime, because as the medium improves his/her skill, additional resources will be provided to him/her for the fulfillment of the mission assumed. (17)

When developing the mediums' abilities, personal effort and intense dedication are essential, in addition to the guidance provided by Spiritism.

2. SPIRITIST EDUCATION OF THE MEDIUM^[L]_[SEP]

A Spiritist Center is the most appropriate place for the development of mediumship, as it functions as a school for spiritual and moral development.

A Spiritist Center is a place for study, friendship, mutual support, prayer and work, based on the teachings of Jesus, from a Spiritist perspective. (14)

For the development of his/her mediumship, the student medium receives assistance from spiritual guides, under the auspices of his/her Protective Spirit. The mediums' spirit-protector, or guardian angel, is the one whose mission it is, to follow each individual throughout the course of his/her life, and to help him/her to progress. They are always more advanced than their protégé. (6) Their capability depends on their evolutionary level, which does not always permit them complete freedom of action. (5) The protecting Spirit can delegate the task of protection to other Spirits, if needed. These Spirits may be relatives of the medium, some of whom they have closer ties with than others, in order to be useful to them given their own limitations. They only act with the permission of the guardian spirits. (6)

The protective Spirit may also allow the assistance of Sympathetic Spirits. Sympathetic spirits are those who are drawn to each individual through personal affection, and by a similarity of attraction to goodness or to evil. The duration of their relationship with us usually depends on the circumstances. (6)

In the physical dimension, the task of guiding the mediums is assigned to the instructors of the mediumship courses and to the directors of the mediumship meetings.

The incarnate team in the Spiritist Center that formulates and educates the mediums, must be knowledgeable regarding the nature of the work, in order to get good results. The

Mediumship Development Program

person responsible for orientation (the incarnate instructor) must have high moral values, and must be an advanced scholar of Spiritism and particularly of mediumship.

The formation of a good Spiritist medium requires, effort not only from the student of mediumship, but also appropriate guidance and examples of Christian morality from the instructors from the Spiritist Centers. Without this, it would be like trying work iron when it is cold. We cannot enlighten or guide anyone, if we personally are not adequately guided or prepared, or do not study. We cannot insist on demonstrations of patience, tolerance or respect, if we ourselves do not yet possess these virtues.

The education or development of mediumship is the work of a lifetime. It starts before reincarnation, and continues during one's life and beyond it.

When considering the education of mediumship within an incarnation, there are some basic guidelines:

a) The necessity for spiritual assistance, if the development of mediumship becomes problematic.

Whenever there is a psychic, emotional or physical problem, the candidate who is developing their mediumship should receive spiritual support at the Spiritist Center. It is first necessary to harmonize spiritually, prior to working with mediumship.

This is done via receiving passes and magnetized water, participating in voluntary activities to help brothers and sisters in need and attending public meetings for spiritual studies. Spiritual support by way of spiritual guidance can be of great value. The practice of the Gospel at Home, as well as the habit of praying will complement the spiritual work. In this way the medium will achieve balance and will be in the appropriate condition for the development of his/her mediumship.

The medium who is in need of educating his/her mediumship should be aware that, during this initial phase, it is natural to notice some minor imbalances of a psychological nature, some ups and downs, because mediumship, due to attracting the interference of discarnates in a person's life, will at first impact in a peculiar way, emotionally as well as physiologically. This is due to the presence of negative or pernicious spirits who can be felt more easily, as the irradiation of their energies produces these anomalies and awkward states, that can be misinterpreted as pathological problems by others. (15)

The incarnate Spiritist who provides guidance on this, should be able to convince the novice that the correct practice of mediumship is not a danger to anyone.

This education is aimed at the ability that is starting to show itself, so that it can later produce positive results. (16)

b) The necessity for study

The medium is required to study extensively, to observe intensely and to work at every opportunity on his/her personal enlightenment. Only by proceeding in this manner will the medium be ready to fulfill the task entrusted to him/her, and to cooperate completely with the sincere Spirits dedicated to goodness and truth. (19)

Study will enhance the knowledge of the mediums, and guide them in relation to the variable nature of the Spirits that will communicate through their mediumship, and elucidate them regarding the origin of these relationships.

A multitude of Spirits surround us, who are always eager to communicate with us. This multitude is mainly composed of less advanced and somewhat frivolous Spirits, and at times by

8 Spiritual healing via laying on of hands

Mediumship Development Program

evil spirits, who due to the density of their individual fluids remain earthbound. The enlightened intelligences, motivated by noble aspirations and enveloped by subtle fluids, do not continue their attachment to our atmosphere after their separation from the flesh. So they rise to reach far away regions according to their degree of evolution. Quite often they do come closer in order to protect their loved ones; they come to us, but solely for a useful end and at important times (...). (12)

The great difficulty that the majority of beginner mediums face is that of having to confront inferior Spirits. However, they should consider themselves to be fortunate when they are merely frivolous Spirits. They should maintain a watchful eye at all times so that these type of Spirits do not assume exclusive control over them, because if this occurs, it will not always be easy to free themselves from them. This is of great importance, particularly at the beginning of the practice. If the necessary precautions are overlooked, the fruits of a most beautiful ability can be lost. (8)

c) The necessity for self-knowledge and self-improvement

A persistent and dedicated process of inner-transformation is an integral part of the overall process of self-education. This is important, because once an individual has developed the ability to reason, to use their judgment and be discerning, then his/her free-will is present (...), they will be held accountable for their actions. It is up to them to take responsibility for their own education. (9)

The first goal that the individual should aim for, is to understand him/herself, in order to support his/her self-improvement (...) In addition, the individual should try to establish the qualities s/he wishes to develop, as well as their bad tendencies and the obstacles they wish to avoid and from which they desire to free themselves, as they could become an impediment to fulfilling their work. (10)

For effective self-education, it is indispensable to observe and review one's conscience, in order to get to know oneself, at every moment, and be aware of the state of one's soul. In this way, the individual determined to achieve perfection, would not miss the opportunity to develop those growing virtues and to remove the bad habits that harm him/her. (11) This is a task that can be easily accomplished through strong will-power and perseverance, assisted by a balanced and well-guided dedication to the practice of mediumship.

d) The importance of continuously working to do good

Nothing of true importance can be achieved without effort and work. A slow laborious initiation is required of those who are seeking to develop superior qualities. Just like everything else, the training and practice of mediumship will often meet intense difficulties, so it is essential to highlight this fact to all mediums, in order to prevent them from incorrect interpretations, regarding the cause of mistakes and becoming disheartened. (12)

Regarding the education of mediumship, there are no fixed or simple rules, nor a training program to achieve fast results. (16)

It is, therefore, indispensable that we encourage or cultivate moral and cultural treasures to advance our thinking. The values expressed in them will make it possible to glimpse the light that shines down on us from lofty realms, through the genius of wisdom and love that oversees our experiences. (20)

The apprentices of mediumship must respect the work; work instinctively; not assume that they are superior or inferior to others; not expect to be rewarded in this

Mediumship Development Program

existence; not try to be the center of attention; not imprison themselves in doubts; must study continuously; not allow themselves to become irritated; be forgiving always; and not fear their persecutors when dedicated to love and charitable work to benefit others. (18)

Mediumistic abilities and assistance from the spiritual world appear everywhere. Where there is thought, a mental current exists, and where there is a mental current, there is an association. And every association represents interdependence and reciprocal influence. From there we can conclude the necessity of leading a noble life, in order to attract thoughts that ennoble us. Dignified work, goodness, fraternal understanding, service to our fellow beings, respect for Nature and prayer constitute the purest means of assimilating the superior principles of life, because we give and we receive, in spirit, on the plane of thought, according to the universal laws that we cannot escape. (23)

The cautious medium, even when starting out at this work, will try to be aware and alert to the cunning attacks of inferior spirits who inhabit the spiritual dimension.

They are lacking in scruples and take advantage of our imperfections in order to deceive us.

The medium must be aware that the invisible spirit communicant, still imperfect, when he/she comes to know the medium's vulnerable points, will flatter the medium's self-esteem and opinions, increasing his/her vanity, and be complimentary to the medium, promising wonders. Little by little, they can confuse and deviate the medium from any beneficial influence, or an examination of the situation and can lead him/her to isolate him/herself from the work. This is the beginning of an obsession, of an exclusive domination, that may cause the medium great suffering.

These dangers have been known since the beginning of Spiritism, emphasized by Allan Kardec; but daily, we witness mediums being led by the suggestions of deceiving Spirits and becoming victims of a mystification that makes them act ridiculously and to fail at the cause that they believe they are serving. (13)

The medium must understand that his/her mediumship is sacred and should be practiced with respect, always. (4)

e) The need to learn to relate with the spiritual world

Mediumship in itself is not enough. It is essential to know what type of mental wavelength we are on and assimilating, so that we can recognize the quality of our work and evaluate the direction being taken. (21) An idea is a suggestion initiated by our spirit, to which our thoughts give form or shape, and our will gives movement and direction to it, that will be tangible in the spiritual sphere. Moreover, we all radiate the active energy of our own individual thoughts, instilling the psychic environment according to our individuality. Our mind is, thus, a nucleus of intelligent forces generating subtle plasma that, upon incessantly being irradiated by us, offers real resources to the images from our own imagination, under the control of our personal desires. (...). We attract spirits to us that have affinity with us and to whom we also are attracted. (21)

f) Mediumship should not become or be transformed into a profession

Serious mediumship cannot be and never should be used as a profession, not only because it will bring moral discredit, and the individual will be categorized as a psychic, but also because there is a clear obstacle. Mediumship is essentially a fleeting and changeable ability, whose duration can never be predicted or relied on. It would then be a completely unpredictable source of income for the person exploiting it, and could fail at the very

Mediumship Development Program

moment when the medium could most need it. A different situation occurs when a talent is developed through costly study and extensive effort and for this reason is an asset from which its possessor would be allowed to profit. Mediumship, however, is neither an art nor a talent, and therefore cannot be transformed into a source of income. It does not exist without the assistance of Spirits; without whom, there would be no mediumship. The aptitude may still exist, but its practice will be nullified (...) To try to exploit mediumship is to try to appropriate something that does not belong to us. (3)

g) Few are the mediums that are vested with a mediumistic mandate

Mediumship should always be understood and considered as an instrument granted to us by God with the intent of contributing to our spiritual improvement. Notwithstanding, the practice of mediumship can be a test or an atonement, due to our actions in previous existences (mediumship as a trial), or as a mission.

Through mediumship as a trial, the medium learns to harmonize with goodness, to develop moral virtues through their contact with suffering Spirits, who communicate through the medium. A very different situation occurs in mediumship as a mission. In this situation, the medium is already in harmony with goodness. The medium reveals him/herself to be a missionary, an instrument for social renewal in the midst of society.

The missionary medium – although he/she does not realize the significance of the mission assigned to him/her - is always an enlightened and superior Spirit, whose examples resemble those of a shepherd who leads his/her flock. This does not imply, that the medium does not have to face tests or atonements, as s/he is not as of yet a pure Spirit.

The mission of spirits is always to do good. Whether in the spiritual-state, or as incarnates, they are charged with helping forward the progress of humanity, of peoples, or of individuals. This can be across a wide range of areas, to pave the way for certain events, and oversee the achievement of certain things. The missions of some spirits are narrower in scope, and can be said to be personal, or even local, such as helping the sick, the dying, those who are suffering, or to watch over individuals who they are the guides and protectors of, and to guide them with their advice or by the wholesome thoughts they suggest. It may be said that there are as many sorts of spiritual missions as there are interests to watch over, whether in the physical world or in the spiritual world. And each spirit advances according to how well he accomplishes his task.

Allan Kardec, in *The Mediums' Book*, chapter XXXII – Spiritist Vocabulary - calls mediumship work the providential mission of mediums. It is important to highlight that this mission generally involves social renewal, capable of stimulating progress in a specific field of human knowledge or endeavor. Some mediums, in spite of promoting a movement of positive ideas, are not in charge of a higher mission.

It is important to mention the character of a true missionary, according to Allan Kardec. In all areas, the teacher must know more than the student. In order to lead humanity in advancing, both morally and intellectually, we must have men and women of superior intelligence and morality. This is why Spirits who are already advanced, having passed their tests in other existences, are always chosen for these missions, because if they were not superior to the environment in which they are required to act, their effect would be negligible. (1)

Mediumship Development Program

Having said that, we must conclude that the true missionary of God must justify the mission through superiority, virtue, magnanimity, results and by the moralizing influence of their work. (1)

The true missionary of God is always humble and modest, and is usually ignorant of the fact of being assigned a special mission. They fulfill the mission to which they were called by the strength of character they possess, seconded by hidden forces who inspire and direct them. (2)

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

At the conclusion of this study the participants will have to:

- ⇒ **Define the education of mediumship**
- ⇒ **Explain how to achieve it**
- ⇒ **Explain the importance of the education of mediumship and the balanced practice of mediumship**

Mediumship Development Program

BIBLIOGRAPHY

1. KARDEC, Allan. False Christs and False Prophets. The Gospel According to Spiritism Translated by Janet Duncan: ISC, 2004. Chap. XXI. Item 9.
2. _____. Item 9. [L] [SEP]
3. _____. Gratuitous Mediumship. Chap. XXVI, item 9. [L] [SEP]
4. _____. Item 10. [L] [SEP]
5. _____. Intervention of Spirits. The Spirits' Book. Translated by Anna Blackwell: FEB. Question 508. [L] [SEP]
6. _____. Question 514.
7. _____. Occupation and Mission of the Spirits. Question 569.
8. _____. Formation of the Mediums. The Spirits' Book. Translated by Anna Blackwell: FEB. Ch. XVII, Question 211, p. 254-255.
9. AGUAROD, Angel,. Auto-educação. Grandes e Pequenos Problemas. 3 ed. Rio de Janeiro: FEB, 1976, p. 217.
10. _____. p. 218-219. [L] [SEP]
11. _____. p. 219-220. [L] [SEP]
12. DENIS, Léon. Into the Unseen. USSF 2017
13. DENIS, Léon. Into the Unseen. USSF 2017
14. FEDERAÇÃO ESPÍRITA BRASILEIRA/CFN. Orientação ao Centro Espírita. 4. ed. Rio de Janeiro: FEB, 1996, p. 13.
15. FRANCO, Divaldo Pereira. Educação das Forças Mediúnicas. Médiuns e Mediunidades. By the SPirit Vianna de Carvalho. 2. ed. Niterói, RJ: Arte e Cultura, 1991, p. 61.
16. _____. p. 62. [L] [SEP]
17. _____. p. 63. [L] [SEP]
18. XAVIER, Francisco Cândido e VIEIRA, Waldo. Decálogo para médiuns. O Espírito da Verdade. Diversos Espíritos. 12. ed. Rio de Janeiro: FEB, 2000. p.22-23. [L] [SEP]
19. XAVIER, Francisco Cândido. Preparação. O Consolador. Pelo Espírito Emmanuel. 22nd. ed. Rio de Janeiro: FEB, 2000. Questão 392, p. 217-218. [L] [SEP]
20. _____. Studying Mediumship. In the Domain of Mediumship. By the Spirit André Luiz. Translated by Jussara Korngold & Marie Levinson: ISC, 2005. Chap. I.
21. _____. Chap. I.
22. _____. Vicious Forces. Chap. 15, p. 144. [L] [SEP]
23. _____. Sintonia. By the Spirit Emmanuel. 9. ed. Rio de Janeiro: FEB, 1994. Cap. 28, p. 120.

Mediumship Development Program

CONSCIOUS MEDIUMS

If you are accustomed to a great inner silence, after the practice of a noble moral deed, you will hear... You will be able to sense subtle psychic impressions that will seem to vibrate, originating from the innermost reaches of the mind. Flashing ideas, and at times creating a background, on which images and thoughts appear to take shape and become imprinted on the screen of your reflections, coming from other intelligences...

Minds with powerful emissions, whether conscious or not, come from all directions.

Without a doubt, due to a process of attunement and being on a similar frequency due to a similarity interests, they will generate healthy or harmful exchanges, due to receiving and transmitting emissions .

If you change and elevate yourself through your thoughts, you will be able to emit nobler vibrations; if you are disturbed and harsh, you will tune into coarser energies.

With regards to mediumship, the relevant question is not whether or not there is lucidity due to conscious mediumship or being asleep due to unconscious mediumship, for the phenomena to be authentic, but rather the attunement resulting from the mental habits of the sensitive, with ideas and interests that suit him better.

Of little importance are discussions and suspicions about psychophonic or trance communications being under the conscious control of the medium.

What is relevant is the moral behavior of the medium, from which the contents of the message will evolve. This is because Spirits will be attracted to and attuned to the medium through any emotional or other similarities, which is reflected in the thoughts and psychic atmosphere of each medium.

Without a doubt, the individual must always be scrupulous with regards to all the tasks to which he/she sincerely dedicates themselves. However, it is important to remember that excessive caution can be as pernicious as the lack of it.

Do not exclude yourself from working with mediumship, if facing conflict, due to the spiritual level you may find yourself at for the time being.

Try to rise to the task, sustained by good intentions, relying on the spiritual teachings and knowledge, whose assistance and values will not permit you to stumble.

Under no circumstances should you cultivate groundless distrust in the ghosts of animism and mystification.

In every intellectual or physical manifestation of mediumship, you will always find that some material arises from the medium themselves. It is normal and could not be otherwise.

Mediumship, as the word implies, mean an intermediary. The main objective is the progress of the mediator, as well as those who surround him/her in this or in the other dimension.

If you are conscientious with regard to your responsibilities, and maintain mental lucidity during the phenomena, you will not be deviated.

Always being vigilant is a way of helping you in correcting any excesses and disciplining against the potential for any abuses.

*

Mediumship Development Program

Gradually, through the continuous and methodical practice of your mediumship, a focus on behaving in the best way possible, as well as praying for guidance throughout the work, you will succeed in achieving the enjoyable and uplifting results, to which you aspire.

A conscious medium is much better suited to working in the Field of Goodness, who fulfills their duties in a balanced way, compared to unconscious mediums, whose behavior shows that they are irresponsible and foolish.

Being conscious or lucid during a trance does not hinder the performance of your assigned task.

Jesus continues conscious of his duties, awaiting the individuals who, rather than as idle automatons, conscientiously and consciously desire to cooperate in his Vineyard of Light.

FRANCO, Divaldo Pereira. *Liberating Routes*. by the Spirit Joanna de Ângelis. Salvador [BA]: Publishing company Alvorada, 1978, p. 139-140.

PROGRAM II

Unit N^o 4

1st Part: Spiritist Fundamentals: The most common types of mediumship Class 1: Trance Mediumship (psychophony)

Specific Objectives:

- **To define trance mediumship (speaking mediumship)**
- **To give the characteristics of conscious and unconscious trance mediumship (speaking mediumship)**
- **To explain the correct meaning of the expression “to channel”**

Paul, in his first epistle to the Corinthians, tell us about the different types of mediumship, highlighting God’s providential designs in granting us the faculty of mediumship that the apostle called a gift or charisma.

St. Paul expresses himself as follows:

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” (I, Corinthians, 12:4-11)

Conscious that mediumship is another resource that the Creator grants us for our Spiritual improvement, we will now study the different types of mediumship in Unit n^o 4.

TRANCE MEDIUMSHIP OR PSYCHOPHONY

Mediumistic communication expressed through the voice, is called psychophony or trance communication.

Concept

Allan Kardec calls psychophonic or trance mediums, speaking mediums. “In them, the Spirit communicating acts on the organs of speech, as they act on the hands of writing mediums.”(7)

Psychophony or trance, therefore, “is the faculty that allows the Spirits, to deliver an audible message to all those present by using the incarnate’s vocal chords.”(19)

It is the most common faculty in our work of interchange with the spiritual world.
(19)

Degrees

Regarding the degree to which the mediumistic faculty is presented, Kardec’s codification shows us the following classification:

- i) Unconscious or Somnambolic psychophony
- ii) Conscious or Intuitive psychophony

iii) Pneumatophony or Direct Voice

Let's analyze this classification in more detail:

1. Somnambulic or unconscious psychophony or trance

1.1 - Characteristics

In this situation, the trance medium generally expresses themselves without being aware of what they are saying, and quite often they say things that are completely different to their habitual ideas, knowledge and even out of reach of one's actual intellectual ability. Although the medium feels perfectly awake and in a normal state, they rarely have any memory of what was said. In fact, in the medium the word is the instrument of which the Spirit utilizes in order to communicate. (...) (7)

In somnambulic psychophony (or unconscious speaking mediumship) the medium enters into a deep trance due to the exteriorization of their personality, in such a way that the physical body remains immovable. Nerve impressions grow weak and the brain of the body sleeps, but the heart remains active in the somatic body and thought vibrates, constantly, in the perispiritual brain." (21)

In this situation, the Spirit communicating has greater control over the medium's physical vehicle, expressing itself more freely, as if that body were really its own body.

It was this freedom of expression manifested in unconscious psychophony that led researchers of mediumship to interpret that, in fact, the communicating spirit substitutes the medium's Spirit in taking possession of the physical body. The mediumistic phenomenon, thus interpreted, was regarded as if a real "incorporation" of the discarnate Spirit occurred during the somnambulic psychophony. Therefore, this kind of manifestation was given other names such as: spirit possession or simply possession.

Leon Denis, a noble scholar from the past, believed that the communicating spirit took the medium's place in taking possession of the physical body. It was Denis himself who adopted the term "to incorporate" (or complete possession).

In the medium's body, momentarily abandoned (asleep, in a deep trance) it is as if there is a substitution of spirit. It is the phenomenon of incorporation. The discarnate's soul, and even the soul of another incarnate who is asleep, can take the place of the medium and use its physical body to communicate using their voice or gestures with the people present. (10)

Elsewhere in the same book, he writes:

"(...) When the possession or 'incorporation' is complete, an important phenomenon happens. The Spirit manifests themselves completely, with all their unique characteristics. (...) 11

Kardec's analysis is in direct opposition to the ideas of Denis, due to the fact that for him, under no circumstances can a discarnate Spirit replace an incarnate one, in taking possession of their physical body, even in the most advanced processes of obsession.

We include here Leon Denis' honorable opinion with the objective of demonstrating that we are still very far from a complete understanding of the mechanisms of mediumship. It is, thus, perfectly natural that we make mistakes when facing phenomena that exceed our knowledge.

On the other hand, at the beginning of the Spiritist Codification, many mediumship phenomena could not be totally understood, because the individuals lacked knowledge in

Mediumship Development Program

other areas. This is the reason why different writers, to convey the same type of manifestation of mediumship, used so many different Spiritist terms.

As the word “incorporation” is free and largely used in the spiritist field, we believe it is important to emphasize that the term should only be employed in a generic sense of mediumistic manifestation through the voice also sometimes known as channeling.

In “The Spirit’s Book,” we found the explanation that even in cases of subjugation, the obsessor does not substitute the obsessed person in the possession of their physical body.

“The Spirit does not enter a body as it enters a house. It identifies itself with an incarnate, whose shortcomings and good qualities are the same as its own, in order to operate together with him or her. But, the incarnate is always the one who acts, as they want, upon the body that envelops them. A spirit cannot take the place of an incarnate person, because the latter remains attached to their physical body for the time determined for their material existence.”(2)

“The word possessor, in the way it is commonly used, presumes the existence of (...) innately evil beings, and the cohabitation of one of these beings with the individual’s soul, in their body (...). The expression possession should only be used as expressing the absolute dependency that a soul has in relation to imperfect spirits that subjugate it.” (3)

In somnambulant or unconscious mediumship, the medium exteriorizes from one’s physical body (out-of-body), just like someone who goes into a deep sleep. Upon stepping out of their physical body, the medium begins to use his or her perispiritual brain, staying attached to the body by the so-called silver cord. (23)

In order to better understand somnambulant psychophony/trance mediumship, it is important that we distinguish between somnambulism itself (an animic phenomenon) and somnambulant mediumship, which are alike but not the same.

Somnambulism is the animic ability characterized by “an independent state of the spirit, more complete than when dreaming, a state in which there is far greater awareness.”(1) In these circumstances, as it is a psychic animic manifestation, “the somnambulant acts under the influence of their own spirit; it is their own soul that in those moments of emancipation, sees, hears and perceives, outside the limits of the 5 normal senses.”(8)

In somnambulant mediumship there are two different phenomena happening simultaneously: the somnambulant themselves, which is the exteriorization of the medium’s personality and the manifestation of a spirit, who uses the medium’s vocal apparatus in order to communicate.

The somnambulant medium must make real efforts, more than any other kind of medium, to acquire moral values, so as not to be at the mercy of spirits who are in opposition to all that is good.

Thus, unconscious psychophony, for those who don’t have sufficient moral defense, can lead to possession (subjugation), which is always harmful. (...)” (24)

2. Intuitive or Conscious Psychophony/Trance

2.1 - Characteristics

“In conscious psychophony (trance), the medium can monitor the communication, controlling the gestures and words of the Spirit, because the spirit’s thoughts cross the medium’s mind before reaching the brain.” (20)

The intuitive trance medium can even be partially away from the physical body, however, he or she is conscious, of the ideas and intentions of the discarnate that communicates through his or her intervention, during the entire communication process.

Mediumship Development Program

What basically characterizes conscious trance, is that “the passivity of the medium (...)is not always complete. Some mediums have an intuition of what they are saying, at the precise moment that they speak the words.” (7)

Psychophonic trance can be deep or more superficial depending on the medium’s ability to disconnect themselves from their physical body. The deeper the trance, the more the medium’s consciousness expands beyond the physical body. However, during the transmission of the message the medium is aware of its content and of the level of the spirit’s morality.

It is true that, as the days go by, the message can fade away little by little from conscious memory.

“In so-called conscious psychophony or trance, the communication process, according to Andre Luiz, can be described as follows:

As the mediumistic trance is established, in the right conditions, the externalized medium-soul, removes itself from the body, staying, however, only a few centimeters away from it. The communicating spirit connects to the medium, at the same time that light brilliant threads connect its perispiritual brain to the forehead of the medium’s spiritual body, activating the nervous system, in a way that can be compared to a delicate neuro-psychic graft.

When linked to the mediumistic equipment, the communicating Spirit takes control and takes over the sensory organs, beginning to see, hear, speak and even move (in some rare cases) as if it was incarnated in that body.” (16)

As the medium and the Spirit are connected via the nervous system, the medium knows beforehand the feelings, ideas, intentions and other impulses of the discarnate entity.

The trance is called conscious because the medium has full knowledge (is conscious) of the message that he or she transmits, and “in cases of spiritual assistance to suffering spirits, he or she can control the communication, restraining any undesirable manifestation and frustrating any form of abuse before it is transmitted. In this manner, the medium maintains control of the manifestation by imposing their will.” (17)

When assisting suffering Spirits, the medium firmly commands the reins of their own will, acting as if they were a kind nurse, who, although agreeing with the whims of a sick patient, with the purpose of helping them, doesn’t allow the manifestation of any unsuitable words or actions.” (22)

Summing up, we can say the following regarding somnambulic psychophony and conscious psychophony:

— In somnambulic psychophony, the laryngeal plexus is directly affected by the discarnate communicating, allowing a more complete manifestation. It even makes it possible to recognize their tone of voice and any typical words used by the spirit when incarnated. Xenoglossy or a manifestation in foreign languages is more common in this form of mediumship (somnambulic trance).

— In intuitive or conscious psychophony, the discarnate communicating “takes control of the brain areas responsible for speaking, due to the neuro-psychic grafting process on to the perispirit of the medium.” (18)

In terms of gradations of trance, one could say that this type of mediumship can manifest in another way as well: the combining of mental waves, that is to say, the discarnate spirit and the medium attune to each other, thus establishing a mental wave or link between the receiver (the medium) and the sender (the Spirit) without any direct perispiritual contact. In fact, the Spirit sends the message telepathically to the medium who likewise receives it telepathically. (18)

Mediumship Development Program

3. Pneumatophony or Direct Voice

3.1 - Characteristics

“Considering that Spirits can produce noises and knocks, they can also produce shouts of all kinds and vocal sounds that are like the human voice, by our side or in the air. This phenomenon is called pneumatophony.” (14)

According to Kardec, “we must not, however, assume that all sounds of unknown origin are the voice of spirits. In fact, the cause of this noise could be purely physiological. By contrast pneumatophonic sounds are thoughts from an intelligent source rather than from an accidental source.” (5)

“The Spirit sounds, pneumatophony, can occur in two different ways: sometimes, it is like an inner voice, without any words, that is clearly perceptible; other times, words are heard outside oneself and are clearly articulated as if spoken by someone beside us.

In any case, the phenomenon of pneumatophony is almost always spontaneous and only rarely can be provoked” (6)

The phenomenon of direct voice is sometimes found in the bible. Some historical examples that we hear of, are the direct voice messages of “Socrates and Joan of Arc, although it is not clear that if in either case the voices could be heard by others.”(12)

Sometimes, the Spirits built some devices (a trumpet or megaphone) to transmit the sound of the voices, making them more easily audible.

The phenomenon of direct voice is described in some classic Spiritist work. We will mention three examples; two of them narrated by Conan Doyle and the last one by Kardec

- a) Jonathan Koons, a medium and farmer in Ohio, USA, was the intermediary “in 1852 and for many years, of many astonishing phenomena, amongst which there were Spirits’ voices that spoke through a little megaphone or trumpet.”(13)

In a session at Koons’ house, a Spirit called John King took a trumpet and give a lecture through it, speaking clearly and distinctively, about the benefit that dialogue with the Spirits would bring in time and throughout eternity. (13)

- b) Daniel Douglas Home, English medium, 1870.

“Then, voices were heard, speaking simultaneously in the room – two distinct individuals, judging by the different intonation (...).” (14)

- c) An English family who lived in a French city, 1820.

The family began to hear a human voice from a Spirit named Gaspard. This Spirit sang, participated in family conversations, recited verses and tried constantly to awaken Christian sentiments in the listeners; he indicated where lost documents could be found, and gave much advice. This manifestation occurred over three consecutive years. (9)“In mediumistic meetings for direct voice, the voices can be heard in various parts of the room, not coming from the medium, and they are clearly perceived by those present. Depending on the mediumistic current, the Spirits’ voices can be weak though audible, or normal, like the tones of a natural voice. The discarnates are quite often recognized by their tone of voice. (...)”(15)

To conclude this study, let’s remember that pneumatophony is a very rare phenomenon and that due to its particular characteristics it is more connected to the mediumship of physical effects.

Mediumship Development Program

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

**The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.
If necessary the topic may be studied in two classes.**

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Spirits' Book. Translated by Anna Blackwell: FEB, item. 425. Somnambulism.
2. _____. item. 473. Possessed.
3. _____. item. 474.
4. _____. The Mediums' Book. Translated by Anna Blackwell: FEB. Chap. 12. It. 150. Pneumatophony.
5. _____. p. 197.
6. _____. Item. 151.
7. _____. Chap. 14. It. 166. Mediums.
8. _____. It. 172.
9. The Spiritist Review. Journal of Psychological Studies. June 1860. A talkative spirit.
10. DENIS, Léon. Into the Unseen. USSF 2017. Second Part. Chap. 19, p. 249.
11. _____. p. 252.
12. DOYLE, Arthur Conan. History of Spiritualism. Ch. 20. Voice Mediumship and Moulds.
13. _____. Ch 20.
14. _____. Ch. 20.
15. LOUREIRO, Carlos Bernardo. Mediunidade de Pneumatofonia. São Paulo: Mnêmio Túlio, 1996. Cap. 26, p. 116.
16. NÁUFEL, José. Do ABC ao Infinito. Espiritismo Experimental. 2. ed. Rio de Janeiro: 1999. v. 3. Capítulo 15, p. 190-1. Psicofonia, Incorporação e Mecanismos das Comunicações.
17. _____. p. 191.
18. _____. p. 193.
19. PERALVA, Martins. Estudando a Mediunidade. 17. ed. Rio [de Janeiro]: FEB, 1997. Cap. 9, p. 51. Incorporação.
20. _____. p. 55.
21. XAVIER, Francisco Cândido & VIEIRA, Waldo. Mecanismos da Mediunidade. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998, Cap. 21, p. 150. Desdobramento.
22. XAVIER, Francisco Cândido. In the Domain of Mediumship. By the Spirit André Luiz: ISC 2006. Chap. 6, p. 55. Conscious Psychophony. Translated by Jussara Korngold.
23. _____. Chap. 8. Somnambular Psychophony.
24. _____. p. 76.

Mediumship Development Program

Appendix

Exercise 1

Answer the following questions in an objective way:

1. What is somnambular psychophony?

2. What is the difference between somnambulism and somnambular mediumship?

3. What are the main characteristics of conscious psychophony mediumship?

4. What is pneumatophony?

Exercise 2

We next present three excerpts from Spiritist books.

Based on the texts, do the following:

a) Read carefully;

b) Identify the characteristics of the trance mediumship contained in the texts.

Mediumship Development Program

Text nº 1

The Spirit André Luiz presents, in his book *In the Domain of Mediumship*, the main characteristics of Eugenia's trance mediumship, in the following way:

“Although he uses Eugenia's energy, the sick Spirit is controlled by her, via the energy from her nervous system, through which she is informed of the words he intends to say. He has taken temporary possession of her vocal cords and senses, thereby managing to discern, listen and reason with a certain amount of balance through her energies. Eugenia, however, is firmly in control of her will, operating as if she were a benevolent nurse helping a patient by agreeing with his requests. Yet she sets a limit on his desires because, conscious of the intentions of the unfortunate companion to whom she lends her physical body, she reserves the right to correct any undesirable behavior.

“As his mental impulses reverberate in her thoughts through her nervous system's magnetic current, she acknowledges the words as they are formed and evaluates them before he speaks. She can therefore interrupt any potential abuse by analyzing his objectives and expressions. The spirit is disturbed and suffering, and, as he is inferior to her, Eugenia does not descend to his level in order to help him.

(...)When the medium is aware of their responsibilities, they are obliged to collaborate in assisting the discarnates. Therefore, they will allow a free communication only up to the point that it is not in opposition to the harmony of the group and the dignity of the Center.”

(1)

The trance mediumship demonstrated in the text is: _____

Text nº 2

In this text, Andre Luiz presents the characteristics of Celina's mediumship, as follows:

“The medium departed from her physical body as though yielding to a deep sleep, taking with her the brilliant aura that crowned her. (...)

The noble woman looked at the desperate visitor sympathetically and opened her arms to him, helping him to take possession of her now somewhat obscure physical body.

As if drawn by a powerful magnet, the patient positioned himself over the physical body of the medium, instinctively uniting with her. Aided by the guardian who had brought him, the patient sat down with difficulty. His mind appeared strongly attached to the brain of the medium.” (1)

“She transfers her resources to the spirits so spontaneously that she has no difficulty in disassociating herself. This occurs automatically, causing her to momentarily lose contact with her brain's motor centers.

(1) XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 6, translated by Jussara Korngold.

(1) XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 8, translated by Jussara Korngold.

Mediumship Development Program

“Her mediumship is extremely passive. For this reason, the communicating spirit can manifest his own personality more accurately. This, however, does not imply that our sister is absent or irresponsible. Staying close to her body, she acts like a generous mother who with real kindness helps someone in pain, who is expressing himself through her, as if he were a fragile protégée.” (2)

The trance mediumship demonstrated in the text is: _____

Text nº 3

In this text, written by someone who sent a correspondence to the “Spiritist Review,” we can see another form of trance mediumship.

“Around the year 1820, having left our house in Suffolk, we went to live in the city of, by the sea, in France. Our family consisted of my father, my mother, a sister, a 12 year old brother, an English servant and I.” (1)

“(…) during many consecutive nights, we heard strange noises in different parts of the house: sometimes there were groans coming from under the windows, other times it seemed that they were scratching the windows. (…)

After some days, the noise could be heard in the bedroom where my sister and I were sleeping. She was 20 and I was 18.” (1)

Besides the knocking in our bedroom, we began to hear, mainly in the salon, the sound of what seemed to be a human voice. The first time we heard it, my sister was playing the piano; we were singing a song and the spirit began singing with us. You can only imagine our astonishment (…)

Later on the voice began talking to us in a clear and intelligible way, participating every now and then in our conversation. The voice was low, slow, solemn and with very distinct tones; the Spirit always spoke to us in French. He said his name was Gaspard (…). He called each family member by their first name; sometimes he recited verses and constantly tried to instill in us Christian moral sentiments, however without saying anything about dogma. He seemed to try to make us understand the greatness of virtue. (…)⁹ (12)

The trance mediumship demonstrated in the text is: _____

(2) _____ . p..

⁹ (2) _____ . p. 178.

PROGRAM II

Unit N° 4

1st Part: Spiritist Fundamentals: The most common types of mediumship

Class 2: Mediumship of psychography

Specific Objectives:

- **To present and explain the main types of writing mediumship.**
- **To present the different types of psychography and give the characteristics of each of them.**
- **To justify the importance of psychography.**

“On June 10, 1853, from the spirituality, the missionaries of the Third Revelation introduced an easier, faster, and more comfortable process of writing. Until then (...) the Spirits communicated through blows and raps in the wood or in the air, or moving a needle that could rotate in a quadrant where the letters of the alphabet were.

The “Dictionnaire Encyclopédique des Sciences Médicales,” (10), published under the direction of Dr. Dechambre, member of the Academy of Medicine of Paris, says that the Spirits indicated simultaneously in France, in the United States and in other places, the new process for correspondence. On the date mentioned, the ‘turning table’ communicated: “Get the basket in the next room and fasten a pencil to it; place it upon a sheet of paper and put your fingers on the edge of the basket.” Minutes later the basket began to move and write quite legibly. (23)

It was in that way that the Spirits of the Codification began the mediumistic communication through psychography, substituting the rudimentary processes that had existed up until then.

We know that the “first intelligent manifestations were produced through tables that moved up and down, with one of the feet, striking a given number of times and replying in this way yes or no, to the questions asked. (1)

Later, “fuller replies were soon obtained with the aid of the letters of the alphabet: the piece of furniture striking a number of blows corresponding to the number of order of each letter, so that words and sentences began to be produced in reply to the questions asked. The correctness of the replies, and the correlation with the questions asked, led to astonishment.” (1)

“Such a means of correspondence however was slow and uncomfortable. The Spirit (and this constitutes new circumstances worth noting) suggested another, (1) the fitting of a pencil to a basket, which was already mentioned. New adaptations of this method were made, with the objective of obtaining a more comfortable position such as, for instance, to fasten the pencil to a planchette.(2)

“It was realized next that the basket and the planchette only formed in reality, an extension to the hand; and the medium, therefore, now held the pencil in her/his hand, and found that she/he was made to write under an impulsion independent of her/his will, and often with an almost feverish rapidity. In this way the communications were not only made more quickly but also became easier and more complete.” (3)

The mediumistic writing can be obtained according to Allan Kardec, in two basic ways:

¹⁰ Encyclopedic dictionary of Medical Sciences.

Mediumship Development Program

a) Psychography, or writing of the Spirits obtained by the medium's hand. (16) This, in turn, can be direct or indirect. (17)

In direct psychography, the medium's hand holds the pencil and writes and she/he writes the message of the communicating Spirit. (17)

In the indirect psychography, the medium's hand does not touch the pencil, which keeps itself fastened to a planchette or basket. The medium puts her/his fingers on the edges of the basket so that the writing is produced. (17)

b) Pneumatography or direct writing - From Greek - pneuma - air, breath wind, spirit, and grapho, I write. This word denotes direct writing by spirits, without the use of the medium's hand. (16)

In this situation, a sheet of paper is put inside a box, so that a Spirit writes a message without the knowledge of the medium. It seems that there the medium does not play a relevant role; maybe she/he is just the donor of some ectoplasmic fluid, so that the written message is made visible. (8)

Let us analyze the clarifications by Kardec regarding this subject.

1. Psychography

Allan Kardec used the word psychography to name the way the Spirits communicate through writing. (5) He also classified psychography into direct psychography and indirect psychography. (17)

According to the words of Kardec, in direct psychography the hand is agitated by an involuntary almost feverish movement, "the hand is moved against their will, almost feverishly, people with this kind of mediumship grab the pencil without actually wishing to do so, and in the same way, they put it aside: neither willpower nor desire can make them continue if they do not wish to do so." (17)

Direct psychography is also known as manual or involuntary writing. (17)

In indirect psychography "writing is obtained by simply placing the hands on an object which has a pencil fitted to it, or any other writing instrument. The objects usually used are planchettes or baskets. The occult (or invisible) force that acts on the person is transmitted to the object, which in turn becomes a type of appendage to the hand and produces the necessary movement to draw the characters." (17)

Nowadays direct or manual psychography is most commonly used. Indirect psychography no longer is. This type of writing mediumship has evolved in such a way, that Spiritists simply call it psychography, and mediums who have it are called psychographers.

We understand that "psychographic ability should be developed through practice. The more writing medium trains her/himself, the more refined and efficient the faculty becomes. At first, the medium writes short phrases, but with continuous practice and perseverance longer messages will come and even entire books. (19)

Kardec explains that "of all our means of communicating with spirits, manual writing is the simplest, most convenient, and most complete. We should put a lot of effort into this type of communication with spirits as it enables us to establish a regular and continuous relationship with the spirits amongst us. It is through this type of communication that spirits better reveal their nature and their level of evolution or inferiority. For the medium, the faculty of writing, moreover, is the one that is most susceptible to being developed by exercise. (11) Writing mediums vary as to the nature of their mediumship, which determines the mechanisms of the spiritual writing.

In *The Mediums' Book*, chapter XV, we find the following classification that Kardec gave to writing mediums: mechanical mediums, intuitive mediums, and semi-mechanical mediums.

Mediumship Development Program

The following are the characteristics of these types of psychography.

Mechanical psychography – The communicating spirit acts directly on the medium's hand, giving it an impulsion altogether independent of its owner's will, causing it to write uninterruptedly as long as s/he has anything to say.

“In this situation, what is notable is that the medium is completely unaware of what s/he is writing; this absolute unconsciousness characterizes what are called passive or mechanical mediums, and this is an exceedingly precious faculty, because it excludes all doubts about what is being written being independent of the medium's mind.” (12)

“In mechanical psychography, the communicating spirit uses her/his own intellectual resources, that is, their ideas, vocabulary, style, and sometimes their own handwriting when incarnate. Other times, only the signature indicates who it was in the physical life. The communication can be written in a different language to the medium's own and, frequently, unknown to her/him (xenography).” (22)

Intuitive psychography – The discarnate spirit does not, in this case, cause the medium to write by acting on his/her hand as in mechanical psychography, but acts directly upon the incarnate's soul, who captures the thoughts of the communicating spirit, and writes down the inspired message.

“And still, the part played, in this case, by the medium's soul, is not entirely passive; as the medium's soul receives and transmits the thoughts of the discarnate spirit, and s/he is therefore aware of what s/he is writing, although the thoughts are not his/hers, and he/she is known as an intuitive medium.” (13)

“The part played by a mechanical medium is like that of a machine. The intuitive medium, on the contrary, acts as an interpreter, in order to transmit a thought, they must necessarily understand it; but still, this thought is not his/her thought, as it only passes through his/her brain.” (13)

Semi-mechanical psychography – The semi-mechanical medium participates in the qualities of both the others; they feel an impulsion given to their hand independently of their will, but at the same time, they know, as they go on, what they are writing.” (14)

2. Pneumatography

Pneumatography is writing produced directly by a spirit, without any intermediary; it differs from psychography which is the transmission of a spirit's thoughts by the writing of the medium's hand.” (7)

“Direct writing, or Pneumatography, is that which is produced spontaneously, that is to say, without the help of the medium's hand, or of a pencil. All that is needed is a clean sheet of paper (which can be done with all due precautions, so as to be sure that we are not made the victims of trickery), fold it, and put it in a drawer, or on a table. Afterwards, if conditions are right, we may find, and perhaps only after a very short time, various types of signs, letters, and even lengthy communications, drawn on the paper, usually by a black or greyish substance that looks like pencil or crayon. Sometimes it can look as if written with a red pencil, and other times, as if written with ordinary ink or even with printer's ink. (4)

We can deduce that in Pneumatography, the main or primary action comes from the spirits.

The formation of the characters in pneumatographic writing is analyzed in depth by Kardec who, when hearing the Spirit of Saint-Louis, makes the following comments, in “The Mediums' Book”: (5)

1) The writing is done by something other than the pencil, since the phenomenon happens whether the pencil is close to, or far from the sheet of paper.

Mediumship Development Program

“The substance used to make the characters has the appearance of the graphite of a pencil and it is easily erased with an eraser. We examined it under a microscope and verified that it is not embedded into the paper, but simply placed on its surface in an irregular manner, on its rough surface, forming an arborescence very similar to certain crystallizations.” (18)

2) The spirits exert influence, over material elements disseminated everywhere in space and in your atmosphere, and can by their will, concentrate those elements, and give them the appearance of an object (or characters, in the case of writing) that they wish to construct. (5)

3) The appearance of the object is so perfect that it could lead to the illusion that it really is a certain object. So a discarnate spirit could even take snuff from a snuffbox given by spirits and sneeze. The spirits could fabricate a beneficial substance to help cure a disease. An incarnate could eat fruit brought by spirits and it would satisfy his or her hunger. (5)

4) There are indications that objects produced in this way are not of lasting tangibility. (5)

5) The characters produced in direct writing or pneumatography come from the ability of the Spirits to extract the necessary materials from the universal element to produce the aforementioned writing and give it a temporary reality. (5)

6) Pneumatographic writing is not durable as there is not a real condensation of matter like in our solid physical bodies. (5)

This theory may therefore be summed up as follows: “Spirits have the power of acting upon matter. They can draw from the universal cosmic fluid, as they wish, the elements necessary to form objects that have the appearance of the various bodies existing on Earth. They can also, according to their will, effect the transformation of elementary matter, giving it certain properties. This faculty is inherent in the nature of spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, according to its will, or to the needs of the situation; the Spirits can make and unmake them at will. These objects may, in certain cases, be made to present to us all the appearances of reality; that is to say, they may become, for the time being, visible and tangible. In such a case there is formation, but not creation; for no spirit can make something out of nothing.” (6)

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The objective of this study is that having completed the study of this class, that all participants answer the exercises below correctly.

Suggestion: If necessary, split this into two classes.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. The Spirits'. Book. Trans. Anna Blackwell: FEB It. 4, p. 28. Introduction
2. _____. p. 29.
3. _____. It. 5, p. 29.
4. _____. The Mediums' Book. Trans. Anna Blackwell.: FEB. Chap. 8. It. 127. Laboratory of the Invisible World.
5. _____. Items 127-128,.
6. _____. Item. 129,.
7. _____. Chap. 12. It. 146. Pneumatography or Direct Writing.
8. _____. It. 148.
9. _____. It. 149.
10. _____. Chap. 15. It. 149. Writing Mediums or Psychographs.
11. _____. It. 178.
12. _____. It. 179.
13. _____. It. 180.
14. _____. It. 181.
15. _____. It. 181.
16. _____. Cap. 32, p. 487. Spiritist Vocabulary.
17. _____. The Spiritist Review. Journal of Psychological Studies. January 1858. Different Types of Communication.
18. _____. August 1859. p. 232. Pneumatography or Direct Writing.
19. NÁUFEL, José. Do ABC ao Infinito. Espiritismo Experimental. 2. ed. Rio de Janeiro: FEB, 1999, v. 3, p. 178. Psicografia direta.
20. _____. p. 179.
21. _____. p. 180.
22. _____. p. 181.
23. WANTUIL, Zêus. As Mesas Girantes e o Espiritismo. 2. ed. Rio [de Janeiro]: FEB, 1978. It. 13, p. 99-100.

Mediumship Development Program

Appendix

Exercise

- ◆ Read carefully each one of the passages contained in the texts below.
- ◆ Afterwards, classify the content, according to “Kardec’s” classification of mediumistic writing.
- ◆ Write in the empty box, at the end of each text, the appropriate classification
- ◆ Check from the Bank of Words, if they have any difficulties completing the exercise.

BANK OF WORDS

Semi-mechanical Direct Psychography

Indirect Psychography

Pneumatography

Mechanical Direct Psychography

Intuitive Direct Psychography

Mediumship Development Program

Text nº 1

Obtaining mediumistic writing by Baron of Guldenstubbé (1)

On August 1st, 1856 the Baron put “a blank sheet of paper and a sharpened pencil inside a closed little box, locked it with a key, kept the key on him always, not telling anyone about his experiment. For twelve days he waited without noticing anything drawn on the paper; but on August 13, 1856, he was frightened when he noticed certain mysterious characters on it.

The following day, August 14, (...) he saw, then, that characters and words in the Estonian language were formed or were recorded on the paper, without the pencil moving. (...) Since then, perceiving the uselessness of the pencil, he did not put it on the paper again; and, he obtained communications by only putting a sheet of paper inside a drawer, in his house. (1)

TYPE OF MEDIUMISTIC WRITING:

Mediumship Development Program

Text nº 2

Obtaining mediumistic writing by the medium Francisco Cândido Xavier (1)

“Asking Chico Xavier about what were the impressions he had when he was writing, through mediumship, one of the novels of Emmanuel or a book by Andre Luiz, we received the following answer:

Truly I do not know the words, I have no knowledge of what the spiritual friend is writing, I do not know what the spirit friend is thinking, but I feel myself inside the story that they are writing.

For instance: when our spiritual friend, Emmanuel, began to write the book: “Two Thousand Years Ago”, in 1938, I began to see a city, later I came to know that it was Rome. There were gardens in the city and that disturbed me a little, it astonished me really.

I asked him, and he told me that I was writing with him, like somebody under mild hypnosis; I was in his thoughts although I did not know the words he was writing. And it has been like this until today”. (1)

TYPE OF MEDIUMISTIC WRITING

Mediumship Development Program

Text nº 3

Obtaining mediumistic writing by the medium Yvonne A. Pereira (1), (2), (3), (4)

Yvonne A. Pereira explains how, through mediumship, she received the book “Love and Hate” from the Spirit author Charles.

“(…) mediums these days are always stating that, when receiving messages, they see fluidic pictures via descriptions from their discarnate instructors, i.e. visual messages, not only written ones.

“ Sometimes, the same (...) happens with Spiritist mediums in relation to novels transmitted by the Spirit. Beautiful images, delightful sequences of colorful scenes, precise details, etc., everything exalted by an indescribable play of lights, they are transmitted, at the time they receive the work, or before they receive it, when in a lethargic trance provoked by his/her instructors as part of the preparation and adaptation of the medium for the work. (2)

Yvonne explains that, in order to receive the book through mediumship, she was taken in Spirit, at different times, to specific places in the Spiritual World, participating in scenes that would then become part of the book and listen to pieces of music. When returning to the physical body, and still under the influence of the spiritual instructor, she began to write about what she had experienced, what she had felt and witnessed. (3) (4)

TYPE OF MEDIUMISTIC WRITING

Mediumship Development Program

Text nº 4

Obtaining mediumistic writing by the medium Baudin, according report of Allan Kardec (1), (2)

“At one of the meetings with Mrs. Plainemaison, I got to know Mr. Baudin's family, who then lived on rue Rochechouart. Mr. Baudin invited me to attend the weekly sessions that took place at his house, and I became very assiduous.

(...) The mediums were the two young Baudin ladies, who wrote on a slate with the aid of a basket, called a planchette (...) This process requires the cooperation of two people, and so excludes every possibility of interference in the medium's ideas (...) (1)

“If we fasten a pencil very securely to a basket, with the tip of the pencil outside facing down; and if we keep the basket balanced on the tip of the pencil, placing this on a sheet of paper, and put the fingers on the edge of the basket, it will begin to move (...) If a spirit is evoked and wants to communicate, he/she will answer (...) by writing words (...) “ (2)



TYPE OF MEDIUMISTIC WRITING

1st Part: Spiritist Teachings: The most common types of mediumship Class 3: Intuitive and inspirational mediumship and presentiments

Specific Objectives:

- **To conceptualize intuition, inspiration and presentiment.**
- **To explain the mechanisms of intuition, inspiration and presentiment, showing the differences between each one of them.**

Intuitive Mediumship

The Spirit Emmanuel clarifies that “all humans have the power of intuition, in the divine tabernacle of consciousness and that all can develop their abilities in this way as they elevate themselves spiritually. The big manifestations of mediumship are not really necessary to establish an interchange between the visible and invisible dimensions.” (24)

“Intuition is universal. Via spiritual resources, the incarnate receives vibrations from a higher life, that manifest as religious, philosophical, artistic and scientific contributions, increasing their emotional and cultural achievements. This is not made possible by the will of the individual but always as a concession from God.” (25)

In chapter 15 of *The Mediums' Book*, which talks about psychographic mediums, Kardec explains intuitive mediumship. He expresses it in the following manner:

“The transmission of the medium’s thought also happens through the Spirit of the medium, or rather, his/her soul, since that is the term we use for the incarnate Spirit.” (7)

If a psychographic medium has an intuition, for example, the communicating Spirit does not act on his/her hand; “does not take it over or guide it.” It acts on the soul which it identifies with. The soul, feeling this impulse, directs the hand and the hand directs the pencil. (...) In this situation, the medium is conscious of what he/she is writing, despite not expressing their own thoughts. This is what we call intuitive mediumship.”

This is similar to what occurs with a psychophonic medium, who transmits the intuition that they sense through their voice.

It is important to emphasize that intuition happens every time a telepathic message is captured by our mind, whether we are sensitive mediums or not.

The intuitive medium acts like an interpreter. An interpreter needs to understand, take ownership and, translate the thought faithfully, even though it is not his/her thought, but simply passes through their brain. This is the role of the intuitive medium.” (7)

The Spirit Andre Luiz informs us that, via the expansion of our aura, we learn to enter into telepathic contact with others through a process that has been evolving over long periods of time, as we go through different planetary experiences. In this manner, in the beginning of evolution, “this work of (telepathic) exchange began without any conscious direction since, though the aura itself, better human beings attracted the better Spirits towards them, whose generous and compassionate hearts turned towards the earthly sphere in order to help their backward companions, and humans contravening Divine Law attracted the company of others at the same level, transforming themselves into points of contact between good and bad or between Light and Darkness that fights on Earth.” (29)

In this manner, “through the waves of thought that overlap each other, according to the combination of frequency and direction, nature and objective, similar minds find each

Mediumship Development Program

other, forming groups in order to progress, where noble humans assimilate the mental currents of the Superior Spirits in order to generate edifying and educative work (...)

For this reason, intuition was the initial system of exchange, allowing people to communicate, even at a distance, to subtly convey ideas and feelings via mental communication, via measurable hubs of mental force, just like an electronic hub facilitates the voice or the image of people who are absent, through a two way communication by telephone and television.” (29)

In intuitive mediumship, “it is frequently difficult to distinguish between the thought of the medium and what is suggested to him/her, which leads many mediums of this type to doubt their faculties. They can recognize the suggested thoughts due to the fact that they had never thought this before; they arise as the medium writes [in the case of psychographic mediums] (...)” (14)

Either way, it is not “easy to work out the difference between the mental creation that belongs to us, from the one that comes into our minds from outside.” (14)

It is necessary for the medium to engage themselves in the development of certain abilities so that, in due course they can become more discerning.

“Anyone who knows how to direct their attention will notice a change in the way that our thought vibrates on a certain frequency, consolidating our own unique way of expressing ourselves, the habits, communication style and point of views, that characterize us.” (27)

Therefore, “we only need (...) to dedicate ourselves to the practice of meditation, to edifying study and to becoming more discerning, so as to understand what mental wavelength we are on, identifying clearly the spiritual currents that we are assimilating.” (28)

Intuition is developed in a progressive way by persevering in our “studies, with sincere effort and healthy meditation (...)” (26)

Inspirational Mediumship

Allan Kardec explains to us that “all those, in a normal state of consciousness i.e. not in a trance, as well as when in a trance, who receive communications that are different to their own preconceived ideas via thought can be included in the category of inspired mediums. These form an extension of intuitive mediumship, with the difference that the intervention of a hidden force is a lot less sensitive, and therefore it is even more difficult for the one who is being inspired to distinguish their own thoughts from those that are being suggested. Spontaneity is what, above all, characterizes the thought of this latter genre.” (8)

“There is a great similarity between intuitive mediumship and inspiration; the difference being that the former is nearly always restricted to current affairs and can be applied to things beyond the intellectual ability of the medium. Due to intuition they can offer views on a subject with which they are completely unfamiliar. Inspiration is broader and generally comes to boost the abilities and allay concerns of the incarnate Spirit. The signs of mediumship are generally less evident.” (15)

“Inspiration comes from Spirits who influence us towards good or bad, however, it comes mainly from those who want what is good and whose counsel we often mistakenly do not follow. It applies to all circumstances in life, to the resolutions we need to take. In this respect, one can say that everyone is a medium, however there is not one of us who does not have protecting and familial Spirits, who in turn suggest healthy ideas to their protégée.” (8)

“We can also include in this category those who, not being endowed with great intelligence and without leaving their normal state of consciousness, have instances of

Mediumship Development Program

intellectual lucidity that momentarily give them a capacity for conceptualization and clear and effective expression and, in some cases, a premonition of future happenings. These are the moments that we can rightfully call inspiration, when the ideas flow involuntarily and intensely. It is as if a superior intelligence has come to help us and that our Spirit has rid itself of a weight." (9)

"Sometimes this inspiration is unaware of itself; sometimes a doctor, only when near certain patients, suddenly finds the remedy that can cure them. It wasn't science that guided the doctor, but inspiration. Science put various types of treatment at his/her disposition, but an inner voice screamed a name (...).

What we say about medicine also exists in the same manner in all other areas of human work. In some instances, the fire of inspiration devours us; we have to yield to it." (17)

In this manner, "inspiration comes indifferently during the day, the night, when awake or when we sleep. It simply requires concentration. It is necessary to free the mind of all worries regarding day to day life and open mental space to the spirit who has come to connect via their thoughts.

There is telepathic communication between two Spirits in inspiration (9). Not always does the communication translate into great revelations: "the inspiration often is in relation to the most common circumstances of life. For example, if you want to go somewhere: a secret voice tells you not to do it because you will be in danger; or it tells you to do something which you had not thought of. That is inspiration. There are few people who have not been inspired at some point in their lives." (10)

We know that geniuses, devoted to the progress of sciences, the arts, philosophy and other forms of knowledge, are often inspired by enlightened spirits. "It is because Spirits, when they desire to execute certain works, suggest to them the necessary ideas and in this manner, they often are mediums without knowing it. Nonetheless, they have a vague intuition of unusual assistance." (10)

In this sense, Kardec makes valuable recommendations:

"It can be that the Spirit foresees things that he/she judges appropriate to reveal, or that he/she has a mission to make known; however, here, we should be very wary of lying Spirits, who amuse themselves making predictions. Only the specific circumstances will help us decide how much trust is warranted." (12)

All predictions that are not useful in general, that involve personal self-interest, deserve a certain degree of caution.

Mediumship of Presentiments

"A presentiment is a vague intuition of future things. Some people have this ability to varying degrees (...). We can say that those endowed with this faculty are mediums of presentiments, who are a variety of inspired mediums." (11)

"It (the presentiment) is intimate, secret advice from a Spirit who wants to help us. (3) "It is also found in the intuition we may have regarding a choice that has been made. It is the voice of instinct (the conscience). Before incarnating, the Spirit knows the main phases of their upcoming existence, that is, the type of trials that they will have to endure. Having set the character of these, one inwardly retains a type of impression of such trials, and this impression is the voice of instinct, making itself heard when the moment of suffering arrives, in other words a presentiment." (4)

"The protecting Spirits help us with their advice, through the voice of our conscience that they activate within our inner self. However, since we do not always give this our

Mediumship Development Program

attention, other more direct advice is given to us through those around us. Examine each one of the happy or sad circumstances of your life and you will see that often you received advice that you did not use and that would have avoided much distress if you had listened.” (5)

The mediumship of presentiment, despite being considered a variety of inspirational mediumship (11), can be confused with the latter, since it is hard to establish a point where one begins and the other ends.

Some people who have developed this faculty more, feel that during a presentiment, remote viewing or something similar happens. (11) Other mediums receive communications that are hidden by the Spirits, like a type of memory. (11), (5)

In the phenomena of remote viewing and in the phenomena of audition, called the voice of the conscience, the Spirit finds itself in a state of greater or lesser emancipation. During remote viewing, the person “sees, hears and feels beyond the limits of human feelings.” (6)

The presentiment can occur in a collective or individual way.

To illustrate this, we will now quote two examples that characterize this type of presentiment.

In *The Spiritist Review* 1866, we find this question directed to the Spirits of the Codification:

“When something is felt by the masses, generally it is said that it is in the air. What is the origin of this expression?” (16)

The answer given clarifies that this “general presentiment as something very serious comes closer has two main causes: the first comes from the innumerable masses of Spirits that incessantly move around in space and know what is being prepared (...). These Spirits are incessantly close to humanity, communicating their thoughts via the fluidic currents that connect the corporeal world to the spiritual one. Despite not seeing them, their thoughts come to you like the scent of hidden flowers in the foliage as you assimilate them unknowingly. The air is literally filled with these fluidic currents that disseminate an idea everywhere, in such a way that the expression that something is ‘in the air’ is more than just an expression, but also is literally true. (...)

The second cause of this phenomenon is the detachment of an incarnated Spirit, while resting their body. During these moments of freedom, they mix with similar Spirits with whom they have more affinity; they connect to their thoughts, see what they could not see with their human body, and speak of their intuition when they wake up, as if it were a personal idea. This explains why the same idea appears at the same time in a hundred different locations and in millions of different brains.” (16)

An individual presentiment is constantly observed amongst the dying. Many people sense the moment of their discarnation and know that “their time has come.” “Most of the time, their own Spirit becomes aware of this while they are free and when they awake, they retain an intuition of what they saw. Since they are prepared for it, these people are not scared or emotional about what is about to happen. They do not see the separation of the soul and body as something more than a change of situation, or (...) changing thick clothing for one made of silk.” (13)



NOTES TO THE INSTRUCTOR

Mediumship Development Program

The objective of this lesson is for each participant to learn to distinguish between the three main types of mediumship; intuitive, inspirational and presentiments. Each participant is required to do the exercises below.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Genesis. Translated by SAB: SAB, 2004. Chap 14. It. 15. Fluids
2. _____. KARDEC, Allan. The Spirits' Book. Trans. Anna Blackwell. FEB. Item. Liberation of the soul
3. _____. Q. 522.
4. _____. Q. 522.
5. _____. Q. 524.
6. _____. KARDEC, Allan. The Mediums' Book. Translated by Anna Blackwell: FEB. Chap. 14. It. 172.
7. _____. It. 180.
8. _____. It. 182.
9. _____. It. 182
10. _____. It. 183.
11. _____. It. 184.
12. _____. Chap. 26. It. 289, q. 8.
13. _____. Q. 14, p. 384.
14. _____. Obras Póstumas. Trad. De Guillon Ribeiro. 28. Ed. Rio [de Janeiro]: FEB, 1998, Primeira Parte, § 6º It. 50, p. 64-5. Manifestação dos Espíritos.
15. _____. P. 65.
16. _____. Revue Spirite. *Journal d'Études Psychologiques*. Juin 1866. Questions et problemes.
17. _____. Fevrier 1868. Extraits des manuscrits d'un jeune medium Breton. Les Inspires.
18. _____. Idem.
19. NÁUFEL, José. Do ABC ao Infinito – Espiritismo Experimental. 2. ed. Rio de Janeiro: FEB, 1999. v. 2. Cap. 13, p. 119. Transmissão Oculta do Pensamento ou Telegrafia Humana – Telepatia.
20. XAVIER, Francisco Cândido & VIEIRA, Waldo. Mecanismos da Mediunidade. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998. Cap. 4, p. 44. Matéria Mental.
21. _____. p. 45.
22. _____. Chap. 18, p. 130-31. Efeitos Intelectuais.
23. _____. p. 131.
24. XAVIER, Francisco Cândido. The Way, the Truth and the Life. By the Spirit Emmanuel. Translated by Darrel W. Kimble and Marcia M Saiz. Brasilia (DF): ISC, 2012. It. 156, p. 325. Intuition.
25. _____. p. 328.
26. _____. O Consolador. Pelo Espírito Emmanuel. 20. ed. Rio de Janeiro: FEB, 1999. q. 122, p. 79. Vida. Aprendizado.
27. _____. In the Domain of Mediumship. By the Spirit André Luiz. ISC 2006. Chap. 5. Assimilation of Mental Currents. Translated by J Korngold.
28. _____. p. 51.
29. _____. Evolução em dois mundos. Pelo Espírito André Luiz. 18. ed. Rio [de Janeiro]: FEB, 1998. p. 128. Mediunidade Inicial.

APPENDIX

How to do the exercise

- Read each of the following texts.
- Say which type of mediumship the text relates to, according to the following classifications: intuitive mediumship, inspirational mediumship and presentiment mediumship.

Text nº 1

“The selfless friend put his hands over her frontal lobes, as if attracting the maternal mind to the most elevated region of her being, and began to irradiate touching appeals, like a loving father speaking to her heart. Profoundly touched, he expressed words of encouragement and consolation, which the affectionate mother received in the form of ideas and superior suggestions.” (1)

- ☞ The phenomenon of receiving words of encouragement and consolation denotes _____ mediumship.

Text nº 2

“Alighieri (Dante) did not do his work purely from his imagination when writing “The Divine Comedy.” Intangible friends on Earth touched his soul, offering information from the spiritual spheres close to the world of shadows, even if the poet adapted the visions to his time, to his environment and his mental state.” (2)

- ☞ The form in which Dante received the information to write the Divine Comedy characterizes: _____ mediumship.

Text nº 3

“It was then that Mary, understanding the perfection, forgiveness and justice of God’s Will, knelt by the cross and, contemplating her dead son, repeated the unforgettable words: - “Father, I am your servant! Do unto me according to your will!” (3)

- ☞ Given the happenings at the Crucifixion, Blessed Mary remembered her responsibilities. This fact characterized the mediumship of: _____.

Text nº 4

“Surprised, we saw our (Spirit) friend approach the engineer, whispering something in his ears. And, far from noticing our presence (...), the gentleman interrupted the lecture, went to the record player and consulted his small record collection, and took out the Pastoral Symphony. (...)

Mediumship Development Program

Within moments, the room filled with enchantment and happiness, harmony and beauty (...)

Once the last notes were played, we parted marveling. Our thoughts vibrating in a purer and more harmonious way, and our hearts seemed more open and kinder.” (4)

☞ The subtle idea the engineer received from the spiritual plane in order to impregnate the atmosphere with Beethoven’s beautiful musical composition characterizes: _____ mediumship.

1. XAVIER, Francisco Cândido. *In the Greater World*. André Luiz. 19. Chap. 7. Redeeming Process
2. _____. *Lázaro Redivivo*. Brother X. 10. Chap. 30. Interchange
3. _____. *Lázaro Redivivo*. Brother X. 10. Chap. 2, p. 21. A Escrava do Senhor.
4. _____. *Ação and Reaction*. André Luiz. Chap. 10. Understanding

1st Part: Spiritist Teachings: The most common types of mediumship Class 4: Seeing Mediumship

Specific Objectives:

- To explore clairvoyance.
- To explain the main characteristics of visual manifestations.

In this chapter we will study three areas relating to seeing mediumship: seeing mediums, the general characteristics of seeing mediumship, and clairvoyance.

1. Seeing Mediums

“Seeing mediums are those who are endowed with the faculty of seeing spirits. There are some who possess this faculty in their normal state, when they are completely awake, and who preserve an exact recollection of what they have seen. Others only see spirits when they are in a somnambulant state, or bordering on it. (...) All persons endowed with remote viewing may be categorized as seeing mediums. The possibility of seeing spirits in dreams, results, undoubtedly, from a type of mediumship, but, strictly speaking, it is not seeing mediumship.” (11)

2. General characteristics of visual manifestations

- a. They may occur while the medium is awake; or during dreams when sleeping.
- b. The Spirit’s sight is a property of the perispirit.
- c. The ability to see spirits is rarely permanent.
- d. The seeing medium thinks they are seeing with their own eyes, but, in fact, it is the soul that sees.
- e. Somnambulant sight or the type of sight that occurs during dreams may be restricted to things from the past and, more rarely, to future occurrences.
- f. Apparitions are not seeing mediumship strictly speaking
- g. Some seeing mediums can only see through objects on which they focus their thinking.

Next, we will study the main principles of seeing mediumship and how to obtain visual manifestations, as well as some important characteristics of this phenomenon.

a) Ways to obtain visual manifestations

“Visual manifestations usually occur in dreams when we sleep and are called visions. Apparitions occur during the waking state, with those who are able to perceive them being in full control of their faculties and free to use them at will. They usually present themselves in an ethereal or diaphanous form, sometimes vague and imprecise. At first sight, they are frequently nothing more than a whitish blur, whose outline appears little by little. Other times the forms appear very clearly, with one able to distinguish the smallest contours on their faces, and to describe them with precision.” (13)

Mediumship Development Program

“Very often Spirits present themselves with the attributes reflecting their elevation: (...) The figure of Superior Spirits is generally beautiful, noble, and serene; the most inferior ones look atrocious and beastly, and sometimes they still show some vestiges of the crimes they committed or the suffering they have been through, their external appearance reflects their inner state which causes them great suffering.” (14)

“The Spirit who wants or can perform an apparition may take an even more precise form (...), so that it creates the perfect illusion of being present as a physical being (...).

It is possible, therefore, that a person can be in the presence of a Spirit, exchange a few words and gestures and suppose that it is a mortal being [incarnate], without suspecting that he/she is seeing a Spirit.” (15)

“However the Spirit decides to present itself, even in tangible form, it can, at the instant that it occurs, be visible only to some people. Thus it is possible for the Spirit, during a meeting, to appear to one or to several participants. If two individuals are sitting side by side, it may be that one sees and touches the Spirit, while the other won’t be able to see or feel it.” (16)

Anyway, “tangible apparitions are very rare, as vaporous sightings are the most frequent.” (17)

b) The principle of visual manifestations

The origin of visual manifestations lies in “the properties of the perispirit, which may be made to undergo a variety of modifications, at the will of the spirit.” (7)

“The perispirit, by virtue of its nature, is invisible in its normal state, like a multitude of fluids which are known to exist, but which we have never seen; but it can also, like certain fluids, undergo modifications which render it perceptible to sight, sometimes due to a kind of condensation, sometimes by a re-arrangement of its molecules; and it is then that it appears in a vaporous form. What we may term, for want of a better term, and merely as a comparison, condensation of the perispirit, gives to the latter for a time, all the properties of a solid and tangible body; but the perispirit, condensed in that way, can instantly resume its ethereal and invisible state.” (10)

“These different states of the perispirit are determined by the will of the spirit, and do not result from the action of an external physical cause (...). When a spirit appears, it is because it puts its perispirit into the necessary condition to make it visible; but the mere effort of its will does not suffice to achieve this. The modification of the perispirit is effected by its combination with the personal fluid of the medium, and this combination is not always possible; a fact which explains why spirits are not more generally visible. Evidently, therefore, it is not enough for the spirit to want to make itself visible; nor is it sufficient that the mortal wishes to see it. It is necessary for the fluids of the incarnate and discarnate spirits to enter into the requisite combination, and that there should be some affinity between them, and probably, that the fluid from the incarnate should be sufficiently abundant to enable the spirit to effect the transformation of its perispirit. It is probable, also, that there are other conditions, of which we are still ignorant. Moreover, it is necessary for the spirit to receive permission to make itself visible to a given person.” 10)

c) Seeing is a transitory ability

Mediumship Development Program

Kardec informs us that “this capability is rarely permanent; it is almost always the effect of a momentary and passing crisis.” (11) He also adds that, as with any other faculty, seeing is developed through practice; however, according to what the Spirits have said, “it one of those faculties where we would be better waiting for its natural development instead of provoking it, due to the risk of overexciting the imagination. Seeing spirits, generally and permanently, is an exceptional faculty and is not the normal condition of humankind.” (8)

During those moments of more spiritual detachment, when the spirit loosens its connection to the physical body, the medium witnesses occurrences, sees people, via their psychic sight (*) or remote viewing (*). “Times of crisis and calamity, powerful emotions, all, in short, excite our moral nature, and may develop remote viewing.” (4)

When the crisis has passed, the remote viewing ceases to manifest, unless the faculty preexisted, and, in that case, it continues to function normally.

d) The seeing medium does not see through physical eyes

Mediumistic sight can occur so spontaneously that there is no alteration of the medium’s facial expression. They remain completely normal (7), and even believe that they are seeing through their physical eyes. “In reality, it is their soul that sees, for they can see them with their eyes shut. (6), (11)

“(…) which accounts for the fact that (…) a blind person can see spirits as well as a person with full eyesight.” (11)

“Nevertheless, people who see are often in a peculiar state, bordering on a trance, which gives them a kind of remote viewing.” (5)

e) Somnambolic vision and visions during dreams

Those types of visions can have the following peculiarities:

- ☞ To be related to “things that are present, or absent.” (9)
- ☞ To give a “retrospective view of the past; and, in some exceptional cases, a presentiment of the future.” (9)
- ☞ Characterized by “allegorical pictures which the spirits bring before our eyes; the good, in order to give us useful warnings and salutary counsels; the imperfect, in order to lead us into error, or to flatter our passions. (9)

“It is necessary to look for the cause of remote viewing in the properties or radiations of perispiritual fluids, which can also be called psychic sight, with which many people are unwillingly endowed, as well as somnambolic sight.

The perispirit is the sensitive organ of the spirit. It is via its intermediation that the incarnate obtains the perception of spiritual things that escape our physical senses. Via the organs of the body – sight, hearing, and other sensations – are circumscribed and limited to the perception of material things. Via the spiritual or psychic sense, it is generalized. The spirit sees, hears, and feels through its entire being, sensing everything within the area of the radiation of its perispiritual fluid.

(*) Psychic sight or remote viewing: a phenomenon of the freedom of the soul when the spirit leaves/detaches from the body, and manifests itself when awake. That ability allows the person to see things, objects and absent Spirits as if they were present. It does not happen through the physical eye, but through the soul, which transports itself to the place (astral travel) where the vision takes place.

Mediumship Development Program

In mankind such phenomena are a manifestation of spiritual life. It is the soul that acts outside the organism. In remote viewing, or perception via the psychic senses, objects are not seen by the physical eye, although by force of habit it often directs them to the point that caught their attention. The clairvoyant sees with the soul's eyes; and the proof of it is that s/he sees everything just as well, whether the eyes are open or closed, and also beyond their visual range. The medium reads the thought stamped within the fluidic range." (1)

Psychic sight can lead a person to perceive the following, either when asleep or awake:

1st- The perception of certain material facts, such as knowledge of events that are happening far away; descriptive details of a locality, the causes of disease, and proper remedies.

2nd- The perception of things that are in the spirit world, such as seeing spirits.

3rd- Fantastical images created by the imagination, analogous to fluidic creations by one's thoughts [Ideoplasty or thought-forms].

These creations always reflect the moral disposition of the spirit who gives birth to them. So, for people very strongly imbued with and preoccupied with religious beliefs, hell is represented by hell-fires, torture, demons, exactly as they imagine them to be. Sometimes it is an epic poem. The pagans saw Olympus and the Tartarean depths, and the Christians see Heaven and Hell. If, upon awakening or coming out of ecstasy, these people have a distinct memory of their visions, they take it for reality and a confirmation of their beliefs, whereas in fact it is only a product of their own thoughts. It is necessary to make a clear distinction between the visions we see in a state of ecstasy, before accepting them. Here, as elsewhere, the remedy for excessive credulity is the study of the laws that govern the spiritual world. (2)

"In essence, dreams present all three characteristics of the visions described immediately above. Prophetic dreams, presentiments and warnings belong to the first two categories. In the third category, i.e. fluidic creations by thought, we find the causes for certain fantastical images, which have no equivalent in physical life, but that feel so real for the spirit that the body suffers the blows (when hit), and one's hair turns white under the impression created by the dream. Such creations can be triggered by exaggerated credulity, flashbacks, or by one's wishes, desires, passions, fear, and remorse. It can also be caused by habitual worries, or because of the body's needs, or even by a malfunction of the body. It can also be caused by other spirits with good or bad intentions, depending on their nature." (3)

f) Seeing mediumship is not restricted to occasional or accidental visions

"We must distinguish between accidental and spontaneous apparitions and the faculty of seeing mediumship. The first is frequent, especially at the moment of the death of people we have loved or are well known to us and who come to tell us that they are no longer of this world. (...) Other times, relatives or friends who have been dead, in terms of the physical body, for a long or a short time can appear to us, either to warn us against danger, to give good advice, or to ask something of us. The service that a spirit asks for is generally for something to be done that it was unable to accomplish before its death; or it may ask for our prayers. Seeing these apparitions is an isolated incident, which is always something individual and personalized, and does not constitute a faculty, strictly speaking. The faculty consists of the possibility, even if not permanent, at least very frequently, of seeing any spirit who comes near us, even if a perfect stranger." (12)

g) Singular forms of obtaining mediumistic sight

Mediumship Development Program

“Certain sensitives [mediums] can only ‘see’ via objects, where the spirits’ thoughts are presented in the form of images or representations, such as, for instance, a glass of water, a mirror, or a crystal. When a Spirit cannot make the medium’s brain vibrate or provoke sufficient exteriorization [out-of-body phenomenon], it impregnates the objects referred to with fluids and make images appear at will. Very clear scenes can appear, which the sensitive will describe in the smallest detail and which other observers can also see.” (21)

“We point out that the term ‘magic mirrors’ is given to objects of various types and forms, that almost always have a bright reflection, such as drinking glasses, bottles, windows, metal plates, and in which some people see things that are not present. Convinced that this faculty is nothing more than remote viewing, i.e. spiritual or psychic sight, independent of organic sight, as experience has demonstrated daily that that ability exists without the help of any object. We have concluded definitively that, those objects are in fact useless. Only the habit of using them made them necessary, and that every individual who can see with them, can also see perfectly well without them, if they so wished.” (19)

“With or without water, either the glass or the crystal bottle play the role, in that phenomenon, of hypnotic agents; the concentration of sight and thought on a single point provokes a greater or lesser detachment from the body and, consequently, the development of psychic sight.” (20)

h) Would people with psychic sight be considered mediums also?

To that question, Kardec gives us the following answer:

“Yes and no, depending on the circumstances. Mediumship involves the intervention of Spirits; whatever we do ourselves is not mediumship. Those who have spiritual sight see via their own Spirit and nothing implies the need of another Spirit’s help; they are not mediums because they can see, but because of their relationship with other Spirits. Depending on their nature, whether good or bad, the Spirits who assist them can help or hinder their lucidity, make them see things that are true or false. This always depends on the objective and usefulness of certain revelations.” (18)

3. Clairvoyance

Gabriel Delanne, in his book *Research on Mediumship*, defines clairvoyance, remote viewing or second-sight or lucidity as the capacity to obtain knowledge without experiencing the influence of the thoughts of those present and without using the organs of the five physical senses. (22)

We point out that Delanne’s statement extends the concept of remote viewing, that is, not only does the medium see objects, people and events, present in the material or in the extraphysical dimension but, whoever possesses such psychic sight or clairvoyance, obtains knowledge as if via a flash of intuition.

The original concept of clairvoyance, however, is different from the current notion. Still according to Delanne, in his book *Les Apparitions Matérialisées des Vivant et des Morts* (Materialized Apparitions of the Living and the Dead), the term was originally used by magnetizers when a person (sujet), under hypnosis or in a somnambulant state, “was able to see objects, people, and events ‘at a distance’ that were completely beyond the range of ordinary sight. (...) As soon as it was observed that the magnetized person could ‘see’ clearer from a distance, as if they were actually there, the term clairvoyance was coined. Only later

Mediumship Development Program

it was realized that the person wasn't seeing from a distance, but he or she was actually there, and not making use of his or her physical sight exactly, but rather using overall perceptions (...)." (22)

In fact, we can even use the words clairvoyance, remote viewing or psychic sight. However, strictly speaking, clairvoyance involves an order of phenomena far more complex than remote viewing.

The Spirit André Luiz explains that "by acting upon the mental rays of the medium, the discarnate transmits pictures and images, using the centers of deep sight, located in the diencephalon." (*) (24)

Thus in clairvoyance, our spiritual perception, that acquisition of knowledge referred to by Delanne occurs at a mental level. In that sense, André Luiz points out: "Physical eyes and ears, for vision and hearing, are simple apparatuses, just like spectacles are for the eyes, and hearing aids are for the ears. All perception is mental. The deaf and the blind, when properly educated, are able to hear and see with resources that are different from those commonly used. Hertzian waves and X-rays show that there is sound and light much farther away than the limited vibratory frontiers in which they act. The medium is gifted with special neuro-psychic abilities that amplify the senses."(25)



NOTES TO THE INSTRUCTOR

The objective is for the participants to score 80% or more in the exercises below.

(*) Diencephalons: a part of the brain which includes the thalamus and the bigger part of the third ventricle, *Thalamus*: one or two masses of gray matter, situated on both sides of the third ventricle. The thalamus sends fibers to the primary sensitive areas of the cortex and receives fibers from the cortex, the tegument and the optical tract.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Genesis. Translation Spiritist Alliance for Book: SAB, 2004. Chap. 14. It. 22.
2. _____. It. 27.
3. _____. It. 28.
4. _____. The Spirits' Book. Translation Anna Blackwell: FEB. Chap. 8, item. 452. The emancipation of the soul.
5. _____. The Mediums' Book. Translation Anna Blackwell: FEB. Chap. 6. It. 100, q. 19. Visual Manifestations.
6. _____. q. 20.
7. _____. q. 21.
8. _____. q. 26.
9. _____. It. 101.
10. _____. It. 105.
11. _____. Chap. 14. It. 167. Seeing Mediums.
12. _____. It. 168.
13. _____. Obras Póstumas. Trad. de Guillon Ribeiro. 28. ed. Rio [de Janeiro]: FEB, 1998. Primeira parte, § 2o. It. 17, p. 48. Manifestações Visuais.
14. _____. It. 18, p. 48-49.
15. _____. It. 19, p. 49.
16. _____. It. 20, p. 49.
17. _____. It. 21, p. 50.
18. _____. Revue Spirite. Journal d'Etudes Psychologiques. Oct. 1864. Le sixième sens et la vue spirituelle
19. _____. Oct 1865. Nouvelles etudes sur les miroirs magiques ou psychiques.
20. _____. Juin 1868, La médiumnité au verre d'eau.
21. DENIS, Léon. No Invisível. Trad. de Leopoldo Cirne. 18. ed. Rio [de Janeiro]: FEB, 1998. Cap. 14, p. 169. Visão e audição psíquicas no estado de vigília.
22. MIRANDA, Hermínio C. Diversidade dos Carismas. Teoria e Prática da Mediunidade. Niterói, RJ: Arte e Cultura, 1991, v. 1. p. 244. Clarividência.
23. XAVIER, Francisco Cândido & VIEIRA, Waldo. Evolução em Dois Mundos. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 16, p. 130. Aspectos do Desprendimento.
24. _____. Mecanismos da Mediunidade. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998. Cap. 18, p. 135. Clarividência e Clariaudiência.
25. _____. In the Domain of Mediumship. By the Spirit André Luiz. ISC, 2006. Chap. 12, p. 114. Clairvoyance and Clairaudience. Translated by J. Korngold

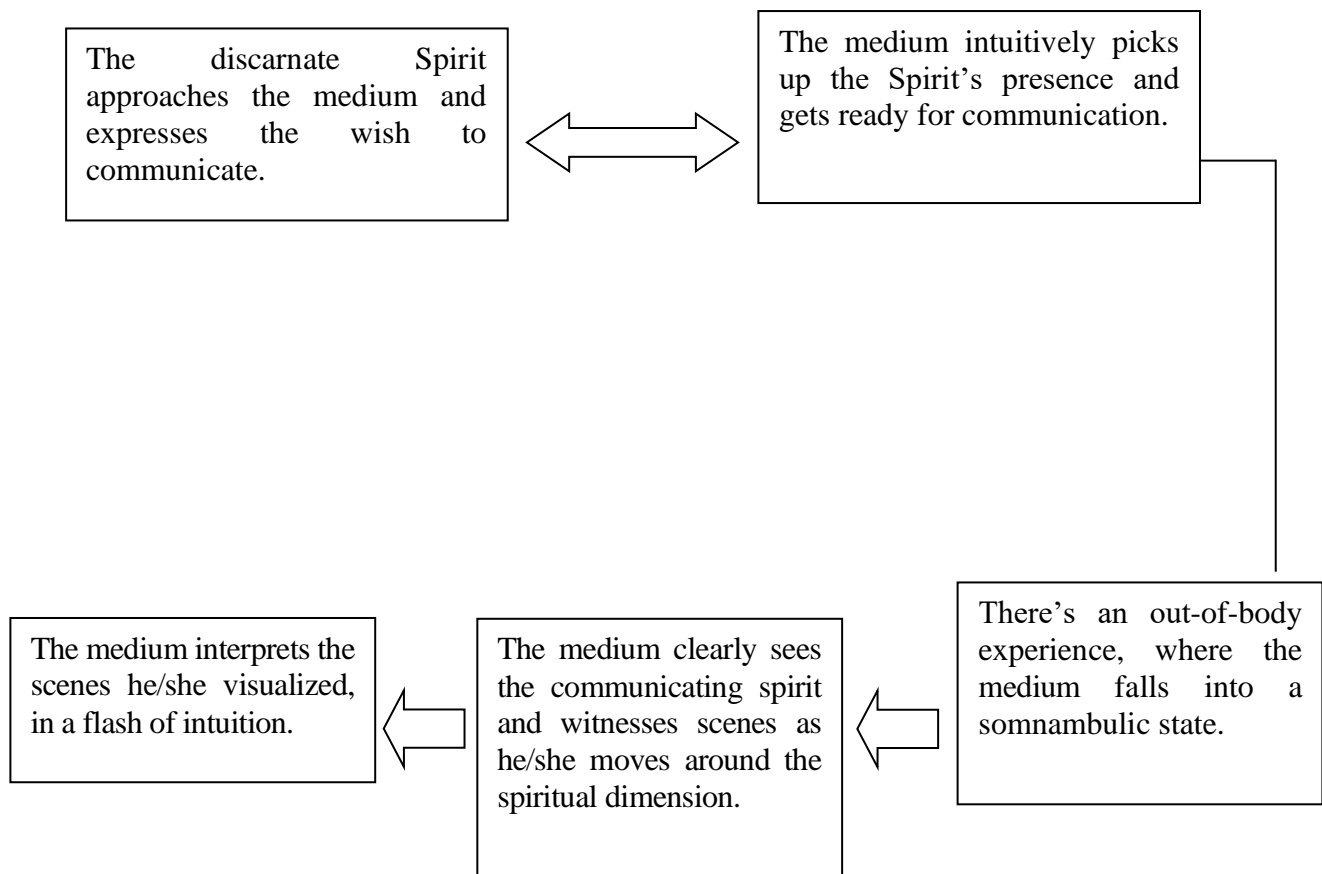
Mediumship Development Program

APPENDIX

Exercises

1. The chart below is related to what kind of mediumship?

- a) somnambulatory psychophony
- b) ecstasy
- c) seeing
- d) clairvoyance



Mediumship Development Program

2. Kardec asked a Spirit who had been the Marquis de St. Paul: “to what can we attribute the fact that when you were at the extreme of your disease, you could hold conversations with some dear [discarnate] friends on earth?” (1)

The Spirit answered:

“— To a foreknowledge of the world I was about to enter. As a clairvoyant before death, my eyes were only blurry at the moment of the separation from the body, because the ties to the flesh were still very vigorous.” (1)

With this information, answer the two assertions below:

a) It is possible that the Spirit who was communicating had been a seeing medium in his last incarnation, which he refers to; otherwise, he wouldn't have been able to see the spiritual world and the Spirits.

TRUE

FALSE

EXPLAIN _____

b) This clairvoyance possibly only happened in his final moments, due to his illness and the proximity of discarnation.

TRUE

FALSE

EXPLAIN _____

3. Victor Hugo, through the mediumship of Divaldo Pereira Franco, reports:

“(…) The sensitive could perceive through the dense shadows that surrounded his ill sister, a man with the face of a criminal, horrid, strangely dressed, with shiny black clothes, a white silk shirt with a high collar with a wide tie made of the same fabric, made of lace that projected itself outside the open jacket, at chest level. (...) (2)

Fill in the blanks:

(1) KARDEC, Allan. *Heaven and Hell*. Translation Anna Blackwell and revised by Spiritist Alliance for Book: SAB, 2004. Second Part, Chap. 3, q. 7. Spirits in a Middling Condition.

(2) FRANCO, Divaldo Pereira. *Árdua Ascensão*. Pelo Espírito Victor Hugo. 2. ed. Salvador, BA: Alvorada, 1985. Cap. 3, p. 32. Recrudescimento das provas redentoras.

Mediumship Development Program

The report characterizes _____ mediumship, mainly for at least two reasons:

1st) _____ and
2nd) _____.

4. At the end of the mediumship meeting, two seeing mediums described their visual perceptions, as suggested by Mentor Clementino, according to the Spirit André Luiz:

“—Celina asked permission to say that she had seen a crystal stream in which many of the patients were bathing. Eugenia said that she had perceived a building filled with children who were singing hymns of praise to God.

We [Andre Luiz, Hilario and the spiritual team] were surprised with those reports.

We could not recall anything to make us think of a stream of healing waters, nor any pavilion for the protection of children. (1)

In fact, the mentor Clementino had projected thoughts “related to helping the sick and the set up of a school.” (1)

Mark the items that explain the apparent discrepancy in the mediumistic visual signals picked up by the two mediums.

- a) () Clementino didn't produce a fluidic picture so that the mediums could do a visual reading.
- b) () Clementino sent a mental suggestion that was translated by the mediums according to their own abilities.
- c) () The main idea of helping others, children or the sick, was picked up by the mediums.
- d) () The ideoplasty produced by Clementino did not reach the mediums' diencephalons, which is why the visions were not clear

(1) XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz. ISC, 2006. Chap. 12, p. 114. Clairvoyance and Clairaudience. Translated by J. Korngold

Mediumship Development Program

LET US ACHIEVE UNDERSTANDING BY SERVING

*“At one time we too were foolish.”
Paul (Titus, 3:3)*

The hammer is a true collaborator at the commencement of sculpting; however, it cannot hit the rock indiscriminately.

A bitter remedy heals a sick body; however, science is required for the specific dosage.

No more, no less.

When sowing truth it is equally essential that we do not make thoughtless moves.

On Earth we do not breath in a home of angels.

We are millions in a labyrinth of clamorous debts from the past, and craving for the desired equation.

He who teaches with sincerity, learned his lessons naturally while facing difficult obstacles.

It is clear that excessive tolerance will result in the absence of a just defense; however, it is undeniable that in order to educate others we require an immense amount of patience and understanding.

Paul, who was incisive and strict, was aware of this reality.

Writing to Titus, he recalls his own doubts of another time so as to highlight the serenity that must characterize us while in service to the Gospel.

We shall never reach our objectives by torturing wounds, pointing out scars, commenting on faults, or flinging thorns at someone’s face.

Understanding and respect should precede our work everywhere.

Let us be reminded of our own passage through the lower circles and extend our brotherly arms to our brothers who struggle in the shadows.

If you are interested in service to Christ, bear in mind that He did not act as an advocate of accusations, but rather He represented the entire world from the scaffold of sacrifice up until, and including the cross. He was like a lawyer representing the entire world.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.

1st Part: Spiritist Teachings: The most common types of mediumship Class 5: Hearing Mediumship

Specific Objectives:

- **To define clairaudience and hearing mediumship.**
- **To explain the differences between these two types of hearing mediumship.**

Hearing mediums “hear the voice of Spirits: (...) it is an inner voice that speaks to the interior consciousness; sometimes it is an exterior voice, clear and distinct as that of a person in the flesh. Hearing mediums are thus enabled to enter into conversation with spirits. When they are in the habit of communicating with certain spirits, they recognize them immediately by the character of their voice. Persons who are not endowed with this faculty can communicate with spirits through the intermediacy of a hearing medium, who thus plays the part of an interpreter.

This faculty is a very agreeable one when the medium hears only good spirits, or those whom s/he evokes; but it is not so when, as sometimes happens, s/he is violently assailed by some hostile spirit, or forced, by some backward and troublesome persecutor, to listen to some unpleasant or unseemly remarks.” (1)

Hearing mediumship is very common. (2)

Hearing mediumship is connected to seeing mediumship, that is, generally those who can see Spirits can also hear them. In fact, the principle of manifestation of both mediumship is very similar: what distinguishes between them is the form of manifestation itself: sight and hearing, respectively.

In the evolutionary processes of human beings we confirm that “sight, admirably designed, begins to allow us to make out images in the retina, due to a peculiar dioptric system, enhancing the light-receptive cells, whose nerve impulses reach the visual tracts

In its turn, hearing, which is located in a complex organ, takes place in the inner ear (protected by the outer ear and by the middle ear). This is where the cochlea – which is divided in three scalae or chambers – meets the evolved cells of the Organ of Corti and the nerve fibers of the auditory nerve, which is in charge of transmitting sound vibrations that reach the middle ear as nerve stimuli. These are sent through the auditory nerve to the mind, which selects what relates to tone, intensity, and pitch, so establishing a vast network of conditioned reflexes.” (8)

Therefore, in hearing mediumship, spiritual sounds are conducted by the communicating discarnate to the hearing organ, so that the medium, bearer of that type of mediumship, is able to receive the communication from the extraphysical plane.

As the capability is developed, the medium links via mental waves with a wide variety of spirits, so that s/he learns to hear from the most rudimentary, to the most sublime of sounds.

As mediums enhance their mediumship, through the acquisition of more knowledge and through the effort to associate themselves with enlightened beings, they develop inner hearing, also known as clairaudience.

In clairvoyance, the discarnate Spirit projects images and pictures into the mind of the medium, by using the centers of inner vision, located in the diencephalon. In the case of

Mediumship Development Program

clairaudience the communicating spirit “conveys voices and sounds, by using the cochlea, the better the mental connection between the communicating spirit and the medium, the more intense the vibratory experience in terms of wavelengths (frequency), which appears to mediums (see p.150 Mechanisms of Mediumship) as if they had a mirror before their eyes [clairvoyant mediums] or a speaker in the depths of their ears [clairaudient mediums].” (9)

In short, we can say that in ordinary hearing mediumship the medium hears the voice of the Spirits or sounds originating from the spiritual plane; either as if it were an inner voice or as if through the components of the ear. In clairaudience, mediumistic perception is more developed and comes from a more complex action within the cochlea – the essential area of hearing, directly under the control of the brain, via the auditory nerves.

In ordinary hearing mediumship, the medium does not show any physiognomic alteration, as the trance is very superficial.

In clairaudience, the trance is deeper, and involves a certain degree of detachment (spiritual out-of-body experience). (3)

One of the most notable examples of clairaudience in History is Joan of Arc’s mediumship.

“The heroine’s entire life is full of apparitions and voices, always identical, and which are never contradicted. In the valleys of Domrémy [where she reincarnated], on the battlefields, in the presence of her inquisitors of Poitiers and the judges of Rouen, everywhere the Spirits assist and inspire her. Her “voices” resound in her ears during her daily chores, giving her life a precise direction and a glorious objective. They announce events which, without exception, come to pass. During her painful imprisonment, those voices encourage and give her consolation: ‘Be patient; don’t trouble yourself with your martyrdom; you will arrive at the Kingdom of Heaven in the end.’ And the judges, to whom she communicates those conversations, seem uncomfortable with such predictions, as they understand their meaning.” (4)

“In certain mediums, their spiritual senses can capture the subtlest vibrations of the Spirits’ thoughts and even perceive the penetrating harmonies of space and worlds, the concerts of the celestial Spirits.” (5)

Beethoven was transported by harmonious waves originating from a source of inspiration. He used to express the need to live only with himself in order to feel God and the angels closer to him, and to his art. For that great composer “music is the only way to access the superior spiritual spheres of intelligence.” (6) Mozart, the unforgettable musical genius, claimed:

“When I am well disposed and totally alone, during my walks, musical thoughts come to me in abundance. I do not know where they come from and how they reach me; in that my will has not the least intervention.” (7)

On the other hand, Allan Kardec alerts us to the fact that, as we pointed out at the beginning of this program, that hearing can be used by imperfect spirits and, above all, by obsessors, leading to great suffering for the medium. So, every precaution should be taken to keep them away in our daily lives, whether it be by adopting a morally dignified way of life, or by studying Spiritism in order to learn about the methods of those persecutory brothers.



NOTES TO THE INSTRUCTOR

Mediumship Development Program

Please ensure that the students do the exercises correctly.

BIBLIOGRAPHY

1. KARDEC, Allan. The Mediums' Book. Translated by Anna Blackwell: FEB. Chap. 14. It. 165.
2. _____. Chap. 16. It. 190.
3. DENIS, Léon. Into the Unseen USSF 2017. Chap. 14.
4. DENIS, Léon. Into the Unseen USSF 2017. Chap. 14.
5. DENIS, Léon. Into the Unseen USSF 2017. Chap. 14.
6. DENIS, Léon. Into the Unseen USSF 2017. Chap. 14.
7. DENIS, Léon. Into the Unseen USSF 2017. Chap. 14.
8. XAVIER, Francisco Cândido & VIEIRA, Waldo. Evolução em Dois Mundos. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 9, p. 70-71. Clarividência e Clariaudiência.
9. _____. Mecanismos da Mediunidade. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998. Cap. 18, p. 135. Clarividência e Clariaudiência.

APPENDIX

Exercises

1. Read each text carefully.
2. Fill the blanks in with the appropriate type of mediumship, using the following abbreviations: HM for *hearing mediumship* and C for *clairaudience*.
3. Correct the exercises with the instructor.

Text n° 1

Camille Flammarion reports in this extract of his book *Death and its Mystery*:

“My soldiers brought to my presence a young Turkish girl. (...) I spent some moments with her, tried to comfort her; taken from her mother, she only had me to confide in. (...) One day she came to me, her head bent down and her eyes full of tears. “What’s the matter?”, I asked. “You are crying, girl?! Can’t you banish your sadness?” “Oh, I have good reason to cry. They killed my mother.” “Who told you that?” “Herself.” “When?” “Tonight, I saw her, she came to me and said: ‘My daughter! Look! Those terrible men killed me!’, and she showed me her slit neck; and another wound pierced her side.” “Dig me a grave’, she said. “And with what my mother?” “Dig it with your own nails’. (...)” (1)
The body of the Turkish girl’s mother was found and buried.

☞ TYPE OF MEDIUMSHIP: _____

Text n° 2

Gabriel Delanne tells us a story about a young English vicar who, living in New Zealand, intended to take a boat trip to a nearby island, in the company of other fellow travelers.

“Climbing the stairs, the vicar thought he heard a voice that said: ‘Don’t leave with these men.’ Nobody was there; nevertheless, he asked: ‘Why?’ The voice, which seemed to come from inside the room, replied firmly: ‘You mustn’t go’, words which were still repeated to him after a second inquiry: ‘then’, he asked, ‘how can I avoid it when they come to fetch me?’ Distinctly, and even more strongly, the voice answered: ‘Lock the door.’

At nine in the morning, getting up to have his breakfast, the innkeeper asked the vicar if he knew what had just happened; then he told him that the boat that had left for Ruapuke had sunk, and all passengers had drowned.”

☞ TYPE OF MEDIUMSHIP: _____

Text nº 3

Manoel Philomeno de Miranda tells the story of a person who was being obsessed, whose obsessors were using advanced technological resources.

“The old wizard of Rouen stood up, helped by two assistants, and examined the person [the obsessed young man], whose imbalance and lack of vigilance regarding his responsibilities had led to that painful situation (...).

‘We will put in an implant’, said Dr. Teofrastus in an unforgettable tone of indifference, ‘of a small recorded photoelectric cell, made of very special material, into the memory centers of the patient. By subtly operating the perispirit, we will make our voices repeat the same order insistently: You are going to go mad! Kill yourself!’ (...)

Appalled, we saw the cruel oppressor act upon the perispiritual brain of the sleeping young man, with a variety of surgical instruments (...).

After about ten minutes the surgery was concluded and the patient removed.”

☞ TYPE OF MEDIUMSHIP: _____

Text nº 4

Léon Denis presents us with this account about Mozart, as he approached the time of his disincarnation.

“At the end of his life, when the shadow of death was already upon him, in a moment of calmness, of perfect serenity, he called one of his friends who was in the bedroom: ‘Listen’, he said, ‘I can hear music’. The friend replied: ‘I can’t hear anything.’ Mozart, however, in ecstasy, continued to perceive the celestial harmonies. And his pale face lit up. He quoted St. John: ‘And I heard music in heaven!’

It was then that he composed his Requiem.” (2)

☞ TYPE OF MEDIUMSHIP: _____

(2) DENIS, Léon. *Into the Unseen USSF 2017* Chap. 14

THOUGHTS

“Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable; if anything is excellent or praiseworthy, think about such things.”

Paul (Philippians 4:8)

All of the accomplishments of mankind are the result of thoughts of human beings. Good and evil, what is ugly and beautiful lived, before anything, in the mind, in the thoughts of the one who produced them, part of the incessant movement of life.

The Gospel projects a generous route so that the mind of man may be renewed on the way to higher spirituality, proclaiming the necessity for such a transformation towards higher spheres. It will not be by acquiring a higher intellectual level in Philosophy that the disciple will initiate his efforts toward achievements of this nature. To renew our thoughts is not as simple as it may appear at first glance. It requires a great deal of sacrifice and profound control of one’s inner self. Those qualities are not easy for one to achieve without hard work and heartfelt sacrifice. It is for this reason that many modify how they express themselves verbally, judging that they have reformed their thoughts. However, at the moment of recapitulation, due to circumstances repeating themselves, the redeeming experiences, once again, trigger similar disturbances because the obstacles and the shadows still persist in the mind, like hidden ghosts.

To think is to create. The reality of this creation may not come to the surface at once, in the field of transitory effects, but the object formed by our mental forces lives in our inner world, requiring special care to sustain it or to eliminate it.

The message from Paul to the Philippians is sublime in content. The disciples that were able to understand the profound essence, in an effort to seek what is honest, just, pure, beautiful and true, cultivating it each day, discovered the divine formula.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.

Mediumship Development Program

PROGRAM II

Unit N° 4

1st Part: Spiritist Teachings: The most common types of mediumship Class 6: The importance of analyzing mediumistic messages.

Specific Objectives:

- **To analyze the teaching of the Apostle John regarding the origin of spiritual communications.**

This class completes Unit 4, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

The participants should meditate on the need to be careful with regard to mediumistic messages, basing it on the wise advice given by the Apostle John.

“Dear friends, do not believe every spirit. Put the spirits to the test to see if they belong to God. Many false prophets have gone out into the world.” – I, John, 4:1. *

In this manner, following John’s advice, we have selected 3 different texts to be studied, according to the suggestions related below.

Suggestions to the Instructor for the use of the texts:

Analysis of the subject: individual work

- Ask the participants to read both texts, individually.
- Ask them to select the texts (half the class will study the first text and the other half, the second text).
- Once they choose the text they will read it again and write down the main points of each text in order to further their understanding.

2. Analysis of the subject: work in pairs

- Guide the participants to pair up with one another.
- Ask each pair to read the notes individually, and reach a consensus to highlight the main idea of the text.
- Ask them also to write down one or more secondary ideas within the text.

* BibleGateway.com © Copyright 1995-2006 Gospel Communications International

Mediumship Development Program

3. Discussion: group work

- a) Guide the formation of discussion groups, suggesting three or four pairs joining together.
- b) Facilitate the discussion about what viewed as the central idea and secondary ideas.
- c) Ask them to write the following on the board:
 - Title of the text;
 - Main idea analyzed;
 - Secondary ideas.
- d) Ask each group to nominate a spokesperson to present their conclusions.

4. Conclusion of the study: work with all participants

The instructor will lead the final stage of the work as follows:

1. Request the spokesperson of each group to present their conclusions.
2. After the presentation by each of the groups, the instructor will finish the Unit. The instructor should present the Spiritist references studied in the various classes (regarding different types of mediumship) with the text by Kardec in Appendix 2, and use the ideas contained in the texts studied and presented by the participants, as well. (Appendix 1).

Obs.: We suggest that the instructor use audiovisuals for this presentation.

Appendix 1

Text nº 1

Research

"The two Brazilians, in a big city overseas, headed towards an important research institute on Spiritual Science, and talked about mediumship, talking animatedly:

- I hope to get excellent information, about the survival of the soul...
- I can only imagine... the interchange between the two worlds being positively demonstrated...
- It is the spiritual world being proclaimed everywhere!
- The Gospel of Jesus will finally be followed by humanity... With intelligence allied to technology, it will be impossible for individuals not to surrender to the truth.
- I am really touched, because we are going to listen to the accomplishments of higher science.
- I heard that the experiments continue to advance...
- Much has been already accomplished, attesting in an indisputable way to the existence of the Spirit.
- This is what we need most. The discarnate benefactors say that manifestations of mediumship should be practiced freely, flowing like water from a spring, so as to avoid any display of human power in opposition to the plans of Superior Spirituality, however...
- Back in our group they say the same, that the Kingdom of God will be built without violence, that political forces cannot control mediumship itself, without causing serious damage. They say that the values of the Higher Life need to reach all people, so they can be rigorously scrutinized.
- Any Spirit can speak at will, any medium can make themselves heard... This, without a doubt, is tolerance, but it is a sort of lack of control, as well...
- Freedom for all mediums, however as a result we will see the delay of correct and lasting constructions ...
- And time goes on... Who can stand it?
- The discarnate friends say that we are all children of God, and that we need to reach out to each other, receiving manifestations of Spirituality like teachings in an incessant school, without pressure and dissatisfaction. They say that if the whims of individuals begin to interfere, there will be irreparable disturbances for many and many years... Do you know what Brother Baturira said, in one of our meetings? He compared the spiritual revelation to the light of the Sun, declaring that the majority of individuals are still incapable of distributing even small portions of the power of that great celestial body for the benefit of all, because, if this occurred, our lower nature would appear, threatening terrestrial life. The inspiration from on High must be just like the Sun that guarantees our stability from the Sky. Do you understand?
- Yes, I understand... But as you well know... We live in much darkness, getting mediumistic interpretations from many origins. All it takes is for a medium to say this or that, and then someone will tackle the same thing in a different way... However with science, controlling this situation, the truth will not suffer so many alterations and the teachings of Jesus will be established in souls... Then, with the support of positive demonstrations of survival, we will at last achieve peace on Earth and perfect happiness between nations...
- However, the conversation was suddenly interrupted.
- The two outsiders had arrived at the great institute.

Mediumship Development Program

They were kindly greeted by one of the directors, with whom they had arranged the meeting. They started to admire the great number of electronic instruments, destined for multiple observations.

They talked about old and modern researchers, and about the sensitives of many countries, parapsychic phenomena, the possibilities of communication with other worlds, hypnosis, and the hidden power of the mind...

At a certain point one of the visitors asked:

-- My friend, we are certainly on the cusp of a new age... What do you say about the future of so many and such wonderful inquiries?

And the distinguished researcher replied:

-- Yes, we are keen to act quickly on the results. The deep faculties of the soul must be mobilized for the discovery of military secrets, to help grow our war supplies, in the location of Uranium deposits and other important ores for war, for long distance communication ...

And how will the research be used -- insisted the interlocutor -- for the construction of peace and fraternity as taught by Jesus?

-- Well, replied the authorized informer, this is a subject for religion... The visitors glanced at each other and inquired:

-- So, what now? " (1)

⁽¹⁾ XAVIER, Francisco Cândido. *Estante da Vida*. Pelo Espírito Irmão X. 5. ed. Rio [de Janeiro]: FEB, 1987. Cap. 27, p. 121.

Text nº 2

THE PREACHING TURKEY

"A beautiful turkey, after living for several years in the privacy of a family that had vast knowledge of the bible, learned to also transmit the teachings of Jesus, awaiting his divine promises. He became so versed in the sacred teachings that he started to propagate them among other birds.

Every now and then, he was observed talking in turkey gobbles. Naturally, the human beings did not understand him but the other turkeys, the hens, the geese, as well as the ducks, understood him perfectly.

He started commentary on the teachings of the Gospel and the place would soon be filled. Even the chicks accommodated themselves under maternal wings, in order to listen to him.

The very confident turkey assured all that Jesus Christ was the Savior of the World who came to enlighten the way for all, and the pillar of his teachings, was the love of creatures for one another, thus guaranteeing true happiness on Earth. He said that all beings, in order to live calmly and contentedly, should forgive their enemies, those who trespassed against others, and to help them.

The birds started to venerate the Gospel; however when Christmas time arrived to celebrate the birth of the Divine Master, some men came to the lakes, hen houses, corrals and, after talking excessively about the love they dedicated to Jesus, they lassoed chickens, ducklings and turkeys, killing them there, to their general amazement.

There were many cries and lamentations, but the persecutors, because of the celebrations of Christ's birth did not hesitate to kill the birds, and even the wife of the Turkey who preached was killed.

When silence returned, at sunset, there was enormous sadness and anguish all over the place. The suffering birds surrounded the preacher and asked him painful questions.

How could they praise a Lord who accepted so many manifestations of blood during the celebration of his birthday? How to explain such badness by people that declared themselves to be Christians and caused so much slaughter? Don't they sing hymns of glory to Christ? Don't they claim to be his disciples? Do they need so much death and so many tears to worship him?

The winged shepherd, who was very upset, promised to answer those questions the following day. He was equally tired and oppressed. The following morning, with the Christmas Sun shining, he clarified to his friends that the order to kill did not come from Jesus, who preferred death on the cross than to be the executioner. They should all, for this very reason, continue loving Jesus and serving him, adding that it was necessary to forgive seventy times seven. Finally, he explained that the executioners were foretold in verse fifteen, chapter seven by the Apostle Matthew that clarified: -- "Watch out for false prophets. They come to you pretending to be sheep. But on the inside they are hungry wolves." After that, the turkey recited chapter five of the same evangelist, commenting on the blessings promised by the Divine Friend to those who cry and suffer in this world.

It brought immense comfort to the tormented and suffering community, because the birds remembered that Christ himself, in order to reach the Glorious Resurrection, accepted the sacrifice of death, just like what had happened to them." (1)

(1) XAVIER, Francisco Cândido. *Alvorada Cristã, by the Spirit* Neio Lúcio. 11. ed. Rio [de Janeiro]: FEB, 1996. Chap. 43, p. 173-5.

Mediumship Development Program



APPENDIX 2 "Believe not every spirit"

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world - (1 John, 4. 1).

Far from sanctioning the false Christs and false prophets, as some people take pleasure in saying, spiritual phenomena comes, on the contrary, to deal them a death blow. Do not ask Spiritism for prodigies or miracles, since it positively declares it does not perform them. In the same manner that physics, chemistry, astronomy and geology reveal the laws of the material world, so Spiritism reveals other unknown laws which govern the relationships existing between the physical and spiritual worlds; laws which just as much as those of science, are laws of Nature. By giving an explanation for certain types of phenomena, which until now had remained inexplicable, it destroys all that remains of the miraculous. Consequently those who feel tempted to exploit these phenomena for personal gain, by pretending to be messengers from God, will not be allowed to abuse the credulity of the general public for long, but will be quickly unmasked. Moreover, as has already been said, these phenomena alone prove nothing. Every mission is proved by its moral effects, and these cannot be produced by everyone. One of the results of the development of the Spiritist science is that through research into the causes of certain of these manifestations, many mysteries are explained.

Only those who prefer darkness rather than light have every interest in combating this progress. But truth is like the sun, which dissipates even the densest clouds.

Spiritism also reveals another far more dangerous aspect of false Christs and false prophets, which is to be found not amongst men, but amongst the discarnate. These are the deceiving, hypocritical, prideful and falsely wise Spirits, who on passing from Earth into their spiritual wanderings, have adopted venerated names as masks under which to hide, in order to facilitate the acceptance of the most strange and absurd ideas. Before mediumistic relationships were understood, they acted less conspicuously, by means of inspiration and unconscious mediumship heard or spoken. There are a considerable number who in various epochs, and above all in recent times, have presented themselves as some of the old prophets, Christ, the Virgin Mary and even God himself. John warns against these Spirits by saying:

"Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false prophets are gone out into the world." Spiritism offers us the means of trying them when it shows us the characteristics by which we may recognize the good spirits which are always moral, never material (1) It is particularly to the manner by which the good may be distinguished from the bad that these words of Jesus may be applied. "It is by the fruits that you know the quality of the tree. A bad tree cannot produce good fruits." Spirits are judged by the quality of their works, just as a tree is judged by its fruits. (1)

(1) KARDEC, Allan. *The Gospel According to Spiritism*. Translated by Janet Duncan - Chap 21. It. 6.

Mediumship Development Program

AN OLD ARGUMENT

“At this point Festus interrupts Paul’s defense: - You are out of your mind, Paul! He shouted. Your great learning is driving you insane.”

(Acts, 26:24)

It is common to hear the disciples of the Gospel referred to as crazy by the scientific circles of each century.

The argument is commonly heard from those who intend to flee the truth, complacent in their own errors.

There are many workers who waste valuable time lamenting over being referred to as mentally unbalanced by the multitudes. This is not cause for a sterile confrontation.

On many occasions the Master was assumed to be demented, and the Apostles were also defined as such.

In one of his final arguments we see the valiant friend of the gentiles, Paul, facing the Provincial Court of Caesarea proclaiming the immortal truths of Jesus Christ. The assembly is taken aback in amazement. Those noble and sincere words frighten the listeners. It was precisely at that time, that Festus acting as host of the guests, deliberately, tries to break the vibration of astonishment that had come over the atmosphere. But before doing so, the astute Roman, realized that it was first important to justify his actions on a sound basis. How could he accuse the great converted one of Damascus, if he Festus was aware of his good character, his sincere humility, the sublime patience and fierce spirit of sacrifice? He then, remembers the “great knowledge” and Paul was considered crazy by the divine science, to which he made reference.

Remember then the warrior who sacrificed himself and do not be affected by false statements from those that try to provoke you into abandoning the truth. Evil is incompatible with righteousness, and whether with little knowledge or with great knowledge, from the moment that you align yourself with the disciples of Jesus, you will not be free of the inferior world with its sarcasm and persecution.

✱ ✱ ✱

XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 49.

1st Part: Spiritist Fundamentals: Uncommon Mediumistic Faculties

Class 1: Artistic Manifestations in a Medium

Specific Objectives:

- To explore the concepts of Art, Beauty and Aesthetics.
- To explain the importance of moral progress in artistic manifestations.
- To list and explain the characteristics of the various kinds of artistic mediumship.

1. Art and the General Theory of Beauty

The word art can mean the “group of concepts and rules to do anything well.” (15) It equally brings the meaning of “a creative activity of the human spirit (...) that seeks to represent collective or individual experiences, and express the inexpressible through sensitivity. In particular it symbolizes the fine arts, as opposed to science and industry.” (15)

In other words, this means that worldly knowledge is expressed as abstract ideas, mathematical formulae or geometric equations. There is a way of perceiving the organization of things, which is more immediate, intuitive and sensory. This form manifests itself through the aesthetic experience, via the perception of beauty. Its main expression is art. Through works of art, an individual as well as society, can travel towards culture and come into contact with Eternity.

Three words stand out in the general study of art: feeling, beauty and aesthetics.

Art is expressed through *feelings*. A feeling that portrays positive or negative emotions, such as happiness, hope, sadness or despair. An artist is the person that has the capacity to rationalize the feeling so that it may be contemplated and understood. Artistic manifestations represent what are usually called “inner experiences.”

The concept of *beauty* is usually associated with good. Socrates, for example, asserted that beauty is good.

On the other hand, if beauty awakens good, it should be part of an individual’s education. In this sense, the German dramatist and poet, Johann Schiller* proposed an aesthetic *education* as a way to harmonize and improve the world, and for a human being to reach true freedom.

The word *aesthetics* originated from the Greek *aesthetic*, meaning all that can be perceived by the senses. The concept of disseminated aesthetics is currently what was given by Baumgarten**: the theory or science of beauty and of its manifestations through art.

Aesthetics — as the science of beauty — deals with a specific form of knowledge: obtained through our feelings. Aesthetic knowledge differs from logic and the exact sciences since these both involve reason, and not emotions.

In this way, it is important to remember the concept of art that Allan Kardec and other Superior Spirits transmitted to us.

In his *Posthumous Works*, Kardec asserts in an article called “The Theory of Beauty,” that a beautiful physical body does not always mean a good or well-educated Spirit. He offers the example of “Cicero, a brilliant orator and spiritually profound writer, who left such a

* Johann Friedrich von Schiller (1759-1805): German dramatist, poet, writer and philosopher the initiator of aesthetic education, understood as the means for a man to reconcile his material needs with superior morality.

** Alexander Baumgarten (1714-1762): German writer and author of the work *Aesthetica* or “criticism of taste.”

Mediumship Development Program

great memory of his passing through this world, who had a flat, common face, which undoubtedly made it much more pleasant to listen to him, than to look at him.” (6)

The Codifier of Spiritism considers, however, that the lesser the moral sense of the artist, the more the artistic manifestations are vulgar, crude and contain characteristics of ugliness. In fact, Kardec expresses himself as follows: “It is commonly said that the countenance is the mirror of the soul. This truth, which became an axiom, explains the widely held belief that ugliness disappears as the moral qualities of the Spirit are reflected, and, that quite often, an ugly person is preferred, who is endowed with eminent qualities, to someone who only has physical/outer beauty. Such ugliness consists only of irregularities in form, yet the body possesses the fine features necessary to express the most delicate of feelings.” (7)

It can be concluded that “true beauty consists of what is farthest from animality and that best reflects the intellectual and moral superiority of the Spirit; who is the true being. Influencing the moral just as it influences the physical, so that it adapts to our physical and moral needs, it naturally follows: 1st) that the type of beauty consists of the most appropriate form of expression of the highest moral and intellectual qualities; 2nd) that, the more morally elevated the individual, the more their external wrapping will draw closer to the ideal of beauty, which is angelic beauty.” (7)

It is important to highlight how Kardec broadened the concept of beauty outlined by philosophy, in considering the moral and intellectual achievements of the Spirit along its evolutionary journey.

For the Spirit Emmanuel, “pure art is the highest spiritual contemplation of human beings. It signifies the most profound exteriorization of what is ideal, the divine manifestation of the “beyond” that polarizes the hopes of the soul.” (21)

In a message inserted into Posthumous Works, the Spirit Lavater observes that “beauty, from a purely humanistic point of view, is a very arguable and highly argued matter (...). It also takes into account every individual’s taste, what they personally appreciate.” (9)

However, in another mediumistic message contained in the work referenced above, the Spirit Pamphile clarifies that we will be on the right track when we ponder that “the primary source of all goodness and all intelligence, is also the source of all beauty.” (8) He adds, still, that “it is the Spirit’s duty to acquire this perfection, which is its essence and its destiny. It has to get closer to this, through its work, supreme intelligence and infinite kindness. It has, therefore, to also don an ever more perfect form, which characterizes perfected beings.” (8)

With these considerations now concluded with regard to art and a general theory of beauty, we will now begin to analyze the artist and mediumistic manifestations.

2. Artists

Artists are people that, generally, present particular personality characteristics. Such characteristics make them different from ordinary people. Sometimes they are seen through the eyes of the world as psychologically unbalanced people, exotic and difficult to live with.

Those that stand out in their artistic expressions are considered geniuses.

Artists, even those who are not classified as geniuses, present personality traits that differentiate them from other people. Such as, for example (12):

- Accentuated creativity;
- Better developed intuition;
- Cognitive flexibility, shown by the ability to evaluate a problem using various approaches or techniques, seemingly disparate;

Mediumship Development Program

- Persistence and dedication to artistic work;
- Independent and unconventional thinkers;
- Ambiguity with regard to the acceptance of ideas, people and behavior;
- Spontaneity in their creative expressions;
- Open to innovative experiences.

Understanding the mind of an artist is never an easy task, as their psyche, and motivations are different to those of ordinary people.

Artists bring emotions to the surface, going from sadness to happiness, or from euphoria to depression, very quickly.

Their sensitivity is, in a way, exaggerated, even in those who are less creative.

For Emmanuel this happens because the “artist generally lives almost always in the spiritual realm rather than in the terrestrial dimension.”

Their psyche is always the result of their inner world, full of the infinite memories of previous lives; or of the sublime visions that they experienced in the spiritual life, before their reincarnation in the world.

Their feelings and perceptions transcend those of ordinary individuals, due to the richness of their experiences in the past, so that, sometimes this leads to a misguided interpretation of their behavior by human science, which classifies them as being neurotic or abnormal, which is erroneous.

In light of their special psychic disposition, artists never give in to the demands of worldly conventionalism, and rise above contemporary prejudice. They distinguish themselves frequently by paying too little attention to discipline and it is worth noting, that despite their superior qualities, they can give in to the harmful excesses of freedom, when their time and energies are poorly directed or misused.” (20)

The excesses occur because they are, after all, human. “Yes, they are human beings, in all that is earthly, with their own weaknesses and passions. They suffer all the miseries of the flesh, the joys, the necessities, and the physical desires. However, that which makes them more than ordinary human beings, that which is their genius, is the accumulation of the treasures of their thinking, a slow elaboration of their intelligence and sentiments through a myriad of existences, all fertilized by an influx of inspiration from on High, an assiduous communion with the higher dimensions of the Universe. A genius, with the thousand forms that envelop it, is a collaboration with the invisible world, a joining of the human soul with the Divinity” (11)

The artist or genius is a medium. “They are inspired, in the transcendental sense of this word. They are an intermediary and messengers of superior thinking. Their mission is imperative. It is through them that God talks to the world and that attracts humanity to them.” (12)

Thus, when the artist manages to regulate their own inner world, not allowing themselves to be guided by immoral behavior, they act as an instrument of higher spirituality. Then, they become a true artist, in the real sense of the word.

“The true artist is always a medium of eternal beauties and their work, at all times, was to touch the inner recesses of human feelings, raising them from the Earth to the Infinite. Thus stimulating the heart’s desire to reach God, in His supreme manifestations of Beauty, Wisdom, Peace and Love.” (19)

However, we have to consider that mediumship is in itself a neutral faculty that can be employed for a higher or inferior purpose.

Mediumship Development Program

Therefore, one must exercise caution and care when using mediumship for artistic purposes, just as with any other type of mediumship.

3. Mediumistic Artistic Manifestations

Artistic manifestations expressed through mediumship are as varied as those expressed by art.

This means that the communicating Spirit and the medium must have the necessary artistic knowledge in order to accomplish the manifestation.

The knowledge the medium possesses about the subject may originate from previous incarnations, from learning received in the spiritual world or acquired in a present incarnation. The more knowledge the Spirit and the medium have, the better and more beautiful will be the result of their works.

Let us see now the main types of mediumistic artistic manifestations.

3.1 Painting and Drawing mediums: those who paint or draw under the influence of spirits. We speak of those who obtain serious things, for this name cannot be given to certain mediums who are made to draw, by mocking spirits, things so grotesque that the merest scholar would disavow them. (1)

"The characteristics of mediumistic painting are faithfulness to the original style of each Spirit-painter, and paintings that can be done one after the other that are of completely different styles. We have to highlight the unconventional way and speed with which these works are done, with or without brushes, spatulas, etc. The medium may use their hands; right, left or both; or the feet, with their eyes open or shut, in the dark or in natural or artificial light, accomplishing everything in seconds or minutes." (17)

Another means of obtaining pictorial mediumship (painting) or drawing is directly, which is characterized as mediumship of physical effects. The painting or the drawing "appears" on sheets of paper or canvas stored in envelopes or within closed receptacles. It is a variety of pneumatography, also known as precipitation. (18)

Modern psychiatry has used art, especially painting and drawing, as an effective therapeutic instrument in the treatment of some types of mental illness, especially schizophrenia. "The possibility of non-verbal symbols that open up to the patients when they draw, paint or sculpt, for example, allow them to free themselves of emotional issues, to express conflicts and problems that lie within the deep recesses of their minds and that, if not through this means, as it would be impossible for them to conceptualize it, would never surface. Through art, the person who is ill not only communicates with others, but also supplies important information to the doctor about their mental state and its causes." (16)

3.2 Medium Musicians: Those who execute, compose, or write music under the influence of spirits. There are mechanical, semi-mechanical, intuitive and inspired mediums who are musicians, the same as for literary communications. (1)

All people recognize the influence of music on their soul and their progress. But, the reason for this influence in general is unknown. Its explanation is entirely due to this fact: harmony places the soul under the power of a feeling that dematerializes it." (10)

The greatest musical mediums of the 20th Century were Iole CATERA, from Italy, and Rosemary BROWN from England.

Under the influence of Spirit-musicians, "Iole CATERA not only played the piano and other instruments, but also wrote musical compositions for piano, orchestra and choir,

Mediumship Development Program

which certainly required knowledge of music that she did not possess, at least not in her then present incarnation. (19)

Rosemary Brown, in spite of having a modest knowledge of music, mediumistically transmitted compositions of the greatest exponents of classical music, considered to be of the highest quality.

Having no knowledge of Spiritism, upon mediumistically seeing herself before Liszt, asked him: "why me? Liszt, promptly replied: "Because you offered yourself for this task long before you were born." (20)

Rosemary says that at first she was really scared but upon meditating about what the spirit told her, she concluded that, "if we accept the fact of life after death, why can we not accept the idea of life before birth? ..." (20)

Before the logic of such reasoning, Rosemary decided to dedicate herself to the dissemination of the Spiritualist message through her artistic mediumship.

In Brazil we highlight the mediumistic compositions of Marta Gallego, in São Paulo, and Teresinha Café, in Salvador.

3.3 Musical mediums: they induce the playing of instruments without contact. Very rare. (2) The difference between mediums of musical effects (those who execute, compose, or write music, under the influence of spirits) and musical mediums is that the former belong to the category of mediums of intellectual effects and the latter to the category of physical effects. In this case, the physical effect upon the instrument occurs, either through the materialization of hands that play the melodies, or through the phenomenon of ectoplasm, where we see the instruments been played without any materialization, per se.

3.4 Verse-making mediums: they obtain, more easily than others, communications in verse. Very common for bad verses, very rare for good ones. (4)

3.5 Poetic mediums: without obtaining verse, the communications they receive are somewhat vaporous and sentimental; nothing expresses roughness: they are, more than others, suited to the expression of tender and affectionate expressions. All is vague, and it would be useless to ask anything exact of them. Very common. (4)

3.6 Literary mediums; they have neither the vagueness of poetic mediums, nor the matter of fact of positive mediums; but they discuss with sagacity; their style is correct, elegant, and often remarkably eloquent. (4)

3.7 "Historical mediums: Those who have a special aptitude for historical developments. This faculty, like all the others, is independent of the knowledge of the mediums; for unlearned persons, and even children, are often seen to treat of subjects far above their mental caliber. A rare variety of positive mediums. (...) A rare variety of positive mediums." (Positive mediums: Their communications have, in general, a character of clearness and precision which is easily accommodated to circumstantial details and exact teachings. Quite rare. (5)

NOTES TO THE INSTRUCTOR

The objective is to ask the students to do the exercises below correctly.

Suggestion: If necessary, split this into two classes.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 16, it. 190
2. _____. Item. 189.
3. _____. Item. 193.
4. _____. Item. 193.
5. _____. *Obras Póstumas*. Trad. de Guillon Ribeiro. 22. ed. Rio [de Janeiro]: FEB, 1987. Primeira Parte, p. 162. Teoria da Beleza.
6. _____. p. 168.
7. _____. p. 169.
8. _____. p. 170.
9. _____. Música Espírita, p. 184.
10. DE ALENCAR, Eunice Soriano. *Criatividade*. 2. ed. Brasília: Editora Universidade de Brasília, 1995, p. 19. A personalidade criativa.
11. DENIS, Léon. *Into the Unseen USSF 2017 - Glorious Mediumship*.
12. DENIS, Léon. *Into the Unseen USSF 2017 - Glorious Mediumship*.
13. DICIONÁRIO CONTEMPORÂNEO DA LÍNGUA PORTUGUESA, Caldas Aulete. *Verbete Arte*. Primeiro volume. 5. ed. Lisboa [Portugal]: Delta S.A., p. 399.
14. ENCICLOPÉDIA MIRADOR INTERNACIONAL. *Verbete Arte – III*. Volume 3. São Paulo – Rio de Janeiro: Encyclopaedia Ltda, 1995, p. 841.
15. LOUREIRO, Carlos Bernardo. *Mediunidade de Desenho ou de Pintura. A Mediunidade Segundo o Espiritismo*. 1. ed. São Paulo: Editora Mnêmio Túlio, 1996, p. 121.
16. _____. p. 121-122.
17. _____. p. 125.
18. _____. p. 127.
19. XAVIER, Francisco Cândido. *Sentimento / Arte. Pelo Espírito Emmanuel. O Consolador*.
20. _____. p. 384-385.
13. DICIONÁRIO CONTEMPORÂNEO DA LÍNGUA PORTUGUESA, Caldas Aulete. *Verbete Arte*. Primeiro volume. 5. ed. Lisboa [Portugal]: Delta S.A., p. 399.
14. ENCICLOPÉDIA MIRADOR INTERNACIONAL. *Verbete Arte – III*. Volume 3. São Paulo – Rio de Janeiro: Encyclopaedia Ltda, 1995, p. 841.
15. LOUREIRO, Carlos Bernardo. *Mediunidade de Desenho ou de Pintura. A Mediunidade Segundo o Espiritismo*. 1. ed. São Paulo: Editora Mnêmio Túlio, 1996, p. 121.
16. _____. p. 121-122.
17. _____. p. 125.
18. _____. p. 127.
19. XAVIER, Francisco Cândido. *Sentimento / Arte. Pelo Espírito Emmanuel. O Consolador*. 11. ed. Rio [de Janeiro]: FEB, 1985, q. 161, p. 100.
20. _____. *Sentimento*, questão 165, p. 102-103.

APPENDIX 1

Exercises

Instructions:

- ◆ Ask the groups to read the texts carefully
- ◆ Ask the groups to do the required exercises.
- ◆ Compare the answers to the exercises with the content of the texts.

TEXT 1

“Since then, the musical faculties of Iole Catera had always produced a greater variety and number of manifestations. The phenomena always occurred in daylight. The medium remained conscious. She copied the music that she saw before her in a pentagram, leaving the remaining paper blank. The following day she would feel compelled to complete the fragment of music she had written. The music was always written in treble clef, with musical terms and indications. (...)

.....

As is customary, the perpetual debunkers (who, as ever, understand nothing about mediumship), tried to explain the phenomena using the most absurd hypotheses about the musical faculties of Iole Catera. They first proposed two alternatives, either the medium obtained the musical composition telepathically from an unknown incarnate musician, or she received them in secrecy from an incarnate person, and later on reproduced them having learned them off by heart. (!) (*)

EXERCISE NUMBER 1

Answer the following questions:

- 1) Under which circumstances did the mediumistic phenomena produced by the medium Iole Catera occur?
- 2) What type of phenomena were they?
- 3) How did they happen?
- 4) What hypotheses did the debunkers propose regarding the authenticity of these phenomena?

Mediumship Development Program

TEXT 2

The Spirit Andre Luiz, visiting the work of an outpost in the spiritual dimension, talks about a painting hanging on the wall of a building, after having given a description of the place and its main building.

“The wall were adorned with a variety of beautiful paintings, one in particular caught my attention. It was a large canvas, which depicted the martyrdom of Saint Denis, apostle to the Gauls, who had been sacrificed during the early years of Christianity (...). While still on Earth, I had seen a painting that looked exactly like this one. It was the artwork of a famous French painter Bonnat! The copy that I was now admiring was far superior, however.” (1)

As Andre Luiz mistakenly believed that the original painting was displayed at the Pantheon in Paris, the director of the outpost, Alfredo, explained: “... not all wonderful expressions of art are original creations of incarnate spirits; however, in the case of this painting, the story is quite different. The painting was conceived and created by a Christian artist in a spiritual community closely connected with France. At the end of the last century, the talented painter of Bayonne visited that spiritual community in the spirit realm during his sleep, on a night when he was particularly inspired. He had what an incarnate individual would call a wonderful dream. From the instant he saw the painting in his dream visit, he was determined to reproduce it. He then produced a copy which, although it pales by comparison to the original, became famous all over the world.” (2)

(1) XAVIER, Francisco Cândido. *The Outpost. The Messengers*. By the Spirit Andre Luiz.: AKES, 2005, chap. 16, p. 111-112.

(2) _____. p. 77

EXERCISE NUMBER 2

Based on the text you read, answer the questions, justifying your answers.

1) Is the painting of Bonnat a feat of mediumship or psychic?

2) Is it possible for an incarnate artist to accomplish a work of art without any spiritual influence?

Mediumship Development Program

3) What are the characteristics of a painting or drawing that reveal an evil spiritual influence?

1st Part: Spiritist Fundamental: Uncommon Mediumistic Faculties **Class 2: Xenoglossy and prophecy**

Specific Objectives:

- **Evaluate: xenoglossy, glossolalia, prophecy and premonition.**
- **Describe the mediumistic faculties of xenoglossy and prophecy.**

1. Xenoglossy Mediumship or polyglot

The word Xenoglossy (xeno = different, foreign + glosso = tongue) means the ability to speak in a foreign language. Mediums that transmit messages from the Spirits in different languages, other than their own native languages, are called polyglot mediums. (9) It is a very rare type of mediumship.

It is important to distinguish between polyglot or Xenoglossy mediumship and the incoherent manifestations of Glossolalia. Glossolalia is a confusion of voices [gibberish or noise from many voices] that is unintelligible; it is speech that simulates an unknown foreign language. (17)

"The term Xenoglossy was proposed by Professor Charles Richet with the intention of distinguishing polyglot mediumship, (when mediums speak or write in languages they know nothing of whatsoever, and sometimes are also not known by anyone present at the time), from some radical cases of Glossolalia, in which the individuals in a deep trance speak or write in pseudo-languages that are not even real. These come from their subconscious, and can be grammatically correct." (15)

1.1 The language of discarnates

It is worth mentioning that the mediumship of Xenoglossy does not have a practical use, particularly when the people who are present do not know the language the spirit uses. It does demonstrate, however, a proof of the existence and survival of the Spirit. The medium, on the other hand, can only transmit the message in foreign languages when he or she has previous knowledge of the language, either by learning it during the current existence or in previous ones.

"Unquestionably, the language the spirit uses is, above all, the image that it produces from itself. (...)

Spiritual circles exist, of such a high level of sublimation, where discarnates, have developed highly elevated resources (i.e. their own inner wealth), due to their cultural and moral greatness. So they are able to create living images of their ideas, and communicate a message or a teaching, either in silence, or with minimal verbal expression, that are of great artistry and beauty. There are also many unfortunate intelligences, who use knowledge to form distressing imagery in closed and obsessive mental circuits, on minds that they dominate magnetically." (25)

We therefore understand that the medium grasps at first, images representative of the ideas from communicating Spirits. Moreover, those images are intellectually and emotionally interpreted, and then, they will be converted into graphic symbols (i.e. written) or of sound (speech).

Mediumship Development Program

Discarnate Spirits are able to tune in to a medium while in trance, enveloping their mind in positive images, compelling them to express the spirit's ideas" (26)

"In those circumstances, the medium's encephalic cortex is anesthetized by the magnetic action of the communicating spirit and they receive the spirit's thought-forms and express them in their own words." (27)

However, despite admitting the importance of images during the process of mediumistic exchange, we should mention that there are places in the Spiritual World where communication is done through a specific language.

Regarding this matter, Andre Luiz Spirit clarifies:

"It is imperative to observe that the language articulated in the so-called spiritual space above nations, still plays an important role in the spiritual regions where ordinary individuals will be transferred upon the death of the physical body." (27)

It seems to us that a manifestation of mediumship in a foreign language only occurs when there is a specific purpose behind it.

Kardec explains that, strictly speaking, the "Spirit undoubtedly comprehends all languages, because all languages are the expression of thought, and it is thought that a spirit comprehends; but, in order for him to transmit thought, an instrument is indispensable: the medium is that instrument. (...)

A medium, who only understands his own mother tongue, may occasionally be made to reply in some other language for example, should the communicating Spirit wish to perform that feat." (10)

Mediumship Development Program

1.2 The need for Xenoglossy mediumship to occur in mediumship groups.

We are able to identify three conditions when polyglot mediumship happens in mediumship groups:

- a) when there is the need to verify the identity of the Spirit or to vouch for the truthfulness of the phenomenon;
- b) in obsessive trials
- c) in special situations to serve suffering Spirits.

In "all cases of Xenoglossy, it is necessary to remember that the past is present. Discarnates, who bring about those phenomena, almost always are interfering in the medium's subconscious through automatic impulses; but exclusively through personalities related to them at another time."

We will cite, below, some illustrative examples of the occurrence of polyglot mediumship.

Hermínio C. Miranda relates the history of the bright English journalist Maurice Barbanell who put his mediumship at the disposal of a Native American called Silver Birch, for almost half a century. Many years of work were required for the Spirit and the medium to defeat the language barriers. The former because he did not know English, the latter because he did not know the language spoken by the Native American. (19)

After defeating the language barriers, Barbanell's mediumship led to pages of wisdom, beauty and depth, coming from the communicating Spirit.

Quite often, Spirits understand that is necessary to attract the attention of incarnates with regard to the phenomenon of mediumship.

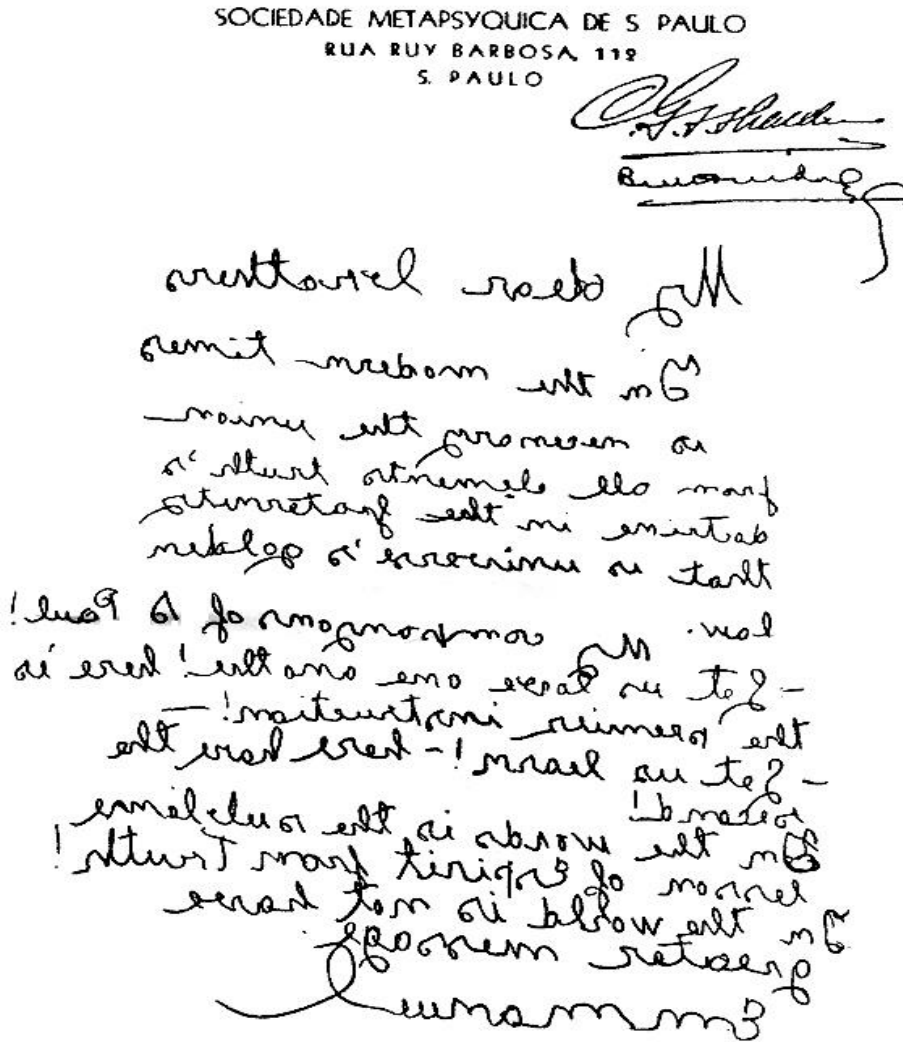
One of the most noticeable examples that we are aware of, refers to the polyglot mediumship of an English medium called Rosemary. That medium channeled written and spoken messages in ancient Egyptian of thirty-four centuries ago, from the epoch of Amenhotep III, reigning between 1370-1400 BCE. (18)

In Brazil, mediums like Francisco Xavier and Divaldo Franco transmitted written messages in English, dictated respectively by Spirits like Emmanuel and Joanna de Angelis. An impressive fact, regarding these messages, is that not only are they written in English, but also are written backwards. So they need to be held up to a mirror in order to read them (this is known as Mirror Writing. We cannot forget either the notable Brazilian medium, already mentioned above, Carmine Mirabelli.

Mediumship Development Program

Example: Polyglot and Mirror Writing message

MEDIUM: Francisco Cândido Xavier



(Fac-símile da mensagem psicografada pelo médium Francisco Cândido Xavier, na noite de 29 de março de 1937, na sede da S. M. S. P., após a conferência do dr. C. G. Shalders. O papel timbrado da sociedade foi previamente rubricado pelos drs. Shalders e Antonio Bento Vidal, estando presente a reunião cerca de 600 pessoas).

Mirror Writing Mediumship (In: João Teixeira de Paula, op. cit.)

Note: To read the message, hold it up to a mirror.

Mediumship Development Program

Polyglot mediumship can be linked to obsessive trials. Andre Luiz describes the following, regarding that matter:

"The mediumistic filter, and the being that uses it, find themselves so intensely in sync that the passivity of the instrument is absolute, under the power of the will that directs it. The obsessing spirit, strange as it may seem, is caught up in their own habits for centuries, and when expressing itself via the [obsessed] medium, uses manners and phrases that are typical of him/her." (28)

There are special situations where suffering Spirits need help, as they are so attached to the expressions and symbols of a particular language, that the mediumistic message is expressed totally or partially in that language.

For instance, benefactor spirits gave help to a Spirit who had been a Catholic priest for several reincarnations. At the beginning of the meeting, the spiritual director prepared the team for the work. The clairvoyants started to see scenes related to Catholicism: churches, mass rituals, holy images etc.; the clairaudient mediums heard religious chants, church bells ringing; the bitter smell of incense filled the atmosphere and while the ex-priest started to speak through the medium, words and entire phrases were spoken in Latin. Later, the spiritual director of the group explained that it was necessary to create a favorable environment for the manifestation and the assistance of that spirit.

Not always it is given us the perception of the greatness of the spiritual assistance to Spirits, who still keep themselves prisoners of past experiences.

2. Prophecy Mediumship or Prescience.

According to the dictionary, prophecy means "the inspired utterance of a prophet, viewed as a revelation of divine will. A prediction of the future, made when divinely inspired." (13) It is the same as a prediction.

Science and the majority of religions do not know how to explain it nor how it is possible for someone to foresee or to have prescience of the future. Consequently, this psychological ability (whether mediumistic or animic/psychic) is wrongly explored by people of bad-faith who aspire to easy money or to positions of power.

Spiritism clarifies that a person can foresee the future – when they have developed remote viewing – or with the aid of discarnate Spirits – if they have prophecy mediumship.

The mediumship of prophecy is a psychic or animic ability which can manifest when the spirit moves from the body.

"Remote viewing is almost never permanent. In general, the phenomenon happens spontaneously, at any given moment without wishing it, and generates a sort of crisis that, sometimes, markedly changes the physical state. The individual seems to look without seeing; all the facial features appear as if the person is in a trance " (13)

"(...) The mediumship of remote viewing is nearly always natural and spontaneous. It seems, however, that it happens more frequently in certain circumstances, such as times of crisis, calamities, strong emotions, and anything else that may overexcite, which then induces the manifestation of the phenomenon. One could say that Providence, when faced with imminent danger, multiplies around individuals, the ability to foresee." (14)

Prophetic mediums; these are a variety of inspired mediums, or of presentiment mediums; they receive, with God's permission, and with more precision than presentiment mediums, foreknowledge of future things of general interest, which they are charged to predict for the enlightenment of humankind. (8)

Mediumship Development Program

“He, to whom is confided the care of revealing a concealed fact, can receive without realizing it, the inspiration of spirits who know, and then he transmits it mechanically. It is known that either during sleep, or when awake, or remote viewing, the soul leaves the body, and is possessed to a greater or less extent with the abilities of a free spirit. If he is an advanced spirit, and if like the prophets, he is on a special prophetic mission, he enjoys the ability to perceive into the near or distant future when emancipated from the soul, and sees events as if they were happening in the present.” (6)

Despite the prophecy manifesting either psychically (animism) or via mediumship, we shall study it, in this class, more in relationship to mediumship phenomenon, as it is difficult, if not impossible, to specify when the phenomenon is exclusively of an animic nature or not.

2.1. Brief transcript of prophetic mediumship

Biblical and historical reports reveal to us that prophecy was the most common form of mediumship amongst ancient peoples.

In ancient Greece, the prescience of future events was obtained by oracles, characterizing oracular mediumship.

The most famous oracle in Greece "was from Apollo, in Delphos, on the slopes of Mount Parnassus, over the gulf of Corinth, very much sought after by those seeking advice, who requested guidance from them for their political and military plans." (20)

“Romans also had their oracles, called Haruspexes, or soothsayers. They used to interpret the answers from the Gods [Spirits], either through examining animals’ bowels offered as a sacrifice, or through natural phenomena, which were produced at a particular time, such as eclipses, thunder and lightning.” (21)

In the Bible, mainly in the Old Testament, the mediumship of prophecy predominated. "All prophets were mediums. They represented the phase when mediumship became individualized, where mediums started behave in ways where they were responsible for their actions, as emissaries from Above.

They were not simple instruments for communication between the invisible and the visible worlds. They were mediums who received instructions from elevated Spirits and interpreted them accordingly.” (22)

2.2. The Theory of Prescience

“How is it possible to obtain a knowledge of the future? One comprehends how to predict events which are a consequence of the present state of things, but not of those which have no connection with this, and still less those attributed to chance. (...) The examples of verified predictions are, however, numerous enough, from whence it is necessary to conclude it is a phenomenon of which we have not the key; for there is no effect without a cause.” (4)

“Let us suppose a man placed upon a high mountain, and considering the vast extent of the plain. In this situation the distance of a league, or three miles, will be a very short distance seemingly and he will easily embrace with a glance of the eye all the undulations of the Earth from commencement to the end of the route. The traveler who follows this route for the first time knows that by marching he will arrive at the end. There is a simple foreknowledge of the consequence of his march; but the unevenness of the route, the ascents and descents, the rivers to cross, the woods to traverse, the precipices from which he may fall, the places where thieves may be stationed to waylay him, the inns where he will be able

Mediumship Development Program

to repose – all this is independent of his personal knowledge. It is for him the unknown, the future, because his sight extends not beyond the little circle that surrounds him. As to the continuance of it, he measures it by the time that it takes him to go from one point to another of the route. Take away from him the knowledge of the data of the route, and his knowledge of its continuance is effaced. For the man who is on the mountain, and who follows with the eye of the traveler, all this is the present. Let us suppose that he comes down, and says to the traveler, “At such a moment you will encounter such a thing; you will be attacked and delivered.” He will predict the future to him; for it is the future to the pedestrian, but the present to the man of the mountain.” (4)

A similar situation occurs in the manifestation of the phenomenon of prophecy. “The discarnate Spirits are like the man of the mountain; space and time do not exist for them. But, the extension and the penetration of the sight are proportional to their state of purification and to the degree they reached in the spiritual hierarchy.

In relation to inferior Spirits they are like individuals who possess the most advanced telescope, next to those who only have their eyes. The vision of the inferior Spirits is circumscribed, not only because they rarely can distance themselves from the world they are attached to, but also because their perispirit veils things that are distant, like fog hides things from the eyes of the body.” (5)

It is for this reason that fortune-tellers make so many mistakes in their predictions. They are imperfect beings assisted by discarnates who are equally imperfect, with the aim of profiting from the commercialization of their psychic abilities.

2.3 The need to analyze prophecies

“Though there are true prophets, there are many more who are fake, who mistake the dreams of their imagination for revelations, when they are not pretenders passing themselves off out of ambition, for what they are not.” (8)

As it is like this, what should we understand as a false or a true prophet? And further still: how to tell them apart?

“The gift of revealing the future is generally attributed to the prophets, so that the words prophecy and prediction have become synonyms. In the evangelical sense the word prophet has a much wider significance. This name is given to all those sent by God with the mission to instruct mankind and to reveal both that which is hidden and the mysteries of spiritual life. Therefore a person may be a prophet without making any predictions.” (3)

That is to say, if someone foresees future events – either through receiving inspiration from the Spirits, or by himself, at the moments of spiritual emancipation — “He can then reveal them at the same instant, or preserve the memory of them for his awakening. If these events must remain a secret, he will lose the remembrance of them, or there will remain with him only a vague intuition of them sufficient to guide him.” (6)

“Nevertheless, it has happened that there have been prophets who could see into the future, be it through intuition or providential revelations, so they could transmit these warnings to mankind. Due to the fact of these predictions having been fulfilled, the gift of predicting the future was considered to be one of the attributes of being a prophet.” (3)

Thus, it is advisable to use the word prophet only to refer to those who are inspired by Good Spirits. They make revelations. However, those who commercialize their psychic abilities, or who deal with them in a frivolous way, should be considered as mere guessers, who make predictions.

Mediumship Development Program

The false prophets or guessers are capable of producing phenomena that deceive people of good faith and those who know little about the subject.

This matter is so grave that it was worthy of warnings from Jesus, as we can see in Matthew, chapter 24 (4-5,11-13, 23-24), and in Mark, chapter 13, verses 5-6; 21-22.

"Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Messiah, and many false prophets will appear and deceive many people. Because of the increase in wickedness, the love of most will grow cold, but he who stands firm to the end will be saved.

At that time if anyone says to you, 'Look, here is the Messiah!' or, 'Look, there he is!' do not believe it. For false Christ's and false prophets will appear and perform signs and miracles to deceive the elect—if that were possible. So be on your guard; I have told you everything ahead of time. (2)

It is necessary to carefully analyze any prophecies, using the safe advice of Jesus as criteria, as recorded by Luke (6: 43-45).

"No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit. People do not pick figs from thorn bushes, nor grapes from briars. The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks. (1)

For that reason, good Spirits who are present at the time of mediumship meetings, when they wish to reveal something in the future, do it with discretion and in a considered way, leading to more of a presentiment than a revelation in the mediums.

When the enlightened Spirits judge that an event shall be announced, using a less veiled form, they avoid saying when this will occur, since they know all the implications of free will and the power of our will. Frivolous Spirits, who have no scruple in deceiving you, specify the day, time and place without troubling themselves about the fulfillment of their predictions. (11)

You should be prudent with these mediumistic predictions. Not accepting them blindly. "Mainly when it comes to worrying prophecies, it is imperative to listen to them (mediums and Spirits) however with the necessary discretion, since we are informed by Spiritism that there is no such thing as predestined evil." (23)

Mediums, in turn, need to be aware of this, in order to avoid the trickery of less evolved Spirits.

"Clairvoyants who developed their psychic abilities, outside of the context of the Gospel and Spiritist teachings, can gather unhappy comments about us, either by relating scenes from our guilty past or by describing disturbing images, mentally projected upon us through the sick ideas of those who turned themselves into our enemies from other times. From them dark predictions or discouraging remarks may appear, aiming to weaken our courage or to destroy hope." (24)

We must learn to deal with predictions because, according to information in The Mediums' Book, this psychic ability will be increased in the future.

The Good Spirits inform us that "The prophetic faculty, however will be more common hereafter." (12)

It is necessary, therefore, to know how to separate what is right from what is wrong, the truth from a lie, in order to not be deceived.

For this, two criteria should be adopted: to improve oneself morally and the acquisition of knowledge. Only then will we learn to recognize, quickly, the character of the true prophet, who, according to the Good Spirits, has the following profile:

Mediumship Development Program

"True prophets are moral men and women inspired by God. We recognize them by both their words and their deeds alike." (7)

NOTES TO THE INSTRUCTOR

The objective of this exercise is for the participants to do the proposed exercise correctly.

Suggestion: If necessary, split this into two classes.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Gospel According to Spiritism*. Trans. Janet Duncan: ISC, 2004. Chap. 21. It. 2, p. 211.
2. _____. It. 3, p. 211.
3. _____. It. 4, p. 212.
4. _____. Genesis. Translated by SAB: SAB, 2004. Chap. 16. It. 2.
5. _____. It. 3.
6. _____. It. 5.
7. _____. *The Spirits' Book*. Trans. Anna Blackwell. FEB. Item. It. 624
8. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap 16. It. 190
9. _____. It. 191.
10. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap 19. It. 224
11. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap 26. It. 289
12. _____. Item 289 (12).
13. _____. *Obras Póstumas*. Trad. de Guillon Ribeiro. 22. ed. Rio [de Janeiro]: FEB, 1987. 1ª parte, p. 99.
14. _____. p. 100-101.
15. BOZZANO, Ernesto. *Xenoglossia*. 1. ed. Rio [de Janeiro]: FEB, 1933, p. 5.
16. CALDAS, Aulete. *Dicionário Contemporâneo da Língua Portuguesa*. 5. ed. Rio [de Janeiro]: Editora Delta, 1964. IV volume, p. 3275. Profecia.
17. BLAKISTON. *Dicionário Médico*. 2. ed. São Paulo: Organização Andrei Editora Ltda. S/d, p. 484. Glossolalia.
18. LOUREIRO, Carlos Bernardo. *A Mediunidade Segundo o Espiritismo*. 1. ed. São Paulo: Editora Mnêmio Túlio, 1996. Cap. 9, p. 43-44. Mediunidade de Xenoglossia ou Poliglota.
19. MIRANDA, Hermínio C. *Diversidade dos carismas*. Vol. I. Niterói [RJ]: Arte e Cultura, 1991. Cap. II, item 16, p. 78-79. O médium e a crítica.
20. NÁUFEL, José. *Do ABC ao Infinito. Espiritismo Experimental*. Vol. 4. Rio [de Janeiro]: FEB, 1998. Cap. 4, p. 36. Mediunismo e Espiritismo.
21. _____. p. 37.
22. XAVIER, Francisco Cândido. *Encontro Marcado*. Pelo Espírito Emmanuel. 9ª. ed. Rio [de Janeiro]: FEB, 1971. Cap. 6, p. 29. Adivinhações.
23. _____. p. 29.
24. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Evolução em Dois Mundos*. Pelo Espírito André Luiz. 3. ed. Rio de Janeiro: FEB, 1999. Cap. 2, 2ª parte, p. 165. Linguagem dos desencarnados.
25. _____. p. 165.
26. _____. p. 165-166.
27. XAVIER, Francisco Cândido. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 23

Appendix 1

Exercises

- a) Read each of the selected texts below very carefully.
- b) Next, identify the content of each subject already read, writing in the box after each text, one of the following four words:
 - ◆ Xenoglossy.
 - ◆ Glossolalia.
 - ◆ Prophecy.
 - ◆ Prediction.

The class monitor will discuss the answers given, making the necessary corrections.

1. "From that time forth began Jesus to reveal unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day..." (Matthew, 16:21)

Answer:

2. On September 13th, in one of the above mentioned somnambulism crises, Ninfa Filiberto started to speak a language, which was incomprehensible to us and did so with total ease, as if speaking in her mother tongue. We supposed that she was speaking Modern Greek... On the 14th, she understood neither Italian [her mother tongue in that incarnation], nor Greek, but spoke and understood French exclusively (a language which she did not know at all.) (Ernesto Bozzano, *Xenoglossy*, category 5, p. 15.)

Answer:

3. "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel." (Isaiah, 7:14)

Answer:

Mediumship Development Program

4. “Not only do people need to develop their intelligence, but also to elevate their feelings (...).

“Such is the period upon which they are entering, and which will mark one of the most important phases of humanity.”

(Allan Kardec. *Genesis- chap. 18*, item 5, p. 404.)

Answer:

5. “The sounds came from both women and men, and consisted in the first instance of unintelligible noises which were either mere gibberish, or some entirely unknown language. “Sudden, doleful, and unintelligible sounds,” says one witness. “There was a force and fullness of sound (...)”

“Soon, moreover, intelligible English words were added to the strange outbursts (...).” (Arthur Conan Doyle. *The History of Spiritualism* (p. 13) — Taken from the psychic phenomena, that occurred in the Scottish church in 1831. Edward Irving – The Shakers.

Answer:

6. “In six months the television will have vanished from the market. People will get tired of sitting in front of a wooden box” (Darryl F. Zanuck, 1946, 20th Century Fox President) (VEJA magazine, ed. 1620, year 32. N^o 42, 20/10/1999)

Answer:

7. “It is one of these general movements which is operating at this time, and which must lead to the repairing of humanity. The multiplicity of the means of

Mediumship Development Program

destruction is a characteristic sign of the times; for they must hasten the expansion of the new germs." (Allan Kardec, *Genesis*. Ch. 18, it. 34.

Answer:

8. "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts, 2:1-4).

Answer:

9. "There is no reason to justify a person having a computer at home." (Ken Olson, 1977. "Digital Equipment Corporation," founder. IBM's major competitor). (*VEJA*, ed. 1620. Ano 32, nº 42, 20/10/1999).

Answer:

10. "In the apocalypse (*) of John, the Evangelist, the main facts of the history of Humanity are described: "Wars, future nations, upcoming torments, the capitalism, ideological fights of Western Civilization." (Emmanuel. *On the Way to the Light*. Ch. 14: The Apocalypse of St John, p. 127. Channeled by Francisco Cândido Xavier.)

Answer:

11. At the end of the XIX Century, the Frenchman Jules Verne gained fame describing submarines and space travel long before they had even happened. Verne's

Mediumship Development Program

second book – *Paris in the XXth Century* – had its publication censored due to being “excessively fantastical”. In it, the author predicted horseless carriages powered by gasoline engines, automatic trains and electric light. (...). His most impressive forecast, however, was “telegraphic photography”, which allows for the copying of a text or illustration and letters of credit. With this machine, contracts could be signed at a distance of 5,000 leagues”. The fax was invented. (VEJA. Ed. 1620. Year 32, Number 42, 20/10/99)

Answer:

Mediumship Development Program

LET US GIVE THANKS

*“Give thanks in all circumstances, for this is God’s will for you in Christ Jesus.”
Paul (1 Thessalonians, 5:18)*

The stone secures.

The thorn alerts.

Bile remedies.

Fire remodels.

Rubbish fertilizes.

Storms purify the atmosphere.

Suffering redeems.

Illness alerts.

Sacrifice enriches life.

Death always renovates.

Let us learn, therefore, to praise the Lord for the blessings He bestows upon us.

Good is the heat that modifies; good is the cold that preserves.

The joy that stimulates is a sister to the pain that perfects us.

Let us pray to Divine Providence for enough light, so that our eyes may be able to identify the granary of grace in which we find ourselves.

It is our inner blindness that causes us to trip over obstacles, where only divine favor exists.

And, especially upon announcing a noble wish, let us prepare ourselves to receive the lessons, which we should take advantage of, in order to realize the achievements in accordance with the superior goal that directs our destiny.

Let us not be frightened by difficulties or unforeseen suffering.

The assistance from on High does not always does appear in the form of a celestial delicacy.

Quite often it appears in the form of an undesired resource. Remember that an individual in danger of drowning in the deep waters of the abyss sometimes succeeds in being saved at the price of hard knocks.

Let us give thanks, therefore, for all experiences on the evolutionary path, in the sacred search for the Divine Will, in Jesus Christ, our Lord.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 100, translated by J. Korngold.

1st Part: Spiritist Fundamentals: Uncommon Mediumistic Faculties

Class 3: Psychometry and the Apport of Objects

Specific Objectives:

- **Objective: Evaluate psychometry and the mediumship of transport.**
- **Explain the mechanisms of psychometry and the transport of objects.**

1. Psychometry

In experimental psychology, psychometry means record, appreciation of the intellectual activity; however, in mediumship this word means the ability to gather impressions and a form of recall, when coming into contact with common objects. (20)

The word psychometry, etymologically speaking, (from Greek: ψυχή, psukhē, "spirit, soul" and μέτρον, metron, "measure") gives the idea of measuring the soul, which makes no sense. (9)

A psychometric medium has the ability, upon touching determined objects, of connecting persons and facts that had previously occurred. (13)

"This perception happens due to the fact that such objects have kept the personal influence of the previous owner." (13)

The respected English medium Hester Dowden evaluates psychometry with such clarity, expressing herself in these terms: psychometry is "a psychological ability that certain persons have which enables them to guess [perceive] the history or connected events of such object when they touch/feel it." (9)

Some mediums need to touch the object in order to process the psychometric reading. There are mediums, however, who are able to do so by "the simple presence of the object," or even one of its mineral, vegetable or animal fragments. They learn psychically of the object owner's history, or even the history of any people who have been related to it. They rebuild the corresponding environment, facts, thoughts and sensations experienced by them in the past and in the present, and frequently, foresee the future." (10)

Psychometry is a rare psychological faculty, "where only persons endowed with sharpened psychological sensitivity possess it." (13)

It is important to clarify that we are dealing with psychometry as a mediumistic faculty. That view is supported by the writings of the Spirit André Luiz, mainly from the books *In the Domain of Mediumship* and *Mechanisms of Mediumship*, as follows:

"(...) We will find in psychometric mediums, individuals who are able to automatically dislocate the nervous energy of for example the centers for vision and hearing, transferring to them a potential for their own mental oscillations..

Once the process starts the medium's eyes and ears become distant from the dense covering of the physical body. Often, a sensitive, freely chooses, not only to dissociate their psychological awareness from the above-mentioned hearing and visual centers, and also goes through, a rapid process of astral travel, following the plan that will guide their actions in space and time. During this process they receive, without any hindrance, the impressions and information that they were looking for." (18)

Another explanation from André Luiz, regarding psychometry being a mediumistic faculty, is expressed in the following statement:

Mediumship Development Program

“Yes, [it is mediumship], despite the facts about this matter being listed by the scientific world, despite the experimenters of the scientific world who categorize them as pragmatic Cryptesthesia, tactile metagnomia, telesthesia, etc.¹¹

In everything, we see integration, affinity, and attunement. Undoubtedly: through thought, we communicate with others, a full universal life.” (20)

We deem necessary to give those explanations because, regarding psychometry, we do not know if it’s a mediumistic or psychic (animic) ability.

Ernesto Bozzano, a notable investigator of mediumistic phenomena in the past, in his book *Enigmas of Psychometry*, posits that psychometry is the same as telesthesia (special clairvoyance), despite admitting the complexity of this subject when he says the following:

“Therefore psychometry is nothing other than a genre of clairvoyance, which is also part of its enigma (...).

The connection between the sensitive (or psychic) and the person or environment linked to the object that is being analyzed psychometrically, effectively distinguishes psychometry from other types of clairvoyance.

When trance is induced by hypnosis, it is the hypnotherapist who establishes the relationship between the sensitive and the person (the owner of the object) or the desired result being targeted. (...)

In clairvoyance involving palmistry, fortunetelling (by reading cards), and crystal readings, the diverse objects or processes employed can be considered as simply ‘stimulants’, to help the person get into the right psychological state by freeing up their subconscious.” (6)

Something more complex, however, happens during a psychometric reading. Let us continue following Bolzano’s explanations:

“In psychometry, on the other hand, it seems evident that the objects presented to the sensitive, far from being just ‘triggers, are a real and suitable intermediary and also serve to establish the relationship between the person or the distant place, thanks to the ‘energy’ impregnated in the object by its owner.

This ‘influence’, according to the hypothesis of psychometry, is similar to a particular property of inanimate matter, whereby it can receive and retain, potentially, all sorts of physical, psychological and vital vibrations and emanations. Likewise with the brain, which has the ability to receive and latently retain the vibrations of thought.” (7)

The following explanations deal with the mechanism of psychometry, from which we can construe that psychometry can be considered as a psychological phenomena that is animic-mediumistic.

1.1 The Mechanisms of Psychometry

“Psychometry is considered in mediumship circles, to be the ability to perceive the hidden side of an environment and to access impressions and memories, simply via contact with objects and documents. With regards to distant sensation, it is always useful

¹¹ (*) *Pragmatic Cryptesthesia*: word coined by Charles Richet, means paranormal knowledge of facts, things, events by psychic stimuli, non-sensory. Kind of clairvoyance.

(*) *Tactile Metagnomy*: term coined by Emile Boirac, means paranormal knowledge of things situated beyond those we can normally know by contact with objects and things.

(*) *Telesthesia*: term coined by Frederic W. H. Myers. It is the same as pragmatic cryptesthesia.

Mediumship Development Program

to draw a few conclusion about thought, which varies from person to person, just as facial features and fingerprints do.” (15)

“In certain individuals, the mental wave expands, when in a ‘closed circuit’, and when deeply focused. They become capable of advanced perception as they can transport the ordinary senses outside the physical body, during a natural waking state.” (15)

“The nervous energy or psychological force, once it is dislocated from the centers of force or chakras, gets incorporated into the externalized rays of mental energy, allowing them to configure and shape a field of perception. Under the control of their willpower, this confers the spirit with new sensory powers. (16)

This technical explanation given by André Luiz reveals to us that some people are endowed with this pronounced psychological sensitivity. Upon expanding their nervous energy (naturally derived from the center of force or chakras), they can make this energy reach specific vibratory levels, that in turn provides the material necessary for psychometric observations and interpretations.

“All psychometric objects and environments are, almost always, mediators between the physical and the extra-physical dimensions, like strongly induced agents, establishing mind communication between the two dimensions.

It is not difficult then, to understand that even there prevails the issue of merit and company.

“If the individual (consulting the psychic) and the psychic themselves do not possess the good moral qualities necessary to get the best result from the meeting, they will attract the presence of discarnates who are less aligned with the superior objectives of the task in question, and if the human intermediary is not spiritually secure, the consultation or session will be a total failure.” (19)

“The process that makes it possible for the psychometrist to connect remotely or close by, can be explained in two main ways:

- a) — some of the information and impressions are retrieved from the aura of the object itself
- b) — the rest is collected from the subconscious of the owner of the object by means of a telepathic relationship that the psychic establishes with the psychometric object.

It does not really matter if the owner is an incarnate or discarnate Spirit.

“The psychometrist will collect the impressions and feelings recorded in the object, from the subconscious [spiritual memory] of the owner.” (14)

We should reiterate that the ‘holder’ is understood here as the person who, actually, has or had an affectionate link with the object.

As we can see, the subject is complex. However, it is as if the psychometrist enters in a sort of a time tunnel when they have direct or indirect contact with a certain object. This can allow them to capture information about the history of the object or people connected to the object in question.

2. Mediumistic Transport of Objects

The mediumship phenomenon of transporting objects belongs to the category of physical effects. “In general, this movement of objects is, and will continue to be, extremely rare. (...) Furthermore, these phenomena are of such a nature that not all mediums [even those of physical effects] can produce them (3)

Mediumship Development Program

Before analyzing this phenomenon, it is important to remember that there are some important terms related to the transport of objects that we should learn.

“The technical terms are: apport and asport. Apport is when something is taken from outside and transported inside, and asport is when something is taken outside having been inside (...)” (8)

For Allan Kardec, the phenomenon of transport consists of “spontaneously bringing nonexistent objects to the place where the observers are. They are almost always flowers, fruits, sweets, jewels, etc.” (1)

Let us analyze the most important aspects of this type of mediumistic phenomenon.

2.1 Characteristics of the mediumship of transport

a) Characteristics of the medium and Spirit – responsible for the manifestation of the phenomenon

The Spirit Erastus calls mediums of transport, sensitives. He explains to us that these are mediums, “gifted” with dilatable, penetrable, and expansible fluids to a higher degree than normal, because their easily excitable nervous system allows them, by means of certain vibrations, to project their own vital energy abundantly around themselves.

People who are impressionable and emotional by nature, whose nerves vibrate in response to the tiniest stimulus, the most insignificant sensation, those who impressed by moral or physical influences and internal and external influences, are really able to become excellent mediums of physical effects for tangibility and transport. Effectively, (...) the nervous system of these people qualifies them to accomplish these diverse phenomena.” (2)

This organic predisposition of the medium is necessary because the phenomenon requires a higher concentration of energy.

According to Erastus’ explanations, note that to transport objects, the presence of mediums endowed with these special characteristics is not sufficient.

It is also essential that a certain affinity exists between the Spirit and the medium being influenced. This facilitates a mixing and combining of the expansible part of the incarnate’s perispiritual energy with the equivalent energy of the spirit who would like to carry out the transportation. “It must be such a fusion of energies that the force resulting from it becomes, so to speak, one unified force: in the same way that an electric current produces a single focus, a clear light, when acting on coal.” (12)

The saturation of the discarnate’s perispirit with the vital energy of the medium leads to the creation of a type of energy or fluid (of which we incarnates have limited understanding)— that has beneficial properties that allow isolation, invisibility, transportation and tangibility of an object. (4)

b) Characteristics of the phenomenon of transport

Gabriel Delanne (Le Spiritisme devant la science or O Espiritismo Perante a Ciência 2^a. ed. FEB, 1993, p. 397-409.) explains the phenomenon of transport based on the hypothesis of the penetration of matter.

Interpreting Delanne’s ideas, we can say that the transport of objects occurs in the following way:

Mediumship Development Program

- ◆ The production of electro-mediumistic energy, resulting from the fusion of the medium's vital energy with the perispiritual energy of the spirit, who is going to transport the object in question.
- ◆ This electro-mediumistic energy leads to dematerialization and the consequent invisibility of the spirit. Dematerialization is necessary, bearing in mind the transport of the matter that the object is made of, in time and space.
- ◆ The object is then materialized and made tangible, by aggregating the object's atomic particles.

Delanne "starts from the assumption that things [material ones] also possess an energy double, bearing in mind that metals crystallize in pre-determined ways, which leads us to believe that they are actually driven by some energetic force [like a mould or pre-existing model]." (11)

Considering current findings in Physics, in the field of anti-matter (Appendix 2), we will see that the proposal of Delanne is coherent, and far from absurd.

When Kardec asks Erastus if it's possible for a spirit to "spiritualize" (dematerialize) an object, and to then bring it into a room that is perfectly closed, so that the object can pass through matter, he gets the following answer:

"This is a complex question. A spirit can render material things invisible but not penetrable; he cannot break through the aggregation of matter, for that would be the destruction of the object. An object being rendered invisible, he can bring it into the room when he pleases, and can deprive it of its invisibility at any given moment." (5)

From that answer we can deduce that objects "manufactured" in the spiritual world become visible to incarnate eyes due to materialization. However, objects from our dimension, when transported from one place to another by spirits, remain invisible to our eyes. That invisibility, however, does not characterize a molecular break-up of the matter that makes up the object.

Andre Luiz in his book *In the Domain of Mediumship*, gives some elucidating explanations on this subject. We can see his explanations in this story:

When the healing was over, a happy companion from our sphere picked up a small portion of the materialized energies of the medium and left. A few seconds later, he returned and distributed flowers to the incarnate brothers with the intention of calming their excited minds.

Putting our curiosity at rest, Aulus declared: "It is simply ordinary transport, done with trivial mediumistic energies. The friend who is the emissary of flowers, simply took a tiny quantity of ectoplasm, so as to materialize the tips of his thumb and index finger in order to pick the flowers and bring them to us.

"It is important to observe," said Hilario, "how easily ectoplasm goes through dense matter. When our companion used it between his fingers, he had no difficulty passing through the wall."

"Yes," replied the mentor, "ectoplasm is extremely subtle and adheres to our nature, acquiring a dynamic form when used."

"And if the medium were the object being transported, would he/she too be able to pass through the wall in the same way?"

Mediumship Development Program

“Without a doubt, as long as it is done under our control and he/she is enveloped in and harmonized with our energies. We have, in our dimension, competent technicians who can dematerialize and immediately reconstruct physical particles, who are conscious of the responsibility it involves.” (22)

Further on in the same text, he completes his clarifications:

And smiling, he added: “You can’t forget that the flowers went through the stone wall with this kind of assistance. If it were useful, the medium, who is a base of our work, could be transferred to the outside with the same ease.

“Physical constructions, similar to those in our dimension, are not entirely solid. Space exists in all forms and elements can interpenetrate it. The day will come when science will be able to reintegrate atomic constructions just as well as it is learning to disintegrate them nowadays.” (23) Apparently there are divergences in the explanation given by Erastus and the one given by André Luiz. Erastus mentions that spirits can make the object invisible, but cannot break up the aggregation of matter. André Luiz clarifies that matter can be dematerialized by competent technicians, by acting on the interatomic spaces, since solid matter does not exist.

This divergence of views is more apparent than real. It is possible that the invisibility of the object being transported is derived from the dilation of the intra-molecular or intra-atomic space, similar to the transformation of liquids into gases. So, the entry of the electro-mediumistic energy into those spaces produces the invisibility of the solid object, but not its molecular break-up.

In solid bodies, molecular cohesion keeps the molecules very close to each other, despite the fact that there is still space between them. When the intra-molecular spaces expand, the cohesion between them is weakened, leading to a separation or loosening of the bond between them, without a total dispersal of the molecules or the break-up of matter. This is how solid water (ice) when in contact with heat, converts itself into liquid water; when it receives an even greater amount of heat, the liquid water is transformed into steam, that is invisible to the naked eye. The opposite process is an invisible substance in the form of steam becoming visible (ice).



NOTES TO THE INSTRUCTOR

The object of the exercise is for the students to score 80% or higher in the exercises in Appendix 1. If necessary, consult Appendix 2.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap.5
2. _____. It. 98.
3. _____. It. 98.
4. _____. It. 98.
5. _____. It. 99, q. 20^a.
6. BOZZANO, Ernesto. *Enigmas da Psicometria*. Trad. de Manuel Quintão. 5^a ed. Rio [de Janeiro]: FEB, 1981, p. 9.
7. _____. p. 9-10.
8. _____. Introdução. *Fenômenos de "Transporte"*. Trad. de Dr. Francisco Klörs Werneck. 4. ed. São Paulo: Edições FEESP, 1995, p. 1.
9. MIRANDA, Hermínio C. *Psicometria. Diversidade dos Carismas – Teoria e Prática da Mediunidade*. Vol. 1. 1. ed. Niterói [RJ]: 1991. Cap. 9, p. 271.
10. NÁUFEL, José. *Psicometria. Do ABC ao Infinito – Espiritismo Experimental*. Vol. 2. 2. ed. (1. ed. FEB) Rio de Janeiro: FEB, 1999. Cap. 18, p. 167.
11. _____. Fenômeno de Transporte. *Do ABC ao Infinito – Espiritismo Experimental*. Vol. 3. 2. ed. (1. ed. FEB) Rio de Janeiro: FEB, 1999. Cap. 4, p. 62.
12. _____. p. 61.
13. PERALVA, Martins. *Psychometry. Studying Mediumship. (According to: In the Domains of Mediumship)*. Chap. 39.
14. _____. p. 200.
15. XAVIER, Francisco Cândido e VIEIRA, Waldo. *Mechanisms of Psychometry. Mechanisms of Mediumship*. By Andre Luiz, spírit Ch. 20, p. 143.
16. _____. p. 143-144.
17. _____. *Psychometry and conditioned reflex* p. 144-145.
18. _____. *Função do Psicômetra*, p. 145.
19. _____. *Induced Agents*, p. 148.
20. XAVIER, Francisco Cândido. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap.26.
21. _____. Chap.26.
22. _____. *Physical Effects Phenomena*, Ch. 28.
23. _____. Ch.28.

APPENDIX 1

Exercises

- a. Read carefully one of the texts below, as well as the questions that follow.
- b. Complete the phrase at the end of each text with one of the symbols from the chart underneath.

The instructor will review the answers, correcting them if needed.

| SYMBOLS |
|-------------------|
| ☺ = True |
| ☹ = False |
| ☺☹ = Hypothetical |

1. “And now I will mention that the phenomenon that I cannot conceive is that of the disintegration of matter. Does this really happen? (...)exceptionally important and decisive new proofs will be needed to convince me that the phenomenon of dematerialization is real.” (The words of Sir Oliver Lodge, famous English Physicist, in a conference at the *London Spiritualist Alliance, 1927*) (1)

What Sir Oliver Lodge stated is: _____

2. “(...) Repeatedly we were bathed in eau de toilette. Some mysterious blows followed, that were inimitable (...) and, at the same time, something fell on top of the table. (...) We turned on the light and were astonished to find a big gooseberry tree root laying on the table, (...)” (Written by the editor of Italian magazine *Annali dello Spiritismo in Italia*, Sr. Achilli Tanfani, 1874) (2)

The phenomenon of transport is evident with regards to the gooseberry tree root, however not with regards to the eau de toilette: _____

3. “Another just as uncertain is the question of “transports” which infers “ matter passing through matter” or even the creation of matter. (...) Such phenomenon (of penetrating matter) looks very doubtful (...)” (3)

Let us be clear: I don’t deny these “transports” (...) I just limit myself, to stating that in reality this phenomenon is still not proven/demonstrated scientifically (...).” (4) (The words of Professor Charles Richet. Nobel Prize of Physiology in his book: *Traité de Metapsychique*).

(1) BOZZANO, Ernesto. *Fenômenos de Transporte*. Trad. de Francisco Klörs Werneck. 4. ed. São Paulo: Edições FEESP, 1995, p. 108.

(2) _____. p. 20.

(3) _____. p. 108.

(4) _____. p.109.

Mediumship Development Program

Richet's words should be considered as _____.

4. "We should say, before anything else, that this phenomenon [the transport of objects] is one that is most commonly imitated. Consequently, we should be aware of that trickery. It is known how far the art of conjuring can go, regarding experiences of this kind (...) The best of all guarantees is to be found in the character, the well-known integrity, and absolute disinterestedness of people who manifest such effects." (5)

Kardec's affirmation is valid, above all, for the least frequent types of mediumship, as with the other types, it is relatively easy to detect fraud or trickery:

5. A nurse bought a necklace at an antique shop and gave it to one of her dear friends as a present, who, after receiving the gift, never again removed it from her neck whilst alive. The nurse narrates to us the following experience she had with a sensitive medium:

"(...) One night in May 1910, I showed the sensitive the necklace, who from the outset showed great interest in it. He told me that the necklace was a real antique, saturated in Hindu influences. He then said he was aware of the presence of an elderly woman who was pacing back and forth and asked if I knew her. He knew moreover that this lady had passed away 18 months, or nearly 2 years previously. (Published in the magazine *Light* in 1912 by the nurse J.L.C.). 6

The text portrays an example of psychometry: _____

"Observe and study carefully the communications that you receive; accept what reason doesn't reject; reject whatever does go against it; ask for clarification about those you doubt."

— Saint Augustine. *Revista Espírita*. Sexto Ano, 1863, p. 227.

6. "On March 25th 1904, Mr. Jones sent a small branch of a tree from Dudley to Ms. Edith [a sensitive] who received it late evening the next day. She then 'read' it (i.e. psychometry) on Sunday morning, the 27th, at around 11am. As soon as she touched the tiny branch, she said: "What does all that agitation mean? Why is the ground vibrating non-stop? The roots of the tree are also shaking and vibrating! The worms are frightened and running along the roots (...) Moles and bugs (...) are also strangely agitated! A vague feeling of fear is disturbing them all (...)

The tree from which the branch was taken, notices the tremors in the land, however it does not show any sign of fear, unlike the moles and other worms (...)" (7)

(5) KARDEC. Allan. *The Mediums Book* Ch 5, it. 97.

(6) BOZZANO, Ernesto. *Os Enigmas da Psicometria*. Trad. de Manuel Quintão. 2. ed. FEB, p. 89-90

(7) BOZZANO, Ernesto. *Psychometry Enigmas* p. 33-36.

Mediumship Development Program

The medium, via psychometry, picked up on a landslide that happened in the place where this tiny branch came from, without having any prior knowledge of it.

It is possible to confirm, even in this case, that the psychometric reading is mediumistic in nature.

APPENDIX 2

Dematerialization and materialization of objects in the mediumistic phenomenon of transport

Space is full of galaxies, stars and planets; very likely plants, animals and human beings of a different form of life and so many other things.

All of that constitutes matter, which is formed of atoms. The atoms are made of smaller particles called protons, neutrons and electrons.

“Having said that, not all things are made of matter alone, there is also anti-matter. However, it is not known what happened to anti-matter, which is believed to have existed since the beginning of the Universe. This is one of the greatest unanswered questions in Science.” (8)

Scientists suppose that all existing matter on our physical plane or dimensional space, corresponds to equivalent antimatter.

Matter from our dimension is formed of particles (protons, neutrons and electrons); yet, antimatter could be formed of antiparticles, with properties that are symmetrical to the elementary ones, we already know. For example, a negatively charged electron would match with an anti-electron (or positron), with a positive charge.

Current scientific models maintain that the huge explosion (Big-Bang) which started the Universe, created matter and antimatter in identical proportions. (6)

The understanding of antimatter explains why matter can originate energy and how that same energy can be transformed into matter (Einstein’s Theory of Relativity).

The conversion of matter into energy is well known – this is what atomic bomb and nuclear factories do – but the inverse, i.e. transforming light and heat into matter has begun to happen nowadays in Stanford University. Physicists at Stanford “have finally performed this “inverse operation” to Nuclear Physics, i.e. condensing particles of light (photons), into electrons and positrons – elementary particles of matter and of antimatter (5)

Spiritism analyzes the laws that govern energy; tells us about Spiritual Colonies and all constructions that exist in the spiritual dimension; informs us about the perispirit and affirms that spirits survive and communicate with the inhabitants of our material dimension; explains to us the materialization of spirits and the transport of objects, as well as all mediumistic and animic (or psychic) phenomena, is really revealing knowledge to us that Science has barely begun to perceive.

The existence of extra-physical space characterizing the countless vibrational levels of the spiritual world, where life itself is fully manifested, are really explanations that spirits have given us for more than a century and are only now catching the interest of science.

Science calls these types of energy, antimatter, originating in the spiritual plane. We, Spiritists, call them fluids or energy; that can be ponderable (physical) or imponderable (spiritual), with both coming from the same universal cosmic energy.

“André Luiz informs us that even thought – the foundation of all achievements in the physical and spiritual dimensions – is still matter. “Mental matter, in which laws regarding

Mediumship Development Program

the formation of magnetic charges, or atomic systems prevail with a new meaning, building up a marvelous sea of subtle energy in which we find ourselves immersed” (8)

An understanding of the mechanisms of the phenomena of transport requires a deeper knowledge of these laws, which govern the two planes of life, as well as the properties, or conditions, which permit the interaction between those two worlds.

Let us point out below, some existing theories in Spiritist literature, developed by those who studied the phenomenon, so as to have a better understanding of the subject.

“Gabriel Delanne raises the hypothesis that dematerialization of a transported object occurs, in order to transpose matter, and it is recomposed afterwards.

He starts from the pretext that things also have an energetic double bearing in mind that metals crystallize into predetermined types, which makes us suppose that they are also driven by a fluidic force or energy. Given this, everything becomes perfectly clear. The spirit who wants to transport an object simply has to make the matter of the object it wishes to manipulate volatile, i.e. vaporize it. Then it transports it to the chosen place, and there it takes from the universal energy, the elements necessary in order to reconstruct the same object, by using the vital energy [donated by the medium].” (7)

Let us follow a dialogue that Delanne had with a Spirit, trying to obtain further explanations on this subject:

“—I would like to ask how you were able to make those objects pass through the wall, since the room in this experiment did not have a fireplace and the doors and windows were closed

— I went to get the objects during the day, using the medium’s energy. I dematerialized them where they were located originally, because they were in two different houses; afterwards, when they became energy, for this first phase, I transported them here, passing through the wall, as I do myself. I made them material again right away, with energy taken from the medium, who had just fallen asleep.” (4)

Erastus, a spirit, in a message to Kardec, explains that in the phenomenon of transport that a “spirit can render material things invisible but not penetrable; he cannot break through the aggregation of matter, for that would be the destruction of the object. An object being rendered invisible, he can bring it into the room when he pleases, and can deprive it of its invisibility at any given moment.” (1)

Erastus states that in the process of making an object invisible (dematerialization), there is no penetration of the matter that makes up the object. He does not explain, however, how the object is dematerialized, nor how it becomes materialized again.

In that sense, it is important to pay attention to the clarifications of Hilario and Aulus, both spirits, regarding the transport of flowers, carried out by a member of the spiritual team. Those clarifications, found in the book *In the Domain of Mediumship*, are as follows:

“...It is important to note, said Hilario, the ease with which the ectoplasmic energy passes through dense material, because our team-mate (the spirit who transported the flowers), using his fingers, did not meet any obstacle when passing through the wall.”

“Yes,” replied the mentor, “ectoplasm is extremely malleable and can respond dynamically to take on different forms.

Mediumship Development Program

“We have competent technicians in our dimension who can dematerialize and immediately reconstruct physical particles, and who do so in responsible ways.”(9)

It is clear, in that quote, that the ectoplasm or condensed vital energy/fluid is the element that dematerializes an object, making it invisible, and also aggregates the molecules, making the object that was transported, visible and tangible again.

Currently Spiritists accept that there is a dematerialization followed by a materialization of the object. These processes are carried out thanks to the energy of the discarnate spirit and of the medium, which are derivatives of the universal cosmic fluid/energy.

Ernesto Bozzano, (1862-1943), a notable Spiritist scholar, who explores the subject in his work, *Transport Phenomena*, defends the theory of the “dematerialization” of objects, therefore agreeing, with the ideas of Delanne and Andre Luiz.

Finally, it is important to mention the contributions of Friedrich Zöllner, another respected Spiritist researcher of the past.

For Johan Karl Friedrich Zöllner (1834-1882), emeritus professor of Physics and Astronomy at the University of Leipzig, the phenomenon of transport occurs “thanks to the tetra-dimensional properties of space, as well as the intervention of invisible beings capable of traveling throughout the [then called] fourth dimension, who are also able to manipulate objects of our three dimensional physical space (3)

Bozzano refuted Zöllner’s hypothesis, which posited that transport occurs in another dimension, i.e. not in the physical dimension where we are situated.

In fact, it is very probable that the two researchers were speaking about the same thing, but analyzing it using different approaches.

When Bozzano affirms that when transport occurs, initially the object dematerializes, it is evident to us that this can only happen in a different dimension to ours.

Zöllner believed, as espoused by Science at that time, that we, (incarnate spirits), lived in three-dimensional space (3D). In this space we have the perspectives of height, width and depth.

Then, the phenomenon of transport could occur in another space: one with 4 dimensions (4D) or hyperspace.

We know today, due to the invaluable contributions of Einstein, that we live in a 4D space, so time is the fourth element.

So, Zöllner’s conclusions appear to be correct when he proposes the hypothesis of an extraphysical reality, to justify the phenomenon of mediumship in general, and of transport, in particular.

The results of the research carried out by Friedrich Zöllner, through the American medium Henry Slade, are narrated in his book *Transcendental Physics*.

Zöllner’s experiments aimed at researching non-material energies and investigating the existence of extraphysical space, which he called hyperspace or the fourth dimension (4D).

In this research, the German scientist observed the following phenomena, using simple objects, such as strips of leather, wooden rings and little tables, amongst others:

- a) The disappearance and consequent reappearance of objects, put in ingenious places.

Mediumship Development Program

See pictures 1, 4 & 5;

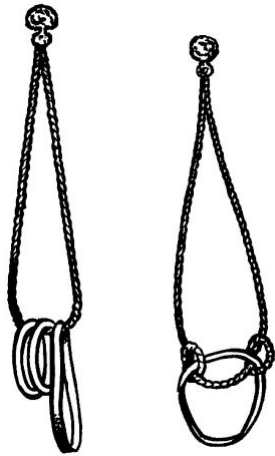
b) Appearance of knots in the leather strips, away from the medium and others.

Please see pictures 1, 2 & 3;

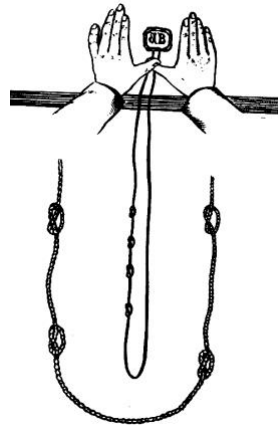
c) Wooden rings and leather strips moved to places where no incarnate would be able to move them to, without destroying the objects.

See pictures 1, 4, 5 & 6.

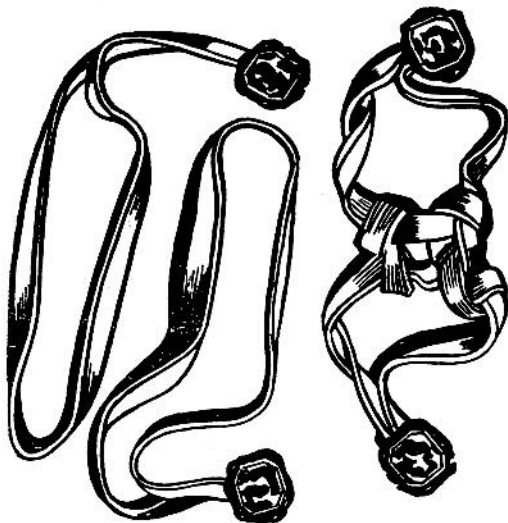
Picture 1(*)



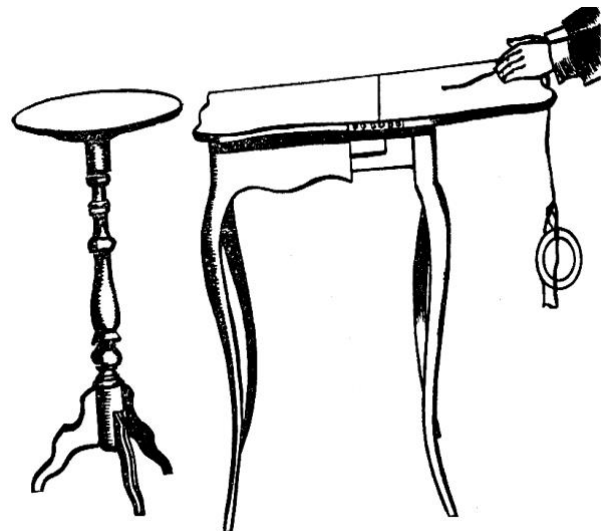
Picture 2 (*)



Picture 3 (*)

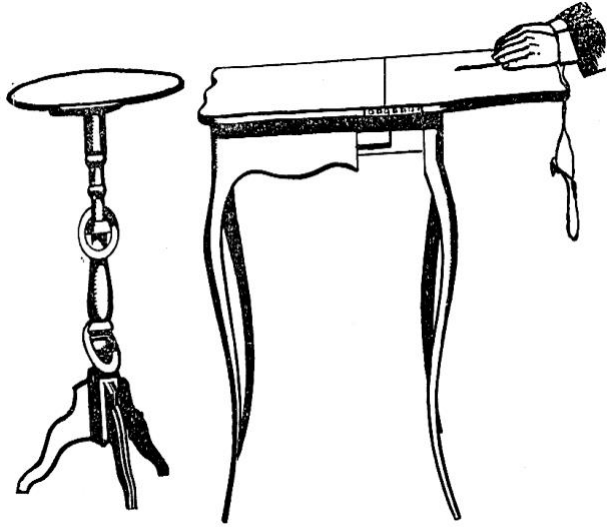


Picture 4

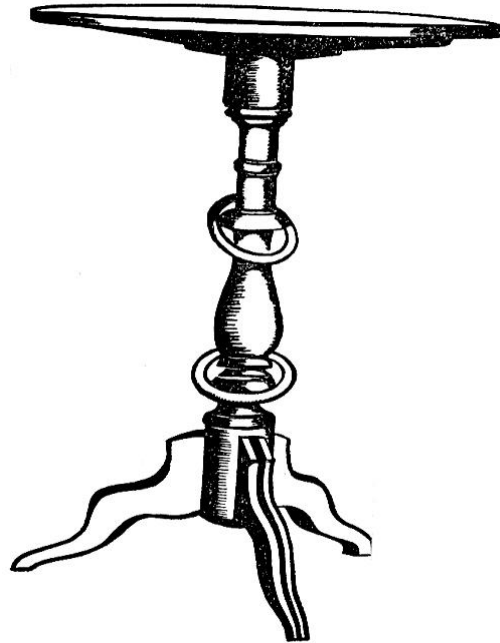


(*) ZÖLLNER, Friedrich J. K. Appendix D. [Transcendental Physics p. 109-266.](#)

Picture 5



Picture 6



Zöllner proposed the following hypotheses to explain the phenomena: (10), (2)

- ◆ There is a space, apart from our material dimension, which he named hyperspace or the fourth dimension (4D).
- ◆ There are Inhabitants in hyperspace, with the ability to act on / interact with our dimension.
- ◆ The medium possesses a force or energy, located in the brain or throughout his or her organic system, which can be used by the inhabitants of hyperspace for transporting objects.

The Brazilian Spiritist scholar, Hernani Guimarães de Andrade, describes the phenomena produced by the medium Slade, as PSI phenomena. Energy, or a mediumistic force, is intimately coupled with another category of matter, known as PSI matter, “whose special properties lend paranormal abilities to the medium’s organism. In other words, PSI functionality. PSI matter, in this case, has four dimensions, which explains the phenomena observed in the experiments by Zöllner with the medium Slade.” (2)

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Spontaneous Physical Manifestations – *The Mediums Book*. Chap. 5, item 99, question 20.
2. ANDRADE, Hernani Guimarães. PSY and the Fourth Dimension. *Quantum PSY*, 1993. Chap. 4, p. 72.
3. _____. p. 73.
4. DELANNE, Gabriel. The transports. *O Espiritismo Perante a Ciência*. Trad. de Carlos Imbassahy. 2. ed. Rio [de Janeiro]: FEB, 1993, p. 406.
5. MARTINHO, Carlos Orsi. *Luz Vira Matéria*. Word wide web: <http://www.igestado.com/2000/luz.html>.
6. ROCHA, Alda. *A Busca da antimatéria*. Word wide web: <http://www.expresso.pt/ed1835/v221.asp>. (no longer available)
7. NÁUFEL, José. Penetração da matéria no fenômeno de transporte. *Do ABC ao Infinito*. 3º vol. 2. ed. (1ª ed. FEB), Rio [de Janeiro]: FEB. Cap. 4, p. 62-63.
8. XAVIER, Francisco Cândido & VIEIRA, Waldo. Corpúsculos Mentais. *Mecanismos da Mediunidade*. Pelo Espírito André Luiz. 4. ed. Rio [de Janeiro]: FEB, 1973. Cap. 4, p. 45.
9. XAVIER, Francisco Cândido. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 28.
10. ZÖLLNER, Friedrich J. K. *Transcendental Physics*

1st Part: Spiritist Fundamentals: Uncommon Mediumistic Faculties

Class 4: Ectoplasmy Phenomena

Specific Objectives:

- To explain the phenomena of ectoplasmy
- Highlight the main characteristics of ectoplasmy and materialization.
- To briefly explain the varying types of ectoplasmy phenomena.

Continuing the study of uncommon mediumship practices, we will analyze the mediumship phenomena generically known as ectoplasmy.

1. Ectoplasmy Phenomena: key concepts and fundamental characteristics

1.1 Ectoplasmy

“The word *ectoplasmy* – formed from the Greek vocabulary: *ektós* = outside, exterior, and *plásma*, from *passein* = to give shape – means, in Biology, the peripheral part of the cytoplasm (protoplasm of the cell, excluding the nucleus). However, in the context of psychic science, it has a different and specific meaning: it means the fluidic substance that, under certain circumstances, emanates from the body of certain mediums, through their natural orifices such as the nose or the mouth. It is used in the creation of phenomena of physical effects, especially those known as materializations.” (32)

“The word was created by Charles Richet, according to various statements he made.” (19)

The word ectoplasm has been given many names, varying depending on the scientist: “teleplasm (Schrenck – Notzing), vital substance (Robert Crookal), psychoplasm, vitalized ether (F. Melton), and perispiritual fluid (Allan Kardec)...” (32), (12)

The ectoplasm “appeared like a flexible paste, similar to a glutinous and semi-liquefied jelly. The substance, characterized by an indefinable odor, was being expelled in a reptile-like movement. Accumulating on the lower area of the medium’s body, it appeared to be a large protoplasmic mass, living and quivering.” (43)

“Ectoplasm is situated between dense and perispiritual matter (...) and is a peculiar feature of not only humans, but also of all forms of nature (animal, vegetable, and mineral).” (20)

Ectoplasm is a substance vitalized by “creative principles that work as conductors of electricity and magnetism, but that invariably subordinate themselves to the thought and will of the medium who externalizes them, or to the thoughts of the discarnate Spirits or incarnates who attune to the medium’s mind, molding it.” (20)

The color commonly associated with ectoplasm is milky-silver. (46)

Ectoplasm is associated with the thought of the medium, just like the forces of the child being formed are linked to the mind of the mother.” (43) In this way, the thought of the medium can contribute to the materialized forms. (45)

We can also add that, in meetings of materialization, the thoughts and attitudes of the team have a decisive influence on the success or failure of this type of mediumship work. (44), (41)

Mediumship Development Program

Ectoplasm is a substance that has great plasticity. As a result it gives “partial or complete form to those who make themselves visible to the eyes of their earthly companions, or to photographs, or gives consistency to the visible or invisible threads, and other types of formations, in the phenomena of levitation. In addition, it gives substance to the images created by the imagination of the medium (Ideoplasty – mental projections) or by friends who help mentally while in tune with the medium. Much care is necessary therefore not to suffer the influence of dark intelligences.” (21)

“Ectoplasm has a great variety of applications, from a rarefied form that keeps one invisible – but can be registered by other means – to a solid state organized in complex structures, such as “materialized Spirits” (ectoplasmic agénères). Between the two extremes, there are diverse states that can occur: gaseous, plasmatic, flocculent, amorphous, milky, filamentous, liquid, etc.” (13)

Ectoplasm “is sensitive to the effects of ordinary light, however it can effectively deal with the energetic radiations of the visible light spectrum (red and infrared levels). Schrenck-Notzing observed that mediums proved to be sensitive to light during the production of ectoplasm. Some were able to put up with attenuated white light.” (13)

“Ectoplasm serves not only to give consistency to the perispirit, or parts of it, but also to make it visible, albeit in a vaporous form. The clothing of materialized spirits are made of it, with a variety of fabrics showing up, such as wool, cotton, silk, and heavy or transparent veils.

It has a great ability to recompose itself. The pieces of clothing that eventually will be cut are easily recomposed through simply folding the material or lightly touching it. (...) (33)

1.2 Spiritual Materialization

“The term materialization is synonymous with ectoplasmy. In normal everyday language, the word materialization predominates.

If we rigorously stick with scientific terminology, we could say that materialization only exists when the ectoplasmic phenomena results in things becoming tangible or solid.” (34)

In this way, materialization “is the phenomena by which Spirits take on a physical form, becoming visible to whoever is present at the mediumship meeting. (...)

By materializing, i.e. taking on a physical form, the Spirit can be seen, felt and touched.

We can hug it, feel the heat of its body, listen to its heartbeat and talk with him or her naturally.” (39)

Materialization differs from apparition. In the former, a person does not need to be a seeing medium to see the materialized Spirit. But in apparitions, it is not the same. Those who see an apparition have seeing mediumship. (40)

Materialization meetings “require considerable preparation, which we will call the first phase, which is very intense for incarnates and discarnates, especially for the latter.

The spiritual supervisors initially take the following steps:

- a) isolation of the place where the session will take place, in a circle measuring 20 meters more or less;
- b) ionization of the atmosphere;
- c) the destruction of mental parasites. (40)

The isolation of the place where the meeting is, is done to prevent access to suffering or disturbed spirits who are not aligned with goodness. (40)

Mediumship Development Program

The ionization of the atmosphere where the meeting is located is done to make the air more electric and magnetically saturated. (40) It is due to the ionization of the air that light beams, lightning and other electromagnetic discharges can appear in these meetings. (40)

Mental projections (Ideoplasty) of low vibratory content are seen as mental parasites or larvae. They are destroyed by the appropriate apparatus brought to the meetings by the Spirits to, so as to avoid any type of contamination of the ectoplasm produced by the medium. (40)

It is important to highlight that the ectoplasm used in materializations is made up of three different types of fluids:

- fluids A, the superior and subtle energies of the spiritual dimension;
- fluids B, the resources of the medium and other incarnates on the team;
- fluids C, energies taken from Nature (in the physical world). (46)

Type B fluids are the ones that require the most care since they are capable of interfering with the production of the phenomena of materialization.

Type A fluids originate from superior regions, therefore are the most important. (42)

Type C fluids are more subtle and are extracted from minerals (including water), plants and animals, etc. (42)

Ectoplasmic phenomena can present in various ways. "It can be generated in extremely vaporous forms that are nearly imperceptible to the non-'voyants', while others may be very visible and even tangible vaporous forms. We can only properly apply the term materialization to the latter." (36)

"Ectoplasmy can incorporate the whole of the Spirit, giving it material form from head to toe, or it can be partial, only materializing a head, a chest, an arm or one of the hands, etc." (36)

It can have little consistency, more form than substance (such as in the case of vaporous ectoplasmy), or show all the characteristics of an (incarnate) physical being; that is, of a regular person found in the planetary crust." (36)

A notable characteristic of materializations is that both discarnate spirits and the etheric double of the incarnate being can be materialized. In the latter case, the phenomena is called bi-corporeity or bi-location. The incarnate Spirit is (animically) freed from their physical body and then its etheric double becomes tangible (i.e. materialized, generally in a place far from its physical body).

The ectoplasmic fluids can cause an impression on photographic film and when the picture is developed, the images of spiritual beings are revealed.

2. Ectoplasmic Phenomena: main types

2.1. a) Long-lasting materializations; b) luminous materializations

2.2 Agénères.

2.3 Photographs of Spirits

2.4 Levitation

2.5 Transfiguration

2.6 "Poltergeist"

2.7 Spiritual Healing

Now, we will briefly explore each type mentioned above:

2.1 a) “Long-lasting” materializations

“The most notable case of so-called “long lasting” materialization was studied and described by the wise Englishman William Crookes. He analyzed the materialized Spirit of Katie King (aka Annie Morgan) while working with the medium Miss Florence Cook.” (22)

The importance of this case “was studied for years by Professor William Crookes (...) Florence Cook was 15 years old in 1872 in her parents’ home (when the materializations began). On April 21 1872 at her parents’ home, a partially materialized form appeared and said she was Katie King. During this first appearance, the ghost was very imperfect; and could only accept the light produced by a lit bottle of oil. (...) The ghost would say that she was a young lady, named Annie Morgan, who had died at 23 years of age.” (23)

An incident occurred in one of Katie King’s materializations where, one of the people present, out of pure ignorance, held the materialized Spirit “with great force and violence to prove that the ghost was the medium herself. Katie did not fight back, and escaped from those violent arms and disappeared (...) As a consequence of this foolish attack, Florence Cook was overtaken by violent convulsions and her life was in danger.” (23)

“For three years, Crookes observed Miss Cook’s work, through whom the Spirit of a young woman would materialize (...), and who, during these experiments preferred to be called Katie King, the name by which she became known.” (37)

Throughout these experiments, Crookes analyzed every possible detail, carrying out a careful examination of this materialized Spirit.

He compared her shape, physiognomy, height, skin color, the color and texture of her hair to the corresponding details of the physical body of the medium. He would measure Katie’s pulse and listen to her chest comparing the results with identical observations made of Florence Cook.

Reading the book Spiritist Facts, published by FEB, is truly enriching since we can find a record of the experiments of Crookes and other Spiritist scientists of the past. Among them, we would highlight the works of Aksakov with the medium Madame D’Espérance (A Case of Dematerialization, FEB); of Zöllner with the medium Slade (Transcendental Physics, EDICEL); and of César Lombroso with Eusápia Paladino, a medium from Naples (Hypnotism and Mediumship, FEB).

In Brazil, the ectoplasmic mediumship of Ana Prado, from Belém in Pará, is a historic milestone of Spiritism in the country. Between 1918 and 1921, various materializations occurred, among them familiar spirits such as “João” and “Anita”, some children and other Spirits completely unknown to the Prado family.

Three materializations of Raquel, the daughter of Frederico Figner, the director of FEB are also worth mentioning (The Work of the Dead (O Trabalho dos Mortos), FEB and Female Mediums (As Mulheres Médiuns), FEB).

Finally, it is important to point out that materializations can happen of normal proportions (the average size of a normal human body) or in minute proportions. In the case of the latter, the human forms are perfect in relation to the anatomy, but are very small, measuring about five centimeters. (25)

b) Luminous Materializations

Mediumship Development Program

They are materializations that, as the name suggests, are enveloped by a special luminosity. (16)

They generally require darkness in the room where the session is happening.

The luminous manifestations are varied: hands, arms, sparks, luminous glows, temporary sparkles, clouds, etc. (16)

William Crookes described these phenomena in the following way:

“I saw luminous sparks jump from one side to another, resting above the heads of various people (...).

I saw glitters jump from the table to the ceiling (...).

I received a communication by the means of luminous glows (...).

I saw a luminous cloud shimmering on top of a frame (...)” (17)

Gabriel Delanne described a luminous apparition of a hand seen in broad daylight: “a small hand, of a very beautiful form, lifted itself from a dining room table and gave me a flower. (...)

A finger and a thumb were seen removing the petals of a flower on Mr. Home’s chest [Daniel Douglas Home], and placing them in front of many people who were present there.” (18)

2.2 Agénères

“*Agénère* – (From – a, private, and *geiné, geinomai*, to generate, what was not generated) – A mode of tangible apparition; the state of certain Spirits when they temporarily take the form of an incarnate being, to the point of producing a complete illusion (of being incarnate).” (8)

“The perispirit, in its normal state, is invisible; but since it is made of an ethereal substance, the Spirit, in certain cases can, using its will, effect a molecular modification that makes it momentarily visible. This is how apparitions are produced. (...)

Depending on the degree of condensation of the perispiritual fluid, the apparition is sometimes vague and vaporous; at others, it is more defined; and finally, at other times it has all the appearance of tangible matter. It can even reach real tangibility, to the extent that the observer will be confused as to the nature of the being that he/she is facing.” (2)

“We should note that tangible apparitions seem to be made of carnal matter in appearance only; they could not have its characteristics. Due to its fluidic nature, it cannot have the same cohesion as matter because in reality they are not of the flesh.” (3)

We know of many appearances of agénères:

- ☞ *The case of Tobias*, as narrated in the Bible in *The Book of Tobias* mentions an agénère who was with Tobias for many days during a voyage.
- ☞ *The case of a Spirit who found a job for a person*, as described in the *Spiritist Revue*, February 1859.
- ☞ *The case of Bezerra de Menezes* who also obtained a job by means of an agénère, according to Ramiro Gama in his book *Beautiful Stories of Bezerra de Menezes*, LAKE, 6. ed. 1978, chap. 28, p. 52.

2.3 Photographs of Spirits

“Photographic proof of Spirits has particular importance since it proves that the famous theory of hallucination is clearly inapplicable in these instances. The photographic

Mediumship Development Program

plate therefore is scientific evidence that testifies to the survival of the soul, who keeps the same appearance in space that it had when on Earth.” (28)

However, let us not delude ourselves; fraud is possible. However, fraud can be detected if the photo is examined by people who knew the Spirit who was photographed.

The American H. Mumler is without doubt a pioneer in the field of transcendental photography. In 1861, he took a photograph of a human image next to incarnate people for the first time. (29)

These spiritual photographs are not limited to human images, but also include plants, animals and objects.

It is interesting to read the narratives of Arthur Conan Doyle on this subject in the book *The History of Spiritualism*.

2.4 Levitation

“Levitation is the phenomena by which people, animals or things are raised from the ground into the air, to low or considerable heights, sometimes possibly displaced, without an evident physical cause.

There are cases in which the person or object levitated is lifted up to the ceiling or to the tops of trees or of hills. (...)

Spiritist literature, the Bible and the Hagiography (historical registers) of the Catholic Church narrating cases of mediums, prophets and saints who lifted themselves up into the air, or who levitated in enclosed spaces and in the open-air.” (35)

Levitation is also called psychic phenomena of movement or of suspension.

Without a doubt, one of the most well-known levitation mediums was the Scotsman Daniel Douglas Home, also known as “the floating man.”

Here is an account of his formidable mediumship, offered to us by I.G. Edmonds:

“There were five men in a London mansion belonging to the young Lord Lindsay. (...) Four of them waited in the living room in tense expectation, watching the fifth man, who was Daniel Douglas Home, a young Scotsman brought up in the United States, and who was passed out on his chair with his chin touching his chest. He entered a trance. (...)

Then, suddenly, with a movement so unexpected that it alarmed the men watching – Home stood up. The man was about one meter seventy-eight in height, was elegant and good-looking. His brown hair had a red glow and seemed to be well-groomed. (...)

Home turned to his friends. His eyes were fixed. Walking in an excited manner, he left the room. The four witnesses did not follow him. (...)

Listening attentively, the men followed the noise of Home’s steps, crossing the room next door, and then heard the sound of a window being opened. (...)

Lindsay seemed worried. After all, it was his house. If a guest fell from the window and died, it would fall on him. At that moment, Lord Adare (one of the witnesses) breathed with difficulty. Lindsay and two officials (the other witnesses) turned and saw Adare with a stupefied expression, pointing to the living room window where they were, with a shaking finger. The window was closed but through it they saw Home, who seemed to be floating in space, outside the window. The ground was three stories below. While the others remained seated, Home opened the window and entered the room, crossing it still in a trance, and returned to his previous position on the chair.” (24)

Daniel Home left a room through one window, got to the space facing the house, and, still levitating, re-entered the room through another window.

Kardec explains that when someone or an object “is set in motion, raised or thrown in the air, it is not that the Spirit takes it and pushes or lifts it, so to say with its hands. The

Mediumship Development Program

Spirit envelops it with its fluid, combining it with the fluid of the medium.” In this manner, it creates an intermediary substance (force or energy), that is ideal for levitation.

In addition, according to Kardec: “If, via the means indicated above, the Spirit can lift a table, it can lift anything else: such as an armchair, for example. (...) This is the explanation for the phenomena that Mr. Home repeated numerous times (...)” (5)

2.5 Transfiguration

“It consists of a change to the physiognomy of an incarnate being.” (6)

People’s perispirit is not limited to the confines of the physical body; on the contrary, “it irradiates and forms around it a fluidic atmosphere. It may be that under certain circumstances (...), it goes through a process of transformation (...): the real and material form of the body fades under the fluidic coat [of the perispirit] so to say, and momentarily assumes a totally different appearance, even that of another person or of the Spirit that combines its fluids with those of the medium, even changing an ugly appearance into a beautiful and radiant one. This is frequently called transfiguration, and is produced mainly when the circumstances lead to a more abundant expansion of ectoplasmic fluid.” (9)

The transfiguration can happen in intense gradations, “depending on the degree of purification of the perispirit, which always depends on the Spirit’s moral level of evolution. It is sometimes only a simple change in the physiognomy’s general appearance, while at others it gives the perispirit a luminous and splendid appearance.” (10)

There are indications that the phenomenon happens in the following way (11), (28):

- ☞ The medium’s perispirit is expanded, freeing up around his or her physical body;
- ☞ A kind of vapor, of an ectoplasmic nature, envelops the physical body. This vapor is the result of molecular modifications of the perispirit;
- ☞ the ectoplasmic vapor hides the physical body, making it totally or partially invisible to one or several people;
- ☞ the Spirit imprints the appearance it desires in this vapor, the ectoplasmic fluid,: their own appearance or of that of other spirits.

It is important to mention that a transfiguration can occur without the interference of a discarnate Spirit, i.e. just with the action of the medium, and therefore is an example of ‘animism’ and not of mediumship. In any case, it seems that pure phenomena happen very rarely, because there is always a spiritual interference.

It is worth reading the reports of Kardec and Loureiro, in the works mentioned above, 11 and 28.

2.6 Poltergeist

Poltergeist is a German word made of two phrases: poltern = to make noise; Geist = Spirit. Hence, Poltergeist refers to a noisy and tricky Spirit.

Ernesto Bozzano calls it infestation phenomena. René Sudre employed the word thorbism from the Greek: thóribos = noise, disturbance: ismo = originated from. The North Americans use descriptive language: Recurrent Spontaneous Psychokinesis, or RSPK. Even the Germans prefer to call the phenomenon SPUK (Ghostly disturbances). (26)

Mediumship Development Program

Poltergeist is the set of supranormal manifestations of an objective nature, all occurring spontaneously, thus demonstrating in certain cases intentionality and selectivity.” (26)

“A poltergeist appears in a house or place where there is someone capable of providing a particular type of “energy” [ectoplasm] that facilitate the movement of objects, the production of noises, spontaneous paranormal combustion, phenomena of “apport” [the transport of objects], etc. The person who facilitates the poltergeist occurrence is given the name of epicenter. The poltergeist accompanies the epicenter and seems to be specifically linked to the house or any other place where it manifests.” (14)

One or more spiritual beings use the ectoplasmic fluids of the medium, (the epicenter), to provoke the poltergeist, resulting in unpleasant, disturbing and harmful physical phenomena .

Poltergeists are known since ancient times, common even amongst primitive peoples. (See Bozzano’s book Primitive Peoples and Supranormal Manifestations, chap. 4).

The following physical effects occur more frequently during poltergeist phenomena (27):

- ☞ *stone-throwing*: the stones are brought into the house; they appear in the mid-air and are thrown at people, houses and furniture;
- ☞ *fire*: to clothing, paper, furniture, everything that is flammable;
- ☞ *uncommon smells*: of rotten things (decomposing), nauseating, unknown, suffocating etc.
- ☞ *the disappearance of objects*: clothes, jewelry, money etc.
- ☞ *strange noises*: unpleasant and frightening such as: footsteps, screaming, noise from objects (plates, tables, pictures breaking). Quite often the objects fall, shelves fall, electronics devices do not work.

Poltergeist phenomena have been well depicted in American movies, due to the special effects that give us a good idea of these mediumistic phenomenon.

2.7 Spiritual Healing

The universal cosmic fluid, which is condensed in the perispirit and in the physical body, can supply restorative elements to treat illnesses. “...The propelling power is the spirit, incarnate or discarnate, which infiltrates a deteriorated body a part of the substance of its fluidic envelope. The cure is performed by the substitution of an unhealthy molecule for a healthy one. The curative power will then be drawn from the purity of the inoculated substance. It depends also upon the energy of the will, which provokes a more abundant fluid-emission, and gives to the fluid a greater force of penetration. In short, it is the intentions of he/she who desires to heal, whether they be man/woman or spirit. The fluids which emanate from an impure source are like defective medical substances. (1)

Healing mediumship “consists, mainly, of the gift that certain people have of healing through a simple touch, a look, and even by a gesture, without resorting to any medication. (...) The magnetic [ectoplasmic] fluid plays an important role; however, those who analyze the phenomenon carefully, will observe that there is an “extra” something.” (7)

This “extra” something that Kardec alludes to is the intervention of Spirits that combined with the fluids of the medium, can produce the healing of illnesses.

Mediumship Development Program

The systematic treatment via spiritual healing or passes that a person undergoes in a Spiritist Group, can lead to healing, if there are no karmic implications. However, even in these cases, it can bring significant relief, even to the point of reducing the illness' symptoms.

Spiritual healing/passes is characterized by the 'laying on of hands', the magnetization of water, developing a healthy habit of prayer, and the strengthening of faith – achieved by a positive mental attitude and changing negative habits.

The transmission of energies (ideoplasties) can be made directly to the sick person or at a distance, via thought and will.

Healing the sick dates back to time immemorial.

In ancient times there were wizards and magicians with the power of healing mediumship. "They had efficacious medicines against illnesses that our medicines today cannot cure. And even if these medicines are constantly associated with the practice of magic that almost always are seen as puerile superstition, this did not stop their remedies from healing." (15)

In modern times wizards and magicians still exist, who by means of magic rituals can promote the healing of illnesses. However, Spiritists know that such rituals are merely complements to healing, mediumship and so they can be dispensed with for this reason.

Spiritual surgery, also known as sympathetic surgery, so called due to its similarity with magic — requires a great deal of ectoplasmic fluids.

The well-known Brazilian medium José Arigó, "carried out literally thousands of "operations" with his hands or with simple kitchen utensils while in a mediumistic trance, cutting the patient without anesthetic or asepsis." (30) In sympathetic surgery, the medium does not touch the patient. For example, the medium Bernarda Torrúbio, from Sao Paulo, "said a prayer, asking for the assistance of the Spirits, and would lay her hands over the patient. The patient would feel as if his or her sick organs were touched and would feel sick, however, the medium was the one that would vomit. The vomit generally featured blood and pieces of organic tissue. The patient would feel weak as if he or she had actually have been through real surgery, to the point of feeling internal pain or discomfort. The pain would persist for a couple of days, getting better day by day, until finally disappearing completely. The recovery was fast and complete." (30)

In special healing/passes meetings, that are common in several Spiritist Centers, the healing of patients happens due to the transmission of ectoplasmic energy.

When well guided, such meeting can lead to significant and beneficial results. The nature of this work requires extra care with regard to the education of the mediums, specifically their nutrition, intake of harmful substances (alcohol, smoking etc.), and their moral and emotional balance.

Healing/passes via the transmission of ectoplasmic energy has been the focus of attention of a number of scientific researchers.

Since 1967, Dr. Bernard Grad, of McGill University, in Canada, has been doing research in this area. The application of the healing energies of mediums onto lab animals, or onto microorganisms capable of causing disease, are successful in examples of his research.

Dr. Florin Dumitrescu, a Romanian doctor and engineer living in France, is considered to be the world authority, at present, on electronography*. It is "a procedure that allows the mapping of energy fields within, as well as around, the human body, through static or dynamic images. The equipment is similar to the Kirlian device (invented by the Russian couple, Kirlian). It is more sophisticated however, because it allows images to be registered that range from black and white photos through to live images in internal circuits

Mediumship Development Program

of a color TV. An inflammation, for example, appears as a dark area, while a malignant tumor shows up as an area of intense light, different to the healthy tissue.” (31)

More important than the healing of diseases is how to prevent them.

“Illnesses tend to appear when we are mentally or physically disturbed or imbalanced, in an intense and prolonged way (because of our own or someone else’s influence).

With the waste of fluids or the assimilation of negative fluids (from others or from the environment around us), natural resistance is broken down, and the organism becomes more susceptible to disease.

Therefore, in order to prevent ourselves spiritually from contracting diseases, apart from looking after our physical body, we should cultivate good thoughts and feelings, and practice only doing good and never bad deeds.” (38)

⊥ ⊥ ⊥

* ELECTRONOGRAPHY, International Patents 1975-1997. It is based on the electro-luminescent exploration of living bodies by means of the electrono-optical conversion. Electronography has permitted the visualization of the electrodermic points corresponding to the acupuncture points. Applications: diagnosis, functional explorations, biology, etc.

NOTES TO THE INSTRUCTOR

The objective of this study is to get the participants to correctly present a summary of the exercises below. We suggest that this class be done over at least two weeks.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Genesis. Translated by SAB: SAB, 2004. Ch. 14, it. 31.
2. _____. It. 35
3. _____. p. 36.
4. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 4, it. 77.
5. _____. It. 80.
6. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 7, it. 122.
7. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 14, it. 175.
8. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 32, — Agênerate —.
9. _____. Transfiguração. Invisibilidade. *Obras Póstumas*. Trad. de Guillon Ribeiro. Rio [de Janeiro]: FEB, 1987. Primeira Parte. § 3º, p. 50.
10. _____. p. 50-51.
11. _____. p. 51.
12. ANDRADE, Hernani Guimarães. Ectoplasma e Ectoplasma. *Espírito, Perispírito e Alma*. 1. ed. São Paulo: Editora Pensamento, 1984. Cap. 8, p. 161-162.
13. _____. p. 163.
14. _____. p. 190.
15. BOZZANO, Ernesto. Feiticeiros – Médicos e seus Sistemas de Cura. *Povos Primitivos e Manifestações Supranormais*. Trad. de Esponina Nele Pereira da Silva. 1. ed. São Paulo: Editora Jornalística FE, 1997. Cap. 10, p. 163.
16. CROOKES, Willian. [Aparições Luminosas](#). *Spiritualist Facts /Researches in the Phenomena of Spiritualism*. 1874. p. 24-25.
17. _____. p. 39-40.
18. DELANNE, Gabriel. Aparições de mãos luminosas por si mesmas, ou visíveis à luz ordinária. *O Fenômeno Espírita*. Trad. de Francisco Raymundo Ewerton Quadros. 7. ed. Rio [de Janeiro]: FEB, 1998. Cap. 4, p. 136.
19. DE PAULA, João Teixeira . Ectoplasma. *Dicionário de Parapsicologia, Metapsíquica, Espiritismo*. Vol. I. São Paulo: Empresa Gráfica da Revista dos Tribunais, 1970, p. 97.
20. DICIONÁRIO DE DOCTRINA ESPÍRITA. Verbete: Ectoplasma. 1. ed. Rio [de Janeiro]: FEB, 1963, p. 87.
21. _____. p. 87-88.
22. _____. Materialização, p. 191.
23. _____. p. 192.
24. EDMONDS, I. G.. *D. D. Home: The man who talked with ghosts.*. Chap. 1.
25. GIBIER, Paul e BOZZANO, Ernesto. Materializações de Espíritos em Proporções Minúsculas. *Materializações de Espíritos*. Trad. de Francisco Klörs Werneck. Rio [de Janeiro]: Editora ECO, 1973, p. 100-155.
26. LOUREIRO, Carlos Bernardo. Fenômenos de Poltergeist. *A Mediunidade Segundo o Espiritismo*. 1. ed. São Paulo: Editora Mnêmio Túlio, 1996. Cap. 5, p. 27.
27. _____. p. 29-30.
28. _____. Mediunidade de Transfiguração. *A Mediunidade Segundo o Espiritismo*. 1. ed. São Paulo: Editora Mnêmio Túlio, 1996. Cap. 11, p. 53.
29. _____. Mediunidade Fotográfica. Cap. 13, p. 57.
30. _____. Mediunidade Curadora. Cap. 20, p. 94.
31. _____. p. 96.
32. NÁUFEL, José. Ectoplasma e Materialização. *Do ABC ao Infinito – Espiritismo Experimental*. Vol. 2. 2. ed. (1. ed. FEB), Rio de Janeiro: FEB, 1999. Cap. 10, p. 81.
33. _____. p. 83.

Mediumship Development Program

34. _____. p. 85.35. _____. Levitação. Cap. 16, p. 146.
36. _____. Materialização (Ectoplasma). *Do ABC ao Infinito – Espiritismo Experimental*. Vol. 3. 2. ed. (1. ed. FEB), 1999. Cap. 7, p. 97.
37. _____. p. 110.
38. OLIVEIRA, Therezinha. Curas – I. *Mediunidade*. 1. ed. Capivari [São Paulo]: Editora EME, 1994. Cap. 34. Unidade Sexta, p. 161-162.
39. PERALVA, Martins. Materialização (I). *Estudando a Mediunidade*. 16. ed. Rio [de Janeiro]: FEB, 1992. Cap. 42, p. 216.
40. _____. p. 217.
41. _____. p. 219.
42. _____. Cap. 43 – Materialização (II), p. 221.
43. XAVIER, Francisco Cândido. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 28.
44. _____. Chap. 28.
45. _____. Chap. 28.
46. _____. Chap. 28.

APPENDIX

Exercise

- ◆ Write about the following topics.

Topics:

- ectoplasm;
- lasting materializations and luminous materializations;
- spiritual materializations;
- agénères;
- photography of Spirits;
- levitation;
- transfiguration;
- “poltergeists”;
- spiritual healing/passes.

- ◆ Present the work done to the other participants.

Note: The work can be done individually or in a group

1st Part: Spiritist Teachings: Uncommon Mediumistic Faculties

Class 5: Instrumental Transcommunication

Specific Objectives:

- Explain what instrumental transcommunication (ITC) is.
- Show a procession of time that demonstrates the evolution of ITC.
- Explain the mechanisms of ITC.

1. What is Instrumental Transcommunication - ITC

“The world Transcommunication is composed of the terms: trans, from Latin, meaning “beyond,” “through,” and communicatione, meaning, “act to emit, transmit and receive information.” (2)

In our study, we will use the word Transcommunication as the communication between beings situated beyond our material dimension and incarnates.

“A very common example of ITC (Transcommunication) is the communication of a discarnate through a medium. Hence, mediumship is a form of ITC. But ITC does not necessarily mean mediumistic phenomena. ITC, in contrast to mediumship, does not always imply intermediation by a human when communicating, since ITC can be realized directly through objects including inanimate objects.” (2), (15)

At this point, it is important to explain the concept of a medium, which the Brazilian researcher, Dr. Hernani G. Andrade refers to.

When we think of the medium as an interpreter of the ideas and thoughts of discarnate Spirits, we understand that ITC does not occur because of mediumistic action, since the communicator uses a non-human tool.

However, if we expand the concept of a medium as being someone who offers energy or fluids – a sort of epicenter – to allow the communication to happen, then in this case, ITC uses a medium. (15)

Instrumental Transcommunication includes all contacts between our dimension and other levels of existence, by technical means. Nowadays, it can happen via tape recorder, radio, answering machine, computer, fax, telephone and more recently, video-conferencing.” (23)

2. Evolution of the Process of Instrumental Transcommunication

“It was Allan Kardec who unequivocally expounded the wonderful phenomena of Instrumental Transcommunication from the beginning (...). At that time, the instruments for transcommunication were tables, wicker baskets, and slates. Today, thanks to advances in technology, recorders, sensitive photographic lenses in high-speed cameras, telephones, televisions and computers have come into use.

The phenomena happen through the use of human ectoplasm (...) by the Spirits (medium as the epicenter of fluids), just as it happened in the past. It won't be necessary for the sensitive person to be in the place where the transcommunication takes place, since the spirit workers will gather the energy that will allow the interchange to happen, no matter where they are.” (17)

Mediumship Development Program

The phenomena of physical effects have been in existence down through the ages, and suggest instrumental transcommunication, especially when we read the descriptions of statues or other material objects being, all of a sudden, animated by a mysterious force. In this manner fetishism was born (the belief in the possibility of a Spirit animating a material object, and communicating through it).

Turning tables, thuds, noises, luminous effects, and poltergeist activity are examples of what can be called instrumental transcommunication.

The idea of constructing an apparatus or a system of communication that makes interchange between the physical and the spiritual worlds is not a recent one. Many attempts have been made throughout history. Thomas Edison, the great American inventor and innovator tried to construct one. Most of the attempts in the 19th century and beginning of the 20th century were mechanical. People believed in the possibility of provoking and controlling, through means of artifacts, the phenomena of tribes (noises, loud thumps, etc.), direct writing and physical actions over matter (parapirogeny –spontaneous paranormal combustions), the movement of objects, apport, etc.

In this manner, with the advent of the use of “electricity, many sophisticated systems for instrumental transcommunication were invented, using electro-technical resources. In this phase, many systems that combined the faculties of mediums of physical effects with sensitive tools capable of setting off writing machines, printers, and others forms of registration appeared.” (3)

In the book *The Mystery of Death*, published in 1911 in Holland, we can find results obtained via an apparatus – the dynamistograph – constructed under the guidance of Spirits, by the physicians J. L. W. P. Matla and G. J. Zaalberg Van Zolst (*Encyclopedia of Psychic Science* by Nandor Fodor, USA). (18)

The messages were transmitted by Morse Code. (18)

Julius Weinberger, a retired American engineer, constructed, under spiritual guidance, an apparatus that contained a cell that was photosensitive to UV rays with which he was able to detect weak signals from the spiritual dimension. (23)

“In Rockville, U.S.A., Kenneth Wilcoxon invented a machine called a psi-writer. This machine was made of many movable keys representing letters of the alphabet and connected, through an electromagnetic monitor, to an electric typewriter. The system functioned in an electronic manner. Wilcoxon’s family affirms that it was possible to contact many spiritual beings through the use of this machine.” (23)

It is important to remember that before these American scientists, Thomas Alvar Edison declared the desire to produce a machine that would enable contact with discarnates, in an article published in *Scientific American*, in October 1920,. There is no news as to whether he was successful or not.

The occurrences on June 12 1959 in Molnbo, 60 kilometers from Stockholm, Sweden, were a historic landmark in instrumental transcommunication. (ITC)

The Russian Jew, Friedrich Jurgenson, born in Odessa and later naturalized in Sweden, where he became an opera singer, painter and film director, spent some days in his country house in the company of his wife. On 6/12/1959, Jurgenson who was a collector of birdsongs and very interested in ornithology, set up a tape-recorder and a microphone in his garden in an attempt to record the birdsong of a chaffinch. When later he listened to his tape to what he thought was a successful recording of some low chirping of a chaffinch, he was surprised by a sudden interruption in the middle of the recording. First came a strange roaring sound and then a Norwegian male voice began to speak, as well as a mixed chorus of nocturnal birdsong that did not exist in that locality at that time, as it was daytime. Suddenly the whole thing was over and the chaffinch-song continued to the end of the recording. From

Mediumship Development Program

his film work Jurgenson was familiar with the possibility of radio breakthrough when making sound recordings. Nevertheless he thought it was a somewhat strange coincidence that exactly in the course of the few minutes he was recording a birds' song, the breakthrough should contain a voice speaking of "bird song". He decided to try to repeat the recording situation and after some tests at home with a microphone and different background noise he succeeded - voices appeared on his tapes. Jurgenson became fascinated by this strange phenomenon, continued his experiments and soon he also got longer sentences - some of them directly addressed him, mentioned his name and commented his work. (6) (27)

Many recordings followed this first one, and the "most important characteristic of these communications was the diversity of languages." (8) Jurgenson understood the meaning of these constant messages since he was also multi-lingual. The most interesting aspect of these messages was that each word of the phrases was pronounced in a different language.

Jurgenson initially supposed that the recordings were from extra-terrestrial beings: habitants of other planets. He was quite disappointed when evidence showed that the messages were from discarnates.

"Subsequently, Jurgenson made a statement to the Society of Parapsychology in Stockholm. Soon these facts became widespread, as they were widely publicized in the press. The phenomenon became of interest to a large number of people. Among them was the Latvian philosopher and psychologist Dr. Konstantin Raudive, who extensively researched EVP (Electronic Voice Phenomenon or Electronic Phenomenon) and perfected his technique with a Swiss physicist, Alex Schneider." (19)

The collective work of Konstantin Raudive and Schneider, includes the recording of 72,000 phrases, (in many different languages), dictated by Spirits, all carefully arranged in different groups of deceased family or friends, known and unknown persons and by subject (religion, philosophy etc.). All is described in the book *Unhörbares Wird Hörbar* (What is Inaudible Becomes Audible - 1968), a German publication or in the English translation called *Breakthrough* (New York: Taplinger, 1971). (20) Other books on EVP published by Dr. Raudive were: *Do We Survive Death?* (1973), and *The Case of the Bird* (1975). (21)

To accomplish his research, Raudive surrounded himself with elite European scientists. Notable among them is the Austrian engineer Franz Seidl from the Superior Technical School of Vienna, who constructed the psychophone to facilitate the recording of these voices.

He also developed the positron, which permits the dead to record on magnetic tape the sounds of blows or thumps that were not perceived at the time of the recording. We can now see the reappearance of these raps, now in an electronic version. (7)

The work of Raudive had enormous repercussions in England, with his first book introduced in the country by the English editor Colin Smythe.

A notable figure that contributed enormously to the development of EVP was the American engineer George W. Meek, constructor of SPIRICOM (from: spirit + communication). (9), (22)

"Over a period of approximately ten years, a team of engineers and electronic technicians under the guidance of George W. Meek, looked to establish contact with deceased physicists and technicians. (...) So, the group began to emit electromagnetic signals, while a trance medium simultaneously communicated the reactions from the other side (of life). Finally, the electronics and radio amateur, William O'Neil, was given the necessary task of building an acoustic electromagnetic apparatus from spirits communicating from the

Mediumship Development Program

spiritual world. Through this machine, he conducted several extensive dialogues in 1981 with the late Dr. George Jeffries Mueller, a NASA scientist who had died in 1967 and had now come close to the vibration of the Earth to assist Meek and O'Neil in opening a bridge for communication between the two worlds. O'Neil and Mueller went on to record more than 20 hours of dialogue between 1979 and 1982. " (16)

This device was named SPIRICOM and, as the communication with Spirits became better, the machine also improved. The first prototype of SPIRICOM was named Mark-I, which emitted electromagnetic waves of 300Mhz. Mark-II had an oscillator of 1,200Mhz, with a frequency that was four times larger than the previous one as the frequency was guaranteed by a crystal system (stabilizer). (4)

The prototypes Mark-III and IV were perfected so that it made two-way communication possible, that is, from the material plane to the spiritual one and vice-versa, through the electronic equipment.

Up until the construction of the last prototype – Mark VIII – Meek tried to construct based on high frequencies, trying to reach the highest regions of Spirituality, which was not possible. Or rather, it was only possible up to a certain point.

It is important to confirm that Meek's efforts, persistence and sacrifice, as well as that of the medium William O'Neill, represent a decisive step in the progress of modern ITC (instrumental transcommunication).

At the same time that Dr. Meek worked on the Spiricom, an electronics technician, Hans Otto König, was working on a machine, called the Generator, attempting the connect with Spirits. (11)

Through the Generator (an ultra-sonic generator), König received messages from Spirits including from his mother and from friends. Some of these messages were received in public demonstrations in 1983 on Radio Luxembourg and, later on Luxembourg TV. (10)

There are many researchers around the world who dedicate themselves to this type of research, making it nigh on impossible to cover all in this text.

Therefore, let us move on to the images recorded or captured on video, also known as: visual Transcommunication.

"On September 30 1985, something notable impacted the world of spirit research. For the first time, after a regular series of experiments, the image of a Spirit was captured on television, by a video camera. The experimenter was a retired security technician, Klaus Schreiber, in Aachen, Germany. The spiritual person of this historic recording was his daughter Karin, who had died at eighteen years of age.

The instruction received from the Spiritual plane, through EVP, guided him to turn the TV onto a free channel and put a camera aimed at the TV that would start recording the moment that the image appeared on TV. Later, this image would be transmitted in slow motion on videotape. (11)

Schreiber obtained many other images of Spirits, all in black and white such as those of German actor Curd Jürgen's, the German actress Romy Schneider, Konstantin Raudive and King Louis II of Bavaria. (11)

Later, he substituted the TV apparatus and other equipment for a screen where he would project luminous frequencies of ultraviolet light, attempting to create a vibratory field more suitable to the capture of those phenomena. (11)

In Luxembourg on October 4th 1986 the couple Maggy and Jules Harsch-Fischbach, were able to obtain a spiritual image using a black and white nonfunctioning TV that could not capture the images of any channel. (12)

They got some notable images. For example, of the Spirit known as Maria Jakubowski coming out of the sea (in the spiritual world) and throwing a kiss. There were

Mediumship Development Program

images of forests and mountains in the spiritual world. There is an image of a couple in swimsuits, having fun by a river called the River of Eternity. There are also appearances of a ship and animals such as cats and horses. (12)

It is important to note that these are not still images, they are in motion. (11)

“Rafaella Gremese, from Udine, Italy, presented at the ITC Congress films and photographs of Spirits, taken in her hometown (Udine) (...)” (12)

The Communication of Spirits by telephone became public with the book Telephone Calls to the Dead (1979) by the Americans Scott Rego and Raimund Bayless. They tell of documented cases of suffering Spirits who had messages for incarnates, usually family members. An example is the case of the father of the actress Ida Lupino. Since the house of her parents had been destroyed in London during the bombings of the Second World War, it had been problematic as her father had hidden the property deeds and other documents in an undisclosed location. One day, the telephone rang in her house, the actress responded and heard her distressed father tell her where he had hidden the documents. (13)

The appearance of spirit images on a computer that we know of began with spontaneous registers on the computer (PC) of Manfred Boden, in Germany, who also obtained them through a magnetic tape and telephone calls (he received about 26 calls from the Spirits in a single day, at intervals of 53 minutes).

In the case of Boden’s computer, the Spirits, who initially communicated, were not evolved, as they would annoy him greatly, with alterations to the font and floppy disk, making modifications to the letters and signals. They also wrote messages announcing his imminent death, etc. This started occurring in 1980. (14)

Between 1984/85, the computer of the English economics professor, Ken Webster, began to register communications from a Spirit who had died in the 16th century. (14)

The Spirit, who called himself Thomas Harden, presented historical and personal facts, later verified by the economist, that totaled about 250 communications. (14)

The communicating Spirit referred to the computer as a “box with many lights.” (14)

The Luxembourg couple equally received messages of more evolved Spirits via computers. The phenomenon is being spread throughout the world!

These are the facts currently. This is an evolutionary process of the events known as “raps,” “noises,” “turning tables” and of written or direct voices. It wasn’t by chance that the English author Guy Lyon Playfair considered Brazil as the “most psychic country in the world” (Playfair, 1975). The abundance of mediums and the daily experience of Brazilians with MTC (mediumistic transcommunication) helped ITC (instrumental transcommunication) to find fertile ground there.

Paradoxically, in the beginning, there was a reaction against the adoption of ITC on the part of few adepts of Spiritism! This unexpected attitude was not generalized and was not from the official organizations of the Spiritist movement. (...)

In Brazil, there is an association that brings together and regulates most practitioners of ITC. It is called the ANT (Associação Nacional dos Transcomunicadores or National Association of Transcommunicators).” (5)

Landell de Moura, a priest from the south of Brazil, is considered the first Brazilian to attempt to build an instrument aimed at communicating with the other world. In fact, Landell invented and patented his inventions in Washington, USA, since his visionary ideas were considered crazy in Brazil. Landell invented the wireless telephone, the wireless telegraph and the transmitter of (radio) waves. (24)

A Portuguese settler, Augusto de Oliveira Cambraia, living in Brazil, wanted to construct an apparatus to contact the deceased. He built the ‘vocative cambraia’ telegraph. There is no written evidence as to whether or not his endeavor was a success. (25)

Mediumship Development Program

Oscar D'Argonnel, translator of the book *Researches in the Phenomena of Spiritualism*, by William Crookes, published a book called *Voices from Beyond by Telephone* in 1925. In this book, he writes about the telephone contacts he received from Spirits. (26)

Coelho Neto, one of the founders of the Academia Brasileira de Letras (Brazilian Academy of Letters), spoke by phone with his discarnate granddaughter Ester in 1923. (27)

In 1933, Prospero Lapagesse, a Spiritist from the state of Santa Catarina, wanted to construct an Electric Mediumistic Machine, but had to abandon the project due to harsh criticism he received. (28)

Cornelio Pires, a Brazilian Spiritist known for his spiritual poetry, talked with his deceased father and with Dr. Bezerra de Menezes via telephonic transcommunication. (29)

His driver, Cesario, was a prodigious medium of physical effects who went through numerous experiences with him.

Responding to the request of Spirits, Cornelio decided to construct a device that according to Cornelio, would revolutionize the scientific world. Cornelio said: "Imagine that they will say, as I say, that shortly we will see in a machine, with a screen, our loved ones and we will speak with them. Those who live... will see." (29)

This happened in 1943! At that time, television was not even a reality in our country, even more unimaginable was the television coupled with the telephone, which we have these days.

3. Some mechanisms of instrumental transcommunication

The Spirits that communicate via this process, do it through bridges of contact between the two dimensions, between parallel universes.

These bridges represent openings, breaches or portals that exist in space-time. "These openings exist in the hundreds, some of which become famous. And which places on Earth are these?"

They are places where such phenomena can occur, such as those where objects and people transfer/disappear (see: phenomena of transport, Section 3) (...). (30)

Science knows about the existence of these openings/portals and affirms that they are attached to "magnetic slits in the curtain of time." (31)

An astronomer even mapped 12 points of these magnetic slits on Earth, situated on parallel 27 and due to their large symmetry, called them "dimensional holes." (31)

It would be through these points (magnetic slits or magnetic holes) that communicators would operate the equipment of our dimension.

According to information from communicating Spirits, communication (transcommunication) is done through specific locations in the world where they live: these are stations or emitters, normally directed and operated by Spirits who have superior technical knowledge. Some of these Spirits are known by the scientific community of the planet, due to the work they accomplished when incarnated.

These situations represent true laboratories of research, and scientific and technological development. In these locations, the work has as a higher objective the development of means to regularly establish, communication between the two dimensions of life.

The fact that the machines receive a message, despite nobody being in the room or in the building, is not invalid, nor does it impede the execution of the process of transcommunication. In this respect, it is fitting to reproduce the following quotation from *The Medium's Book*, when the Spirit Saint Louis, answers a question from Kardec asking if it is possible for the Spirit to act without the use of a medium. He replied with the following: "A spirit can act without the medium being aware of it; many persons serve as auxiliaries to spirits, in certain phenomena, without their suspecting it The spirit draws from them, as

Mediumship Development Program

from a well, the animalized fluid that he requires; and this is why the concurrence of a medium, as you understand it, is not always necessary, especially in the case of spontaneous phenomena (1)

The magnetic tape, the screen or TV screen, the telephone or the computer disk do not exert any influence over the production of the phenomena; their function is the same as that of a slate or sheets of paper, that were frequently used in the 19th century. They are merely material resources. What is truly essential is the psychic or mental action of the incarnate or discarnate, in the process of association, of harmony for the execution of the phenomenon.

These are the current facts about Instrumental Transcommunication. It is simply another process, instrument or mechanism that the Creator puts at the disposition of our spiritual progress.

From the happenings of physical effects of the past, known as "raps," "noises," "turning tables," written and direct voice, to the appearance and disappearance of objects and people, with so many phenomena studied by respected Spiritists, scientists and philosophers, we now reach the end of the 20th century with one more possibility - thanks to the goodness of Jesus -, Instrumental Transcommunication, which is capable of demonstrating that a rich and vibrant life continues after the grave.

⌘ ⌘ ⌘

NOTES TO THE INSTRUCTOR

The purpose of the exercise is for the students to complete the exercise correctly, showing interest and participation.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 4. It. 74, q. 15 2. ANDRADE, Hernani Guimarães. *A Transcomunicação Através dos Tempos*. São Paulo: Jornalística Fé, 1997. Cap. 2, p. 9. Transcomunicação – TC.
3. _____. Cap. 25, p. 207-8. Primeiras TCIS com Instrumentos Elétricos.
4. _____. Cap. 30, p. 253-6. O Spiricom de George W. Week.
5. _____. Cap. 32, p. 271. A comunicação Instrumental no Brasil.
6. ARGOLLO, Djalma Motta. *Espiritismo e Transcomunicação*. 2. ed. São Paulo: Mnêmio Túlio, 1994. Cap. 5. It. 2, p. 113-114. Surgimento da TCI.
7. _____. Cap. 7. It. 2, p. 144. As pesquisas de Raudive.
8. _____. Cap. 6, p. 127. Início da Transcomunicação Instrumental.
9. _____. p. 148. George Meek e o SPIRICOM.
10. _____. p. 151-2. O Brilhante Sucesso de Hans Otto König.
11. _____. Cap. 8, it. 1, p. 161-30. Nasce a transcomunicação visual.
12. _____. It. 2, p. 164-5. Difusão e Progresso da Transcomunicação Visual.
13. _____. Cap. 7. It. 8, p. 156-7. Comunicações Espíritas por telefone.
14. _____. Cap. 8. It. 5, p. 168-72. p. 168-72. O Microcomputador Entra em Cena.
15. _____. Cap. 11, it. 1, p. 196. Nas Bases Mediúnicas da TCI.
16. SCHÄFER, Hildegard. As experiências com o Spiricom de George W. Meck. Ponte entre o Aqui e o Além. Trad. de Gunter Altmann. 10. ed. São Paulo: Editora Pensamento, 1997. Cap. 18, p. 83.
17. FRANCO, Divaldo Pereira. Transcomunicação Instrumental. Atualidade do Pensamento Espírita. Pelo Espírito Vianna de Carvalho. 1. ed. Salvador [BA]: LEAL. Cap. 90, q. 9.5, p. 174-175.
18. NUNES, Clóvis S. Componentes Históricas de Informações. Transcomunicação. 2. ed. Sobradinho DF: EDICEL, 1990. Cap. 2, p. 30-32.
19. _____. O Fenômeno das Vozes Eletrônicas – EVP. Cap. 3, p. 39.
20. _____. p. 39-40.
21. _____. p. 43. Konstantin Raudive.
22. _____. Cap. 4, p. 46. O Spiricom. Os primeiros passos.
23. _____. Componentes Históricas de Informações. Cap. 2, p. 32.
24. RINALDI, Sônia. Transcomunicação Instrumental. Contatos com o Além por Vias Técnicas. São Paulo: Jornalística. 1996, p. 4. Transcomunicação. Espiritismo Científico para abraçar o Mundo.
25. _____. p. 8-11. Landell de Moura, O Inventor do Rádio.
26. _____. p. 11-12. Augusto de Oliveira Cambraia.
27. _____. p. 12-15. Oscar D' Argonnel.
28. _____. p. 16-17. O caso de Coelho Neto.
29. _____. p. 17-18. Próspero Lapagesse.
30. _____. p. 19-20. Cornélio Pereses, Precursor do Spiricom.
31. _____. p. 72-3. Fendas no Espaço. Tempo.

4th Part: Spiritist Teachings: Uncommon Mediumship Abilities

Class: How the mediums must strive to conciliate knowledge of mediumship theory with the practice of solidarity and fraternity.

Specific Objectives:

- **To highlight the importance of knowledge of the teachings in the training of the medium.**
- **To justify the practice of solidarity and fraternity together with knowledge of mediumship.**

This class is the completion of Unit no. 5, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

This class is directed towards the need to have a sound knowledge of mediumistic phenomena that must be allied with the need for practicing solidarity and fraternity.

Suggestions to the Instructor for the Application of the texts:

1. Group Activities

- a) Separate the participants into six groups;
- b) Give them a text to read and study;
- c) Ask the groups to prepare a summary of the text, highlighting the main ideas;
- d) Ask each group to write the main ideas of the text on a sheet of paper.

Obs: It is important that after the formation of the groups, that the participants nominate one individual as the spokesperson and one as secretary. The spokesperson will be responsible for presenting the conclusions of the work done by the group. The secretary will be in charge of taking note of the main ideas presented by the participants of the group.

2. Plenary Activities

We recommend the following sequence for carrying out these activities:

- a) Each group to hang its page on the wall so that everyone can see it.
- b) The spokesperson to do the following:
 - give an overview of the subject studied to the other participants;
 - report on the main ideas in the text that are presented in the paper.

3. Activities for the Closing of the Meeting

This activity will be made by the teacher, highlighting:

- a) the importance of the medium having knowledge of the teachings;
- b) the need to ally knowledge with the practice of solidarity and fraternity.

APPENDIX 1

Program II — Unit No 5

4th Part: Spiritist Behavior

Material for group or individual studies

Text no. 1

1. Xenoglossy and Prophecy

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other languages as the Spirit enabled them.

Now there were God-fearing Jews from every nation under heaven staying in Jerusalem. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in their own language. Utterly amazed, they asked: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" Amazed and perplexed, they asked one another, "What does this mean?"

Some, however, made fun of them and said, "They have had too much wine. "

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. These men are not drunk, as you suppose. It's only nine in the morning! No, this is what was spoken of by the prophet Joel:

'In the last days, God says,

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

Even on my servants, both men and women,

I will pour out my Spirit in those days,

and they will prophesy.

I will show wonders in the heaven above

and signs on the earth below,

blood and fire and billows of smoke.

The sun will be turned to darkness

and the moon to blood

before the coming of the great and glorious day of the Lord.

And everyone who calls on the name of the Lord will be saved.'

(Acts of the Apostles, 2:1-21)

Text no. 2

2. The Haunting

"The phenomena of 'haunting' are somewhat similar to those of Poltergeist activity, because they present noises, the movement of objects, the sound of voices, as if invisible people were present in the place. However, a haunting differs from Poltergeist activity in distinct way. We are going to enumerate some of them.

A haunting is connected to a specific place: a house, a small farm, a castle, building, palace, hospital, prison, church, cemetery, etc. The Poltergeist, in contrast, can change place, following the epicenter. For a haunting, it seems the presence of an 'epicenter' is dispensable. The noise of the Poltergeist, most of the time, is the result of real objects falling and /or being moved. In a haunting one can hear a variety of noises, such as utensils falling; tableware breaking, moans, the sound of chains being hauled or other objects, booms, the sound of drums, the ringing of a bell, etc., without any physical object actually involved in the phenomena.

One of the most typical characteristics of a haunting is the manifestation of visible ghosts that can even be photographed. They are the result of the phenomena of ectoplasm whose aspect differs a little from the materializations that occur in sessions with mediums of physical effect. The ghost generally seems unconscious and executes certain automatic acts, like a sleepwalker. Usually it radiates coldness and it gives the impression of being encircled by water vapor condensed like a fog. These apparitions quite often are very cold. The explanation for this fact would be the way the ectoplasm is stored, which necessary for the manifestation of the ghost. Possibly the 'disturbing Spirit' has permanently kept, between the layers that make up its perispirit, a certain amount of ectoplasm. This, therefore, is kept outside of our physical space, in some place in hyperspace, where very low temperatures are present. Upon re-entering our space, that ectoplasmic formation shaped by the perispiritual layers of the Spirit will appear as the pale and vaporous form of a ghost. When the Spirit has a sufficient amount of ectoplasm, it is capable of emitting vocal sounds, to moan, to cry, to speak and even to communicate (...)."

ANDRADE, Hernani Guimarães. *Espírito, Perispiritito e Alma*. 10. ed. São Paulo: Pensamento, 1991, p. 192-3. A assombração.

Text no. 3

3. Art

"Each Spirit sees and feels Art according to their evolutionary level and how they express themselves creatively, inasmuch as, as the being progresses, they extend their capacity to perceive and to feel beauty in its varied expressions. This very personal form of identification, that is the result of the individual's experience, is expressed as an aptitude for one or another manifestation of Art, as well as the way one expresses one's feeling in the presence of Art. Through their way of understanding and their emotions they create the style that could be called their real signature that is placed on whatever the person creates.

(...) Every manifestation of Art that inspires peace and uplifts the human being, that stimulates one to progress and to love, making life happier and nobler, reflects Beauty, the One, due to being an emanation of the Divine Mind. In its immense diversity we find the same magic and greatness, that frees the human being from the most primitive passions, and brings the individual closer to the Source of Life. Given the variety of levels and stages where human beings are, all forms of art are necessary, in order to equally and without distinction reach all being, helping them to approach the Unequaled Artist, from Whom everything proceeds. However, Music, because of its capacity to penetrate the inner recesses of our being, thanks to its melodies that delight and awaken the divine within us all, seems to be the art form that brings human beings closest to their Creator... (...)

(...) In the same way that psychography and psychophony, both a type of mediumship of intellectual effects, make a valuable contribution to the evidence of immortality, alongside other positive manifestations of mediumship. Psycho-pictography (art that is channeled) is a noble source of art that confirms the survival of the Spirit after the molecular breakdown of the body. The style of the painter, their characteristics, the message they offer is an expressive contribution that attests to life after death, as well as the opportunity to express beauty and harmony and to enchant human beings.

Channeled art (psycho-pictography) is limited in its contribution to Spiritism, as Spiritism is already highly structured and complete, so the mediumship of psycho-pictography does not add to the wisdom of Spiritism..

The phenomenon needs Spiritism to explain itself, however, Spiritism does not need the phenomenon, as it is a set of deep and rich lessons of enlightenment and beauty, with Allan Kardec as its incomparable intermediary.

Therefore, the phenomenon confirms Spiritism and the latter elucidates it."

FRANCO, Divaldo Pereira. *Artes. Atualidade do Pensamento Espírita*. Pelo Espírito Vianna de Carvalho. BA: LEAL, 1998. q. 135, 136 e 139, p. 121-3.

Text nº 4

4. Apports (Transport of objects)

"The unconscious medium, around which such phenomena took place, was a young man, called Raymond Charrier, who was born on July 20th, 1897 in Paris.

Friday, December 23rd, 1910, when he was in school, rocks and beans were thrown against the door of the room he was in. From that day on the phenomena became frequent and disturbing. A glass was raised in the air and, falling on the ground, was broke into pieces. The silverware moved on the table from the place they were previously: knives, forks and spoons were thrown everywhere by invisible hands. All sort of objects disappeared from the house to fall from the ceiling a few days later. Work utensils were thrown at the young man, who in addition to that, was beaten, shaken and one time, violently pulled out of his bed. Another time in school, his shoes, coat, scarf, and overcoat disappeared, leaving him with only his socks, pants and shirt. On Sunday, his coat was returned, some days later his overcoat was recovered, and after that also his shoes, but the scarf had not been returned when, eight days later, the young man left the region of Saint Sauveur. (...)

Monday, January 30th – Surrounded by the throwing of small objects that fell from all places: sugar cubes, chestnuts, potatoes, etc. – we ended up being tired, and after we had a little rest, the young man and I decided to go out. I put on my shoes and Raymond decided to do the same. He placed his shoes next to the bed and later he put out his hands to pick up one of them: however, at that point both of his shoes had disappeared. Equally desiring to leave, I said to Raymond to wait for me and I placed my shoes next to the chair where Raymond was seated. He once again put out his hands to pick them up, but he could only find one of them this time. Frightened, I looked at him in silence. Raymond stood up and when I looked at the same spot again, the other shoe had also disappeared. I searched every corner of the room, I inspected the kitchen, the study, the other two rooms, but both shoes had disappeared. However, the throwing of objects continued and I wanted to leave no matter what. Raymond continued to get dressed. I reached for the walking stick and the hat that I had put on the hanger close to the window: the hat and the walking stick had disappeared! I have to confess that after having desired for so long to see manifestations of this kind, that I, strong, healthy, robust, balanced physically and morally, had never before trembled before any danger. I frankly confess that I felt myself taken by terrible emotions. I experienced the impression of a distressing constriction in the epigastric area like the preamble to a violent commotion: I felt that fear had taken control of me... Taken by a strong emotion, I called Raymond and we departed immediately...

Saturday, February 4th – At 7:30 am raps were heard on Raymond's bed and after that on the wall behind him. At 7:45 am some pamphlets that were on the shelves were thrown against the window, passing over my bed. The noise that they made in the air, woke Raymond up. Some minutes later my attention again was drawn to the window and I saw that one of my shoes that had disappeared on Friday was falling slowly until it reached the ground.

We ate quickly, while everywhere objects were falling in the room. We got dressed. Raymond was already ready so I asked him to leave before me. When I was walking through the corridor, my walking stick, that had disappeared a few days before fell behind Raymond making an enormous noise, as if a large block of wood had fallen from a height of 4 metres."
(3)

Mediumship Development Program

- (3) BOZZANO, Ernesto. *Fenômenos de Transporte*. Trad. de Deolindo Amorim. 4. ed. São Paulo: FEESP. Categoria II, p. 78-9. Fenômenos obtidos em plena luz.

Text nº 5

5. Psychometry in the Spiritual Dimension

“(…) We crossed streets and plazas and finally stopped in front of a museum. Some last minute visitors were entering. Aulus, inclined to take advantage of the time that we had left to make a few observations, invited us to enter.

He said: “In an institution such as this, very interesting studies are possible. Surely you have heard about psychometry. As used in experimental psychology, it means “registration, appreciation of intellectual activity.” In mediumship, this word defines the faculty of perceiving impressions and memories from ordinary objects.”

(…) “Many companions who fixate on the past often come to places such as this for the simple pleasure of recalling the past,” commented the mentor.

The precious objects there, except for one or two, had an opaque energy that formed a grayish mass out of which some luminous points could be observed. Noticing my curiosity, the mentor benevolently clarified:

“All the objects penetrated by fluidic substances that you see, are often remembered or visited by those who possessed them.”

Not too far away there was a curious clock circled by a luminous whitish band. Aulus recommended that I touch it. Almost instantly, in my mind’s eye, a lovely family appeared. A venerable couple enjoying a conversation with four young men in the prime of their lives.

In that living mental picture, I observed the room was pleasant and dignified. The Austrian furniture denoted sobriety and nobility, which was further beautified by large vases of flowers and valuable paintings. The clock was there, dominating from on top of an old capriciously adorned wall.

Observing my surprise, the mentor continued: “I can perceive the images without touching it directly. The clock belonged to a respectable family of the 19th century. It holds the thoughts of the couple that acquired it and who periodically feel happy visiting the museum to remember. The reminiscences of the former owners, memories relived through time, animate the clock through spiritual ties of the affectionate circle they left behind.”

Hilario touched the precious piece and said: “That means that we see images impregnated by vibrations.”

“Exactly,” confirmed the mentor. “The clock is surrounded by the mental currents of the brothers who are still attached to it, similar to the way a copper wire conducts energy sensitized by an electric current. Observing its state, we immediately relate to the memories of those who hold it in high regard.” (…)” (4)

(4) XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz. ISC-2006. Chap. 26. Psychometry.

Text n° 6

6. Spirits Communicating via Computer

"The Swiss Bulletin of Psychology, of November 1986, called the attention of readers to the facts that were occurring with the computer of Ken Webster, who lived close to Chester, in England, where a historical personage of the 16th century supposedly communicated throughout 1984-85.

In 1984, professor Ken Webster remodeled his old house. From this point on strange phenomena started to occur. Furniture was moved about, tools disappeared and other telekinetic phenomena kept the inhabitants on edge. But it didn't stop there. The computer of Ken Webster started to receive continuous messages, a total of approximately 250 messages. They appeared on the screen and floppy disks, which were modified through paranormal processes. The analyst Peter Trinder analyzed these communications, with more than 2,000 words, and classified them as being written in the medieval English of the 14th and 15th centuries.

The main communicator of Ken Webster was Thomas Harden. His communications seemed to be timeless, as if he could live in the past as well as in the present or even in the future.

Harden affirmed to have lived in the age of Henry VIII, which could really be proven through old documents. His name is mentioned on the "Notations" of Oxford College, where he received an M.A. in 1534. However, later he was relegated for having refused to eliminate the name of the Pope from the missals. At the time, he was dean of the chapel of one of the Colleges, in Oxford, and a defender of the Pope.

Other messages transmitted numerous fragments and details of historical events. Among them, Harden cited an old name, today practically unknown, that served as a name for his native city, Bristol. This name, Brightstow, does not even appear in the register of the names of cities.

Thomas Harden also mentions an insignificant author of those times, citing his nickname. In addition, he recites parts of a mystery play of Chester, in which he acted.

Ken Webster tried to ask trick questions, but his spiritual partner perceived his intention. Webster asked, for example -- since it seemed to be a spirit that would have lived around the year 1620 --, if the King at that time was James.

The reply of Harden was: "Naturally, the King is Henry VIII, and he is sixty four years old."

Quite interesting in this case is how Harden realized that the signals transmitted represented his desire or his imagination, and he transmitted them through the "box of light," reaffirming then the thesis that desires and imagination can influence matter.

Clearly, the hypothesis of whether or not it was a hoax was also considered, but it was soon discarded due to the numerous historical coincidences and the integrity of Webster and his colleagues." (5)

SCHÄFER, Hildegard. *Bridge between the Terrestrial and the Beyond*. Translated by Heidemarie Hallmann. Part 4, chap. 24. Contact via Ken Webster's computer

1st Part: Spiritist Fundamentals: The Communicating Spirits

Class 1: The dialogue with Communicating Spirits

Specific Objectives:

- List the main difficulties that can occur in a dialogue with Spirits.
- Identify good conditions for an efficient dialogue with Spirits and justify them.

1. Dialogue with discarnate Spirits: general considerations.

Now we will consider how to dialogue with suffering Spirits.

The exchange between the spiritual and the physical dimension is based on the laws of mediumistic affinity and mediumistic attunements, because “in the mind lies all the basis of mediumistic manifestations, no matter how they are expressed. (...) (17)

Kardec mentions three basic conditions for a Spirit to communicate:”

- 1º) If it suits him/her to do it;
- 2º) If it his/her position or occupation allows it;
- 3º) if they find in the medium an appropriate tool (...). (1)

It is important that these conditions are observed so that the dialogue between the communicating Spirit and the instructor can allow a decent level of understanding.

Unfortunately, the number of dialoguers that try to apply themselves to improving such an important task, such as dealing with discarnate Spirits, is still small.

The main difficulties related to helping suffering Spirits can be summarized as follows:

a) The dialogue becomes a monologue.

A monologue is always harmful, whether it is the dialoguer or the communicating Spirit who is speaking.

There are mediumistic manifestations in which it is possible to outline two distinct moments: the moment of the communicating Spirit and the moment of the dialoguer. The conversation does not flow naturally. The Spirit speaks for some time and stops, and then the dialoguer speaks.

There are other situations in which the communicating Spirit monopolizes the medium, and the group, and barely gives the instructor any chance to say anything.

We should be careful with these types of Spirits. They are usually spirits that excel at the art of manipulation. The medium, the instructor and the group itself should make every effort to maintain control.

In these circumstances the meeting becomes extremely tiring. Mental and fluidic dispersion can occur; some participants may fall asleep, and others will become distracted. We cannot say that there is any real help.

b) The dialogue becomes more about “teaching”

Mediumship Development Program

This situation is as much delicate as harmful and, so as to draw attention to this subject; some spiritist authors have been suggesting changing the word “indoctrinator” to “dialoguer.” Andre Luiz prefers to call the person who talks to the communicating Spirits, dialoguer or a counselor medium. (11) The Spirit Emmanuel goes a little further when differentiating between the words “indoctrination” and “counsel.” The two ideas are as follows:

To dialogue, an intellectual knowledge of Spiritist teachings is sufficient; to guide it is necessary to have the light of love within oneself. For the former, being knowledgeable and well-read on Spiritism is enough. For the latter, it is necessary to vibrate and to be in connection with Christ. For these reasons, the dialoguer many times is only a bridge to Spiritist teachings, whereas a sincere dialoguer will always be a source of truth, qualified to serve the needs of others. (14)

This approach is not appropriate, while the suffering expressed by the Spirits in their communications may be similar, it is never exactly the same. It is not advisable to have a set-pattern of what to use for those who have committed suicide, murder, obsessors etc. It is a mistake to generalize.

The dialogue should flow like a friendly, kind, relaxed and simple conversation. The counselor should have the sensitivity to understand that each person’s suffering is different, that each case is special.

c) The dialoguer does not know how to appropriately listen to the person in need.

It is of fundamental importance that we really listen to what the Spirit has to say. If the Spirit has difficulty in expressing themselves, it is necessary to help them, because it is only by knowing what the problems or difficulties are, that we can try to help.

“In some cases the Spirit can only express itself after struggling a lot, because of its disturbed state and indignation, or due to perispiritual deformations which inhibit it. Other times, they can be tricky, or try to ambush the work, they stay silent, exhausting the instructor, while he or she is trying to discover their motivation, so as to try to help them, which amuses such spirits considerably.”(...)

On certain occasions, the Spirit comes acting calmly and tranquilly, speaking sweet words, and assuring us of its good intentions, and gives advice. (...) In the end, it explodes with irritation and openly tells the truth, screaming that the game is over and launches a tirade of threats and intimidation.” (3)

“There are ones that fake pain, or mutilations, blindness or muteness. They seek, with those artifices, to distract our attention from the main point of their problem, or they simply surrender to the irresponsible pleasure of deceiving, mystifying, and misbehaving (...)” (3)

“No matter how the communication opens, the counselor should wait, patiently, and after, receiving the companion with a sincere, courteous and respectful greeting. No matter who comes to speak, it is an unfortunate Spirit that needs help. (...) The first moments of a mediumistic contact are very critical” (3)

The dialogue may begin with a Spirit who, spontaneously, starts to talk.

“Many times however, the Spirit just expresses what it is feeling (suffering, annoyed, disturbed, etc.) and the instructor assists it, continuing the dialogue.”

The medium may also give signs of being involved and the counselor noticing that approaches the Spirit with a sincere, courteous, respectful, and friendly greeting. (6)

“If, in spite of the initial greetings, the Spirit decides not to speak, the instructor may formulate a question to stimulate conversation, and insist in a friendly way. For

Mediumship Development Program

example: “We are at your service, here to listen to you,” “How are you feeling? “Do you need anything from us?”

The first words we address to the Spirit and the way we do it, are of great importance, because they can, consequently, influence the reception they give us.” (6)

For that reason it is necessary to let the Spirit speak, and to listen to it attentively. We need to know it, to know who it is, why it came, if it is unaware of its state (of disincarnation), if it can express itself clearly, what its history is, its motivation or reasons.” (6)

When we insist that it is important to let the Spirit talk, it doesn't mean that they should control the meeting. It is necessary that they speak, “but not everything they want, or else they will be wandering around their central idea. In this case, they will unceasingly continue to repeat the same things: revenge, hate, the impossibility of forgiveness, the desire to make the victim crawl on the floor like someone who is mad, and other similar things. The counselor needs to have plenty of ability to change the direction of the Spirit's thoughts.

The dialoguer will have to do it subtly, nevertheless risking a more personal question here and there, mentioning a passage from the Gospel, which applies particularly to their case. (...) However, let the Spirit talk. If they scream, try to calm them down. (4)

“Be aware though with these fixed ideas. After going round in circles extensively, even with the intention of hiding its motives, the Spirit will not be able to keep that up for a long time. (4)

In addition one should be careful about the questions they ask the communicating Spirit, in the attempt to make them speak. We should not ask unimportant questions such as: - What is your name? - How did you die? - Where were you buried? Our questions will be few, brief, and just to motivate them to speak.

The dialoguer will listen to their answers and analyze the ideas, language, and attitudes. One will be able to even perceive what gender they were, so that the elucidating conversation occurs in an ideal psychological framework. (...)

If the Spirit feels speechless, the counselor may suggest that it can answer by nodding its head, or writing a message. If it is sleepy, try to attract its attention; help it become interested in what is happening now, in what is going on around it. (7)

2. Favorable conditions for a good dialogue with the Spirits

Francisco Thiesen, who wrote the preface of the book “Dialogo com as Sombras” (Dialogue with the Spirits) reminds us of the words of the author (Herminio Miranda) “the secret of instructing is love.” (2)

The art of instruction improves with practice and, above all, if the instructor applies himself in the development of intellectual and moral values. (9)

While “knowledge helps on the outside, only love helps on the inside (...).” Knowledge can only help as much as it can, but only those who love, get deep inside to the root cause. Certainly our unhappy friends [the communicating suffering Spirits] demand intervention in the inner recesses of their soul, so as to modify their mental attitudes once and for all...” (23)

The Spirit Andre Luiz in the book “In the Greater World” brings us the example of sister Cipriana, summoned to free a terrible obsessor, as she had already achieved so much in developing universal love.

Referring to that sister, and in order to praise her degree of understanding, Andre Luiz says, “The heart that loves is full of a power that renews. Once, he says, Jesus said, “there are demons that are only susceptible to regeneration through fasting and prayer. Sometimes,

Mediumship Development Program

Andre says, as in this case, that knowledge is not enough: a human being has to be animated by the Divine force that comes from resignation and the light of prayer, which in turn comes from universal love.” (24)

We should therefore, understand that spiritual counseling will not always result in an immediate transformation. A Spirit might have acquired the treasure of knowledge and possesses fluidic or magnetic resources capable of operating in the mind of the suffering Spirits, helping them in the painful processes they are going through. (15) However, to guarantee them spiritual renewal, it is necessary for the one who is assisting them to have sublime feelings. (15)

Someone who already possesses a reasonable amount of knowledge speaks to the sufferer's intelligence; but is not, however, qualified to redeem hearts. (15) “For this, to decipher the complicated mazes of moral suffering, it is essential to have reached the highest degrees of human understanding.” (15)

This is the main reason why the dialogue with the Spirits many times is in fact cold, far from their reality, in spite of all the knowledge the counselor has.

As we know, “speech, whatever it may be, invariably entails specific electrical energies, releasing rays of a dynamic nature. As we all know, the mind is the incessant generator of power, through the positive and negative threads of feelings and thoughts, producing speech, which is always an electromagnetic discharge, regulated by the voice. That is why, in all our areas of activity, the voice modulates speech. This requires the purification of the inner life, because speech, after the mental impulse, lies at the base of creation; thanks to speech, people approach and adjust themselves to the work they are responsible for, and through the voice, such work may be aided or delayed, in space and time.” (15)

It is probable that, given the evolutionary level where we are at, we still have difficulties expressing universal love to those near to us, whether they be discarnate or incarnate Spirits.

We are capable, however, of showing compassion and kindness to suffering Spirits.

Returning to Andre Luiz's annotations, this time in the book “In the Domain of Mediumship,” we find a counselor, who due to his/her efforts in reaching emotional balance and possessing a reasonable knowledge of Spiritist teachings, manages to lead the dialogue successfully. Lets see why:

“Even without considering the valuable cooperation of the mentor who accompanied him, Raul expressed himself with a sincere mixture of compassion and unequivocal paternal interest. He welcomed the guest [a suffering Spirit] without irritation, as if a family member had returned mentally ill to the domestic shrine.”

Maybe for that reason the obsessor was less annoyed.” (20)

When helping more hardened Spirits, prayer and hands on healing are valuable resources when any attempt to dialogue and be understanding fails.

Sometimes, however, we need to use more firm and assertive) language, when we realize that the Spirit intends to disturb the meeting.

“This approach is an extremely delicate matter. If we use assertive language too early or at the wrong moment, it has its drawbacks and dangers that can be impossible to avoid. As we cannot forget that those imbalanced Spirits can insist, with extraordinary energy and ability, on dragging us into a quarrel or a conflict, and into an atmosphere in which they feel much more comfortable than the counselor does. (...)

Stern interference is, therefore, a question of opportunity, it has to be applied according to the behavior of the visiting Spirit and according to intuition in the moment. We should never be aggressive, irritated or bad tempered and never challenge the Spirit. (...)

Mediumship Development Program

It is necessary, though to be attentive and prepared to interfere more energetically, to be sure that firmness is not stupidity, nor rudeness. The deepest brotherly love can and should coexist with the impulse of honest and courageous exhortation. We need to know when to say that they are wrong, and why. No screaming or punching the table. (...)

In short, strict words are necessary, even indispensable frequently, because in many cases it is a decisive factor in awakening the disturbed brother or sister; but it should be done with extreme sensitivity, and, at the right moment, which should be chosen tactfully.” (5)

Spirits with fixed ideas – a common occurrence in almost all those in need that show up in mediumship groups - some totally at odds with the reality of the events around them, need to be reached more directly, in order to be awakened them from this alienating state.

Through these fixations “we see so many Spirits affected by terrible amnesia. When they communicate with incarnates, they don’t have a good recall except for the concerns retained in their preoccupied memory. And then, when they exchange impressions with us, they appear as real psychotics. (22)

This way, the workers from the spiritual team collect the mental energy emitted by the incarnate spirits of the mediumship meeting, particularly those of the medium, to produce decisive effects on the mind and the feelings of those Spirits. (16)

The plasticity of that mental material, according to the spiritual benefactors, “are vigorous resources so the good spirits of our sphere can make themselves visible to disturbed and afflicted brothers or sisters or so that they can materialize certain images or pictures temporarily, indispensable to reviving emotions and trust in those unhappy souls.” (16) With the rays and the energies of various expressions, emitted by incarnate human beings, the benefactors can carry out significant services for those sufferers who are still stuck on the vibratory pattern of ordinary people, in spite of no longer possessing a physical body. (16)

It is in this way that the suffering Spirits visualize people who were dear to them, they notice important details for their recovery, they see scenes, they activate happy memories, amongst others.

The dialoguer should, whenever possible, use these tools to benefit these suffering Spirits.

The medium, an instrument for the manifestation of suffering Spirits, plays a very important role, and is also responsible for the success of the spiritual service.

Besides the help given via building fluidic images and the relief that the mediumistic energies provide, the person in need, when in contact with the medium’s nervous energy, experiences again the same sensations and impressions that it possessed while living in a physical body. (18)

Those same forces have the power to restrain the Spirit when they are agitated. This is why some Spirits tell that they are being imprisoned by handcuffs or chains. (18)

However – it is important to note - the imbalance of the Spirit reaches the medium who feels “the pain and excitement, registering its uneasiness and suffering” (19)

Prayer and healing bring the necessary harmony to the spiritual visitor who is unbalanced, as well as to the medium himself/herself.

Finally, it is important to consider that, due to the collision of the acting forces in the successive manifestations of disturbed spirits, certain episodes can activate memories filed away in the mediums’ memory, who are also individuals in their own process of spiritual growth.

That emergence from the past is shown in the form of animism, which will not lead to greater consequences if the medium manages to harmonize himself/herself.

Mediumship Development Program

However, if those changes do not happen, the dialoguer should treat him or her with the same attention given to the communicating suffering Spirits. Remember that he or she is also an “immortal” Spirit that calls out for our attention and understanding to restore his or her balance. The idea of a mystification would give us a disrespectful attitude regarding his or her moral suffering. For this reason, it is imperative to fill our hearts with love so that we may help and be understanding. A tactless counselor would only aggravate the problem. On the pretext of serving the truth, one would impose an inopportune correction instead of providential assistance. First, it is necessary to remove the evil, and afterward fortify the victim so that he or she can learn how to defend his or herself.” (21)

After the moment of instruction and friendly argument has finished, the dialoguer and the medium should end the dialogue, allowing the withdrawal of the visiting Spirit.

The spirit that was appropriately enlightened, naturally pulls away from the medium, and leans on the workers of the spiritual team, to receive the appropriate care.

However, there are spiritual manifestations where the spirit does not manage or does not want to separate from the medium. In this case, considering the responsibility that the work requires, the counselor should request the removal of the Spirit whenever the following happens:

- a. The spirit does not speak or it doesn't give any signs of taking advantage of the explanations or of the vibrations received;
- b. It takes a long time to leave, due to indecision or due to wanting to stay beyond the time allowed. (8)

In those circumstances, a respectful explanation should be given to the Spirit, giving the reasons why it is being forced to leave, such as:

- The medium's energetic exhaustion;
- The necessity of giving other Spirits a chance to communicate;
- Their time is over, but they will have other chances to communicate;
- The Spiritual benefactors are going to continue assisting them more completely.

3. Final recommendations.

a. Do not extend the dialogue excessively. Remember that the larger work will be done in the Spiritual World, together with the enlightened Spirits.

Remember that there is a schedule to be followed, and that there are other suffering Spirits awaiting their opportunity to communicate.

b. Do not blindly trust intuition nor discount it completely. It is important to be attentive to the good spirits' suggestions that can reach us through intuition; however, use logic and common sense in dealing with the Spirits communicating. (10)

c. Avoid touching the body of the medium when they are in a trance, doing it only when necessary; (10)

d. “Study the cases of obsession that showed up among the team of trance mediums, which should be sent for the appropriate medical treatment.” (12)

e. Avoid, at all costs, simultaneously helping more than one spirit.

“Psychophony or trance mediums, although sometimes feel themselves pressed by suffering spirits (...) will learn to discipline themselves to only offer passivity or to allow the restless discarnate Spirits to manifest, when the spiritual atmosphere is supportive due to the group maintaining elevated thoughts and vibrations. This is why, in the meeting, it is not advisable to simultaneously help more than two suffering spirits so as to ensure the necessary harmony.” (13)

Mediumship Development Program

Important observations:

1st) Consult classes 4 and 5 of unit 1 of this program, to review information regarding the subject studied.

2nd) Ask the group to research the subject, which should be presented in the following meeting. (Check Appendix 2, for instructions on how to do it)

NOTE TO THE INSTRUCTOR

The objective of this class is for the participants to correctly answer the exercise in Appendix 1.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Means of Communication. *What is Spiritism*. Brasilia: ISC, 2010. Chap. 1, p. 92-97.
2. MIRANDA, Hermínio C. Doutrinação e Desobsessão. *Diálogo com as Sombras*. 13. ed. Rio de Janeiro: FEB, 1999, p. 14.
3. _____. Técnicas e Recursos. Cap. 4, p. 208.
4. _____. p. 230.
5. _____. p. 239-240.
6. OLIVEIRA, Therezinha. Andamento do Diálogo. *Reuniões Mediúnicas, Curso*. 1. ed. Capivari [SP]: EME, 1994. Cap. 16, p. 93.
7. _____. p. 94.
8. _____. p. 96.
9. PIRES, J. H. *Obsession. Passes. Counseling*. São Paulo: Paidéia - translated by Jussara Korngold & Marie Levinson.
10. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Disobsession*. Francisco Xavier, by the Spirit André Luiz. ISC, 2005. Translated by Tânia Stevanin & Jussara Korngold. Chap. 24.
11. _____. Chap. 24.
12. _____. Chap. 24.
13. _____. Simultaneous Manifestations (I). Chap. 39.
14. XAVIER, Francisco Cândido. Realização. *O Consolador*. Pelo Espírito Emmanuel. 20. ed. Rio de Janeiro: FEB, 1999. q. 237, p. 142-143.
15. _____. Sister Clara. *Between Heaven and Earth*. By the Spirit [Brasilia] André Luiz. And translated by Darrel W. Kimble and Marcia M. Saiz: Brazilian Spiritist Federation, 2011. Ch. 22, p. 143.
16. _____. Doutrinação. *Missionários da Luz*. Pelo Espírito André Luiz. 31. ed. Rio de Janeiro: FEB, 1999. Cap. 17, p. 269.
17. _____. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 1.
18. _____. Chap. 6.
19. _____. Chap. 6.
20. _____. Chap. 7
21. _____. Chap. 22
22. _____. Chap. 25
23. _____. Estudando o Cérebro. *In the Greater World*. By the Spirit André Luiz.]: 1st Edition, 2011 Edicei of America. Translated by Darrel W. Kimble and Ily Reis. Chap. 4,.
24. _____. Chap. 6.

APPENDIX 1

EXERCISE

After reading the text below, please answer the questions.

Dealing with Suffering Spirits(*)

— Efigênio S. Vitor —

Our modest notes of tonight have the objective of shining a light on the responsibility we have when dealing with misguided discarnate sufferers, wandering in darkness, and in disturbance.

It is essential to apply Christian psychology in all the phases of the exchange.

In several circumstances, those spirits are extremely linked to our hearts.

Many times the obsessor is the companion who was dear to our soul and has become distanced from us along the way. It is a beloved father who shared with us the struggles of a life in the near past... He or she is a person linked to us through precious bonds that the past has now returned.

The temporary amnesia, that it is imposed on us during reincarnation, as a great blessing of Divine Law to help our sick mind eliminate completely the deep wrong-doings that torment our souls, and does not exempt us from the courtesy and respect to beings that share our fate.

So it is imperative to show a lot of affection, consideration and to be prudent in how we approach the unbalanced minds that visit us.

The mediumship meeting to help discarnate suffering Spirits can be compared to a psychiatric clinic, working on behalf of the kindness of Jesus Christ.

The dialoguer (s) are doctors and nurses with serious obligations to the persons in need and patients who seek them out.

We cannot forget that the discarnate spirit in those circumstances, brings huge conflicts within, and is just like a flat battery with almost an absolute loss of power that is then plugged in to recharge itself – which is the medium to whom it attunes itself - awakening sensorial manifestations in order to regain as much balance as possible.

The wise doctor, when dealing with the patient that asks for his or her help, will certainly not enter into detailed enquiries into the lapses that he or she committed.

Do not use destructive frankness.

Know how to tell the truth, transmitting it in a loving way, making it possible to regenerate the tissues harmed by indefinable diseases.

Invoke divine help that pulsates in all of Nature, to help boost their confidence.

Guide the spirit to optimism, happiness and hope, so that the Creator's healing power existing in every living cell can be felt.

In the mediumship meeting, the dialoguer in the same way as above, is assisting a couple of patients. Who in this case, happen to be the sick discarnate spirit and the medium that shelters it. Therefore, any shock received by the communicating spirit due to an inappropriate approach, will immediately injure the perispiritual organization of the medium.

It is for that reason that, many times, if the dialoguer is not careful, the medium may leave the meeting prone to physical disturbances, despite being supported by responsible

Mediumship Development Program

benefactors. This is due to the fact that between the medium who is helping, and the instructor who is enlightening minds, there are subtle energetic connections around the suffering spirit, who is getting the necessary help to recover its strength.

The discarnate sufferer, when communicating, remains, temporarily, almost in the position of a spiritual child, helped by the combined forces of the instructor and the medium.

This is the reason why we should value more vehemently our responsibility in these types of situations.

Serenity and tolerance are indispensable. And, during any other more complex phase of the process, let us remember prayer, as urgent medication, so that God's blessings come to help us in this work of Christian solidarity that is intended.

Let us not forget then, that together with those tortured minds, already free of the physical body, it is essential to learn, with Jesus, to serve with patience and affection, so that we are not like a heartless machine, lacking humility and love.

QUESTIONS

- 1 - Why is the application of Christian psychology so essential in all phases of mediumistic trance?
- 2 - Mention two attitudes that the counselor should avoid at all cost.
- 3 - In which ways can the medium and the counselor better help the suffering Spirit through dialogue?
- 4 - Analyze the importance of prayer and healing when helping suffering Spirits.
- 5 - Explain what is meant by comparing the mediumship meeting to a psychiatric clinic; the counselors to doctors; the suffering discarnate to a flat battery and the mediums to a new battery.

(*) XAVIER, Francisco Cândido. Vozes do Grande Além. By the Spirit Efigênio S. Vitor. 4. ed. Rio [de Janeiro]: FEB, 1990. Chap. 64, p. 267-269.

APPENDIX 2

Initiation in Bibliographical Research

I- Required Conditions:

- a) It is extra class work, to be carried out as a group, for the following meeting.
- b) Each group will be given a theme to research, and the respective bibliographical references.
- c) The research will then be presented at a date, time and place previously agreed.
- d) We recommend this work be presented only after the participants have already attended the class mentioned in class 2 of this unit: Mediumistic Manifestations and Past Memories.
- e) Each group will have a maximum time of 10 minutes to present.

Obs.: We suggest the participants be encouraged to present their work with the aid of audiovisual materials.

- f) Open up a general discussion at the end of the presentations.

II - Themes and Bibliographical References

Divide the group into 4 (four) study groups, giving each one a research task, based on the bibliographical references below, according to the following themes:

GROUP 1

Theme: Communicating spirits in mediumship meetings.

Reference: Handout on the Study and Education of Mediumship, Program II - Serious Studies and Education of Mediumship, Class 5, 1st Part, Edition FEB.

(Apostila do Estudo e Educação da Mediunidade, Programa II – Aprofundamento do Estudo e da Educação da Mediunidade, Roteiro 5, 1ª parte. Edição FEB.)

GROUP 2

Theme: Spiritual disturbance

Reference: *“Heaven and Hell*, by Allan Kardec. Chapter 1 - Second Part “The Passage,” especially items 5 to 13, SAB.

Mediumship Development Program

GROUP 3

Theme: Ideoplasty – Mental Fixation

Reference: a) *Genesis*, by Allan Kardec. Chapter 14 — Fluids — especially items 13 to 15. SAB

b) *Do ABC ao Infinito*, de José Náufel. Volume 3 (Fenomenologia e Mediunidade), Chapter 10 — Ideoplastia —, Edição FEB.

GROUP 4

Theme: Memories of the past in mediumship meetings.

Reference: a) *Nosso Lar – The Astral City*, by André Luiz / F. C. Xavier. Chapter 21 — The Conversation Continues —, especially the second last page. AKES.

b) *Between Heaven and Earth*, by André Luiz / F. C. Xavier. Chapter 13 — A Mental Analysis — and Chapter 14 — An Understanding.

Mediumship Development Program

PROGRAM II

Unit Nº 6

1st Part: Spiritist Fundamentals: The Communicating Spirits Class 2: Mediumistic Manifestations and Past Life Memories.

Specific Objectives:

- To analyze the main characteristics of the manifestations of suffering Spirits.

1. Mediumistic Manifestations

The mediumistic manifestations of Spirits can occur, in a general way, "via signals, writing, and speaking.

Signals consist of the significant movement of certain objects, and, more frequently, noises or blows. When these phenomena are systematic they do not leave room for doubt with regard to the intervention of an intelligence, therefore *if every effect has a cause, all intelligent effects have an intelligent cause.*

Luminous points or flashes can follow the signals or noises. These are common effects that occur during mediumship ectoplasmy meetings.

"Communications transmitted via psychography are long, depending on the extent of the mediating faculty. Some only get a few words; in others the faculty unfolds with practice and they write complete phrases sometimes they write long messages on subjects selected spontaneously by the Spirits." (6) The Spirit benefactors usually communicate with incarnates through psychography and psychophony/trance.

"The third way of communication is to speak. Some people feel the influence of an occult power in their vocal organs, similar to what some feel in their hands before writing. They transmit via speaking everything others transmit through writing." (7) This is the usual form of manifestation of the suffering Spirits that are brought to receive counseling in the mediumship group.

From the three means of communication mentioned above, signals or sematology are the most incomplete. It is very slow and can hardly be used for long communications. (7) This form of communication is not, usually, used in the mediumship groups.

"Writing and speaking are, in effect, the best ways for the transmission of thoughts of the Spirits, due to the precision of the answers, and the extension of the subject they develop." (7)

When approaching in this Unit the subject of counseling Spirits, we will be highlighting manifestations of mediumship that occur or psychophony.

It is important to highlight, however, that other forms of spiritual manifestation can occur in mediumship groups, such as: inspiration or intuition, clairvoyance, presentiment, and/or physical effects (raps, noises, odors, etc.).

The Spirits communicating that usually manifest during mediumship meetings -- as mentioned in Unit 1, Class 5 -- can be grouped into two general categories:

a) Enlightened Spirits -- guides, mentors, benefactors or spiritual friends -- they are spiritual workers, directly or indirectly connected to the mediumship group.

Mediumship Development Program

b) Suffering Spirits or spiritual patients – unbalanced and suffering Spirits.

These two categories of Spirits present themselves in the mediumship meetings spontaneously or when evoked.

We will mainly focus our study on the manifestations of suffering Spirits.

Such Spirits represents a vast category and can show up with various degrees of imbalance. In addition, they manifest themselves in the mediumship groups in the most varied forms. They express bitterness, violence and aggression. They are terribly unhappy in the spite of their screams, irony, threats, and resentment.

In reality, they need much understanding, loving care and special treatment. From there we perceive the need to improve the level of assistance during mediumship meetings.

Suffering Spirits reflect during the mediumship communications a conscience that is in accordance with their new spiritual situation, i.e. very varied.

The state of conscience and unconsciousness, after the death of their physical body, is a consequence of several factors, related to the moral and intellectual progress attained by the Spirit.

We can see, in mediumship meetings, the manifestation of Spirits that no idea whatsoever about their new spiritual situation after the death of the physical body. They are not always evil in nature; some even have a certain degree of goodness and sensitivity. However, they are attached to wrong and distorted concepts about life beyond the grave, which hinders them from seeing things more clearly.

On other occasions Spirits that have high levels of intellectual knowledge manifest, but are still prisoners of materialistic theories and ideas. They do not perceive the absence of their physical body nor do they see themselves as Spirits free of the material links.

To dialogue with such Spirits requires preparation. Goodwill is not enough.

The knowledge of Spiritism along with experience are factors that can greatly influence these difficult types of mediumistic exchange.

How to dialogue well demands certain knowledge from the counselor, so that he or she can better assist the patient who is looking for assistance.

1.1 Spiritual Disturbance of the Communicating Spirits

In the transition from the corporal to the spiritual life, a disturbance occurs. "In this instant the soul experiences a torpor that paralyzes its faculties momentarily, neutralizing in part, its sensations. It is similar to a cataleptic state, in a way that the soul almost never consciously participates at the last sigh. We say *almost never*, because there are cases where the soul can consciously contemplate the release. (...)" (1)

"This disturbance can, therefore, be considered the normal state at the time of death and it can last for an indeterminate period of time, varying from some hours to some years. As the soul frees itself, it finds itself in a situation that can be compared to that of a person who awakens from a deep sleep; their ideas are confused, vague, uncertain; their sight only sees as if through a fog, but little by little it becomes clear, it's memory is awakened as well as the knowledge of itself. This awakening, however, is very

Mediumship Development Program

diverse; calm for some, with pleasant sensations; disturbing, terrifying and anxious, for others, like a horrible nightmare." (2)

We should note that "in cases of violent death the sensations are not necessarily the same. No initial disaggregation had previously started the separation of the perispirit; organic life in the full flow of life is suddenly ended. In this situation, the release starts only after death and it cannot be completed quickly. The Spirit, taken by surprise, is confused and it feels and thinks, believing it is still alive. This illusion will last until it understands its current situation." (3)

When the Spirit finds itself in this intermediate state, i.e. when the separation starts after the death of the physical body, it is in fact very confused. The Spirit believes that its fluidic body is material, thus experiencing all the sensations of organic life. (4) "There is, moreover, in these cases an infinite series of experiences that vary according to the knowledge and moral progress of the Spirit.

For those whose soul is pure, the situation does not last long, because they already possess in themselves an anticipated release, sudden death just hastens this release. For others the situation will last for years. This happens frequently, even in the cases of ordinary death that is no trouble for advanced Spirits, but becomes horrible for backward Spirits. In the case of a person who commits suicide it exceeds all expectation. Still strongly attached to the body, the perispirit causes all the bodily sensations, an excruciating suffering to reverberates throughout the soul." (4)

"The state of the Spirit at death can thus be summarized: The greater the suffering, the slower the release of the perispirit; the promptness of the release reflects the moral advancement of the Spirit. For a dematerialized [more evolved] Spirit, of pure conscience, death is like a brief sleep without any agony, and whose awakening is gentle and smooth." (5)

1.2 Material attachment shown by Spirits

The attachment to people, material possessions, positions, that some suffering Spirits demonstrate, is a source of great suffering for them.

"The transition from earthly life to the spiritual one brings a certain period of confusion for the vast majority of discarnate Spirits. But there are some that were already detached in life from material possessions, and they will go through this transition as easily as a dove that raises itself into the air." (10)

"To travel" from Earth to the Spiritual World some Spirits "detach themselves quickly, without any suffering or disturbance, while others may go through great suffering." (10)

The Spirits who "in life only believed in material reality – i.e. matter – quite often have a hard time realizing that they have passed away (...).

One of the conditions of their moral blindness is to more violently lock them up in the bonds of materiality and, consequently, hinder them from moving on from terrestrial or equivalent Earth-like regions. This happens to the great majority of discarnates, imprisoned in the flesh, they cannot perceive the ethereal forms of the Spirits that surround them. In addition, the opacity of the body of these materialists stops them

Mediumship Development Program

from contemplating the beautiful and radiant spiritual beings that dwell in the higher spheres of the celestial realm." (11)

"Since we see Spirits who still believe they are alive, even long after death, and that they wander in, or believe they wander in their earthly occupations; it is because they are completely deluded about their situation and do not realize their spiritual state. Since they do not believe themselves to be dead, there is nothing strange about them maintaining the idea of annihilation after death, as for them it has not yet come." (12)

The materialist develops strong ties to matter, even if he or she does not realize it. "The more materially the person lived their life, the more their thoughts will be absorbed in the pleasures and concerns of the personality, reflecting the tenacity of those ties. It seems that subtle (ethereal) matter identifies with compact matter and that a molecular cohesion is established between them. This is the reason why they are only broken down slowly and with difficulty." (8)

Among the communicating Spirits who are still attached to material sensations, we will highlight some of the more common types and the way they present themselves:

a) There are those who when they were on Earth, were absolutely sure that nothing existed beyond the physical world. "In spite of their incredulity regarding spiritual reality, they are not intrinsically bad, but rather disenchanting, indifferent, and inwardly dismayed, although on the outside they appear to be safe and calm. They are more accessible, and more readily accept their new reality." (14)

b) There are those who when they were on Earth, "gave their body and soul to extreme materialism (...) Pursuing riches at any price, stirring things up, killing, if necessary [or possible] through illicit dealings, stealing, counterfeiting, while also letting themselves be pulled by unbalanced eroticism, that numbs all the senses, their faculties and sensitivity. To them, nothing is sacred, nothing matters, but the satisfaction of their ambitions, desires, and whims.

The objective reality of the after life puts them in a state of total confusion. Some of them, hardened in their ways, continue to live in the same atmosphere of hidden agendas and maneuvers, still attached to their earthly interests, pursuing those incarnates and discarnates that got in their way." (15)

c) There are Spirits who are perplexed about their new reality, expressing all their mental confusion through psychophony/trance. They refuse to accept that they are dead. They remember the illnesses they had, but they refuse to accept that "they have died," because this would mean having to recognize that the materialism they argued for was in fact entirely false. (16)

It is important to be extremely careful about revealing their new situation to such Spirits. This information, instead of helping them, may lead to a state of emotional shock. (16)

The dialoguer "must be very cautious at the moment they are about to reveal the spirit's current situation. To precipitate knowledge of one's biological death could traumatize them, with damaging consequences to the spirit as well as to the medium who will receive the psychic discharge of the suffering Spirit." (13)

Mediumship Development Program

The Spirit Andre Luiz also recommends caution when he says: "do not talk about death to a Spirit that is unaware of it, enlightening its road patiently, so that it will discover the reality by itself." (23)

1.3. The Spiritual Condition of Discarnate Spirits

In the first instants that follow death, when there is still union between the body and the perispirit, the latter reflects the impact of physical life, reflecting all the nuances and events.

A Spirit who was beheaded on the guillotine supplied the following description to Kardec:

If you could see me, you would see me with my head separated from the trunk.

Another Spirit, who was murdered, told Kardec: Look at the wound that was made in my heart.

If the Spirit still maintains the impact of the events of its death, it does not realize what has happened. And because it vibrates closest to incarnates, it sees and acts as they do.

Depending on the type of death, the perispirit is released very slowly. Thus, the Spirit really "does not realize what has happened; it does not believe itself to be dead; it feels alive; it sees its body by its side, but does not understand that it is separate from it. This state persists while there is a link between the body and the perispirit." (9)

Those who commit suicide, for example, irrespective of the time between their coming to the mediumship meeting and their suicide, often say that worms are gnawing at them.

"However, surely worms do not gnaw at the perispirit and, even less so, the Spirit; but they do gnaw at the body." (9) But as the separation between body and perispirit is still not complete, a sort of moral repercussion transmits the sensations of what is happening in its physical body, to the Spirit.

If common-sense indicates that we should be cautious about disclosing biological death to materialists, we should be even more careful when approaching this problematic subject with those who are recently disincarnated, regardless of their degree of enlightenment.

2. Mediumistic Manifestations and Past Life Memories

In mediumship meetings where suffering Spirits are helped, particularly during disobsession work, it is sometimes necessary to resort to accessing memories of previous lifetimes so that the counseling may be successful.

However, before studying memory regression which the benefactors submit suffering Spirits to, let us study more about Ideoplasty, since they are closely connected subjects.

Certain fixed ideas emitted by the Spirits are capable of generating powerful 'ideoplasties' (mental images), making them prisoners of themselves. A sort of fluidic helmet, saturated in thought-forms, envelopes them, keeping them in indefinite disharmony, if some more serious steps are not taken.

Mediumship Development Program

The spiritual benefactors possess innumerable resources to assist these Spirits, and one of them, usually cited in Spiritist literature, concerns past life memories.

3. Ideoplasty

“The term ideoplasty (from the Greek *ideo*, idea + *plastos*, action to shape), had the initial meaning of suggestibility (Durand, 1860) – suggestion that a thought can provoke in a *sujet*. Later, it became related to the physiological accomplishment of an idea. (Ochorowicz, 1884)

In Spiritism, in psychic and mediumistic phenomenology, as well as in the field of magnetism, ideoplasty is the phenomenon whereby a thought is shaped in the psychic atmosphere, by creating forms and images. These thought forms will be of longer or shorter duration, depending on how frequently and intensively the thought is fed. (...)”(18)

It is important to note that ideoplasty, in and of itself, is neutral. We can project beautiful, balanced, and harmonious ideoplasties when we radiate positive and constructive actions through our mind. We can also, however, produce disturbing and unbalanced mental emissions.

A medium can perceive ideoplasties projected by discarnate or incarnate Spirits, and also, their own thought-forms. It can, equally, perceive certain disfigurements and mutilations that the communicating Spirits project.

The suffering Spirit has its mind set on something, and it projects ideas and mental images that are characteristic of its degree of disturbance.

“The mental fixation is the adherence of a thought to an object (a being or a thing), hindering its normal flow and crystallizing it, thus preventing any modification. (19)

The person switches off from everything or almost everything around them.

Dialogue with Spirits who are mental fixated, and consequently project ideoplasties, or thought-forms compatible with their degree of disturbance in the psychic atmosphere around them, and above all, in themselves, is not easy.

For the dialogue to become productive, in this case, requires helping the Spirit to leave the state of self-hypnosis that the fixed ideation is feeding.

“If we say to a Spirit that is communicating with his mind fixated on the past, that we are currently living in the year 2017, it will barely understand our explanations, as its mind is crystallized in time. It reflects only facts and events, impressions and feelings from the past, which caused deep and harmful inner disharmony.” (20)

The passage of time for this Spirit is different.

“Let me present you with an image so that we can define this better. Measured by a clock, each hour does not vary. This is not always true however, as the way we perceive that same hour can differ. When we are happy we do not notice the minutes passing. The days fly by rapidly when we satisfy our ideals, desires and interests. When suffering or fearful, however, we have the impression that time is standing still.

Mediumship Development Program

“When we do not make an effort to overcome the slow pace of anguish, disturbing or obsessive ideas can ruin our mental life by transforming into fixed ideas. As we begin to gravitate in spirit around this erroneous point, time appears to crystallize within us. Whether we call it an inner disturbance, passion or disenchantment, cruelty or vengeance, jealousy or desperation, it can immobilize us indefinitely in its web of darkness. (24)

In order to be productive, the counseling requires, in this case, helping these Spirits to return to normality. It is necessary “to undress them” of certain ideoplasties, freeing them from the state of self-hypnosis that the fixed idea feeds. It is evident that they need to be treated with patience and much affection.

4. Past Life Memories and Dialogue

Sometimes, enlightenment through dialoguing requires the Spirit to look inside itself and remember its past.

The purpose of this digging into the archives of past life memories is: “to remove traumas, to overcome the fear of facing themselves, to understand the reasons behind current events, to project fluidic images depicting scenes that are the cause of the current hatred, detailing the interaction between the victim [obsessed] and the persecutor [obsessor] in a reliable overview of the facts.” (21)

“In order to open a window on themselves [the obsessors], the most important key that the counselor can make use of, consists of getting them to contemplate their past, strongly protected by the mechanisms of deliberate forgetfulness.” (16)

A clarification is necessary: “forgetfulness of the past during reincarnation is a blessing, a concession to the Spirit as it tries to reconstruct itself. It is as if it were momentarily disconnected from its errors, although still responsible for them. (...) Upon returning to the condition of a discarnate Spirit, access to its full memory can be authorized, so that the Spirit can access its past actions – the afflictions that remain and what it has already achieved.” (16)

“If it is true that we have to find out a way to help the Spirit to remember, it is equally true that it is extremely difficult to accomplish this, because this is exactly what the Spirit is trying to run away from. (...) They react, fight, and fear their inner demons, that seemed to be disintegrated forever in the dusts of time! ...” (17)

The Spiritual Benefactors have different ways to lead the Spirits who are markedly unbalanced to dive into their dark memories.

One of the most common ways of doing this is the projection of fluidic images, where the Spirit sees scenes from the past right before their eyes, i.e. the reality of their lived experiences. (17)

Such scenes are extracted from the memory of the Spirit or of the Spirits directly involved in the drama, and due to ectoplasmic fluids, it is possible to shape these images.

We will expand on the subject further in the next class, when we will study how to assist obsessing Spirits.

Mediumship Development Program

Let us remember the teachings that the mentor Clarencio, gave to Andre Luiz in the book *Between Heaven and, Earth* on how to apply the technique of memory regression for a suffering Spirit:

(...) It is necessary to appeal to their mental archives, in order to produce certain types of vibration, not only to attract the presence of companions connected to the suffering brother that we are going to help, but also to unseal the innermost recesses of the mind, where it holds its invisible suffering and wounds.

The mind, as well as the physical body, can and must suffer certain interventions to rebalance itself. Later, human science will evolve into surgery of the psyche, as much as today it is advancing in techniques for physical surgery. In the future, the incarnate doctor will unravel a mental labyrinth, with the same ease that today they remove appendicitis." (22)

Note: Look at the guidance in the previous class (class 1), referring to the exercises for this class.

NOTE TO THE INSTRUCTOR

The objective of this exercise is to ensure that the participants attain a good understanding of the subject studied.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Heaven and Hell. Translated by SAB: SAB, 2004. Second Part. Chap. 1. It. 6
2. _____. Chap. 1. It. 6.
3. _____. It. 12.
4. _____. It. 12.
5. _____. It. 13.
6. _____. Different Types of Communication, The Spiritist Review – Journal of Psychological Studies. January 1858. Vários Modos de Comunicação. *Revista Espírita. Jornal de Estudos Psicológicos*. Ano 1858. Trad. De Júlio Abreu Filho. São Paulo: EDICEL, s/data, p. 9.
7. _____. Ditto, P. 10.
8. _____. Theory of Physical Manifestations (The Spiritist Review – Journal of Psychological Studies, May, 1858), Teoria das Manifestações Físicas, p. 127.
9. _____. Spirits' Sensation (The Spiritist Review – Journal of Psychological Studies, December 1858), Sensações dos Espíritos, p. 349.
10. _____. Espíritos Incrédulos e Materialistas. *Revista Espírita. Jornal de Estudos Psicológicos*. Ano 1863. Trad. De Júlio Abreu Filho. São Paulo: EDICEL, s/data, p. 157.
11. _____. P. 158.
12. _____. P. 159.
13. AZEVEDO, G. NEVES, J. FERRAZ, C. e CALAZANS, N. Direção e doutrinação. *Reuniões Mediúnicas. Projeto Manoel Philomeno de Miranda*. Salvador [BA]: LEAL, 1997. P. 81.
14. MIRANDA, Hermínio C. O Materialista. *Diálogo com as sombras*. 13. Ed. Rio de Janeiro: FEB, 1999. Cap. II, p. 139.
15. _____. P. 139-140.
16. _____. Recordações do Passado. Cap. 4, p. 253.
17. _____. P. 255.
18. NÁUFEL, José. Ideoplastia. *Do ABC ao Infinito. Fenomenologia da Mediunidade*. Vol. 3. 2. Ed. (1ª ed. FEB), Rio de Janeiro: FEB, 1999. Cap. 10, p. 143.
19. NOBRE, Marlene. Fixação Mental. *A Obsessão e suas Máscaras: um estudo das obras de André Luiz*. São Paulo: Editora Jornalística Fé, 1997. Cap. 10, p. 79.
20. PERALVA, Martins. Fixação Mental. *Estudando a Mediunidade*. 20. Ed. Rio [de Janeiro]: FEB, 1998. Cap. 37, p. 192.
21. PUGLIESE, Adílson. O Centro Espírita e a Desobsessão. *A Obsessão: Instalação e Cura*. 2. Ed. Salvador [BA]: LEAL, 1998. Cap. 4, p. 201.
22. XAVIER, Francisco Cândido. Mental Analysis. *Between Heaven and Earth*. By the Spirit André Luiz. ISC, 2011, translated by Darrel W. Kimble and Marcia M. Saiz: Ch. 13.
23. _____. Sessões Mediúnicas. *Instruções Psicofônicas*. Pelo Espírito André Luiz. 7. Ed. Rio [de Janeiro]: FEB, 1995. Cap. 46, p. 210.
24. _____. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 25.

Mediumship Development Program

DO NOT DOUBT

"... The one who doubts is like a wave of the sea, blown and tossed by the wind." — James. (James, 1:6.)

In your acts of faith and hope, do not allow doubt, like a shadow, to stand between your need and the power of the Lord.

The coagulating force of your thoughts, in whatever you undertake, proceeds from within yourself, from the depths of your soul. Because only the one who trusts, can persevere onwards and upwards to the height that they wish to reach.

Doubt, in the outer world can help experimentation in this or that area of material progress, but hesitation in our inner world can dissolve our very best energies.

Whoever doubts themselves, disturbs the divine assistance within them.

Nobody can help those who don't help themselves.

Understanding that trust is imperative, and must guide us forward, let us keep doing good, seeking it out in all the ways we possibly can.

Quit rushing around and forget discouragement.

It does not matter if we are victorious today or tomorrow. It's worth working and doing the best we can here and now, because life is bringing us what we seek.

Advance without any hesitation, loving, learning and serving tirelessly - this is the formula for journeying successfully, to reach victory. And on this tireless pilgrimage, let us not forget that doubt will always be the cold of defeatism inclining us toward negativity and death.

* * *

XAVIER, Francisco Cândido. Living Spring. By the Spirit Emmanuel: Lesson. 165. Edicei.

Mediumship Development Program

PROGRAM II

Unit Nº 6

1st Part: Spiritist Fundamentals: The Communicating Spirits

Class 3: Mediumistic Assistance to Suffering Spirits and Obsessors.

Specific Objectives:

- List the main characteristics of suffering Spirits
- Explain how the dialogue with suffering Spirits should be carried out during mediumship meetings.

1. Suffering Spirits or Spirits in Need: who are they, how do they act?

These Spirits make up the vast category of Spirits referred to as imperfect. They present as general characteristics: "Predominance of matter over the Spirit; propensity towards wrongdoing; ignorance, pride, selfishness and all the related passions that result from them.

They have an intuition of God, but do not understand God.

Not all of them are essentially bad. In some there is more levity, irresponsibility and malice than true badness. Some do not practice good or evil; but, due to the simple fact of not doing good, they already show their inferiority. Others, by contrast, are take pleasure in evil and are happy when they have the opportunity of doing it.

Intelligence can be found in them allied to badness or malice; however, regardless of the level of intellectual development they have achieved, their ideas are far from elevated and their feelings are undignified and of a low vibratory level." (3)

The have limited knowledge about the things of the spiritual world and the little that they know is mixed up with the knowledge and prejudice that they had when incarnate. (3)

They are immediately known by the vocabulary they use, generally saturated with torment and feelings of envy, and jealousy, amongst others. (4)

"They hold on to the memory and perception of the suffering of their corporeal life and these impressions are quite often more painful than the reality. They truly suffer because of the wrong they did in life and for the wrong they did to others. And as they suffer for a long time, they believe they will suffer forever (...)." (4)

In The Spirits' Book we find five main categories of imperfect or suffering Spirits listed, who usually communicate in mediumship meetings. These categories are:

a) Impure Spirits -They are inclined towards wrong-doing and make it the object of all their thoughts and activities. As spirits, they give to human beings unwise advice, stir up conflict and distrust, and assume every sort of disguise in order to more effectively mislead and deceive. They torment weak people who yield to their suggestions, and take great joy in delaying their advancement and causing them to fail in the trials of corporeal life.

They besiege those with less developed characters. They rejoice greatly when their victims give way under the appointed trials of incarnate life.

Spirits of this class can be recognized by their language, since they use coarse or trivial expressions – always a sign of an unevolved moral sense. Their communications show the baseness of their inclinations; and though they may try to impress us by speaking with an appearance of reason and propriety, they are incapable of keeping up false appearances and finally betray their true selves.

Mediumship Development Program

b) Frivolous Spirits – They are ignorant, mischievous, irresponsible, addicted to mockery. They meddle with everything, and answer questions with no regard for the truth. They love to cause petty annoyances, raise false hopes of immediate rewards, and deceive people with hoaxes. The spirits in this class have the characteristics commonly attributed to goblins and elves. They often work under orders from other spirits.

In their communications with human beings their language is usually witty and humorous, but shallow. They are quick to discern the oddness and absurdity in people and things, on which they comment sarcastically. If they borrow distinguished names, as they are fond of doing, it is for the fun of it rather than from any malicious intention. (6)

c) Pseudo-authorities – Their knowledge is often considerable, but they imagine themselves to know a good deal more than they really do. Since they have made a certain amount of progress from various points of view, their language has about it an air of importance that may easily give a false impression of their real capacities and knowledge. Their ideas are generally nothing more than reflections of the prejudices and false reasoning of their earthly lives. Their statements contain a mixture of truth and absurdity, along with easily spotted traces of presumption, pride, jealousy, and stubbornness, from which they have not yet freed themselves. (7)

d) Ordinary Spirits – They are neither advanced enough to take an active part in doing good, nor bad enough to be active in doing wrong. They sometimes lean toward one or the other but they are not, morally or intellectually, above the ordinary level of humanity. They are strongly attached to material things and miss the satisfactions they derived from them. (8)

e) Noisy and Boisterous Spirits – Strictly speaking, these Spirits do not really form a distinct class based on personal qualities. They can be found among all the third-order classes. Often they reveal their presence by producing sensory phenomena, such as rapping sounds, blowing a soft air current, the moving and throwing of objects, etc. More than any other class of spirits, they seem to be attached to matter. (9)

“Wicked, selfish, obstinate spirits are given over immediately after death to harrowing doubts with regard to their present and future destiny. They look around them, and as they do not at once perceive any object on which to wreak their evil tendencies, they are seized with despair, for isolation and inaction are intolerable to evil spirits, they do not elevate their sight to the areas inhabited by the pure spirits. They next begin to examine more carefully the surroundings amidst which they find themselves; they soon perceive the prostration of the weaker spirits who are undergoing punishment, and they attach themselves to these as to a prey, arming themselves against them with the memory of their past misdeeds, of which they remind them incessantly by mocking gestures.

This derisory pantomime not sufficing for their malice, they swoop down upon the Earth like famished vultures. They seek out, among humankind, the souls they think most likely to offer an easy road to their temptations, they take possession of such, stimulating their cupidity, striving to extinguish their faith in God, until, having obtained the mastery of their conscience, they draw them into every sort of evil. (1)

These are obsessors. Some of these obsessors attach themselves to the people they pursue, due to old debts assumed between themselves. Others pursue for the pleasure of pursuing. They are fiery-tempered, rebellious and bad Spirits.

The backward spirit who is thus able to exercise its malice is almost happy; it only suffers when it is unable to act, or when its efforts are frustrated by the action of superior spirits. (2)

Suffering or needy Spirits are easy to identify in manifestations of mediumship, and even before the communication occurs, the mediums perceive their presence, as a result of

Mediumship Development Program

the vibrations they radiate: “A countless number of Spirits still lives in the zones of instinct (...).

They have the deep marks of their misery in their face; they have no interest in making progress, and only experience the pressing necessities of brutalized sensations (...).

Countless Spirits expunge the mistakes they had pleasure in carrying out, suffering the necessary limitations they need to advance and to grow.

All of them, however, are anxious to find peace and anxious to get help.” (19)

“They move along with footprints of sadness or desperation, as if they consisted of an infinite legion of unfortunates. (...)

The vast majority, lacking the treasures of love, let themselves be dragged along the roads of moral discomfort and fall into the abysses of revolt that overwhelm them (...).” (20)

“Yes, they do provoke disturbances, these Spirits that are in distress, at the rearguard of the Beyond, and in their agony, they spread restlessness.

Because they are disturbed, they spread disturbance; because they are idle, they amuse themselves provoking conflict; because they are victims of the evil that caused their loss, they distill harmful energies that wind up causing unhappiness to others. (18)

“They almost always appear very disturbed and with memory loss, enraged and in denial. They are Spirits who lost their physical body, and because they lingered deliberately in ignorance or cruelty, now they only live with the memories of their own actions.

They were locked up in avarice and now they continue confined by greed.

They abandoned themselves to addictions and now they act as vampires, searching for those that will accept their unhappy suggestions.

They gave themselves up to delinquency and now they suffer the whip of remorse, in the inner recesses of their souls.

They gave themselves up to laziness and now they have to deal with the pain of repentance.

They scoff at the hours and now they do not know what to do so that the hours do not laugh at them.” (41)

“There are so many afflictions that they discover in the tormented landscapes of deluded minds, that they are – these men and women who mocked life – the true authors of all the ideas of hell, beyond the grave, that have appeared in the world since the dawn of reason in Humanity.” (42)

“Many discarnates, driven by revenge, excite the imagination of incarnate adversaries, with monstrous mental forms, classified by spiritual instructors as ‘fluidic infections’, with real destructive power that could lead someone to madness.

Others, stuck in selfish passions, and under the weight of mono-ideas, remain close to incarnates without the strength to continue their evolutionary struggle.

Some, like temporary ectoparasites, act like mosquitoes and mites, absorbing the emanations of the incarnates that attune to them. Many others, like conscious endoparasites, after having studied the vulnerable points of their victims, discharge particular chemicals that reflect their own nature, flowing them onto the weak points of their victims.” (30)

These substances cause a deep imbalance in the psyche and the physical health of the obsessed incarnate, manifesting in a variety of ways and degrees.

The obsessors act like vampires who provoke terror or a war of nerves in their victims, modifying their psyche or constantly damaging their organic tissues. (31)

There are contumacious obsessor Spirits, persecutors and avengers who, due to a certain degree of intelligence, organize themselves in groups with others who they have affinity with, and develop specific techniques of obsession.

Mediumship Development Program

There are even schools specifically for this purpose, in the lower regions of the spiritual world. (37)

Here are the words of one of them who spoke to the instructor Silas, written up by Andre Luiz in the book Action and Reaction:

“(…) We learn in the schools of the avengers (….) that besides the common immediate desires, that we all possess in any phase of life, a central desire or basic subject that is our most intimate interest. Therefore, besides the vulgar thoughts that tie us to our everyday routine, we emit thoughts that start to make up the dominant traits of our personality, with greater frequency. In this way, it is easy to know the true nature of anyone, anywhere, by how they use their time and how they live their life. It is in this manner that cruelty becomes the reflex of the criminal, greed becomes the reflex of the usurer, malice becomes the reflex of someone who slanders, derision becomes the reflex of those who are ironic and irritation becomes the reflex of unbalanced individuals, just as much as moral elevation becomes the reflex of the saint. Once we know the reflex of the person that we wish to correct or to punish, it becomes very easy to over-excite them with constant attacks. Strengthening existing impulses and the images already present in their imagination, and creating others that juxtapose with them, so feeding the mental fixation in this way.” (38)

The obsessors can act by themselves, executing the obsession directly, or dominating other Spirits to become executors of their will.”

(…) There are remarkably hardened obsessors who become even more hardened when under the influence of stronger and more perverse persecutors than themselves. Fearsome intelligences of the darkness who absorb certain perispiritual centers of others who are perverted and ungrateful for what is good. They use them as instruments for the practice of evil, which they have chosen as their way of life.” (40)

Having presented the general characteristics of those who suffer and the way they behave, let us now look at how we should assist them in mediumship meetings.

Assistance for Spirits in need during mediumship meetings

The imperfect Spirits described in the five specific classes by Allan Kardec – namely, impure Spirits, frivolous Spirits, pseudo-scholar Spirits, neutral Spirits, noisy and boisterous Spirits – usually manifest in mediumship meetings under a specific personality.

We know that certain types of beings are categorized like that because of the strong reincarnatory experiences that they had lived. These “Spirits” present some common characteristics, knowledge of which is always useful when carrying out the counseling.

Other beings, equally in need of help, do not constitute a specific type. They disclose their suffering to incarnates, and their state of spiritual disturbance. They are not affiliated to any groups or ideologies. They are simply suffering Spirits.

2.1 Suffering Spirits, in general

- How do they present themselves in mediumship meetings?
- How should we talk to them?

These unbalanced and suffering discarnate Spirit use the trance medium, projecting upon them the Spirit’s own deficiencies and distress, therefore requiring a combination of kindness and assuredness, humility and vigilance, on the part of the worker who converses with them. (43)

Mediumship Development Program

This unfortunate Spirit should be seen as someone who is sick, and for whom each sentence spoken should have a soothing and healing effect. (43)

Obviously it will not be possible to agree to all of their requests. Nor is it reasonable to expect from them a level of understanding, which for now they are far from possessing.

Let us see each suffering Spirit as if it were a dear member of our own family; treating them with respect and looking for a way to reach their heart. (44)

2. Revealing the gender.

“The mediums who are counseling, through their conversation with the manifesting Spirit, should be able to deduce the gender of the Spirit ideally, so that a constructive conversation may be had. (...) (45)

This fact may seem irrelevant, but it is not. There are Spirits that are only touched by the dialogue when the counselor identifies their gender and starts to deal with them as a man or a woman.

This question of gender should be thoroughly analyzed.

Questions 200 and 202 of *The Spirits’ Book* inform us that Spirits do not have a specific gender, thence their possibility of reincarnating sometimes as male and sometimes as female.

However, the suffering Spirit that manifests in the mediumship meeting is someone still very attached to the sensations of their last reincarnation. Therefore, gender and the characteristics of their physical body still exert a strong influence in their psyche and emotions.

3. The suffering Spirits have to unburden themselves. Listening to them is key.

While the Spirit is talking about their concerns and suffering, restorative energies originating from the medium, the counselor, and other incarnate and discarnate participants envelop them. A real treatment is accomplished at this time.

“The counselor should never forget that they are talking to an individual who, even though they no longer possess a physical body, still has similar psychological reactions to incarnates. The Spirit needs special attention at that moment. It is an opportunity to show understanding and optimism so that they can be helped to overcome the difficulties associated with the transition from the grave.” (11)

4. Receiving help after the venting has happened.

The dialoguer, must, “therefore, talk to the Spirit with great delicacy so as to envelope the Spirit in harmonious vibrations. Often the dialogue needs a firm, and at times even a very assertive, almost austere attitude when dealing with malevolent and unrepentant Spirits, while avoiding authoritarianism, aggression or causing offence. One should refrain from long doctrinal discourses, and above all refrain from open or veiled criticism due to the suffering state of the communicating Spirit being assisted.” (12)

It is important to note, “that the key part in the dialogue is to reach the core interest of the Spirit imprisoned by their fixed ideas, so that their mental field can be alleviated (...) (48)

2.2 Suffering Spirits that present with specific needs.

- Who are they?
- How should we take care of them?

Mediumship Development Program

a) The recently-discarnate – They frequently manifest in the meetings focused on spiritual aid. These spirits quickly disclose their anguish or confusion, and are easily identified as such. (...). Quite often these spirits complain of feeling cold, causing the medium to tremble and feel as if their hands were frozen. This is because they are still mentally attached to their physical body. If the counselor were to abruptly inform them that they had died, they would be even more frightened and confused. (33)

b) The deceivers – They are a heterogeneous group, composed of Spirits of all degrees of inferiority. Some of them are extremely frivolous and mischievous, and others are simply bad spirits. As a rule, they manifest with the intention of criticizing Spiritism and mediumship.

They use very different ways in order to deceive. There are Spirits that claim to be saints or demons.

The supposed saints use mellifluous language loaded with false goodness, with which they intend to confuse the ingenuous participants of the meetings. The counselor must bear in mind that if they were true saints, they would not come to interfere antagonistically in mediumship meetings and the mediumship teachings of Jesus. The counselors should not waste too much time with them. (34)

The ‘demons’ or ‘devils’ always appear in a grotesque way, trying to create disorder with their threats, and growling like animals. With patience and calm, however, the counselor quickly moves them away, without letting them take control. (34)

The deceivers and their games “put our perseverance, faith, and good judgment to the test. If the good Spirits allow them to come at times, it is not because they cannot stop them, but instead to leave to us the merit of identifying them.” (10)

Spirits who intend to deceive us soon demonstrate who they are, as Kardec explained, and they always leave a clue as to who they really are. It is not right nor Christian-like to banish them or to offend them under any circumstance. Patience and love are always the best ingredients for positive and efficient counseling. When they are very obstinate and disturbing the work at hand, the best attitude is to tell the medium to regain control of themselves again and to disconnect from the disturbing spirit. (36)

c) Religious Spirits – In reality, they are Spirits who failed in their religious duties while on Earth.

“They almost always presented themselves as zealous workers of the Christ, pledged in the defense of “their” church. They are astute, intelligent, aggressive, violent, proud, impious and arrogant. They seem to have attended the same school in the Afterlife, because they usually use the same arguments, the same distorted theology, with which to justify their impulses and tactics. Examples such as the episode when Jesus overturned the tables of the money changers at the temple is one of their favorites, as they invoke it as an example showing that violence is sometimes necessary and justifiable. Deliberately disregarding the motivations behind that gesture, the shameful commercialization of sacred things and making an industry of the sacrifice of poor innocent animals.” (22)

These disoriented “religious” also quote other episodes, carefully selected to make their point, such as where Jesus declares that he did “not come to bring peace, but a sword”. [i.e. division] (...).”(22)

“The great problem these lost companions have is power.

(...) They are used to dominating others, but not themselves. To them the end justifies the means. They are an immense community that takes turns living on Earth and then in the spiritual world, maintaining a close exchange between them. They also take turn

Mediumship Development Program

being in positions of power, here and there, which explains why their sinister and implacable organizations seem to go on forever, commanding the masses, whether incarnate or discarnate.” (23)

Since they generally are knowledgeable Spirits on religious and other subjects, and accustomed to debate and intellectual/ mental exercise, it is necessary that the counselor knows how to direct the dialogue closely based on Spiritist teachings, with moral authority, and above all, humility and concisely. “It is pointless quarrelling with them. When we show love and sincerity, they wind up leaving assisted by old friends from the religious life, who are already enlightened. Generally they brought them to the mediumship meeting to take advantage of the spiritual atmosphere.” (35)

d) Lawyers – “(...) authoritarian and self-confident, they excuse themselves from any guilt because, as they tell the counselor, they are connected to the legal process (...) all the formality of a trial is present: the summons, the depositions, the hearings, the investigations, the findings, the expert reports, and finally the verdict – invariably condemnatory (...). They are also impersonal and cold enforcers of the law.” (21)

It is necessary to really pay attention and be careful, so as not to be deceived by them. They must be informed that their authority is null and void in a group that is under the command of Christ. Due to their intelligence – albeit a bit confused – and authoritarian, the counseling must be logical and well-reasoned.

e) The materialist – “They are not a difficult problem in the work of enlightenment. They lived on Earth certain that nothing exists beyond matter; that after death there would be only silence and annihilation (...). In spite of the incredulity regarding any spiritual reality, they are not intrinsically bad, but rather disenchanting, indifferent, lost, although they appear to be calm and confident. They are more accessible and ready to accept their new reality.” (24)

“Psychologically speaking it is advisable to avoid informing them that they are dead already. As due to being still attached to their corpse, the Spirits try to reanimate it, supposing that what happened was they simply collapsed, and that they are still alive.” (32)

f) The intellectual – “Not always a materialist (...). They are a very varied grouping. There are the disbelievers, the indifferent, the materialists, the spiritualists, and the religious and the non-religious. They were writers, priests, artists, poets, doctors, lawyers, aristocrats, rich or poor. Almost always they are dominated by extreme vanity, failing in the trial of intelligence.” (25)

It is important to highlight during the counseling the importance of humility.

g) Sorcerers and wizards – “disobsession workers should be aware of the reality of black magic or witchcraft, so as not to be taken by surprise in their work for redemption. Quite often, they will see attempts to attack the group and its participants, or the people who are assisted by it, carried out by magicians and wizards of old who continue their rituals in the spiritual world.” (26)

The attentive counselor must be vigilant and stay calm, with faith in Jesus. The counselor should not focus on the external signals of their cults, or the magic words they pronounce, but rather on their tormented Spirits, aiming to enlighten them about their errors. “It is necessary to treat them with affection, with humility and sincere understanding, because the pain when they awaken is almost always unbearable.” (27)

h) Magnetizers/hypnotists – “hypnosis and magnetism are widely used in the obsessive processes. There are knowledgeable experts and skillful experimenters who use these induction techniques in the Spiritual World, just as there are enlightened Spirits, awakened to greater truths who use induction, as well as those who are still struggling with their shadow side.” (28)

Mediumship Development Program

Magnetizers and hypnotists, in order to dominate their victims, “manipulate their feelings of guilt and failure, with great skill that is to say, the law of cause and effect.” (29)

Because they are in a way cold and indifferent, it is necessary for the counselor to have the ability to penetrate into the inner recesses of their souls to help them realize the extent of their actions.

They are Spirits obsessed by other Spirits. “(...) There are extremely hardened obsessors that become even more so, when under the influence of more perverse and stronger persecutors than themselves.” (40)

These Spirits, however, are able to recover their natural faculties, since magnetism is a universal force that goes where one directs it. Spiritual healing “opposed to the paralyzing action will bring them back to normality.” (40)

“This however requires the right timing. To succeed, it requires the regenerative resources that may be found in a mediumship group. (...)” (40)

i) Spirits with sexual disturbances – These are men and women who misused their sexual energy when incarnate.

The women, in particular, who used sex for money, suffer greatly, because they bring with them the bitterness of their physical and moral degradation.

“In the Spiritual World, they continue suffering a great deal, particularly because they consider themselves irreversibly condemned by God. Many of them do not even resort to the help of prayer because they believe they are unworthy of directing themselves towards God, even through prayer.” (16)

Some Spirits, taking advantage of their guilty feelings, use many of them in the execution of their evil actions.

In many meetings, these female Spirits express feelings of deep hurt and resentment towards men in general, blaming them for the inhumane way they were abused by them. (16)

Higher feelings of understanding and love are necessary to reach these Spirits. “Very cerebral” counselors are not effective with them.

“The counselor must speak straight to their heart, explaining that God loves them, as He does all of His children and that nobody condemns them.” (17)

j) The obsessors – “obsessors usually are dominated by hatred and a desire for revenge.” (13)

Their manifestations are filled with rancor and hatred; they are inflexible and merciless. Their mental emanations are heavy, taking much energy from the participants.

The treatment of obsessors requires more refined work by the mediums and other meeting participants.

During the manifestations of disobsession, “the counselor needs to respect the Spirit’s pain, seeing in it not the executioner of today, but the victim of the past. In this way, it will be easier to be understanding and to envelop it with love.” (13)

“In case the Spirit remains immovable, giving the impression that it did not understand or would not accept what was said, the counselor may show on a screen the wrongdoings that it carried out in the past and that caused the present suffering, since all actions of the Spirit are imprinted in its deeper memory.” (14)

The dialoguer must be attuned with the benefactors to better know how to deal with these delicate situations.

Andre Luiz informs us that “accepting that that true disobsession is not always achieved by the immediate removal of the obsessor. In most cases, the separation between the obsessed person and the obsessor should be done gradually. (...)” (46)

Mediumship Development Program

“He also advises us that, whenever necessary, we should use positive hypnosis on the will of the suffering Spirits communicating. Therefore, sleep therapy can be used; so as to more easily bring them under the care of the Spiritual Benefactors. They will create and project mental images useful for the enlightenment of the suffering Spirit or send positive thoughts, to help their mental re-education. The production and administration of medicines or even, if necessary, the use of restraint can also be used.” (46)

It is work that should not be practiced by beginners in mediumship. It requires a team spirit, discipline, well-educated mediumship, inner balance and a devotion to study.

k) Suicides – They are the ones in the worst situation, particularly those who consciously caused their own death, and without extenuating circumstances. The terrible suffering they face after death, leaves them greatly unbalanced. They lose all notion of time (...)

Most of the time, the disobsession team can only give them First Aid, preparing them to be taken to a spiritual institution, where they will be enlightened in the future. The resources that can be used to help them are prayers, spiritual healing, medicines from the Spiritual World and sleep-therapy.” (15)

“There are those who commit suicide who continue to experience indefinitely the physical suffering of their last hour in their physical body. For years they feel terrible suffering (...) and usually, the worst sensation they feel, minute by minute, is the decomposition of their buried body.” (39)

In these situations, the dialogue must be filled with tenderness and loving vibrations. The spiritual benefactors use the necessary energy from the mediumship team to alleviate their pain, and even to repair their perispiritual injuries.

NOTE TO THE INSTRUCTOR

The objective of the exercise overleaf is to get participants to present a summary of the topic allocated from the Appendix.

Note: We suggest that this class be studied over two classes.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *Heaven and Hell*. Translated by SAB: SAB, 2004. Second Part. Chap. 4
2. _____. Chap. 4.
3. _____. *The Spirits' Book*. Translated by Anna Blackwell: FEB, item. 1, q. 101.
4. _____. Q. 101.
5. _____. Q. 102.
6. _____. Q. 103.
7. _____. Q. 104.
8. _____. Q. 105.
9. _____. Q. 106.
10. _____. Mistificações. *Revista Espírita. Jornal de Estudos Psicológicos. Ano 1863*. Trad. De Júlio Abreu Filho. São Paulo: EDICEL, s/data, p. 249.
11. AZEVEDO, Geraldo; NEVES, João; FERRAZ, José; CALAZANS, N. Direção e doutrinação. *Reuniões Mediúnicas. Projeto Manuel Philomeno de Miranda*. 4. Ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1997, it. 17, p. 79-80.
12. _____. P. 80.
13. FERREIRA, Umberto. Espíritos Obsessores. *Esclarecendo os Desencarnados*. Goiânia [GO]: Kelps, 1996, p. 43.
14. _____. P. 44.
15. _____. Suicidas, p. 46.
16. _____. Espíritos com Sexualidade Desequilibrada, p. 48.
17. _____. P. 49.
18. FRANCO, Divaldo Pereira. Perturbadores espirituais. *Celeiro de Bênção*. Pelo Espírito Joanna de Ângelis. 5. Ed. Salvador [BA]: 1992. Cap. 24, p. 77.
19. _____. Sofredores. Cap. 27, p. 84.
20. _____. P. 85.
21. MIRANDA, Hermínio C. Os Juristas. *Diálogo com as Sombras*. 13. Ed. Rio [de Janeiro]: FEB, 1999. Cap. 2, item 2, p. 128.
22. _____. O Religioso, p. 131.
23. _____. P. 131-132.
24. _____. O Materialista, p. 139.
25. _____. O Intelectual, p. 141.
26. _____. Magos e Feiticeiros, p. 148.
27. _____. P. 164.
28. _____. Magnetizadores e Hipnotizadores, p. 167.
29. _____. P. 169.
30. NOBRE, Marlene R. S. Infecções Fluídicas. *A Obsessão e Suas Mascaras: Um Estudo da obra de André Luiz*. São Paulo: Editora Jornalística Fé, 1997. Cap. 9, p. 71.
31. _____. P. 72.
32. PEREIRA, Nilson de Souza. *Spiritist Therapy for Discarnates*. (Presented at the 2nd World Spiritist Congress in Lisbon 1998). Salvador: [BA]: LEAL, 2006, p. 13.
33. PIRES, J. Herculano. The Recent Discarnates. *Obsession. Passes. Counselling*: Translated by: Spiritist Alliance for Books – 2004, p. 51.
34. _____. Saints, Devils and Priests, p. 53-54.
35. _____. Ditto.

Mediumship Development Program

36. _____. Ditto.
37. XAVIER, Francisco Cândido. Preparations for the Return. *Action and Reaction*. By the Spirit André Luiz. 2nd Edition, ISC: 2011. Translated by Darrel W. Kimble and Ily Reis. Ch. 8, p. 95-.
38. _____. Ditto.
39. _____. Transição. *O Consolador*. Pelo Espírito Emmanuel. 20. Ed. Rio [de Janeiro]: FEB, 1999. Q. 154, p. 96-97.
40. _____. Help at last. *Liberation*. By the Spirit André Luiz. 21. EDICEI of America: 2013. Translated by Darrel W. Kimble and Marcia M. Saiz. Chap. 15, p. 193 -.
41. _____. Espíritos Perturbados. *Seara dos Médiuns*. Pelo Espírito Emmanuel. 11. Ed. Rio [de Janeiro]: FEB, 1998, p. 159.
42. _____. P. 160.
43. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Disobsession*. Francisco Xavier, by the Spirit André Luiz. ISC, 2005. Translated by Tânia Stevanin & Jussara Korngold. Chap. 32.
44. _____. Chap. 32.
45. _____. Chap. 33.
46. _____. Chap. 33.
47. _____. Chap. 34.
48. _____. Chap. 34.

APPENDIX

Activities

SUGGESTION FOR THE ACCOMPLISHMENT OF THE WORK:

- a) Ask the participants to form 6 (six) study groups.
- b) Give each group one of the tasks below.
- c) Ask somebody from each group to present back on the work done.
- d) After the presentations, ask the groups for suggestions on how to converse with the communicating Spirits, based on the work they just presented.
- e) Request the groups to make a synthesis of all the subjects covered in this class.

TOPICS TO BE SUMMARIZED

Group 1 – Suffering Spirits or Spirits in Need: general characteristics – specific characteristics, aligned with the classification proposed by Kardec, described in item 1 in this class.

Group 2 – Suffering Spirits or Spirits in Need: obsessors: characteristics and how to care for them. (Items 1 and 2 of this class)

Group 3 – Treatment for Spirits in Need: in general their characteristics. (Items 2 and 2.1)

Group 4 – Treatment for newly-discarnates: those who aim to deceive and religious Spirits, characteristics of each one of these groups of Spirits. (Item 2.2 -, b, c)

Group 5 – Treatment for lawyers, materialists, intellectuals and magicians and wizards: characteristics of each one of these groups of Spirits. (Item – d, and, f, g) 2.2

Group 6 – Treatment for magnetizers, those who committed suicide and Spirits with sexual issues.

Mediumship Development Program

If We only Knew

“Father, forgive them, for they do not know what they are doing.” – Jesus. (Luke 23:34)

If **murderers** knew beforehand how much pain life is going to send them in order to readjust their destiny, they **would rather have no arms at all so as to stop the deadly blow.**

If **defamers** could eliminate the darkness that distorts their vision and foresee the suffering that awaits them when they settle accounts with the Truth, they **would rather paralyze their vocal cords, or lay down their pen, rather than wrongly accuse someone.**

If **those who desert the opportunity to do good** could see the dangerous traps that the darkness sets to steal their joy of living, they **would gladly wear the blessed shackles of the heaviest of responsibilities.**

If **ingrates** could see the bitterness that will invade their heart later on, they **would never perpetrate the crime of indifference.**

If **those who are selfish** could perceive the **terrible loneliness awaiting them**, they would **never depart from the tireless practice of fraternity and cooperation.**

If **gluttons** could see the damage they are causing their body, thus **hastening their death**, they would **unwaveringly worship frugality** and harmony.

If we knew how terrible it would be when we disrespect the Divine Laws, we would never depart from the right path.

So, **forgive those who hurt you** or speak ill of you...

Those who give in to the disturbing suggestions of evil **do not know what they are doing.**

XAVIER, Francisco Cândido. *Living Spring*. by Emmanuel. Lesson 38 - Edicei

Mediumship Development Program

PROGRAM II

Unit Nº 6

1st Part: Spiritist Fundamentals: The Communicating Spirits

Class 4: Mediumistic manifestations of Native Americans, Caboclos¹² and Old Black Slaves

Specific Objectives:

- List the characteristics of the mediumistic manifestations of Native Americans, Caboclos and Old Black Slaves*.
- Explain how to dialogue with these Spirits.

1. Manifestations of Native Americans, Caboclos and Old Black Slaves in mediumship meetings

Given the peculiarity of the subject, the mediumistic communications of Native Americans, Old Black Slaves and Caboclos have been generating the interest of people who work in mediumship, or scholars of Spiritism.

Let us first note that these are Spirits who are at a medium level of spiritual evolution. They are neither very evolved, nor can they be classified as primitive Spirits reincarnating for the first time on our planet – find themselves.

However, when presenting themselves in mediumship meetings, they present the racial characteristics that they had in their last incarnation, because they are still attached to this identity.

One of the aspects that stands out to those who study mediumship is the language this group of Spirits uses. It is, therefore, opportune to include here some information on this subject, from *The Mediums' Book*.

"(...) Spirits have just one language, that of thought. This is a language that incarnates and discarnates alike can understand." (1)

If the Spirit desires to transmit its thought by means of articulated language, it can do so, since the medium collaborates.

This means that in order for the Spirit "to put across its ideas in articulate, transmissible language, it uses the words of the medium's vocabulary." "It is worth mentioning that not every medium is capable of doing this, and also that Spirits will only resort to doing this on occasion, when they deem it useful." (2)

In this manner, the language used by Native Americans, Caboclos^{3*} and Old Black Slaves depends more on how the medium captured and interpreted the message.

In addition, depending on the type of communications – e.g., when it is necessary to identify the communicating Spirit – the message could be given using the language and mannerisms of these Spirits.

"As a rule, these Spirits do not need to use a vocabulary not known to the mediums and other participants in the meeting." (6)

¹² * Caboclos (mixed race – indigenous to Brazil and white) and Old Black Slaves (preto-velho) – are types of Spirits usually associated with Afro-Brazilian spiritualist religions, such as "Umbanda."

2. Who are the communicating Spirits of Native Americans, Caboclos and Old Black Slaves in mediumship meetings?

Our intellectual limitations or the existence of preconceived ideas can lead us sometimes to believe that Spirits like these are of a lower order.

However, the “Old Black Slave of today may have been the scholar of yesterday (...). The old scholar, who applied their knowledge in a negative way, may reincarnate as an illiterate person in order to develop other feelings, or as a slave, to develop their capacity to love. However, it is not necessary for the Spirit to fixate itself on those lived experiences, with the aim of contributing to its spiritual evolution.” (3)

In class 2 of Unit 5, we had the opportunity of mentioning some communications between a Native American (Silver Birch) and an English intellectual (Maurice Barbanell). These communications are full of wisdom and clearly demonstrate that this Indian was not a primitive being, but someone who had already achieved an advanced level, intellectually and morally.

“Many people assume that Native Americans, Caboclos and Old Black Slaves are inferior, and that they are still servants, there simply to fulfill others’ wishes. Others believe that they have mysterious powers, and so able to magically solve the problems of those who consult them. They also seem to judge them mercenary, since they would be open to act in exchange for some type of “payment,” or “compensation.” (7)

These Spirits, still imprisoned by the experiences of living in the tribe, or in a Black-African environment, or the jungle or other rural areas, are not inferior beings. They are our brothers and sisters, able to work for the greater good, if well guided.

Divaldo Pereira Franco tells us about a Spirit who was an Old Black Slave who used to appear to him at the beginning of his Spiritist work. This Spirit was a great friend of the orator from Bahia and helped him immensely. However, the spiritual mentor of Divaldo, alerted this spiritual friend by making the following remark: “if my friend intends to communicate with the medium that I myself channel through, you have to change your behavior or you will no longer be able to communicate through him. (...)” (4)

“The Spirit understood the guidance and started to communicate using the name that they had in a previous incarnation.” (4)

3. Assistance to Native Americans, Caboclos and Old Black Slaves in mediumship meetings

In chapter 29 of the book *In the Domain of Mediumship*, Andre Luiz, in conversation with the Spirit Aulus, says:

“There are many Spiritualist companions in mediumship meetings who do not tolerate primitive manifestations of mediumship. If the medium does not go along with what they want, they withdraw in disgust, claiming the medium is incompetent. They distance themselves from such mediums, labeling these important expressions of spiritual phenomena as fraudulent or lacking authenticity, due to their lack of understanding and competence.” (9)

Aulus smiled and added:

“They are probably those that avoid hard work. They ignore the fact that someone who is now wise, once had to learn the alphabet, and they curse the child that still cannot read. Such friends, Andre, forgot the help they received in primary school. They look for easy ways, just as the heroine addict seeks drugs, and become addicted to deplorable attitudes towards life. They look out for themselves, not respecting the obligation to assist those who find themselves left behind, on a lower level.” (10)

Mediumship Development Program

To reinforce this idea, let us refer to the book Guidelines of Safety, by Divaldo P. Franco and J. Raul Teixeira, question nº 59.

“Spiritism is not concerned with highlighting this or that Spirit in particular. As Spiritist mediumship meetings are open to help all types of Spirits, it is only natural that Spirits who still see themselves as Native American, white, yellow, Caboclo, as an Old Black Slave or Inuit should also come.” (5)

We must receive these beings with affection, without intolerance or prejudice, and carefully analyze their messages as we would usually do with the messages of other Spirits. (8)

In the same question cited above, we see the following:

“What happens is that these types of Spirits must adjust to the discipline suggested by Spiritism, and they are only not open to that, when their mediums also do not accept it.” (5)

However, the simple fact that we have to receive these Spirits with affection does not exclude the need to assist them, helping them rid themselves of the conditioning that still attaches them to their last incarnation.

The fact of having already lived other incarnations and diverse experiences should be explained to the Spirit, and for this reason there is no need for them to fixate themselves on this particular one. The Spirit should be equally be informed of the fact that all negative fixation is a waste of time, and delays their progress.

The role of the medium, as well as that of the other participants of the meeting is, therefore, very important, since the Spirit needs to be surrounded by waves of affection.

Finally, it is important to highlight that, except in cases where it is clearly necessary to identify the Spirit communicating, mediums, “adjusting them to the discipline suggested by Spiritism,” do not have to accept the communication the way these Spirits propose.

NOTE TO THE INSTRUCTOR

The objective of this study is for the participants to demonstrate a good understanding of the subject by presenting a summary of the characteristics of mediumistic manifestations by Native Americans, Caboclos and Old Black Slaves.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 19, it. 223, question. 15.
2. _____. Chap. 19, it. 223, question. 15.
3. FRANCO, Divaldo Pereira. Área Mediúnica. *Palavras de Luz*. Sob a inspiração de diversos Espíritos. 2. Ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1997, p. 64.
4. _____. P. 67.
5. FRANCO, Divaldo Pereira. E TEIXEIRA, José Raul. *Guidelines for Safety*. Rio [de Janeiro]: Fráter Livros Espíritas, 2003. Chap. 4.
6. OLIVEIRA, Therezinha. Pretos-Velhos, Índios e Caboclos. *Reuniões Mediúnicas, Curso*. 5. Ed. Capivari [SP]: EME, 1997. Cap. 20, p. 113.
7. _____. P. 114.
8. _____. P.115.
9. _____. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 29.
10. _____. Chap. 29.

APPENDIX

Exercise

ASK THE GROUP TO WRITE A REPORT ON THE SUBJECTS STUDIED IN THIS UNIT.

1st Part: Spiritist Fundamentals: The Communicating Spirits

Class 5: Manifestation of protecting Spirits, family and friends in Spirit

Specific Objectives:

- **List the main characteristics that identify protecting Spirits, family and friends in Spirit**
- **Explain why it is important to identify them.**

1. Spirit Benefactors

The good Spirits present the following characteristics: “Their Spirit predominates over matter. Their qualities and their power for doing good are relative to their current evolutionary level. Some of them possess scientific knowledge; others have acquired knowledge and charity. The more advanced ones combine knowledge with moral virtues. Since they aren’t completely dematerialized they still have traces of previous incarnate existences that is more or less noticeable depending on their level. These traces can be seen in how they express themselves, in their habits, and in some cases, even in characteristic eccentricities and mannerisms, which they still retain. Without these weaknesses and imperfections, they could pass into the category of spirits of the first order.

They understand the idea of God and Infinity, and they already share in the bliss of the higher spheres. They find happiness in doing good and preventing evil. The affection that unites them brings them ineffable delight, and they are not troubled by envy, remorse, or any of the other negative emotions that torment spirits of lower degree. Nevertheless, they must still undergo the discipline of trials until their purification is complete.

As Spirits, they instill good and noble thoughts into the minds of human beings, try to keep them from wrong-doing, and protect those whose who are worthy of help. These Spirits also neutralize the influence of lower spirits on the minds of others through their suggestions.

The human beings in whom they incarnate are upright and benevolent. They are not motivated by pride, self-centeredness, or ambition; nor do they feel hatred, rancor, envy, or jealousy. They do good for its own sake. (1)

This order of Spirits, according the classification of The Spirits’ Book, can be divided into four categories.

- ☞ Benevolent Spirits
- ☞ Scholarly or Learned Spirits
- ☞ Wise Spirits
- ☞ Superior Spirits

The dominant quality of the Benevolent Spirits is kindness. They take pleasure in serving and protecting human beings, but their knowledge is somewhat narrow. Their moral advancement is greater than their intellectual progress. (2)

The Learned Spirits are especially distinguished by the extent of their knowledge. They are less interested in spiritual and ethical issues than in scientific investigation, for which they have great aptitude. However, their scientific pursuits are for the common good. They are entirely free from the negative emotions that mark spirits of the lower degrees. (3)

Mediumship Development Program

The Wise Spirits possess the highest ethical qualities. (4) Without having arrived at the possession of unlimited knowledge, they have reached a development of intellectual capacity that allows them to judge human beings and situations with insightful clarity. (4)

The High Spirits combine to a very great degree, scientific knowledge, wisdom, and goodness. Their language, inspired only by the purest benevolence, is always noble and elevated, and often sublime. Their superiority makes them, more likely than any others, to give us just and true ideas about the spirit-world (that is, within the limits our knowledge allows). They willingly enter into communications with persons who honestly and sincerely seek truth, and who are free enough from material bonds to appreciate their teachings. But when questions are prompted only by curiosity and questioners are motivated more by material than spiritual concerns, they withdraw.

When under exceptional circumstances they incarnate on Earth, it is always to undertake a mission that will lead to our progress. In this way they show us the highest type of perfection to which we can aspire in the present world. (5)

These are the general characteristics of the Spirit Benefactors that assist us in mediumship work, when these activities are soundly based on doing good and on Spiritist knowledge.

These benefactors can be in charge of directing or mentoring the mediumship group, responsible for the assistance that is given.

A serious mediumship meeting is composed of a team of discarnate Spirits who carry out the various activities that are planned in advance, under the guidance of the mentor or director (see class n^o 5, unit 1 of this program).

2. Protecting Spirits, Spirit friends and family of the incarnate participants.

Every person, regardless of whether or not they are affiliated with a mediumship group, or even if they are a Spiritist or not, has a spiritual brother or sister of a high degree who acts as their protector. (6), (7)

The mission of this Spirit guide is like parents toward their children. They lead those under their protection onto the right path; help them with good advice, console them in their sufferings, and keep their courage and spirits up as they undergo the trials of earthly life. (8)

The Spirit guide dedicates themselves to their protégée from birth to death. And guides will often extend their protection into the spirit-life after death, even across several successive incarnate lives. (9)

Thus, the choice of mediumship group that a Spiritist makes in the Spiritist Center where they participate, is a result, most times, of following the advice of their Guardian Spirit.

Besides the Spirit guide, all participants of the mediumship groups are helped by Spirit friends – that are empathetic to us – and by family Spirits.

Empathetic Spirits are those drawn to us by personal affection and similarity of tastes and inclinations, for good or for ill. The length of their relationship with us almost always depends on circumstances. (11)

There are, therefore, occasional friends who are bound to us as a result of a particular motivation. Some of them deepen their ties of affection, becoming sincere friends throughout our reincarnation, and even after our death.

These sympathetic unions are usually related to our personality traits, to our inclinations or the type of work – spiritist or not – that we do.

Spirits prefer places where they mingle with peers. They are more comfortable among such persons and more certain of being heeded. All humans attract influences to them based on their inclinations and do so both as individuals and as members of collective wholes – that is, as a society, a city, and a country. (12)

Mediumship Development Program

The name familial Spirit is used to indicate a general friend of the family. (10)

A familial Spirit is one who associates themselves with certain persons and is useful to them within the frequently narrow limits of their power. Familial spirits are generally well intentioned, though sometimes uninvolved and trivial. They busy themselves with the everyday details of human life and act only on the orders of, or with the permission of, spirit guardians. (11)

We realize, therefore, that a mediumship meeting in the extraphysical dimension is made up of a group of heterogeneous Spirits, and the leadership of the spiritual team requires great competency so that the work achieves its goals in an optimal climate for success.

3. Mediumistic manifestation of protecting Spirits, Spirit friends and family

We will from now on, generalize the term protecting Spirit. They can either be Spirits of high order, the guides of the participants of the group, or the director of the mediumship meeting.

Usually, however, when we refer to a protecting Spirit in the mediumship group, we are talking about the spiritual leader – or mentor – and about the direct substitutes who act in their name.

“Every time a group of people gets together to do mediumship work, a corresponding group of Spirits comes to work with them. We all have, in the spirit world, companions, friends and guides, as well as adversaries and potential or active obsessors. We have to learn to work with both groups.” (13)

It is of utmost importance that we learn how to identify and recognize the presence and assistance of the spiritual friends who surround us, as well as the presence of imperfect Spirits as well.

In order for us to know what spiritual benefactors are in charge of the mediumship work, it is necessary to know more of the nature of the work these Spirits intend to carry out with us.

When these good spirits affiliate with a group working with love for others, they have a well-prepared plan, compatible with the strengths and possibilities of the incarnate workers. The Spirits always say that they need us to carry out certain tasks, which can only be done with the assistance of mediumship, i.e. in contact with incarnate human beings. (14)

For special mediumship work, such as those to help suicidal Spirits, the preparation is extremely delicate, and is exceptionally well organized by the spiritual team.

Yvonne Pereira, in her book *Memoirs of a Suicide*, describes this. It is important to look at some reminders related to the care that the good spirits take in mediumship meetings when helping spirits who committed suicide:

1º) The invitation to work with those who committed suicide is directed at mediums who are appropriate for the work – both physically and psychically – so that they will be not disturbed by the extreme suffering of these Spirits. (20)

2º) Measures are taken to ensure a successful mediumship meeting: the place where the meeting is going to take place is monitored by Spirits familiar with this type of work; a number of different types of fluidic work is done that is necessary for creating a suitable atmosphere to help those in need, and to maintain the incarnates' physical strength and balance; they use equipment and a variety of devices that have various uses, etc. (21)

It is important to remember that the good Spirits know all the participants of serious meetings: “our groups and our mediums are meticulously catalogued in the organizations in the spiritual world. It is important to mention also that similar files exist in the dark zones – obviously for very different purposes. (15)

Mediumship Development Program

“(…) We have the help and support of well enlightened and competent friends, but we need to offer them certain conditions for the fulfillment of their tasks.

The responsibilities of these invisible friends, and the qualifications required are enormous, for the work they jointly carry out with us. We could say that each group has the guides and protectors it deserves. If the group is committed to serving unreservedly, is following the teachings of Jesus enlightened by Spiritism, and willing to love unconditionally, it will have the support and assistance of a corresponding team of discarnate friends of the most elevated spiritual standards. True technicians of the difficult science of the soul.” (16)

“The work of these friends is silent and serene. Competence usually goes unnoticed, because it seems very easy to do what we have learned to do well. When we see a highly qualified craftsman (or craftswoman) working at their specialty, or a well-trained sportsman, we feel pleasure contemplating their well-executed movements, the ease with which they perform their work. Remember, however, the long periods of training, study, sacrifice and the tiring and monotonous hours of repetitive work to improve themselves.

Likewise with those friends who assist us. Quite often they present themselves with unknown names, they speak with simplicity, they are calm, and they avoid giving orders, refusing to impose conditions. They prefer to teach by example, demonstrating the work through the work itself. They are modest and humble, but they have authority. They are loving, yet firm, loyal and frank. They give advice, suggestions and recommendations, but they then stand aside to observe. They correct the participants, as well as motivate them. Their presence is constant, throughout the many years of devotion (...). They inspire us through intuition; they even accompany us in the tasks of our daily life. However, they are careful not to infringe our free-will, because they are not by our side to solve our problems, but rather to give us their support and affection. Even given the specific work of the group, they intervene as little as possible, because they know well that needy and disturbed Spirits need to be dealt with and treated with a perspective that is still very human. If it was possible to resolve their suffering in the spiritual world, it would not be necessary to bring them to us.” (17)

“(…) The Spirit mentors do not go about dictating a breviary of minute instructions. It is necessary to give everyone the opportunity to take the initiative, to exercise their free-will, so that we can have the merit for what is done correctly, just as much as we can have responsibility for our mistakes. In short, the Spirits do not take us by the hand, but they always point the way to us and follow us lovingly.

They do not wish us to become dependent on them, for every step we take.” (18)

“(…) The role of the more responsible spiritual guides is not to dictate norms. Even when related to the essence of the work, they limit themselves to giving advice and suggestions, but never impose their will. And if we insist on following paths that will distance us from the paths of what is true and safe, they will always provide us friendly warnings, but they will let us follow the path of our choice.” (18)

The Spirits of family and friends also communicate in the mediumship meetings in which we participate.

The nature of their communications will depend on the spiritual level they have attained. It is very common for these Spirits to be helped in mediumship meetings when their suffering unbalances them.

It is worth adding that, in the eventuality that a spirit benefactor is recognized as someone who was connected to a participant, the counselor must dialogue with the same care and respect due to unknown spirit benefactors, so as treat all in the same way.

4. The importance of the communication of the Spirit guides

Mediumship Development Program

In mediumship meetings for disobsession, due to the nature of the work, it is common for the spiritual director and their direct assistants to communicate during the mediumship work, to make it more efficient. They usually give specific instructions to the help support the work.

In these groups, the spiritual guide or their substitute usually communicates at the beginning of the meeting to give general instructions.

The Spirit Andre Luiz tells us “this measure is necessary because there are certain problems and situations regarding the dialogue, which are only visible to them. This spiritual friend, who is the director of the group in the superior dimension, will have the opportunity to address the team, reminding them of important little details about the work at hand, and answering a few occasional questions, which the incarnate director may wish to ask. They may also take the opportunity to give some advice or to propose certain measures.

This exchange in the early phase of the work is important to help harmonize the elements related to the work at hand, even if the mentor only uses the medium for a short prayer, it will undoubtedly have a calming effect on all areas of the work to be done.” (23)

Still in disobsession meetings, it is common that at the end of the meeting the mentor or another spirit guide close it with a message, if it is deemed necessary.

In fact, it is very rare for a mediumship meeting not to have a spirit mentor come to encourage and comfort the incarnates at the end, whether the meeting be for disobsession or not.

On this subject, Hermínio C. Miranda tells us the following:

At the end of the meeting, when the work helping the suffering Spirits has ceased, the spirit mentors appear giving a word of encouragement and consolation. This message, if possible, should be recorded, because it usually contains precious clarifications regarding the work, in particular, and about Spiritism, in general. (19)

Regarding the final manifestation of the mentor, Andre Luiz informs us as follows:

“As the end of the meeting approaches, the director, after checking that everything is in order, will explain that the activities have almost concluded and will beseech those present to maintain thoughts of peace and harmony, so as to benefit those who are suffering.

After that, he will ask the pass-givers/healers to do their work, asking everyone to maintain quiet concentration so that the chosen medium can see if the spiritual mentor of the group, or another discarnate instructor, wishes to manifest themselves. This is in order to transmit a positive message, or to make a useful comment for the benefit of the group. If the center has a tape recorder, it is important that it be set up in advance and ready to record any potential message from the spiritual friend.

If the medium chosen for that task realizes that the discarnate instructor does not wish to give a message or any instructions to the group, the medium will communicate that to the director, so that the latter may say the final prayer and conclude the meeting. (24)

Conscious as we must be of the importance of these communications, and of our behavior towards the Spirit benefactors, let us now look at and meditate on the page written by Andre Luiz Before the Spiritual Mentors.

“Analyze very carefully communications transmitted by those who declare themselves to be a renowned celebrity, and only accept them if their contents are in accordance with the essence of Spiritist teachings.

Light does not pity the shadows.

Eliminate the practice of invoking this or that spirit, as it is neither necessary nor advisable these days. Try to identify the benefactors and spiritual friends by the objectives they uphold and the good that they do.

The fruit says a lot about the tree that produces it.

Mediumship Development Program

Eliminate the need to be permanently in contact with the protecting Spirits, taking up their precious time to consult them on all the insignificant struggles of life, including problems you must and can decide by yourself.

Time is precious to everyone.

Be careful and avoid surrendering blindly and exclusively to the will of any Spirit. Do not become addicted to constantly hearing the opinions of discarnates regarding your daily lives, without first paying proper attention to Spiritist teachings.

Personal responsibility is not transferable.

Honor the name and the memory of mentors who were relatives or friends on Earth, but refrain from unwise petitions or inappropriate demands.

Communion with those who are good then becomes a duty for us to imitate them.

Refrain from believing in privileges or personal favors, just because a mentor sent you a personal word of encouragement and affection.

The more help you receive, the more help you are expected to give." (22)



NOTE TO THE INSTRUCTOR

The objective of the exercise is for the participants to complete the exercise overleaf.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Spirits' Book*. Translated by Anna Blackwell: FEB,. Second Part. Chap. I. Item 107.
2. _____. Item 108, p. 93.
3. _____. Item 109, p. 94.
4. _____. Item 110, p. 94.
5. _____. Item 111, p. 94.
6. _____. *Intervention of Spirits in the Corporeal World*. Ch. 9, Item 489
7. _____. Item 490
8. _____. Item 491
9. _____. Item 492
10. _____. Item 514
11. _____. Item 514
12. _____. Item 518
13. MIRANDA, Hermínio C. Os desencarnados. Os Orientadores. *Diálogo com as sombras*. 13. Ed. Rio de Janeiro: FEB, 1999. Cap. 2, it. 2, p. 95.
14. _____. P. 95-96.
15. _____. P. 97.
16. _____. P. 97-98.
17. _____. P. 98-99.
18. _____. P. 99.
19. _____. P. 103.
20. YVONNE, A. Pereira. *Communion with the Higher Realms. Memoirs of a Suicide*. International Spiritist Council (Brasilia, 2012). Translated by Ily Reis, Darrel Kimble and Marcia Saiz. Part One. Ch. 6.
21. _____. P. 143-156.
22. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Disobsession*. Francisco Xavier, by the Spirit André Luiz. ISC, 2005. Translated by Tânia Stevanin & Jussara Korngold.
23. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Disobsession*. Francisco Xavier, by the Spirit André Luiz. ISC, 2005. Translated by Tânia Stevanin & Jussara Korngold. Chap.30.
24. _____. Chap. 54.

Mediumship Development Program

APPENDIX

Exercise

I – Write T for true and F for false.

1. An incarnate spiritual benefactor is recognized by their goodness and benevolence towards others. They are people who never experience feelings of hatred, rancor, envy nor jealousy. – () –
2. The main characteristic that identifies a Spirit as superior is the absence of idiosyncrasies or of any negative influence. – () –
3. Spirits known as benevolent have progressed more morally than intellectually. – () –
4. Wise Spirits possess a significant aptitude for moral issues. – () –
5. Wise Spirits possess moral and intellectual qualities superior to those of Scholarly Spirits. – () –
6. The main distinction between Wise Spirits and Scholarly Spirits is that the former have a notable aptitude for science. – () –
7. Superior Spirits only incarnate on Earth in exceptional cases. – () –
8. Although there are family Spirits who are little evolved, they would never do us any harm. – () –
9. An empathetic Spirit is classified as such because they attune with our actions to help others. – () –
10. A protecting Spirit is always of a superior order. – () –
11. The affection that exists between a Spirit and us is always a result of our tastes, feelings and inclinations. – () –

II – Give examples of actions that characterize the behaviour of good spirits during a mediumship meeting.

III – Explain succinctly, why the instructions from the spirit mentor in mediumship groups for disobsession are necessary.

Mediumship Development Program

PROGRAM II

Unit Nº 6

4th Part: Spiritist Fundamentals: The Communicating Spirits

Class: The power of Faith and Hope in the practice of mediumship

Specific Objectives:

- **To highlight the power of Faith and Hope in the exchange with Spirits, particularly those in need.**

This class is the culmination of this Unit and highlights how important the power of faith is, in the interaction with Spirits, particularly with those in need.

We suggest the following:

FIRST PART

- ☞ Divide the class into study groups.
- ☞ Choose a spokesperson and somebody to take notes for each group.

SECOND PART

- ☞ Hand out a text to each group to read and discuss.
- ☞ Answer the questions at the end of the text.

THIRD PART

- ☞ Each group then presents a summary of the report.
- ☞ The spokesperson then presents the conclusions of the group.

FOURTH PART

- ☞ Close the meeting.
- ☞ Demonstrate the value of faith and hope in the interaction with Spirits via a synthesis of the main ideas discussed in the texts studied.

Note:

This part of the study should be presented by the instructor in a dynamic way.

Mediumship Development Program

Text 1

IN THE PRACTICE OF MEDIUMSHIP (*)

The situation in the mediumship group became very worrisome. The participants were quarrelling with each other. They were forgetting their responsibilities, giving way to biting criticism. Poorly-disguised hostilities were becoming more and more common, due to a lack of mutual understanding. No one recalled that humble and divine servant who once washed the feet of his friends. Each member of that community wanted to be in charge and to have the right to judge harshly. Yet they were in fact still just apprentices.

The spiritual mentors of the center tried to help the participants to restore balance and to get on with each other but their efforts were in vain. The careless workers heard their words without paying attention to their warnings.

Claudio and Elias, the two invisible self-sacrificing directors of the group, did not want to use forceful exhortations. These enlightened discarnates were gentle, noble, polite and respectful, and they felt that they should not have to deal with the brothers and sisters of the group like unconscious children.

One night, when the vibrations of antagonism were quite strong, annulling the best efforts towards edifying spirituality, Elias looked at Claudio, and suggested, hopefully:

"I believe a visit from some suffering Spirits would be very effective to our incarnate friends. They could then observe, at close hand, the negative effects of vanity and indiscipline. Tomorrow, we will have the mediumship meeting and it will be a great opportunity for a lesson like that."

"Excellent idea!" – replied his colleague, satisfied. "It would not be fair to draw their attention to their responsibilities in a direct way, since they are our companions who study the Gospel every day. After all, in spite of being incarnated in physical bodies, they have as many duties towards Jesus as we do. If they have already received innumerable messages on the need to re-establish order and fraternity, how can we insist they do the work at hand? The solution you propose therefore is providential. We will bring some unfortunate Spirits to the meeting, who deviated from the right way. When they see their suffering, it is probable that they will learn the lesson and return to the right path..."

That night, two disturbed spirits were brought to the meeting.

More than thirty participants were listening to the painful remarks of these spiritual beings.

The counselor Silverio Matoso tried patiently to calm them down while they cried loudly, through the mediums.

"How unhappy I am!", one Spirit said "I am an outcast, cursed by all! Where is my balance? I lost everything... I have no means to move like before... I live in the middle of a storm without peace..."

While profuse tears ran down the other one's face, he cried out:

"What will become of me, relegated to the darkness? Where are the villains who lashed me to the post of suffering? Damn them! ..."

Experienced at counseling, Matoso said in a friendly way:

"Friends, you have to abstain from desperation and anger! Trust in the Power of the Divine!"

Inspired by Elias, the spiritual benefactor who was doing his outmost to get across the lesson they intended, he continued seriously:

(*) XAVIER, Francisco Cândido. *Pontos e Contos*. Pelo Espírito Irmão X. 10. ed. Rio de Janeiro: FEB, 1999. Cap. 4, p. 27-32.

Mediumship Development Program

“You are currently living the realities of the soul. You notice now how much a lack of self-discipline in the physical world causes great ills. Unfortunate are those who know what is right and do not put it into practice! Unfortunate are they who are rebellious, hypocritical and indifferent, because upon the death of the body, they discover what is really true. Lost souls only find abysses and darkness, tears and torment. Jesus, however, is an inexhaustible source of peaceful blessings that helps us to renew ourselves. Be calm and have faith!...”

“But I am a disgrace”, sobbed one of the Spirits communicating. “Repeatedly I heard of the blessing of faith and how doing good would help me, but I never listened. I wanted to indulge my weaknesses, to feed them and to defend them with all my strength. I never reflected on spiritual reality. Within the reach of my heart, teachings and assistance of all kinds were given to me. Many times I was invited to follow the teachings of Christ; however, I disdained all opportunities to transform myself spiritually. With regards to religion, my best friends, were like me, selfish and liars. Now... how many tears must I shed, I who disdained spiritual peace and preferred hellish vibrations?”

“What about me?” said the most rebellious one. “Can it be darker or denser than where I am?? Does greater pain than this exist? I feel completely unbalanced, with no direction... A shipwreck lost in the abyss is in a better state than I am... I am surrounded by horrific images... I feel the searing heat of fire and ice cold at the same time... Can you get what I mean, I who have sunk deep into the depths of despair?!...”

Matoso, however, guided spiritually by Elias, said:

“Forget, my brothers, the handcuffs of material life and unite yourselves with the Lord through your hearts. It is essential to uproot the delusions and mistakes of Earthly life! Life is not reduced to mere physical sensations, and corporeal fantasies; it is a part of eternity, a divine eternal vibration! Calm yourselves so you can connect to and take in true spiritual knowledge. Forget what you, or others, did wrong and return to the right path! Move away from the darkness, the consequences of your mistakes. It is necessary to renew your strength, in order to renew your faith.”

Matoso, little by little, convinced the disillusioned and desperate souls. He highlighted the necessity for self-discipline, eliminating selfishness and vanity, the bad behavior and their all too common vices.

When he finished the counseling, both spirits were feeling better. They said farewell filled with courage, hope and in good spirits.

The assembly of incarnate listeners was very struck by what they heard and among the invisible spirits Elias and Claudio awaited anxiously to see the impact of their teaching.

Would the participants understand the lessons aimed at them, since they were still incarnate and with sublime opportunities at hand? Would they remember what they had heard? Would they reflect on the struggles that await those who are argumentative and imprudent, beyond the tomb? Would they change their behavior?

Both guides, benevolent and wise, awaited the commentary of their friends, to see if they had learned the lesson, when Mrs. Costa broke the silence, saying:

“Did you see how hard and intransigent they were?”

“Yes...” said old Mr. Silva Torres. “They preached in this world only to then cry in the next one...”

“And we mediums” added Mrs. Segismunda Fernandes, “must put up with these kinds of Spirits as if we were punching bags.”

“Those poor unfortunates did not identify themselves” Alberto Lima observed, who was one of the most enthusiastic participants in the group. “What a pity. They seemed to be quite educated and knowledgeable about religious matters.”

Mediumship Development Program

“I noticed, however” said another, “that if it were not for the convincing words of Matoso it would have been a disaster. I think we were dealing with not only suffering spirits, but that they were also perverse.”

And the counselor himself, who had received the sublime inspiration of Elias, sharing his opinion said:

“I am quite pleased. I am certain that these poor misfortunates are part of the disturbing group who are haunting my home.”

Elias and Claudio, invisible to them all, looked at each other greatly disappointed.

The incarnate friends continued their lively commentary. Judging the spirits who communicated, they complained about the sacrifices they had to endure during such visits, they complained about not having received any private information, and accused them of being the obsessors of their private life. Not one of them however, had understood the real lesson of that night, a warning from on High to change their ways, while there was still time.

Not a single one had realized that, in counseling the Spirits, the group in fact was itself being equally counseled.

EXERCISE

1. Read and discuss the text.
2. Highlight the main lesson in the text.
3. Identify from reading it, what is necessary for spiritual balance in human beings.
4. Present the conclusions of the group study to the other participants.

Note: The spokesperson of each group should summarize the text to the other participants before presenting the conclusions,.

Text 2

Disturbing Spirits (*)

– Emmanuel –

It is very easy to recognize them.

They are almost always very disturbed and have memory loss, are up in arms and in denial. They are discarnate beings, Spirits who lost their physical body, and because they deliberately lingered in ignorance or cruelty, now they live only with the memories of their actions.

They were locked in avarice and now they continue tied to greed.

They gave themselves up to addictions and now act as vampires, searching for those who will accept their unhappy suggestions.

They got involved in delinquency and now suffer remorse, in the inner recesses of their soul.

They yielded to laziness and now have to deal with the pain of repentance.

They mocked the hours and now they do not know what to do so that the hours do not laugh at them.

They discover so many suffering in the tormented landscapes of their deluded minds, that they, these men and women who mocked life, are the true authors of all the images and ideas about hell, of what lies beyond the grave, that have been around since the dawn of time.

Before, talking to such fellow beings was nigh on impossible. Nowadays however, due to educated mediumship, it is easy to alleviate and help them.

They can be seen and heard in mediumship sessions, venting their feelings and their bitter words. Nevertheless help them with respect and affection, as one would help a misguided friend.

Do not brag about counseling and correcting them, because Divine Providence allows us to care for them, while at the same time correcting and counseling us here on Earth and beyond Earth, so that we learn to avoid mistakes, while we still are able to enjoy the good times.

EXERCISE

1. List the main requirements for helping suffering Spirits.
2. Analyze the last paragraph of the text.
3. Explain the importance of faith and hope when helping Spirits in need, given what has just been read.
4. Make a brief summary of the content of the text just studied and present the conclusions to the other participants.

(*) XAVIER, Francisco Cândido. *Seara dos Médiuns*. Pelo Espírito Emmanuel. 11. ed. Rio [de Janeiro]: FEB, 1998. p. 159-160.

Text no. 3

Discarnate Benefactors (*)

– Emmanuel –

You will perceive their presence without difficulty.

Where voices accustomed to being scornful and ready to condemn, they speak words of compassion and understanding.

When crosses appear, biting into already aching shoulders, they appear, unexpectedly, like a silent Simon of Cyrene supporting those who have fallen in disgrace, and are abandoned.

When serious problems appear, foretelling ruin, they sow faith, inspiring new values, such as hope and work.

When wounds deepen, dilacerating body and soul, they convert themselves into the medicine that strengthens and restores life.

Where the torrent of ignorance worsens suffering, they plant seeds of hope and evolution in the soil of the spirit, helping it fulfill its destiny.

Where others give up trying to help, they find different ways of helping, so that Infinite Love is victorious.

You yearn for the presence of these discarnate benefactors that reside in the Superior Spheres, and you may have them at your side, if you so wish.

Bear in mind however, that all of them are agents of goodness, who are for all and with all, seeking to act through all, for the benefit of all.

Jesus said: "Those who follow me do not walk in darkness."

If you follow the Good Spirits who, in everything and for everything, are faithful companions of Christ, you will leave the shadows far behind you forever and will advance towards God, illuminated by glorious light.

EXERCISE

1. List other qualities that characterize the spiritual benefactors that are not in the text.

2. Develop a short plan of what you would do to become a spiritual benefactor, according to the text just studied.

3. Explain the importance of Faith and Hope in this planning exercise.

4. Present the conclusions of the work done by the group to the other participants.

Comment: Orally summarize the text in your own words before presenting your own conclusions,

(*) XAVIER, Francisco Cândido. *Seara dos Médiuns*. Pelo Espírito Emmanuel. 11. ed. Rio [de Janeiro]: FEB, 1998. p. 233-234.

Mediumship Development Program

Text no. 4

Enlightened Spirits (*)

– Emmanuel –

Paraphrasing the enlightening definition of charity by the Apostle Paul, in chapter thirteen of the first epistle to the Corinthians, we will dare to apply the same ideas to the benevolent and wise Spirits who guide our evolution.

Even if we spoke the language of darkness and did not possess the slightest degree of understanding -- we would still be like poor brothers and sisters to them, who are in need of light.

Even if we get delayed in crime, indulging in all sorts of vices, to the point of throwing ourselves, for an indeterminate time, into the precipice of evil -- we would be like unhappy fellow beings to them, who are in need of love.

Even if we wasted all our strength on guilt and dedicated our lives to cruelty, without the slightest notion of our duties -- this would be for them reason enough for a great display of compassion.

Enlightened Spirits are patient.

In all circumstances they are benign.

They are not envious.

They are not proud.

They are not frivolous.

They are not arrogant.

They do not behave inappropriately.

They do not get annoyed.

Earthly interests do not move them.

They are not suspicious.

They do not applaud injustice, but are content with the truth.

They have endurance.

They always believe.

They know how to wait.

They know how to bear suffering.

Their Charity never fails, while for us, one day, the gradual revelations will have an end, the phenomena will cease and the proofs will finish, because they will become unnecessary.

(*) XAVIER, Francisco Cândido. *Seara dos Médiuns*. Pelo Espírito Emmanuel. 11. ed. Rio [de Janeiro]: FEB, 1998. p. 63-65.

Mediumship Development Program

For now, we know only a fraction of what there is to know and we imagine the rest; however, the emissaries of Perpetual Goodness, follow us with perfect devotion knowing that, with regards to higher spirituality, we are almost always still like children, we speak like children, we think like children and we reason with a childish mind. .

They are certain, however, that later on, when we leave behind human deficiencies, we will then abandon everything that is puerile.

We will see their greatness, as if we could see them in a mirror, confronting the smallness of our egocentricity with the immeasurable love they bestow on us.

Let us be comforted, therefore, that even if we still have vacillating faith, imperfect hope and capricious charity, we have by our side the charity of the Lord's messengers, which is immense for they do not fade away with time.



EXERCISE

1. List all the qualities that the spiritual benefactors possess, according to the text.
2. Analyze the last paragraph of the text.
3. Explain why the spiritual benefactors value faith and hope.
4. Present the conclusions of the work done by the group to the other participants. Orally summarize the text in your own words before presenting your own conclusions,

1st Part: Spiritist Fundamentals: The Action of Light and Darkness

Class 1: Degree and nature of obsessions

Specific Objectives:

- Identify the degree and nature of obsessions.
- Explain the reasons why obsessions can lead to madness, suicide, and homicide.
- Explain how to avoid the action of the *darkness*.
-

Allan Kardec in *The Mediums' Book* teaches us that obsession is “the persistent domination of certain spirits over some others. Obsession is always the work of inferior spirits, ambitious to keep human beings under their control.” (2)

According to Kardec, obsession can manifest itself in three degrees or levels: simple obsession, fascination, and subjugation.(3)

1. Degree and nature of obsessions

Simple obsession occurs when “a maleficent spirit imposes himself on a medium” [every person suffering from obsession is a medium]. (4) “This sort of obsession is merely disagreeable (...).

In this category may be placed all cases of physical obsession, such as the obtrusive and obstinate manifestation of spirits who spontaneously annoy people with the sound of blows and other noisy phenomena. (4)

Fascination “is a much more serious evil. It is an illusion that is produced by the direct action of a spirit on the medium’s thought, and which paralyses his judgment (...). The fascinated medium cannot believe himself to be deceived (...)” (5)

“The difference between simple obsession and fascination is easily understood, as is also the different quality of the spirits by whom they are produced. In obsession, the spirit who attaches itself to us is only importunate and annoying due to its tenacity. In fascination it is quite otherwise, for, in order to compass its ends, the evil spirit must be adroit, cunning, and hypocritical, imposing upon its victim, and getting itself accepted, with the aid of a false semblance of virtue (...). A spirit of this class, therefore, dreads the presence of clear-sighted judges who would see through his deceptions.”(6)

“Subjugation is a constraint which paralyses the will of the victim, and makes him act despite of himself, reducing him to a state of absolute bondage.” (7)

“Subjugation may be moral or physical. In the first case, the subjugated medium is often drawn on to do things which are foolish or reprehensible, but which he is deluded into regarding as wise and proper; it is a species of fascination, but one which is exercised on the will as well as on the mind. In the second case the spirit acts on the material organs of his victim, provoking involuntary movements or acts (...). Corporeal subjugation sometimes goes still further, and forces its victims to do the most extravagant things. (...)” (7)

In this last unit of the Study and Education of Mediumship, we will focus on the most serious processes of obsession – the ones resulting from fascination and subjugation. Units 1 and 6 of this Program and unit 4 of Program 1 – Mediumship Development Program – bring general information about obsession. We recommend reading them for revision.

In her book *Obsession and its Masks*, Dr. Marlene Nobre classifies the different types of obsession based on reports described by Andre Luiz in his books. (23) The obsession of

Mediumship Development Program

intelligent effects is the following: telepathic obsession, self-obsession, mental fixation, shared possession or subjugation (partners in vice). Poltergeist cases are classified as physical effects.

The chart below gives us a general idea of that classification.

1.1 Classification of Obsession

| NATURE OF OBSESSION | TYPES | EFFECTS |
|---------------------|--|--|
| Psychic / Animic * | <ul style="list-style-type: none"> – Telepathic obsession; – Self-obsession; – Mental Fixation; – Shared possession or subjugation (partners in vice); – <i>Poltergeist</i>. | Intelligent “ “ “ Physical |
| Spiritual * | <ul style="list-style-type: none"> – Different levels of symbiosis; – Mental parasites or spiritual vampirism; <ul style="list-style-type: none"> a) Fluidic infections; b) Mental fixation; c) Pathologies of the spiritual body (perispirit): ovoids and zoanthropy; d) Vampirism with organic repercussions: possession (?), epilepsy, neuroses etc. – Attunement through hypnosis <ul style="list-style-type: none"> a) Fascination through telepathic domination; b) Hidden obsession; c) Obsession during sleep; d) Collective obsession. – Resonant thoughts. – Allergic reactions.. – <i>Poltergeist</i> | Intelligent “ “ “ Physical |

Refer to Appendix 2 for a summary of the conditions mentioned above.

1.2. Subjugation and madness

Subjugation, when elevated to a certain degree, can lead to madness. It is “a species of madness of which the cause is unknown to the world in general, but which has no connection with ordinary madness. Among those who are treated as mad there are many that are only subjugated, and whose treatment has to be exclusively moral; but such patients are often made really mad by the physical treatment to which they are subjected. When your doctors understand Spiritism, they will be able to distinguish between these two classes of madness; and they will then cure many more patients than they do now.” (8)

Ordinary madness stems from causes that don’t imply the action of a spiritual being. The causes are other and of such a variety that they are given the generic name of mental illness.

1.3. Madness according to the medical sciences*

“In Psychiatry, mental illnesses are called different names, such as: a mental disorder, emotional disorder or psychopathy. There is also the legal term used in Law: insanity. This term describes a severe condition which deprives the individual of their reason and requires them to be sectioned (i.e. placed into a mental health institution).” (24)

“Mental disorders can be classified into at least seven groups: 1) organic disorders; 2) schizophrenia; 3) emotional disorders; 4) anxiety disorders; 5) dissociative disorders; 6) personality disorders; 7) mental disorders from childhood.” (24)

There are two words that are commonly associated with madness, or mental disorders: neurosis and psychosis. They are terms generally used “to describe the severity of certain mental disorders. Neurosis is a less serious disorder, which, despite the fact that it causes the patient to suffer, does not prevent him/her from working or carrying out their daily tasks. Within that category we find anxiety and personality disorders. Psychosis, however, has more serious implications, interfering a great deal in the patient’s life, making him/her ill-adapted for life in society. Within psychosis there is schizophrenia and manic-depressive disorder (MDD), now known as bipolar disorder.” (25)

The big difference between a mental disorder per se and an obsession is that the former always implies a preexisting organic condition, such as a birth defect, illness or trauma – circumstances that don’t occur in the case of the latter.

The most common organic disorders are delirium and dementia. (26)

“It is said that people are delirious when they lose awareness of themselves and everything around them. Their speech becomes disorganized, they get easily distracted and confused, they have distorted visions (delusions) or so-called hallucinations, which are sensations with no concrete basis. That kind of disorder is more often found in children and the elderly. They are unexpected episodes, which don’t last long. Among the causes of delirium are hepatic and renal diseases, hypertension, cranial trauma, alcoholism, and drug use.

Dementia is characterized by poor mental capacity, of memory and judgment. Dementia patients can, for instance, forget about their personal hygiene and etiquette, with a subsequent change in behavior and personality. It is more common among the elderly due to the accentuated destruction of cerebral tissue.” (26)

It has been observed that obsessive processes may lead, sooner or later, to organic disorders as well, when the person suffering is not appropriately treated in the Spiritist Center.

Spiritists dedicated to that kind of work, i.e., disobsession sessions using mediumship, must acquire a deeper knowledge of spiritual disorders and their different ways of manifesting, so that they do not harm whoever seeks for their assistance.

In mixed cases, above all, in which obsession causes behavioral or physical disorders, it is necessary that the disobsession team act cautiously, avoiding, for example, discontinuing medication prescribed by a doctor (See Appendix 3 for more information about mental disorders).

1.4. Madness by obsession

According to Spiritist teachings, “even when a classic case of insanity occurs, we always find a Spirit, who is sick as well, who molded their organism in order to redeem themselves by correcting old vices and crimes which, either hidden or known, are a heavy burden on its conscience, demanding redemption.” (27)

* Refer to Appendix 2 for the corresponding summary of that classification.

Mediumship Development Program

Manoel Philomeno de Miranda writes that, “as well as those factors that predispose someone to madness, among which we find the karma of the Spirit and where many stand on the brink, there is also spiritual obsession, which impels them to take a step forward, plunging them into the abyss, becoming totally alienated, from which it is difficult to return...” (9)

“Those who are sex addicts, violent, have extreme behavior and who are addicts in general, as well as those who are pessimistic, envious, bitter, jealous, and obsessed are the ones who most easily breach the limits of mental health...” (10)

“Obsession is a dangerous frontier towards irreversible madness.

Subtle and transparent at first, it gets worse due to the negative habits of the violator of the Sovereign Codes of Life.” (10)

The obsessor works contrary to goodness: the work of darkness. However, it should be considered that the “hardened and resolute persecutor may not be somebody’s enemy but a victim of himself, for he himself might be being guided by obsessors who use him.” (22)

The induction that may lead to madness starts with the reception of a disturbing idea sent by the obsessor.

“Taken by negative vibrations, the idle, undisciplined, addictive or angry mind soon registers the interference and, because it hasn’t been trained in mastering its will, it receives the disturbing idea and accepts it and nurtures it within the natural recesses of the mind where existing complexes and unresolved issues lie.

“Once the induction is accepted, a psychic link is established.” (11)

“After the unhappy idea is fixated on, the unconscious releases dormant disturbing impressions, mixing them up with current information in the confused mind, due to the influence of the external parasites that start to take over the defenseless, exposed field.” (12)

The obsessed don’t get any respite from their tormentors, not even when they try to rest during sleep. “Those patients take to bed anguished apprehension, grand ambitions, and disturbing passions (...). When they leave the body during sleep, they meet with those who are like them and who they identify with, whether incarnate or not. These will stimulate plenty of false needs or unnecessary desires, and / or send thoughts that will become entangled with their own, which disturb them and cause them suffering.

When they wake up, their mind is heavy, and under the influence of a sort of physical and psychic weariness, and they find it difficult to keep their daily commitments and to learn the edifying lessons of life.” (13)

Little by little, then, the seeds of madness begin to take root.

“Except for purely organic cases, a madman is someone who prematurely released themselves from their learning on earth, either due to indiscipline or to ignorance. We have here a skillfully disguised type of suicide, undermining their mental harmony through the soul’s refusal or inability to face the struggles of human existence. Facing pain, death, or any other obstacles, thousands of people capitulate, giving in without any resistance to the destructive disturbance, which leads them to the grave.” (33)

After death, those who are like them and attuned to them take them to places of great upheaval and suffering in the spiritual world. There, “however, real tribes of criminals and delinquents get together, attracted to one another by the same spiritual faults which characterize them. Many of them are intelligent and even knowledgeable but without the slightest trace of love that could lift their hearts. So they err, making one mistake after another, going from one nightmare to another... Their harshness of nature makes them impervious to any help from superior spirits, and the shock of disincarnation seems to galvanize them into a mental position that leaves between the two worlds, making it difficult, therefore, to get them out of the abyss they carelessly threw themselves into. Sometimes,

Mediumship Development Program

they lag behind for years on end, repeating the same mistakes they are used to making and exchanging lower impulses and energies with one another, and begin to experience, not only their own disturbances, but also the imbalance of their unfortunate companions.” (34)

As they associate with incarnates, either by their own choosing or as a consequence of obsession caused by other spirits, they form a vicious circle of suffering, where one cannot tell the victim from the torturer.

The treatment of madness is slow, even in the case of those who are discarnate. “It is essential to penetrate the soul, explore the core of the personality, improve the symptoms by treating the causes. We won’t be able to restore a sick body without the help of the Divine Physician of souls, Jesus Christ. Physiologists will always do a lot trying to reverse cellular dysfunction; however, it is more important to treat the origins of those disturbances (...).” (32)

In order to have an idea of how serious the action of obsessors can be over an incarnate, trying to lead them to madness, let us listen to one of them, as recounted by Andre Luiz:

“(...) Because the case of Margarida is in the hands of sixty skillful workers and under the command of one of my faithful assistants who happens to hate Margarida’s family. “The entire project could have been finished in a matter of days, but I am letting the plan unfold very slowly because I don’t want Margarida to return to me full of hate and despair. “By subjecting her to gradual long lasting torture, just like she made me suffer, she will reach her absolute limit, having endured so much suffering and then, once she is back on this side of life, I will stop her suffering. In her mind I will be her benefactor. She will, as a result, surround me not only with her gratitude but also with the vibrations of her love that I have been waiting for, for so many years. “At this stage, any attempt to free her from the network of lethal fluids will be useless. She is very close to a point where the only thing she will want, is to die.” (29)

Haven finished his explanation, the obsessor called his assistant, to update him on how the case of Margarida was going. His assistant “informed him that she was on the brink of insanity. It was just a question of days before she would be sent to an asylum. (30)

Thanks to the intervention of Divine Mercy, Margarida’s case took another turn, very different to the one envisaged by her obsessors. However, God only knows how much suffering had been caused!

2. Consequences of obsession: suicide and homicide

Suicide and homicide have the act of killing in common. The former is an attempt on one’s own life; the latter, the destruction of somebody else’s physical body.

“Without wishing to point a finger at those directly responsible for the misfortunes that befall human beings, it is fair to highlight the unfortunately high level of materialism to be found in the social and moral environment of the planet. Denying ethical values, it incites instead the prompt satiation of one’s desires at any price and, by adopting utilitarianism as the solution to one’s problems; it takes away the stimulus for ennobling courage. Opening up instead to an overflow of violent passions, which come down on humanity like a deluge of fury and madness.” (18)

“Deprived of optimism and feeling completely hopeless, some people see no other alternative than to dive into the muddy waters of suicide when facing dire moral dilemmas for which they are ill-prepared.” (19)

“Not having engaged in deep reflection, nor the healthy habit of the development of goodness within themselves and without the benefit of constant prayer to communicate with Spiritual support, they stumble onto some surprising attitudes, heading straight for the

Mediumship Development Program

deceitful trap of suicide. And they leap into it, when overexcited or depressed, or after the winding roads of becoming alienated in neuroses, psychosis, or schizophrenia..." (20)

"The process is, that at first, the individual has some predispositions within their personality due to unsuccessful past lives, that can end up as dominating pathologies. This opens up cracks for psychic invasions by obsessors to take over, giving way to a society that is anxious, suffering, and marked by grave distortions...

(...) In the beginning, their influence can manifest as an insinuating idea; other times they are like a lightning bolt in the dark night of suffering – a liberating solution.

Later, they fixate on an unfortunate thought, which dominates the mind and controls the behavior of the individual, and at last presents self-destruction as the best solution to their problems and challenges." (20)

"As time goes by, the diversity of ideas disappears, making way for the fixed idea implanted by the spirit dominating the psyche, now master of the individual's fading reason, leading to the act of madness, past the point of no return..." (21)

The obsessors use specific techniques and resources in order to lead the obsessed person to suicide or homicide, taking advantage of his/her moral frailties.

"Just as some diseases result from physical imperfections which leave the body open to unhealthy external influences, obsessions are always a consequence of a moral imperfection, which gives ascendancy to a bad Spirit. (...)

Almost always the obsession is revenge taken by a Spirit, whose origin is frequently found in the relationship that the obsessed and the obsessor had in a previous existence.

In cases of serious obsession, it is as if the obsessed is enveloped and impregnated in a pernicious fluid, which neutralizes and repels the action of healthier fluids." (1)

Impregnating the individual with negative fluids is one of the first steps taken by obsessors, which has a twofold purpose: first, to create a sort of energetic coating around the obsessed person, which has the power to neutralize any good external fluids; the second, to keep the obsessed mentally connected to the obsessor. That link is made through hypnosis, the generator of thought forms, and the domination of the obsessor.

Fluidic impregnation, at first, leads to so-called fluidic infections and mental parasites, or vampirism.

The hypnosis results in visual or auditory hallucinations, due to the projection of the thought-forms produced by the persecutor.

The obsessor aims to lead the obsessed individual to a state of mental fixation — monoideism — in order to dominate him completely.

Such nasty action is carried out when the obsessed person is awake, or during their sleep.

It is a well-known fact that the person being obsessed feels very sleepy, not only due to the fluidic impregnation, but also because of the hypnotic processes to which s/he is submitted.

The obsessor always gets to know the obsessed person very well before acting: their tastes, inclinations, desires, traumas, etc.; they collect information about their families and friends; they find out which ones should be avoided, pushed away or brought closer, in order to carry out his or her deplorable plan.

Obsessors also know how to explore our feelings, ideas, and thoughts skillfully. They find out about our fears and where we feel remorse. They take advantage of our ignorance and mistakes. They look into the recesses of our minds and use our memory to search for suitable material to help carry out their insidious work.

Mediumship Development Program

In the story below, Andre Luiz tells us about an ex-Catholic, full of remorse because at some point, she had given in to practicing magic. She repented, and started to believe she was being punished, imagining herself persecuted by demons:

“Having calmed the environment, Silas invited us to inspect the [obsessed woman’s] mind, now under deep hypnosis.

I tried to analyze her mental imbalance quickly and confirmed, astonished, that she had horrifying thoughts.

As if taking root in her brain, I saw coming out of herself the beastly figure of an enormous man, with a long tail and the face of a degenerate goat, with feet in the form of claws and two horns on his head; he was sitting on a rustic chair, appearing to live in perfect symbiosis with the unfortunate woman, magnetically blending in with her.

Hearing my silent question, the Assistant told me:

“It is a mental cliché, created and fed by herself. Macabre ideas of vile magic, whether about witchcraft or demons, which the so-called Christian churches spread in order to fight against the same, but in fact end up maintaining them as superstitions and false beliefs. Meanwhile some spirits conjure up images like that, fixating them in the unguarded minds of those who are weak, spreading hallucinations and terror. Discarnate Intelligences devoted to evil make use of such images, which certain types of literature and thoughtless preaching distributes abundantly on earth, and gives them temporary vitality (...).

This explanation seemed to me the key to resolving many enigmas regarding obsession, where the patients start out by tormenting themselves and end up being tormented by beings who tune into their imbalance.” (28)

In that sense, it is fundamental to learn how to be vigilant with our thoughts.

“We think, and consequently bring the object that we think about into existence.

The visible result of our most intimate cogitations shows our spiritual condition, and those who have affinity with the nature of our wishes and inclinations are drawn to us by the quality of our thoughts.

If we persist in the lowest spheres of human existence, those who are still attached to base instincts look for us, attracted by our inferior impulses, absorbing the mental substances we emit and projecting their own elements over us.

To imagine is to create.” (31)

The Spirit Manoel Philomeno de Miranda, in his book *No’s Bastidores da Obsessão* [Backstage of Obsession], tells us the sad story in which an obsessive process started out with the intention of leading an obsessed person to suicide.

“With an almost deafening sound, sirens announced the presence of Dr. Teofrastus [the terrible obsessor]. (...)

A ridiculous master of ceremony, who mostly looked like one of those old court jesters, with a hard and sunken face. He picked up a small microphone and started to speak with a raspy voice trying to praise Dr. Teofrastus.

“This is our representative of Justice,” said he amongst other things, ‘in this place where we find ourselves. (...)’ (15)

“We are not as unmerciful as many claim”, he continued in a wrathful and wicked tone of voice. “We are simply the external conscience of those who hide their own conscience and deceive others, trying to avoid the payment which no one is exempt from. (...) We awaken each debtor to punishing themselves. (...) All of us who are here use two alternatives normally: attunement by affinity of tastes, which connects us together in a powerful way, where some demand justice and are vindicated while others are made to pay, and by attuning to fear, which provides the necessary ingredient for the correction of the crimes committed previously (...).

Mediumship Development Program

That said, we wash our hands of any guilt and have an inner certainty that we are not benign with some and strict with others. Each one here gets what they deserve. We have ways of knowing everything and we have a legion of informers who watch those who are still in the flesh (...).” (16)

Later in the book, as described by Manoel Philomeno, we see that the persecution wasn’t confined to the “application of justice” and the production of a variety of ideoplasties generated by pernicious hypnosis. The implacable obsessor performed surgery on the perispirit of the obsessed, implanting a type of “chip” in it, which contained a mental command to induce the person to madness and suicide. Here’s how it happened:

“We will implant”, said Dr. Teofrastus in a tone of absolute indifference, “a small photoelectric cell with a recording, made of a special material, in the memory of the patient. By subtly operating on the perispirit, our voice will incessantly repeat the same order: ‘You are going mad! Kill yourself!’ We have to use the most advanced resources available, as long as they help us to accomplish our objectives. This is one of the many resources we can use in our work...

Perplexed, we saw the cruel executioner act upon the cerebral area of the sleeping young man’s perispirit with different surgical instruments, and, although we couldn’t perceive all details of the operation, the silence in the room showed the gravity of the moment.

After about ten minutes, the surgery finished and the patient was removed.” (17)

As the story unfolds, we see that this case had another outcome, due to the intervention of Superior Spirits.

This subject reveals that “the problem of obsession, overall, is also a problem of the obsessed person himself.

Tormented by images from the past, the incarnate’s mind is linked to the discarnate’s and, at first, suffers subtle imbalances which later take over the brain, generating a deplorable state of vampirization, where victim and torturer are connected in a long and painful process.

The etiology of obsession is complex and profound, for it originates from sad moral processes (...).

However, under the inexorable Law of Divine Justice, once the victim and torturer meet again, no matter how far or what kind of physical container separates them, a mental exchange starts, sometimes right at the beginning of the life of the foetus. Such a connection grows daily during the incarnate’s journey, and can begin even before conception itself...

Whether it be a simple obsession, fascination or subjugation, according to the classification presented by Kardec, it is always difficult to stop, because the obsessed person is ill in their soul.” (14)

Therefore, it is important to really strive to improve ourselves morally, as this is so necessary for the readjustment of our Spirit, seeking help from Jesus, and asking Him to assist us and those who hate and persecute us.



Note to the Instructor

Ask the participants to do the exercise and check it is done correctly.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. Genesis. Translated by SAB: SAB, 2004. Chap. 14, item 46.
2. _____. *The Mediums' Book*. Translation, Anna Blackwell: FEB. Chap. 23, item 237
3. _____. It. 237.
4. _____. It. 238.
5. _____. It. 239.
6. _____. It. 239.
7. _____. It. 240.
8. _____. It. 254, question 6.
9. FRANCO, Divaldo Pereira. *Nas Fronteiras da Loucura. Nas Fronteiras da Loucura*. Pelo Espírito Manoel Philomeno de Miranda. 1.ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1982, p. 1.
10. _____. p. 2.
11. _____. *Análise das Obsessões (Recepção da idéia perturbadora)*, p. 10-11.
12. _____. p. 11.
13. _____. p. 12.
14. _____. *Examinando a Obsessão. Nos Bastidores da Obsessão*. Pelo Espírito Manoel Philomeno de Miranda. 9. ed. Rio de Janeiro: FEB, 1999, p. 30-31.
15. _____. *Processos obsessivos*. Cap. 8, p. 150-151.
16. _____. p. 151-159.
17. _____. p. 159-160.
18. _____. *Suicídio e Obsessão. Painéis da Obsessão*. Pelo Espírito Manoel Philomeno de Miranda. 4. ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1983, p. 9.
19. _____. p. 10.
20. _____. p. 11.
21. _____. p. 12.
22. _____. *Indução Obsessiva. Sementes de Vida Eterna*. Pelo Espírito Manoel Philomeno de Miranda. 3. ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1995. Cap. 31, p. 109.
23. NOBRE, Marlene. *Conceito mais Amplo. A Obsessão e suas Máscaras*. 2. ed. São Paulo: Editora Jornalística FÉ, 1998, p. 17-18.
24. PALHANO JÚNIOR, Larmartine e OLIVEIRA, Júlia Anália S. *Introdução. Laudos Espíritas da Loucura*. 1. ed. Niterói [RJ]: Laudos Espíritas da Loucura. 1.ed. Niterói [RJ]: Lachâtre, 1997, p. 21.
25. _____. p. 21-22.
26. _____. p. 22.
27. PUGLIESE, Adilton. *Loucura e Obsessão. A Obsessão: instalação e cura*. 2. ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1998. Cap. 24, p. 132.
28. XAVIER, Francisco Cândido. *Some Newly-Discarnates. Action and Reaction*. By the Spirit André Luiz. Brasília: ISC, 2011. Translated by Darrel W. Kimble and Ily Reis. Ch. 4, p. 43-54.
29. _____. *Unexpected intercession. Liberation*. By the Spirit André Luiz. 21. ed. Miami: EDICEI of America, 2013. Translated by Darrel W. Kimble and Ily Reis. Ch. 8.
30. _____. p. 112.
31. _____. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Ch. 13.
32. _____. *In the Sanctuary of the Soul. In the Greater World*. By the Spirit André Luiz. 2nd ed. Brasília: ISC, 2011. Ch. 8, p. 119.

Mediumship Development Program

33. _____. The Mentally Alienated. Ch. 16, p. 211-.
34. _____. On the Doorstep of the Caverns. Ch. 17, p. 224.

APPENDIX 1

Study of the Text

1st Part:

1. Divide the class into 6 groups.
2. Hand out the text *Decision in the Darkness* to groups 1, 2 and 3, to read and analyze it. Groups 4, 5 and 6 should get the text *Obsessor's Victory*, also for reading and analysis.
3. After reading the texts, ask students to do the exercises at the end of each text.

2nd Part:

4. Organize participants into two large groups.
5. Ask each group to choose a speaker.
6. Ask the group members to do the following:
 - ◆ Revise the answers given by each group and select, the most appropriate ones, ideally by consensus;
 - ◆ Write down the answers chosen.

3rd Part:

7. Ask students to get together again in plenary to listen to the conclusions.
8. Ask the speakers to present their group's conclusions.
9. Close the meeting after making any corrections, if necessary.

Mediumship Development Program

TEXT No. 1

A Decision in the Darkness (*)

Brother X

THE OBSESSION ORGANIZER — My fellow obsessors, nowadays our trickiest problem is Spiritism. Their teachings are renewing minds everywhere, enlightening people's thinking.

AN OBSERVER IN THE DARKNESS — That's right. It is extremely irritating!

THE OBSESSION ORGANIZER — Spiritists are creating an environment similar to the one that existed at the time of Christ. They do not conform to the prevailing expressions of faith in some sanctuaries. There is no way of getting them to become inactive, just saying prayers. The more we suggest hymns, incense and rituals, the more they stay clear of such seductions and throw themselves instead into doing good. Instead of mystical arks, they prefer to invest in charitable endeavors. Instead of kneeling, they walk... They exchange perfumed ointments for unpleasant sweat, as long as they can help their neighbor. Just like it was in the time of Christ, when groups of people worked to help those who were suffering, wherever they might be. Bear in mind that it is our loss, as we need Man's energy just as Man needs the help of an ox. (The mastermind of darkness winked his eye). It is essential that we find a way to crush and destroy them...

AN EXCITED OBSESSOR — We must declare war, provoke them everywhere...

THE OBSESSION OrganizER — Nonsense! Persecution benefits the persecuted. Let's keep it amongst ourselves, when we want to turn someone to our advantage...

A VIOLENT OBSESSOR — We must terminate all of them... Cause havoc, poisoning and the like... A motor vehicle can lead to a handful of deaths, medication in the wrong dosage can cause a rapid disincarnation...

THE OBSESSION OrganizER — Death like that is of no use. (He smiled.) You all know well that since the crucifixion of Christ, public victims are pointless. The victims are ads for the ideas they represent. And what good would it do to take those people out of their physical body? It would only thicken the lines of those who fight against us. It is imperative we invent new ways of annihilating them...

A RECRUITED EVILDOER — I think it would be great if we could form legions and legions of obsessors, capable of invading Spiritist homes and institutions, generating massive madness.

THE OBSESSION ORGANIZER — That would be counterproductive. The disturbance caused would only induce the Spiritists to study more and greater observation of the principles they embrace... Are you not unaware of the fact that the more Spiritism is observed, the more light it gives to the mind... Anyway, it is obvious that the light impedes us from carrying out our service of darkness...

AN OBSESSOR WHO CREATES TURMOIL — We could come up with new tricks, new ways of mystifying them...

THE OBSESSION ORGANIZER — Ridiculous! That would only lead to more study...

AN old evildoer — Gossip and in-fighting, criticism and scorn have never been in vain...

(*) XAVIER, Francisco Cândido. Contos Desta e Doutra Vida. Pelo Espírito Irmão X. 10. ed. Rio de Janeiro: FEB, 1995. Cap. 38, p. 177-181.

Mediumship Development Program

THE OBSESSION ORGANIZER — All that is old hat. Anybody can see the good works that result. Every person who is the victim of intrigue, can easily overcome this as long as they keep working, doing good...

AN OBSESSOR SPECIALIZED IN doubt — The best step would certainly be to spread doubt. Even the most systematic thinking can fall before uncertainty, just like powerful trees are suffocated by parasitic mistletoe... We should try to stall these Spiritists pace, by instilling hesitation in matters of faith... Just a little more work from our groups and they will distrust Divine Providence and the immortality of the soul, stopping the exercise of mediumship and forgetting the teachings they preach...

THE OBSESSION ORGANIZER — It is an interesting idea, but it would backfire. Those with an unbreakable spirit would be left, who would be stimulated by doubt, and would decide to go even deeper into spirituality and, when they speak up, after expanding their thinking about life, they would attract a multitude to fight against our efforts.

AN EXPERIENCED VAMPIRIZER — I have a plan that sounds more viable. It will be easy to train thousands of comrades in hypnosis on a large scale in order to make the Spiritists believe they are saints in the flesh. We will mobilize legions of our friends to blow flattery into their hearts, using mediumship, whether spoken or written, to spread flattery amongst them. We will make them imagine they are reincarnated heroes and kings, mystics and noblemen, with great titles guaranteed for them in the higher realms, just like those who were devout, in ancient times, who thought they would get a place in the Kingdom of Heaven. After this first phase, they will be willing to be good fellows, to live in peace with everybody. They won't deal with problems anymore; they will consider any analysis unnecessary; they won't want to abandon the company of the incarnates and the disincarnates who flatter them; instead of being tired from helping others, they will dive into meditations on their mattresses, waiting for the angels to come and give them wings to ascend to the Happy Realms; they will remain silent so that the truth won't bother them and will speak when they need to, to gild the lie that benefits them.

Therefore, each one will start living as if they were on a throne with their own small court of adulators who will feed their illusions. They will put earthly concerns high above spiritual goals, so that they won't hurt the crowd who follow them; they will abhor annoyances and inconveniences; they will want nothing to do with discernment and reason; they will say that evil will be washed away by God's goodness and won't think that God is waiting for them to become the goodness that will triumph over evil. Instead, they will lie down and consume themselves in useless meditations about the millennia to come; they will run away from the world so as to keep themselves immaculate; they will hate any undertaking which involves bringing Spiritist ideas into the world, so that they won't have to endure misunderstanding and distress...

In short, there are religions that have saints in stone or plaster, but we, with hypnosis, will end up transforming them into saints in flesh and blood on the outside, but very much men and women on the inside...

I believe that, in so doing, as long as they are caught up in the preservation of the behavior and wearing a mask of the saints, they won't have any time for matters of the spirit... as long as they are worrying about looking like saints that they won't have time etc....?

OBSESSION ORGANIZER — Excellent! Excellent! (The Boss now had a wide satisfied smile.) At last! At last!... Let's get started!...

THOUSANDS OF EVILDOERS AND OBSESSORS — Great!... Great!...



Mediumship Development Program

EXERCISES

1. List the various obsessive techniques mentioned in the text.
2. Explain why the obsession plan presented by the experienced obsessor (the main organizer) turned out to be the most feasible one.
3. List a series of measures or attitudes that could neutralize the plan in the story above.

Mediumship Development Program

TEXT No. 2

The Obsessor's Victory (*)

The Spirit Charles

Georges, the servant, pulled the curtains, which covered the old Renaissance-style windows in his master's bedroom, letting the invigorating rays of the morning sun freely enter the chamber.

Alexis had already woken up and pulled the bell cord hanging over the bed, calling his man-servant. A light lethargy was still keeping him in his bed. He tried hard to fully remember the dream he had had, as he had seen himself in an enchanting place, surrounded by loving beings who had talked to him for a long while. (...)

"You went to bed fully dressed, Master. You didn't even take off your boots. Oh! How stupid of me! I fell asleep without waiting for you. Why didn't you wake me up?"

The servant felt truly embarrassed. He hadn't noticed his master arriving and had failed to fulfill the duty of undressing him and putting him to bed. (...)

"I have never slept so well! With dreams like that, I wish I could have slept until the afternoon..."

"In spite of being such good dreams, there is sadness in your eyes, sir... And, by the way, ..."

"I dreamed I visited Heaven, Georges. Ah, how wonderful! I would give happiness itself, if I had it, in exchange for living forever in that place. I never conceived it could be as beautiful as that. I can still smell the scents that filled the atmosphere; I can still remember the melody whispered by the butterflies and the harmonious sounds emanating from the vibrations from the plants..."

"Will there really be butterflies and plants in Heaven, sir?" Asked the servant, in a restful tone. "And were you able to see Our Lord, too?"

"Ok then, let's be quiet. I will keep this dream just for myself. No one would understand it."

"And, by the way..."

"It seems you want to talk to me about something?"

"The fact is Count, that since eight o'clock, Mademoiselle Andrea has sent Matilde to look for you three times already. She wishes to see you in her chambers right away"

"Andrea! Poor dear Andrea!" he murmured, as if that name had called him back to the harsh realities of life. "What is it that she wants, George? Hasn't Matilde said anything?"

"Matilde only knows that Mademoiselle refuses to receive her fiancé and only wishes to see us. She woke up very early and seems aloof from everything. It's as if she lives only for us. (...)"

Then he decided to write a message for the butler to deliver to Victor*, requesting his presence in Andrea's room, as they needed to discuss a sensitive and serious matter.

However, he didn't even get to finish the message, as Andrea approached the party formed of Jacques* and himself, looking exceedingly nervous and with signs of hallucination. She took his arm forcibly and pushed him to the stairs that led to the park. With great effort, Alexis stopped her and got her to sit on a marble bench not far from the main gate. Andréa was dressed for the engagement lunch and her beauty seemed almost ethereal, capable of enchanting anyone who saw her. (...)

(*) PEREIRA, Yvonne A. *O Drama da Bretanha*. Pelo Espírito Charles. 8. ed. Rio de Janeiro: FEB, 1999. Cap. 15, p. 177-183.

Mediumship Development Program

Meanwhile, Alexis began to dissuade her from the idea of suicide. He spoke to her eloquently, calling her to her duties, reminding her of the child she was carrying, alluding to God and His laws and the crime she was about to commit against Divine Law, the family, Society, the father of her child, and herself.

(...) He told her, emotionally, about the dream he had had the night before: the presence of his mother and father, and his grandmother, and told her about the impressions he awoke with, urging her to not commit suicide and tried to make her stop as well. (...) He mentions her duties to God, to her parents, and to the innocent child she was carrying. (...)

But she repelled him, indignantly, turning away from him, not letting him touch her any longer. She censured his cowardice, breaking his word that he had given her the day before, to follow her in the act of suicide. She insults him, saying that he never loved her, as he hadn't forgiven her mistake, made during his absence, and now refused to join her in embracing death, (...). She becomes desperate and inconsolable, her mouth foams, her expression altered, when suddenly, she glances at the side staircase of the palace, where she sees someone going down in a hurry. It is Victor*, and her father, Count Joseph*, who, having been warned by Jacques that something very serious was happening to Andrea, had rushed to meet her, thinking that some danger was threatening her. Andrea sees them and runs towards the main gate, which is open, leading to the beautiful road that passes along the sea cliffs. In a quick gesture, foreseeing her intention, Alexis runs after her, trying to grab her. Andrea manages to escape him and dashes along the road, towards the ocean, just as Alexis had foreseen. She is totally taken over by the obsessor. She probably cannot freely reflect on her actions, despite the fact that she has some idea of what is happening around her, she still cannot halt her impulses. In fact, she hears nothing, thinks nothing, and understands nothing. Her perceptions, her feelings, her reasoning, are all numbed by the enemy's ominous hypnotism, who wants to throw her into the abyss, (...). She feels impelled to an end she knows is dark and gloomy, but from which she cannot withdraw. Now it is too late to escape. She could have avoided that tragic destiny, had she been more submissive to the love of God and to the advice and examples of her brother, who had always wished her a happy and dignified life. (...) However, she never wanted to listen, and gave in to the invisible enemy without any desire to repel them. And now it was too late to react. (...) Behind her, running after her, already understanding the imminent tragedy, follow Alexis, Victor and her father, an old and tired man, who only with extraordinary effort is able to run with them...

Suddenly, they begin to see the ocean cliffs and Andrea still keeps running. The sea winds of that wild Brittany, which had already witnessed so many human dramas, cut their faces and suffocated them. The roar of the waves brings desperation to the hearts of the three men pursuing her, and they do everything to reach the maddened young woman. They are aristocrats, men of the ballroom, who never exercised in their lives, whereas she is taken over by the frenzy of an obsessor who could even make her levitate if he so wished. At that moment however, a hideous scream of anguish and desperation fills the air: Andrea plunges into the void and falls into the abyss, disappearing into the violent waters. In that moment, Alexis shouts out:

“Andrea!”

Victor, desperate and inconsolable, also cries out:

“Andrea!”

And her poor father, who sees her plunge from a little further:

“Andrea!”

And they all hear the sinister laughter of the odious obsessor, a laughter they have known for a long time, around the unfortunate girl.

Mediumship Development Program

When they reach the edge of the cliff and look down, they see nothing more. There is no way to rescue her, just the wild roaring waves hitting the rocks. Alexis couldn't help himself and fell down on the growing grass, overcome by pain and sorrow. And when Victor arrived and looked into the abyss, he cried convulsively.

EXERCISES

1. What kind of obsession is involved in the story above?
2. Does the fact that Andrea is completely dominated by the obsessor somehow attenuate her responsibility for the suicide?
3. What marked characteristic of Andrea's personality was the origin of the unfortunate ending?

* Main characters in the story:

- Alexis: Comte d'Evreux, Andrea's ex-fiancé.
- Andrea: obsessed, pregnant, seduced by the Comte de Villiers, father of the child and her future husband.
- Victor: Andrea's brother.
- Jacques: a friend of both Andrea's and Alexis' families.
- Count Joseph: Andrea's father.

APPENDIX 2

The Obsession: a key to its main types

We present a chart below, which summarizes the main types of obsession, according to the classification seen in chart 1.1. of this class.

| MAIN TYPES OF OBSESSION | |
|--|--|
| Obsession of an Animic or Psychic Nature | |
| EFFECTS | TYPES |
| I - Intelligent | <ul style="list-style-type: none"> ◆ Telepathic obsession: an incarnate in an out-of-body experience, provokes disturbances in another incarnate. It's the obsession of an incarnate to another incarnate. ◆ Self-obsession: ideas triggered by remorse, guilt, or fear, which disturb and imprison the Spirit mentally. ◆ Mental fixation or monoideism: The Spirit withdraws from their surrounding reality and keeps their thoughts fixated on something. ◆ Possession or shared subjugation by partners in crime: the association, which occurs between incarnates and disincarnates. It's a collusion between Spirits situated in different vibratory dimensions. |
| II - Physical | <ul style="list-style-type: none"> ◆ Cases of Poltergeists: obsessive processes which produce noisy and, to a certain extent, dangerous manifestations. For example the throwing of stones, relocation of objects, fires, etc., due to the utilization of the ectoplasmic fluids, coming from the medium (the epicenter). |

Mediumship Development Program

| MAIN TYPES OF OBSESSION | |
|---------------------------------|---|
| Obsession of a Spiritual Nature | |
| EFFECTS | TYPES |
| I – Intelligent | <ul style="list-style-type: none"> ◆ Diverse symbioses: due to common interests, the obsessor and the obsessed are connected via a process of ‘vibrational compensation’. For example, the obsessor, by feeding himself with the emanations of sex, cigarettes, alcohol, drugs etc., provided by the incarnate, gives the latter in return, sensations of pleasure and euphoria. ◆ Mental parasites or vampirism: The disincarnates suck the energy (vital fluid) from the incarnates they are obsessing. a) Fluidic infections: thought forms (‘ideoplasties’), generated by the obsessors, which provoke hallucinations in the incarnate. b) Mental fixation: ideoplasties produced by the obsessors, which lead to madness, suicide, or murder. c) Pathologies of the perispiritual body: Any lesion or mutilation provoked by the obsessor as a consequence of a hypnotic state. The phenomena of ovoids and zoanthropy are the most serious examples. d) Vampirism with organic repercussions: the vital energy taken from the incarnate can provoke physical lesions, some very serious, such as: epilepsy, tumors, pain, etc. ◆ Attunement via hypnosis: the mental links between the obsessor and the obsessed, which can occur at different levels: <ul style="list-style-type: none"> a) Fascination through telepathic control: it is like a “seduction” or “enchantment”, in which the obsessed willingly accepts the control of the obsessor, even if submitted to embarrassing situations. b) Hidden obsession: the obsessor feeds desires, fantasies, or ambitions in the obsessed, influencing his/her thoughts. c) Obsession during physical sleep: the obsessor takes the obsessed to the lower regions of Spirituality, where he inflicts real moral torture on the latter. d) Collective obsession: also called collective hysteria. A group of incarnates – sometimes in significant numbers — is taken by madness, provoking terrible chain reactions: e.g. mass suicide, mass murder, cannibalism, hysteria, etc. ◆ Sonorous thoughts: strange noises in the ears and eyes, emulating Labyrinthitis or ocular lesions. ◆ Allergic reactions: lesions, eruptions, and itches in the skin and mucosa. |
| II – Physical | <ul style="list-style-type: none"> ◆ Poltergeist Cases: obsessive processes which produce noisy, and to a certain extent, dangerous manifestations, which are the result of the manipulation of ectoplasmic fluids. |

APPENDIX 3

MENTAL DISEASES

In ancient times there was the belief that mental illness was caused by bad Spirits, who could be neutralized by magic rituals and magic spells (exorcisms).

In Greece, there was the conviction that every mental illness was a punishment.

Hippocrates (400 B.C.), considered the Father of Medicine, used to say that mental illness occurred because of an unbalance in at least one of the four bodily fluids: blood, phlegm, yellow bile, and black bile. Depression, according to his understanding, occurred due to an excess of black bile or melanio chole; hence, the word melancholy (sadness), one of depression's symptoms. (5)

Melancholy, for the ancient Greeks, was either a sign of mental illness or a type of temperament, i.e. an unhappy, disheartened, debilitated, and sad emotional state. (5)

Melancholy as a mental illness was viewed as a pathological state in which the person presented not only with deep sadness but also with other symptoms such as headaches, dizziness, different types of fears, paralysis, spasms, sometimes epilepsy, fever and diseases of the liver (responsible for the humor), kidneys and spleen. (5)

Around 2,500 years later, we still struggle with depression and other more recent mental pathologies, no less worrisome, such as panic attacks for example. Depression, according to a World Health Organization forecast, will be the second most common disease in humans in the first 20 years of this century, second only to heart disease. (11)

Here is a summary of the main mental diseases.

1. Mental illnesses that originate from organic disturbances

They are mental illnesses that originate from a physical trauma, from a birth defect, or some basic disease.

Delirium and dementia are the organic disturbances most commonly related to mental illnesses linked to physical traumas. (6)

1.1. Dementia

"The term dementia refers to a series of symptoms generally found in people with brain diseases which lead to the loss and destruction of brain cells.

The loss of brain cells is a natural process, but in diseases that lead to dementia it occurs at a much faster pace, and impedes the brain from working normally." (13)

The deterioration of the individual's mental capacity interferes in his/her social and professional activities. "It is manifests as an inability to perform or execute tasks, naming objects, eventually leading to agitation and inappropriate behavior, not to mention alterations in language and memory." (12)

There are many diseases that lead to dementia, the most common being:

- ◆ *AIDS* – the HIV virus has a direct effect on the brain. Around 8-16% of HIV-positive patients develop a slow but progressive form of dementia.
- ◆ *Alcoholism* – the excessive ingestion of alcoholic beverages can lead to a form of dementia.
- ◆ *Down Syndrome* – this is a learning difficulty that originated due to a dysfunction in the number of chromosome 21. People with Down syndrome have one extra

Mediumship Development Program

copy of that chromosome. A great percentage of these patients also develop Alzheimer's disease.

- ◆ *Parkinson's disease* – it is a progressive neurological dysfunction. People with Parkinson's have difficulty walking, dressing, writing, etc., because they lose a great deal of the neurotransmitter dopamine. Around 20-30% of Parkinson's patients develop dementia in the final stages of the disease.
- ◆ *Alzheimer's disease* – it is a disease that causes the atrophy of brain cells, with the appearance of strange plaques and distorted fibers, entangled in one another, inside the brain. It starts with memory loss and confused thoughts. The disease advances when a person is not capable of simple reasoning. Later, there is a period of serious and constant disorientation: the person can't take decisions or even talk anymore. (14)

1.2. Delirium

"It is said that someone is delirious when they lose awareness of themselves and everything around them. Their talk is disorganized, they get easily distracted and confused, they have distorted visions (illusions) or hallucinations, which are sensations with no real basis." (7)

The delirium is a disturbance in their thinking, in the capacity to think realistically. It is related to the content of thoughts and the type of ideas.

It can be superficial and occasional in people without greater psychosomatic disturbances – those who are considered "normal".

People with mental imbalance systematically have delirium. When in that situation, they judge, people and their actions in ways that are considered pathologically wrong. (15) It is common for the patients to imagine, for example, that the doctor is trying to murder them. That state of delirium, however, is alternated with moments of normal perception. (16)

The delirium can be related to a physical cause, as in the case of diabetes, severe renal and hepatic diseases, and serious hypertension. It can also be related to the use of legal (alcohol) and illegal (psychotropic) drugs.

When the cause ceases to exist, the delirium stops as well.

2. Schizophrenia

Schizophrenia is a group of psychoses, which can manifest chronically or as intermittent crises. The crises that occur can be brief or prolonged. (17)

Psychosis is a state in which the person loses contact with reality. "In other words the patient's assessment and judgment of reality is impaired." (17)

Schizophrenic psychosis is linked to diverse factors: genetic, the individual's personality, family, and affective factors. Thus, schizophrenia can be understood as an affective disturbance linked to a dissociative disorder of thought. (17)

Generally, schizophrenics have the following characteristics: (17)

- They can maintain a dialogue up to a certain level of logical understanding; however, a good observer can detect some signals that characterize a mental disturbance.
- Delirium, mainly of grandiosity, when they think they are someone else;

Mediumship Development Program

- mania;
- low level of vigilance in moments of psychomotor inhibition or retardation, or hyper-vigilant, when in a delirious state;
- thinking in disarray; dissociation of ideas; thinking is slow and can even be blocked;
- auditory (most common), visual, smell, taste, etc. hallucinations;
- affect can present itself either as exalted or profoundly subdued;
- speech can be altered, such as full of neologisms, speaking like someone giving a speech; the schizophrenic is verbose, (obsessive repetition of meaningless words and phrases);
- psychomotor agitation can occur on many levels: from slight uneasiness to hyperactivity). If a reduction of psychomotricity occurs, it can reach catatonic levels.

3. Affective disorder / mood disorder

The main examples are depression and manic-depressive psychosis (bipolar psychosis or disorder).

Depression is an illness of the soul, which affects the body as a whole, one's mood and thinking as well. It affects eating habits, the way the person dresses and even one's feelings about oneself.

The following are characteristics of depression: (18)

- persistent sadness;
- pessimism, lack of hope;
- feelings of guilt, uselessness, abandonment;
- lack of interest in leisure activities or pastimes;
- insomnia or excessive sleepiness;
- lack of appetite/weight, or excess of appetite/weight;
- energy decrease; fatigue and dispirited;
- ideas about death and suicide (around 15% of those who are depressed commit suicide). (11), (23)
- uneasiness, irritability;
- inability to concentrate, remember things, or make decisions;
- headaches.

Manic-depression or bipolar disorder is characterized by mania and depression, which are the symptoms that the patient shows.

A depressive psychosis can present with a lack of appetite, apathy, irritability, an alteration in sensorial-perception, and hallucinations. Thinking is confused, and/or delirious. The patient presents with self-recrimination and a feeling of defeatism or ruin, and with suicidal tendencies.

A manic psychosis involves an increase in activity and to the flow of thoughts, psychomotricity, and mood. It is rarely seen in adolescents.

Mediumship Development Program

One must not confuse typical teenage behavior with bi-polar disorder. The latter is more about mental disturbances whereas the former is due to hormonal changes.

Bipolar disorder, however, is generally mixed in nature: a mix of mania and depression. Thus, the mood of the patient swings between the extremes of depression and euphoria.

4. Anxiety disorders

They involve a heterogeneous mix of symptoms marked by persistent anxiety, which include: phobias, panic, generalized anxiety disorder, etc.

Phobias (from the Greek phobos = fear) present symptoms based on fear.

There are numerous phobias:

- ◆ claustrophobia = fear of enclosed spaces;
- ◆ hydrophobia = fear of water;
- ◆ zoophobia = fear of animals;
- ◆ acrophobia = fear of heights.

Phobias can be related to events that happened during childhood or in past lives, like in the case of the American patient who was afraid of the fluttering of birds' wings. The psychological treatment led to a past life in which, moments before his death on a battlefield, he had his flesh torn off by vultures. (19)

Panic disorder "is a clinical condition in which acute anxiety crises occur without the presence of any apparent trigger compatible with the intensity of the crises. The individual goes through a variety of intense experiences, that are strange and unpleasant, without being able to identify what started them. The incidence of this clinical condition has risen dramatically over the past 10 years. Such a rise may be attributed to socio-cultural changes and is very prevalent these days." (20)

Main symptoms: (20)

- ◆ chest pain;
- ◆ palpitations;
- ◆ shortness of breath;
- ◆ hot or cold flashes;
- ◆ cold and abundant sweating;
- ◆ numbness in the feet or hands;
- ◆ feeling unsteady, dizzy, lightheaded, or faint;
- ◆ choking feeling;
- ◆ trembling or shaking;
- ◆ stiffness;
- ◆ paleness;
- ◆ intensified reflexes (hyper-vigilance);
- ◆ fear of dying or going crazy;
- ◆ fear of losing control and difficulty in thinking logically.

Drugs such as cocaine, marijuana, and crack can increase fear and the symptoms leading to panic attacks or other diverse phobias.

Mediumship Development Program

Generalized anxiety disorder is characteristic of people who constantly live in despair, even for trivial reasons. They believe that something bad will happen to them, even when there's no real evidence of any kind of problem.

It is only considered a disorder if the attacks of anxiety persist for six months or more. (22)

Generalized anxiety disorder has the following characteristics:

- ◆ constantly feeling worried and anxious;
- ◆ constant feeling of excitement and euphoria (the person feels “energized”);
- ◆ excessive fears;
- ◆ pounding, sweating, trembling, anorexia, excessive hunger;
- ◆ hyperventilation;
- ◆ psychosomatic, the person can't deal with the most common facts, because he/she easily falls into despair.

5. Dissociative disorders

They are disorders that lead to “an alteration in the identity in the patient. In some cases the individual suffers from psychogenic amnesia, which makes him or her forget his or her past; there is also another similar disorder called dissociative fugue, in which the person not only forgets their past but also wanders off to start a new life. (...) Multiple personality disorder is a condition in which two or more distinct identities alternate in controlling the patient's behavior, depending on the occasion and the stimuli that it receives.” (8) (Refer to the excellent study carried out by Hermínio C. de Miranda in the book *Condomínio Espiritual*, Editora Folha Espírita, São Paulo).

6. Personality disorders

A typical example of such disorders is the so-called anti-social personality disorder. What characterizes an anti-social patient is “aggressive and harmful behavior, usually from the age of 15 onwards. At the same time, the patient lies, steals, fights, and resists authority. In adulthood, they avoid every type of responsibility. There is another type of personality disorder, called paranoid personality disorder, in which the patient has exaggerated cautious behavior, along with unfounded suspicions and unnecessary secrets. They believe that they are being talked about, criticized, and constantly watched. In the case of obsessive compulsive personality disorder, however, the individual is always very much worried about orderliness and perfectionism and makes a lot of effort to be efficient, wasting a lot of time preparing everything, but is also very indecisive, to the extent that it impairs their ability to finish tasks..” (9)

7. Mental disorders from childhood

Children can also present with symptoms of mental disorders that affect adults, but with different characteristics. For example, a child suffering from depression can present with a learning disorder instead of the adult's typical spectrum of symptoms. (See item 3, Affective Disorders, earlier in this Appendix).

Certain mental disorders only occur during childhood. We can cite as examples: a) attention-deficit disorder (ADD) – the child is pathologically inattentive and very disorganized; b) attention-deficit hyperactivity disorder (ADHD) – the child is in a permanent state of hyperactivity; c) autism – it is a “mental disorder that begins in early childhood, in which the child has great difficulty learning how to speak and does not have

Mediumship Development Program

any other form of communication. Some children remain completely disconnected from reality and do not respond to stimuli, they usually gaze off into nowhere and have no facial expression. They often get attached to some object and have repetitive physical movements, such as clapping their hands or certain types of body movements.” (10)

The study of mental disorders shows us that states of sanity and insanity are deeply connected to the perception we have of the reality that surrounds us.

“Observing and perceiving the world around us has infinitely complex nuances.

The same object, the same person or the same setting can elicit completely different interpretations depending on the feelings of the observer. (...)

Each object that we see evokes memories and experiences that are associated with it, that make up our judgment about that object.

Therefore, each one of us ‘dreams’ the world according to our own psychic experiences.

We can say that, as we observe the reality that surrounds us each day, we are creating a mental setting with forms and figures that accompany us.

The most important thing is, that that psychic setting directs our behavior.

We always react according to the interpretation we give to things and people and (...) our interpretations are in fact judgments that the brain constructs with representations, and with ideas that have form and movement.” (1)

Those words of Professor Nùbor Facure, a neurosurgeon and a spiritist, make us reflect on the teaching of the spiritual guide Joanna de Ângelis, who brings our attention to the role of the brain and its relationship with the infirmities of the soul.

The human brain, clarifies the mentor, when it comes to “health, acts decisively on the being, due to its role as the decoder of thought and the conductor of that extraordinary wave, which carries an energy that is yet little understood but which is key to our physical existence.” (2)

The infirmities, adds the wise benefactor, “whatever they may be, are anomalous states of the Spirit, which are exteriorized in the body in the form of necessary purifying occurrences, to balance itself in the Flow of Life from which it proceeds and in which it now finds itself.” (3)

“Thus, it is in the inner recesses of the spiritual being that the origins of infirmities are found and that is where they must be treated; if approached in any another way, the symptoms might cease momentarily but this would only postpone the continuation of those harmful and destructive situations. (...)

Therefore, it is essential to incessantly change our thoughts for the better, creating healthy habits and carrying out activities that are rich in blessings, because the consequence is a permanent state of wellbeing heralding a whole new phase of human development.” (4)

Mediumship Development Program

Bibliography

1. FACURE, Núbior. *Psicosfera, Nosso Meio-ambiente Espiritual. Muito além dos Neurônios*. São Paulo: Associação – Médico Espírita de São Paulo, 1999, p. 113-114.
2. FRANCO, Divaldo Pereira. *Enfermidades da Alma. Dias Gloriosos. Pelo Espírito Joanna de Ângelis*. 1. ed. Salvador [BA]: Livraria Espírita Alvorada, 1999, p. 57-58.
3. _____. p. 60.
4. _____. p. 61.
5. PALHANO JÚNIOR, Lamartine & OLIVEIRA, Júlia Anália. Introdução. *Laudos Espíritas da Loucura*. 1. ed. Niterói [RJ]: Lachâtre, 1997, p. 19.
6. _____. p. 20.
7. _____. p. 22.
8. _____. p. 24.
9. _____. p. 24-25.
10. _____. p. 25.
11. REVISTA VEJA, Edição 1.591. Ano 32 – Nº 13, março de 1999. Tema: Depressão. *A Luta Contra a Doença da Alma*. Editora Abril, p. 94-100.
12. Demência: <http://www.perci.com.br/fp/109802.htm>.
13. TIPOS DIFERENTES DE DEMÊNCIA: <http://www.alzheimer-europe.org/portuguese/frrobot01.htm>
14. ALZHEIMER: <http://www.harpwro.com/users/lonzar/alzh.super-int.htm>
15. DELÍRIO E CONSCIÊNCIA: <http://www.ccs.ufsc...uiatria/981-03.html>, p. 8-9.
16. _____. p. 10.
17. ESQUIZOFRENIA: <http://www.iis.com.br/~gcaetano/esquizo.htm>
18. DEPRESSÃO: [wysiwyg://7/http://www.geocitcs.com/westhollywood/heights/9539/depre.htm](http://www.geocitcs.com/westhollywood/heights/9539/depre.htm)
19. AS FOBIAS E A REENCARNAÇÃO: http://www.fespiritaparana.com/momento/as_fobias_e_a_reencarnacao.htm
20. SÍNDROME DO PÂNICO: [wysiwyg://61/http://www.geocities.com/HotSprings/Oasis/8478/sindromedopanico.html](http://www.geocities.com/HotSprings/Oasis/8478/sindromedopanico.html)
21. ANSIEDADE: <http://members.ad.com/hpleite/ansiedad.htm>
22. PSICOPATOLOGIA: <http://www.antonini.com.br/fcomp21.htm>
23. DEPRESSÃO: [wysiwyg://15/http://www.mentalhelp.com.br/depressao.htm](http://www.mentalhelp.com.br/depressao.htm)

Mediumship Development Program

SLOWLY BUT STEADILY

Our outer man may be wasting away, but our inner man is being renewed day by day.
– Paul. (2 Cor. 4:16)

Observe the line of sequence and gradation that prevails in the smallest areas of nature. Nothing happens all at once, and there is no privilege anywhere on the stage of the Divine Law.

The ear is filled with corn, kernel by kernel.

The tree grows millimeter by millimeter.

The forest begins with insignificant seeds.

The edifice is raised brick by brick.

The piece of cloth is woven thread by thread.

The most famous pages were written letter by letter.

The wealthiest city is built inch by inch.

The greatest fortunes of gold and precious stones were extracted from the soil piece by piece.

The longest highway is paved meter by meter.

The great river that empties into the sea is a coming together of many streams.

Do not give up on your wonderful dream of knowledge and accomplishment in the higher realms of the mind and sentiments, but do remember your small daily tasks.

Everywhere, life is a process of renewal, and according to Paul's sublime words, even as the flesh wastes away, the imperishable individuality is incessantly renewed.

Nonetheless, so that we may not go in the opposite direction to the one expected by the Most High, it is essential that we constantly watch ourselves and persevere in our efforts for self-improvement in the activity that helps and ennobles us.

If some divine ideal inhabits your mind, do not forget your small daily chores so that it may become a reality when the time is right.

Is there a favorable occasion for its accomplishment?

Then act sensibly with your soul focused on your goal.

Are there troubles and struggles, thorns and stones on your pathway?

Press on, even so.

Time, that implacable dominator of civilizations and humankind, marches on at the rate of only sixty minutes per hour, but it never stops.

Let us remember the lesson and move forward in the best way we can.

Slowly, but surely.

XAVIER, Francisco Cândido. *Living Spring*. By the Spirit Emmanuel. Lesson 62-Edicei

1st Part: Spiritist Fundamentals: The Action of Light and Darkness

Class 2: The phenomena of vampirism, ovoids and zoanthropy/lycanthropy

Specific Objectives:

- Explain the processes of vampirism, ovoids and zoanthropy
- Analyze the reasons behind these different types of obsession.

1. Vampirism and parasitism

Vampirism is an obsessive process in which inferior Spirits, bound to their inferior impulses, attach themselves to the psycho-physical organization of incarnates, absorbing their vital energy. (3)

The Spirit who feeds off the vital emanation of others is called a vampire or vampirizer.

“ (...) vampire is every slothful being who lives off others and, with regard to vampires that visit incarnates, it is necessary to realize that their objectives are generally sinister, once they find an opening in the mind of humans.” (20)

As to vampirism of one's vital energy, the obsessive process happens due to the moral imbalance that we still have.

“Anger, intemperance, extravagant sex, and any type of vice or addiction, bring forth inferior creations that deeply affect our inner life. Frequently a sick body implies a sick mind.” (21)

Every form of vampirism is connected to a deficient, lazy or inactive mind, which, defenseless, surrenders to the inferior suggestions that exploit it.” (12)

Parasitism is an interaction between two organisms in which one organism benefits from the other. In that way, the harmful agent is called parasite, while the harmed organism is simply called host.

Basic forms of parasitism are found in Nature, such as microorganisms (bacteria, fungi, protozoa and viruses) and some types of insects.

It has been observed that “different types of microbes have their favorite environments. The pneumococcus [Streptococcus pneumonia] is normally hosted in the lungs (and in the blood), where typhus is produced; Klebs-Löffler bacillus [Corinebacterium diphtheria] is located in the mucus, where diphtheria occurs [crupe]. Under special conditions within the body, the Hansen bacillus [Mycobacterium leprae] or the Koch's bacillus [Mycobacterium tuberculosis] proliferate.” (20)

2. The process of vampirism

Vampirism in cases of obsession is similar to parasitism.

Some parasites, finding favorable host conditions, appropriate the host's organisms causing lesions and various types of disease.

“We can find vampirism and obsession between incarnates and discarnates, until the human Spirit, enlightened by reason, is called by Divine Law to abandon selfishness, cruelty, ignorance and crime.” (5)

However, there are a great number of beings who still remain rebellious, not listening to the divine call for spiritual renewal.

Mediumship Development Program

So, as they return to the spiritual dimensions following disincarnation, they throw themselves over the incarnate human beings, in processes of persecution, revenge or dominion. They push incarnates, fighting for their affection and wealth, who are still in the physical dimension, or even take revenge and try to harm them. (5)

“Once this connection has been established, where discarnates and incarnates, get caught up in mutual degradation, they give in to their primitive nature, just like animals. In this sense, the oppressor generally gains control of the neurons in the hypothalamus, accentuating its dominance over the myelin sheath that connects it to the frontal cortex, controlling the sensitive areas of the coronary center, which is the control center of a variety of stimuli. Thus, when thwarted in their purposes, they produce a type of inhibition of many visceral functions in their victims, due to the mechanical influence over the sympathetic and the parasympathetic system. Such manipulation, in complex processes of vampirism, triggers fear or nervous break-downs in the people on whom they are taking revenge, by altering their psyche or inflicting constant damage onto their somatic tissue.” (6)

The depletion of the incarnate’s vital energy, due to the actions of the vampire Spirits, provokes weakness in the organs and tissues of the host body, particularly the stomach, the liver, and the digestive and reproductive systems. (3) People who give in to heavy drinking or to an excess of sex, for example, are vampirized by obsessors are still tied to the sensations that such actions produce.

This state of organic weakness opens the body to disease, including those of an infectious nature, due to fluidic (spiritual) contamination by the obsessors. The Spirit Dias da Cruz clarifies that such contaminations happen because “due to the attraction of a sick and uncontrolled mind, an individual brings the fluidic contaminations of uncontrolled Spirits upon themselves, that can lead to scabies and ulcers, alcoholism, madness, cirrhosis, and to either benign or malignant tumors of various origins. Just like the vices that corrode one morally, where due to an uncontrolled mind, it can lead to serious cases of insanity, such as psychosis of despair and hate, vanity, pride, usury and crime, discouragement and egocentricity. This imposes as yet undefined pathogenic processes on to the organic body, which ends up either in ruin or dead.” (11)

These contaminations, or fluidic infections, lead, likewise, to monoideism or fixed ideas. (6)

“So, it is important to watch out for fixed, oppressive or degrading ideas, which can provoke major or minor disturbances, putting us at risk of falling into a deep hole of frustration.” (12)

We will study, two serious forms of vampirism, which happen in the most advanced degrees of obsession: the process of ovoids and Zoanthropy.

3. The process of ovoid

“Countless unhappy beings, when out of the physical body,, fixated on the idea of getting justice with their own hands or to an obsessive attachment, subtly envelope those who are the object of their attention, and, hypnotize themselves with images of affection or revenge that are repeated ad infinitum. They end up terribly fixated on one idea, disconnected from any sense of space and time and steadily develop enormous morphological transformations in their spiritual body. Their retracted organs, due to lack of activity, start to look like ovoids attached to their victims, who mechanically accept their influence through thoughts of remorse, regret, all-consuming hatred or demanding selfishness, which are fed in the brain through incessant mental waves” (8)

“The obsessor begins to live in the mind of the victim, in perfect morbid symbiosis, absorbing his or her psychic energy, a situation which, in many cases, can last beyond the

Mediumship Development Program

death of the host (the person being obsessed) according to the nature and extent of the moral debt between the creditor and debtor.” (9)

The following narrative by Andre Luiz clarifies the nature of ovoids:

“(....) I saw, not far from us, obscure irregular forms, that appeared to be connected to people who we were observing. They looked like small ovoid spheres, each one a little bigger than a human brain. There was wide variety of different types. Some of them were moving, like big amoebas, breathing in that spiritual atmosphere; others, however, seemed to be at rest, apparently inert, connected to the vital aura of those personalities moving around. (....)

A great number of beings (....) were transporting those living spheres, attracted magnetically by their irradiation”. (16)

Since Gubio was paying attention to my reaction, he could see that I was somewhat troubled.

“André,” Gubio began explaining. “I understand your shock. It is clear you don’t have experience in outreach work in places like this. But, let me ask you, have you ever heard about the death of the perispiritual body?”

— “Well. Then you know that the perispiritual body also perishes. You have heard about spirits of a higher order who get rid of it, in order to ascend to more sublime spheres, which still are not accessible to our senses, and you have seen brothers and sisters who have undergone perispiritual reductive operations in order to be reborn in an earthly body. The first are noble and glorious workers, enjoying the blessings of a duty fulfilled, while the others are those who already deserve a new reincarnation. However, in the same way as happens with both of those types of respectable spirits, the evil and the ignorant, the criminal and the vile, also lose their perispiritual form someday. Due to the density of their minds, saturated with inferior impulses, they are unable to rise above their inferiority and gravitate towards the lower impulses they choose to be the center of their interests. A great number of spirits in those circumstances, especially those who participated in condemnable acts, connect themselves to their partners in crime.” (17)

Most spirits in ovoid form “are in a sleep-like state where they are tortured by repetitive horrible nightmares. They can hear our calls, but their answers are unclear because they have lost efficient vehicles of expression. In fact, we can consider them to be like foetal forms incapable of doing anything, but very useful under the command of the cruel, twisted minds who inhabit these zones.” (18)

These ovoid-Spirits are like “a foetus or mental amoebas, manipulated by perverse or rebel entities.” (18)

The ovoid connection to the perispirit of the obsessed individual happens in two different ways: a) by demand of the obsessor itself, motivated by the desire for revenge or attracted by fluidic emanations of the obsessed; b) by the action of cruel beings, who manipulate the ovoids to change them into instruments that fulfill their inferior objectives. (10), (18), (19)

4. The process of zoanthropy/lycanthropy

It is an obsessive process used by obsessors who have mastered the technique of hypnosis and mental suggestion. They are powerful magnetizers who suggest terrible ideas and images to the mind of their victims, and are capable of modifying the perispiritual form of the obsessed.

Lycanthropy is, therefore, the phenomenon by which the obsessors act on the obsessed by means of hypnotic suggestion, leading to them taking on the perispiritual form of an animal.

Mediumship Development Program

A related term to zoanthropy is lycanthropy, which means a perispiritual form similar to a wolf.

Many Spirits, perverted by their crimes, make bad use of their intelligence, by being cruel to many who are still connected to them due to debts from the past. Similarly, vampires are the cause of painful mental illness of many found in psychiatric institutions, where a number of patients, under intense hypnosis, imitate the mannerisms, positions and actions of different types of animals. (22)

In the book *Liberation*, by the Spirit André Luiz, we find references to the pernicious action of hypnosis on the perispirit of a discarnate woman, feeling strong remorse due to abortions.

Pay attention to the way this dark magnetizer acted, known here as a judge, so that the victim changed their face into the face of a wolf.

“And using all his magnetic powers, placing his hands over the poor scared woman who stared at him, the judge spoke in a sinister voice:

“Come! Come closer!”

She automatically obeyed and knelt before the speaker. He looked firmly at her and after concentrating his magnetic force on her, he commanded:

“Confess! Confess!” ordered the unmerciful judge, sure of the fragile state of the passive individual to whom he was addressing his words. (...)

And as if under the effects of a powerful drug, the unfortunate woman cried out sorrowfully aloud the crimes she had committed:

“Forgive me! Forgive me! Oh my God!”

“I killed my four innocent young children and...if that was not enough I arranged for my husband to be murdered; an unbearable tyrant in my home. Crimes, however, are like living monsters. They followed me around as long as I was in the body... I tried so hard to escape them, but in vain...and the more I tried to drown my misfortune in liquor, the more I sank into the mire within myself. (...)

Looking at her with contempt, the judge exclaimed:

“How can prayers and tears free such a human beast?”

The judge got closer to the woman and looking firmly in her eyes as if transmitting magnetic radiations to her, and said peremptorily:

“She has condemned herself. She is nothing more than a she-wolf, a she-wolf, a she-wolf.”

He kept repeating she-wolf while continuing to stare at her firmly and intensively as if he were implanting in her mind an image of the afore-mentioned animal.

About two minutes later I noticed that the face of the deeply impressionable woman began to change. Her mouth protruded and the neck started to curve forward and her eyes took the form of the eyes of a canine.

What I was patently witnessing was the effect of hypnotism upon the perispiritual body.(13)

Even given the Spirit’s faults, a question emerged: why would a human being be reduced to such humiliating suffering, such as inflicted by the judge who was far from good?

“(…) Of course we do not have enough knowledge to understand the phenomenon with all its implications and details, but Spiritism provides some information that allow us to understand the basic process. The genesis of this process is obviously guilt. We only look for redemption, through pain or through love, when we make mistakes. The amount of redemption and its extent depend on the severity of the wrong-doing, because the law does not demand anything other than what is necessary to adjust and balance ourselves in relation to the universal forces that we did not respect with our free will. (...)”

Mediumship Development Program

Consequently, any wrongdoing creates in ourselves the necessary “mould” for the readjustment. Our spiritual enemies, that is, those who we hurt in the recent or distant past, take advantage of that with great skill and competence. Many of them act personally against us; however, there are others who take advantage of powerful organizations, where abominable tasks are planned and obsessors develop, many deplorable specializations. (...)

Then the team of darkness comes into play. If the case calls for the ‘solution’ of perispiritual deformation, it is passed over to competent hypnotists and magnetizers (...) (1)

“Of course the hypnotist or magnetizer is not able to mould the perispirit of its victim using its own willpower, but knows how to cleverly manipulate natural forces and the victim’s mental landscape, in a way such that the Spirit ends up accepting the hypnotist’s suggestions. This brings about deformations in the victim’s own perispiritual body, induced by the dark spirit, who works as an agent of revenge, on its own behalf or for others. In such circumstances, the victim takes on a grotesque form, and forgets how to speak. They have the attitudes and typical reactions of the animal in question, and is cut off from all relationships with normal, well-balanced human beings for a long time.” (2)

In practical terms, the person under the obsessive effects of zoanthropy is eventually confined to psychiatric hospitals or to places where it is not possible to relate with people in general.

This reminds us of the biblical story of the famous king Nebuchadnezzar, king of Babylon, who was married to the beautiful Semiramis. (14)

“The Holy Book tells us that the king lived as if he were an animal for seven years. Hypnotism is as old as the world itself and is used by both good and bad beings, who manipulate the plastic elements of the perispirit.” (14)

The subject of lycanthropy has not been thoroughly discussed; therefore the disobsession worker needs to study it more deeply, to get a better understanding of the phenomenon.

Finally, it is important to be aware of the need for permanent vigilance with regard to spiritual influence: above all in those moments before going to sleep.

The Spirit Gubio clarifies:

“(…) At specific hours of the night, three quarters of the population of each hemisphere on Earth are in contact with us and, the biggest percentage of these semi-free beings, through the natural influence of sleep, remain tied to a low vibration (...) Great crimes are conceived during those hours and if it weren’t for the active and constant work of the good Spirits, who work with self-sacrifice and perseverance, under the protection of Jesus, there would be more tragic happenings that would terrify humanity.” (15)

Note to the Instructor

The object of the exercise below is for the participants to demonstrate an understanding of the process of vampirization, fluidic infections, ovoids and zoanthropy.

Mediumship Development Program

REFERENCES

1. MIRANDA, Hermínio C. Deformações. *Diálogo com as Sombras*. 13. ed. Rio de Janeiro: FEB, 1999. Cap. 2, it. 2, p. 119-120.
2. _____. p. 120.
3. PERALVA, Martins. Vampirismo. *Estudando a Mediunidade*. 16. ed. Rio [de Janeiro]: FEB, 1992. Cap. 13, p. 76.
4. _____. p. 77.
5. XAVIER, Francisco Cândido & VIEIRA, Waldo. Obsessão e Vampirismo. *Evolução em Dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 15, p. 114.
6. _____. Infecções Fluídicas, p. 115-116.
7. _____. p. 117.
8. _____. Parasitas Ovóides, p. 116.
9. _____. p. 116-117.
10. Predisposições Mórbidas. 2ª parte. Cap. 19, p. 214.
11. XAVIER, Francisco Cândido. Parasitose Mental. *Instruções Psicofônicas*. Mensagem do Espírito Dias da Cruz. 6. ed. Rio de Janeiro: FEB, 1991. Cap. 34, p. 160-161.
12. _____. p. 160-161.
13. _____. A selective procedure. *Liberation*. By the spirit André Luiz. Miami [Florida]: EDICEI of America, 2013. Chap. 5, p. 70-72. Translated by Darrel W. Kimble and Marcia M. Saiz.
14. _____. p. 72.
15. _____. Observations and new discoveries. Chap. 6, p. 80.
16. _____. p. 84.
17. _____. p. 85-86.
18. _____. p. 88.
19. _____. A painful sight. Chap. 7, p. 95-96.
20. _____. Vampirism. Missionaries of the Light. By the spirit André Luiz. 1st Edition. Brasilia, Brazil: International Spiritist Council, 2009. Chap. 4. Translated by Darrel W. Kimble and Marcia M. Saiz.
21. _____. ditto.
22. _____. XAVIER, Francisco Cândido. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 23.

Appendix

Exercise

Mark at the end of the sentences below:

- ◆ **V:** vampirism
- ◆ **SI:** spiritual infections
- ◆ **O:** ovoid process
- ◆ **Z:** zoanthropy

1. "At that moment, two workers came into the room, carrying a desperate Spirit on a stretcher. The Spirit's perispiritual form was seriously affected, he had simian characteristics." (1) _____
2. "(...) Those dark marks on the perispirit represent fifty eight different children who were murdered when they were born. (...) Using the excuse of relieving the conscience of others, she committed horrible crimes, by profiteering from the unhappiness of inexperienced young people. Her situation was worse than those who suicide or commit murder', who sometimes have extenuating circumstances that can mitigate their acts." (11) _____
3. "(...) Can you see those dark marks in the streets?". (...) "They are clouds of a variety of different bacteria. They float, almost always, in compact groups; obeying the principle of affinity." _____
4. "The hospital ward was full of terrible scenarios. Inferior beings, tied to the patients, whose minds were greatly disturbed, lay down on different beds, causing horrific suffering".(...)
5. "The small reddish eyes, moved in the eye sockets of the medium and the elongated arms moved in a disorderly fashion. The big wide mouth, typical of a monkey, was drooling, and ferocious." (2)
6. "Almost all human souls, located in these caves, consume the energies of the incarnates (...) as if they were insatiable parasites." (5) _____
7. "Before the break, I spotted, not far from us, some amorphous, obscure shapes, that appeared to be connected to the people we were observing. They looked like small ovoid spheres." (6) _____
8. "As the pernicious energies concentrated in the center of the sufferer's brain were dispersed, we saw a dark thread of sticky substance, which produced an unpleasant smell." (3) _____
9. "In a while, away from the suburbs, we found ourselves in the vicinity of a huge slaughterhouse. (...) "Have you noticed, André? These unhappy brothers who are not able

Mediumship Development Program

to see us (...) are consuming the energy from the animals' blood plasma. They are ravenous and deserve compassion". (9) _____

10. "Yes, I saw three living figures juxtaposed with the perispirit (...)

They are unfortunate beings, who are firmly set on revenge and have lost a tremendous amount of time, due to the upheaval that torments them. They consumed the perispirit (...) and connect themselves naturally to the woman they hate." (7) _____

11. "Alexandre explained that such unhappy Spirits make bad use of recently discarnated beings who do not have any defenses, like poor Raul, who in the first days right after the death of his body, had his vital energies consumed by them, after having his physical body exploited by them (...)" (10). _____

12. "It is by the attraction of sickly and uncontrolled thoughts, that individuals bring the fluidic contamination of unbalanced spirits upon themselves, (...) and through their own uncontrolled thoughts that they can produce the most serious incidences of mental illness . (...)" (4) _____



Mediumship Development Program

Bibliography

1. FRANCO, Divaldo Pereira. Mergulho no Passado. *Nas Fronteiras da Loucura*. Pelo Espírito Manoel Philomeno de Miranda. 1. ed. Salvador [BA]: Livraria Espírita Alvorada Editora, 1982. Cap. 27, p. 198.
2. _____. p. 199.
3. _____. Os Trabalhos de Recuperação. Cap. 28, p. 215.
4. XAVIER, Francisco Cândido. Parasitose Mental. *Instruções Psicofônicas*. Mensagem ditada pelo Espírito Dias da Cruz. 6. ed. Rio [de Janeiro]: FEB, 1991. Cap. 34, p. 160.
5. XAVIER, Francisco Cândido. In a Strange City. **Liberation**. By the Spirit André Luiz. 1st Edition (2013), Edicei of America. Trans. by Darrel W. Kimble and Marcia M. Saiz. Chap. IV, p. 53.
6. _____. Observations and New Discoveries. Ch. 6, p. 79.
7. _____. A Painful Sight. Ch. 7, p. 91.
8. _____.XAVIER, Francisco Cândido. Heading to the Countryside.. **The Messengers**. By the Spirit André Luiz. 1st Edition 2008, published by the International Spiritist Council. Translated by Amy Duncan, Darrel W. Kimble & Marcia M Saiz. Ch. 40 p.245
9. XAVIER, Francisco Cândido. Intercession. **Missionaries of the Light**. By the Spirit André Luiz. Trans. By Darrel W. Kimble and Ily Reis. Published by ISC, 2009. Chap. 11, p. 157.
10. _____. Ch. 11,p. 157-196.
11. XAVIER, Francisco Cândido. The Vampire. **Nosso Lar**, A Spiritual Home. By the Spirit André Luiz. AKES-2000 - Chap. 31, p. 183.
12. XAVIER, Francisco Cândido. A Difficult Disengagement. **Workers of the Life Eternal**. By the Spirit André Luiz. 1st edition (2008). International Spiritist Council., Translated by Tonia L. Wind, Darrel W. Kimble & Marcia M Saiz. Ch. 18, p. 345.



1st Part: Spiritist Fundamentals: The Action of Light and Darkness

Class 3: Spiritist Therapy for Obsession

Specific Objectives:

- **Define integral health.**
- **Discuss the Spiritist Treatment of obsession**
- **Identify and study Spiritist therapeutic treatment for obsession.**

1. Integral Health

Health is the state of an individual whose organic, physical and mental functions are found to be normal.

Integral health, however, comprises a wider concept: it means a state of bio-psycho-social and affective well being of the individual.

Spiritism goes beyond this concept by explaining that the state of wellbeing is a consequence of the harmony between body and soul.

In Spiritist Teachings, the body cannot be healthy when the soul is ill.

“In Medicine it is well known that the etiology of many diseases is in the soul, therefore the chapter on psychosomatic illnesses, or those that result from psychological imbalances was begun. The treatment for these disorders is effective only when psychotherapy is combined with appropriate medication for the physical body, delivered either by the physician or the psychotherapist.” (13)

2. Spiritist Therapy for Obsessions

“As diseases result from physical imperfections that increase the body’s vulnerability creating access to pernicious external influences, obsession is always a consequence of a moral imperfection that gives rise to an Evil Spirit. A physical force opposes a physical cause; a moral force is necessary to oppose a moral cause. In order to prevent physical ailments the body must be strengthened; to protect against obsession the soul must be strengthened; therefore, for the individual being obsessed there is a need to work on self improvement in order to free oneself from the obsessor without help from a third party.” (2)

Simple obsession and some cases of fascination usually respond to spiritist treatments, although most serious cases of fascination as well as cases of subjugation require a combination of spiritist therapies and medical-psychological treatments.

The spiritist who works in disobsession must be prudent and very cautious when dealing with a patient who is also being treated by medical professionals, mainly when prescription drugs and various other clinical procedures are being used. One should not, under any circumstances discontinue, substitute or modify medical or psychological treatments, nor express any opinions in relation to these.

One must remember that legally licensed professionals deliver medical and psychological care; therefore no interference with these treatments can be justified.

Serious obsessions — fascinations and above all subjugations — require precise and well-directed measures, as well as perseverance since disobsession is only successful when performed in a slow and gradual manner.

“To assure the freedom of the (obsessed) victim it is essential that the evil spirit be led to renounce their evil intentions; that it be guided to repentance and that a desire to do

Mediumship Development Program

good should come about through spiritual dialogue / counseling, skillfully delivered in evocations that have the specific objective of providing moral education. One would therefore feel gratified with the freedom of an incarnate being and the conversion of an imperfect spirit.

The work becomes easier when the person being obsessed understands their situation and helps with their will, effort and prayer.” (4) In cases of simple obsession the patient’s cooperation, as one is still lucid, facilitates the healing process; the same does not occur in cases of fascination or subjugation since the patient’s will is under the command of the obsessing entity. (3)

3. Spiritist Therapeutic Processes

The spiritist therapeutic approaches geared towards disobsession can be summarized as follows:

1. Fluid-therapy: healing/passes, mental irradiation and magnetized water.
2. Spiritual counseling.
3. Mediumistic assistance: disobsession meetings, spiritual assistance.
4. Spiritual Interventions: ectoplasmic therapy and spiritual surgery.
5. Prayer.
6. Practicing charity
7. Spiritist studies .
8. The Gospel at home.

Some of the above therapeutic approaches are used more frequently than others depending on the severity of the case, the patient’s availability and the resources available at the Spiritist Center. We will briefly study each one of these processes.

3.1. Spiritist fluid-therapy

“Fluid-therapy is a treatment carried out via the transmission of energy. It is a therapy based on the transmission of fluids, especially the vital fluid.” (14)

a) Healing/Passes – Laying on of hands

“Healing/Passes is a transfusion of energies, which alters the cellular environment. (...) During the magnetic assistance (through healing) spiritual resources are exchanged between emission and reception, helping those in need to help themselves. The re-animated mind renews the microscopic lives in the cells, which serve the body, building a valuable structure. Healing/passes is an important factor for those who know how to receive it with respect and trust.” (26)

Healing/Passes neutralizes the negative influence of the energies of the troubled spirit, who envelops the person in their harmful energies.

In cases of obsession it is a fundamentally important resource, and depending on the type and severity of the obsessive process, should be applied daily, or even more frequently, depending on the gravity of the spiritual imbalance.

If the patient is unable to be present to receive healing/passes, it can be done at a distance. The treatment will be successful “as long as there is attunement between the one who administers it and the one who receives it. In this case, several spiritual companions

Mediumship Development Program

work together, helping the process, and silent prayer becomes the best vehicle of the healing energy.” (27)

Some healing works faster than others, either due to the patient’s merit, or due to the ‘magnetizer’ possessing healing mediumship.

“Healing mediumship, which some people possess, consists of the ability or gift of healing illnesses and alleviating pathological symptoms, or re-invigorating tissues and organs of the human body, without the use of medication, by the laying on of hands, by touch, by a look or the simple radiation of the individual’s magnetic force, combined with spiritual fluids.

The relief given to patients, nonetheless, is not exclusively due to their magnetic power. Mediumship always implies the cooperation of the spirits.” (15).

Every individual under an obsessive influence should receive healing/passes.

It is important though, to emphasize that only those who need this kind of assistance should receive healing/passes. Those who consider healing/passes a means of prevention are mistaken.

Actually, only one’s own efforts to grow spiritually can prevent obsessions.

b) Mental Irradiation

“Irradiation is the emission of fluidic waves sent by two or more mediums at a distance, for the physical or spiritual treatment of those who suffer, with the valuable assistance of healing spirits, who are the true manipulators of the fluids furnished by the mediums.” (16)

Irradiation is as important as healing during disobsession meetings. Irradiation may be carried out at the appropriate time during mediumship meetings, especially disobsession meetings; therefore specific meetings may be organized for this purpose. Generally, during these specific type of meetings the patient is present.

In mediumship meetings, “(...) the director of the group, will request silence for two to four minutes, once the disobsession tasks have been completed, so that s/he and the other participants may create a mental current made up of the best ideas which they are able to articulate, either through silent prayer or through edifying thoughts.

Every thought is a wave of creative energy. Thoughts of peace and fraternity, transmitted by the group, make an ideal climate of beneficial irradiations, giving the spiritual friends present, the necessary resources to assist in the formation of different types of help for the group, the discarnate spirits, and others in need of spiritual help who are at a distance.” (33)

Specific meetings, for mental irradiation offer the advantage of permitting the presence of the patients.

Generally, in these meetings there is a brief discussion (5-10 minutes) of a page of the “Gospel according to Spiritism,” after the initial prayer. This is followed by healing/passes (laying on of hands), the irradiations themselves (2-5 minutes), a final prayer and distribution of magnetized water.

The patients may bring their water containers, which will be magnetized by the spiritual benefactors.

In parallel there may be a meeting for spiritual guidance (fraternal assistance).

Irradiation meetings are a valuable treatment in disobsession work.

c) The magnetization of water

Mediumship Development Program

The Spirit of Andre Luiz reminds us in his book “Nosso Lar - A Spiritual Home,” of Lisia’s words, about the importance of water: “ (...) we know that water is one of the most powerful vehicles for fluids of any nature. Here (in Nosso Lar’s colony), it is used especially as a food and as medicine. There are departments in the Ministry of Assistance totally dedicated to the manipulation of pure water, with certain elements susceptible to being captured from sunlight and spiritual magnetism.” (30).

Furthermore, Lisias informs us that the day will come when incarnate beings will learn how to use water properly: “ (...) The time will come, when they will copy us, appreciating the importance of this gift from God. They will understand then, that water, as a creative fluid, absorbs the mental characteristics of the inhabitants of each home. Water, in the world, my friend, not only carries the body’s residues, but also the expression of our mental life. It is harmful in perverse hands, useful in generous hands, and when moving, its current not only spreads the blessings of life, but is also a vehicle of Divine Providence, absorbing men’s bitterness, hatred and anxieties, cleansing their material house and purifying their inner atmosphere.” (31)

“We know that water, in and of itself, is a fluid that can be condensed. It is made up of two parts hydrogen and one part oxygen (H₂O), that is a combination of these two gases. Even so, it can be magnetized, that is, it can receive other fluids, medicinal or otherwise, through magnetization carried out by a medium, or by Spiritual Benefactors.” (17)

Even a non-Spiritist can magnetize water, using prayer, because, as the benefactor Emmanuel clarifies, ‘the one who prays or meditates externalizes powers, emanations and fluids, which, for now, escape the analysis of ordinary intelligence and drinking water receives this influence, which condenses this magnetic force and electrical elements, which alleviate and sustain, help and heal.

The spring that flows from the heart of the Earth and the prayer, which flows deep within the soul, when united in the diffusion of goodness, produce miracles.

The spirit who rises towards Heaven is a living antenna, capturing potential of a superior nature, thus able to distribute them for the benefit of all those who follow.” (4)

Those that suffer in the physical body or spirit should be treated with magnetized water, aiming to cure or alleviate illness.

3.2. Spiritual Guidance

“The service of spiritual guidance consists of:

- a) A warm welcome to anyone who comes to the Spiritist Centre who is in need of help, providing them with the opportunity to speak about their difficulties freely and in strictest confidence;
- b) Guidance and a perspective based on Spiritist principles, depending on the person’s needs, in order to help the person better understand their difficulties and see the situation from a spiritual perspective;
- c) Referring the person to the activities in the Spiritist Center most appropriate to their needs. (5)

The purpose of spiritual guidance is to elucidate and console. Therefore this service requires individuals who have the ability to offer this type of help; i.e., Spiritist workers well versed in Spiritist Teachings and who possess the inter-personal skills to deal with individuals who are unwell, many of whom may have severe spiritual imbalances.

Mediumship Development Program

3.3. Mediumistic Assistance

This relates to Spiritist disobsession activities particularly the practice of mediumship such as:

Disobsession Meetings

“The team dedicated to disobsession is (...) – under the guidance of Superior Spiritual Teams - and should be based on a series of essential guidelines, the fulfillment of which will dictate the results of the work at hand. (...)

The following are essential for effective teamwork in disobsession:

- a) **Group harmony**, this is achieved with a warm and agreeable atmosphere among team members (...);
- b) **Elevation of goals**, in this work each team member, lets go of their own issues and focuses on the elevated goals, of the mediumship practice (...);
- c) **Knowledge of Spiritist teachings**, development of the ability of the mediums and counselors, assistants and group participants (...);
- d) **Concentration**, helping the receptivity of the medium to expand, allowing attunement with those who are communicating (...);
- e) **Healthy moral behavior**, based on guidance from the Gospel.
- f) **Balanced mediums and dialoguers**, since only those who are healthy and balanced are qualified for this teamwork. Individuals who are emotional unstable are in need of help themselves and therefore not qualified for such higher projects that require people to be patient, centered, affectionate and compassionate, so as to create a prayerful environment where there is mental clarity (...);
- g) **Trust, physically and morally well-disposed**, which are secondary to the certainty that Spirits are present, even though invisible to some, who are active, connected to the mediums mentally, in an efficient psychic exchange, encouraging and stimulating the work to be done through the counseling (...).
- h) **Circumspection**, does not visibly express their mood, responsible and conscientious with regard to work, yet in a tranquil, relaxed and cordial way;
- i) **Trained, considerate mediums**, who do not disturb themselves or other members of the group. Disciplined, so that the eruption of grimaces, blows and shouting does not transform the blessed exchange into an embarrassing and confusing mess. (...);
- j) **Enlightening dialogue - The representative's clarity during the dialogue**, The harmonious mental field of the dialoguer(s) facilitates efficient cooperation and ease of communication with the discarnate instructors. Avoiding pointless discussions and arguments, irrelevant controversy, unnecessary debate, or giving hasty and harmful information to the tormented person who does not realize they are the victim of a serious ordeal (...);
- k) **Punctuality**, so all can read and comment in an environment of edifying conversation (...)" (10).

4) Spiritual consultation and mediumistic guidance

Mediumship Development Program

This refers to a mediumship meeting, that is very common in most Brazilian Spiritist centers, which unfortunately, are not always ready for this kind of work.

This type of meeting is somewhat discredited, due to the poor preparation of the dialoguers. This leads to doubts and misunderstandings regarding the guidance given, supposedly from superior spirits.

The work of spiritual guidance requires mediums who are knowledgeable about Spiritism and committed to their own moral improvement. It is a service to help those in need that requires great responsibility.

Nonetheless, there are well-structured services that give truly serious spiritual guidance, whose mediums pass on advice and precious suggestions that can bring comfort and clarification.

Many Spiritists seek spiritual guidance for mundane, everyday difficulties. Others, understand the importance of a spiritual consultation and only seek it out when facing a serious problem.

Spiritual consultations will tend to diminish as Spiritists study Spiritism more and make an effort to live by Jesus' teachings. Those who are better informed and more enlightened, understand the reasons for their pain, difficulties, trials and expiations. Thus, they learn to listen to the voice that speaks from deep within them, providing them with the support they need in the time of their tribulations.

The Spirit Andre Luiz clarifies that, due to the evolutionary level of those who seek out the Spiritist Center's help, it is still necessary to maintain spiritual guidance.

The following is a transcript of the impressions of the Spirits Hilario and Aulus, as registered by Andre Luiz:

"Ambrosina continued receiving psychographic messages directed to those present. (...).

We looked at the enormous table from which the directions were given and followed in a balanced way. Observing the medium, Hilario asked our mentor:

"Why are there so many personal messages from the Spirits friends?"

"They are answers to questions asked by those looking for assistance and comfort."

"Are these answers, definitive solutions?" asked my colleague.

"No, not really," the mentor clarified with conviction. "Between help and solution there is always a range in which problems can arise. After all, each one of us has his or her own enigmas."

"If that is the case, why are there so many communications? (...)

"We need cooperation at each stage of life" replied Aulus gravely. "No matter how long we live, physical existence is a short period of learning. Furthermore, Earth is where we evolve through our daily struggles. Due to the law of cause and effect, we undergo experiences that enrich our individuality and prepare us for the higher spheres. Nobody lives alone. The so-called dead, must help those who are immersed in material bodies." (...)

"The Law commands wisdom to rescue ignorance, and the more evolved to help those who are behind. A person who cooperates with advanced and benevolent Spirits attracts precious benefits for the spiritual life. Similarly, the friendly spirits who assist those who are reincarnated, are making their tomorrow easier, when they return to the earthly struggle." (28)

Regarding spiritual guidance it is important to remember that "(...) Jesus, the Spiritual Governor of the World, helped the sick and those who suffer, without saving them from the fundamental issues that they had to deal with. (...) Expecting discarnate beings to completely resolve our human struggles would be illogical. As this would imply eliminating

Mediumship Development Program

the work that we are supposed to accomplish, or take away the lesson from the student in need of illumination.” (29).

Some spiritual consultations work in conjunction with homeopathic sessions or appointments for medication from medicinal flora where guidance via mediumship can be given .

This work has to be well structured, and closely followed by a physician, regulated by the appropriate legal authorities, who is responsible for the prescriptions received via mediumship.

4.1. Spiritual Procedures

Spiritual procedures such as spiritual surgery are performed by doctors from the beyond directly on the patient's perispirit. (18)

“These procedures are planned previously, during mediumship sessions when the incarnate director of the Spiritist group agrees a treatment plan with the spiritual mentors for patients requiring this type of treatment.” (19)

These procedures can be performed at the Spiritist center or the patient's home if their mobility is impaired.

Due to the special importance of these meetings, a greater spiritual preparation is required of the director, the mediums and other participants on the team.

These types of surgery are performed rarely and are carried out by a healing medium.

“(…) He or she says a prayer, concentrates and lays their hands over the patient, without touching them.

The patient feels as if s/he is being manipulated inside of his/her physical body. Sometimes s/he feels as if a particular organ is being removed, cut or sutured. Ultimately, that something is happening just as if s/he was being operated on by an earthly surgeon.” (20)

There is also mediumistic surgery, which the Spirits perform through a healing medium, operating on the patient using instruments. These are surgical procedures performed without any antiseptic or anesthesia, yet lead to no infection. (21)

The surgical instruments used are rudimentary: pocketknives, kitchen knives and regular scissors. (21)

Serious obsessions cause disease, from mild ailments to pathological issues that are difficult to treat. Therefore, spiritual procedures of a surgical and/or non-surgical nature are always beneficial in helping brothers and sisters who are suffering obsessive disturbances.

4.2. Prayer

Jesus, according to St John the Evangelist promised: “and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. (John, 14: 13-14).

These are strong words, effectively a promise, reassuring us that no matter how great our trials, we can always count on the help of our Greater Guide.

Naturally, prayer does not exempt us from the learning we need to get from our suffering. Nonetheless, it gives us courage, trust, patience and acceptance. (1)

For this reason, everyone should seek refuge in prayer, against the hardship that afflicts him or her. Through prayer God “will also inspire the means to get themselves out of

Mediumship Development Program

difficulties, through the ideas suggested by good spirits, and in this way giving them the merit of their actions.” (1)

Everyone should develop the habit of praying, of tuning into the Spiritual Guides through prayer, and receiving the assistance needed on their evolutionary journey. For those caught up in obsessive processes, the habit of prayer is essential to restore spiritual balance.

4.3. The Practice of Kindness

Kindness, or doing good, must be practiced whether we are under obsessive influence/spiritual attachment or not. Nonetheless, those who are obsessed who get involved in charitable work, hasten the recovery of their health. The Spiritual Guides, who are involved in social work, envelope them in healing vibrations. On the other hand, contact with the pain of others, touches their innermost being, helping minimize their trials.

Doing good, as Emmanuel reminds us, is for patients a “therapy that puts right the wrong they have done that is causing such suffering.” (34)

The Benefactor further clarifies that “through the Spiritist teachings we learn that acts of goodness, even the smallest and most inconspicuous, are seeds of eternal happiness and that the unconditional forgiveness of any harm done to us, is the sanctified formula for the suppression of pain and renewing one’s destiny.” (35)

4.4. Spiritist Studies

While the practice of goodness is an exercise of living the Gospel, the study of Spiritism gives the necessary knowledge to illuminate our reason and intelligence.

Spiritist literature is rich with quotations from numerous schools in the Beyond, with the objective of making the being more lucid. The Spirit Humberto de Campos (Brother X) tell us: “in the regions closer to Earth, our work to train the feelings, as exemplified by Christ, are intense and thorough. Numerous schools are multiplying, for discarnate Spirits.” (23)

Nonetheless, as incarnate beings we find it difficult to study. There are people who, throughout their life, are dealing with problems that could be easily resolved, if they were willing to study and find solutions. Many of them are well meaning, dedicated workers in Spiritist centres, but do not show the least inclination to study to attain superior knowledge, which the Higher Spirituality constantly exhorts us to do. They fall apart when caught in the clutches of obsession, as they cannot identify the signs of an inferior spiritual influence.

The manifestation of spirits who knew Spiritism is becoming relatively common in mediumship groups. Nonetheless, what concerns us, is that these spirits do not show the knowledge that they should have had. They suffer more from ignorance, from a lack of knowledge, which any humble Spiritist Center could have given them. We know there are two wings for evolution: love and knowledge.

“Through love, which above all is service to others, the soul is inwardly illuminated and beautified and emits the energies of the virtues it has developed, which brings benefits to others. Through wisdom, which begins with the acquisition of knowledge, the soul gains the influence of those at the vanguard of progress, who share the benefit of their own greatness, propelling them to Heaven.

Through love we become more valuable and through knowledge we are valued by life.” (32).

4.5 Gospel at Home



Mediumship Development Program

“(…) We will never be able to enumerate all the benefits of prayer. Every time one prays at home, one improves the domestic atmosphere. Each prayer from the heart is an electromagnetic emission of relative power. For this reason, the family practice of the study of the Gospel at home is not only a course in inner illumination but also an advanced means of defending the home, through the spiritual light generated. The individual who prays develops a powerful protective armor. The home that cultivates prayer becomes a fortress (…) Inferior spirits experience great shocks, when they come in contact with the luminous vibrations of such a sanctuary, and so keep a distance and search for other places.” (25)

Prayer in the stronghold of the home “is where the seeds of the teachings of the Gospel are sown, including in the minds of the spirits in the invisible dimension who are present, that then later lead to the germination and flourishing of the seeds planted.” (24)

Thus, those who are obsessed, must be guided to regularly study the Gospel at home with their families, followed by prayer.

- We suggest that the subject be studied over at least 2 lessons.
- Look at Appendix 2 for instructions on the research for the next lesson.

NOTE TO THE INSTRUCTOR

The objective of the exercises in Appendix 1 is to reinforce and consolidate the learning in the class just studied.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Gospel According to Spiritism*. Trans. Janet Duncan: ISC, 2004. Ch. 28, it. 7.
2. _____. Genesis. Translated by SAB: SAB, 2004. Ch. 14, it. 46.
3. _____. Ch. 14, it. 46.
4. DE TOLEDO, Wenefledo. *A Água Fluída. Passes e Curas Espirituais*. São Paulo: O Pensamento, 1955. p. 161.
5. FEDERAÇÃO ESPÍRITA DO RIO GRANDE DO SUL. *A Tarefa. Atendimento Fraternal*. Porto Alegre [RS]: Centro de Treinamento e Estudo – CTE, s/data, p. 5.
6. FRANCO, Divaldo Pereira. Ch. 23 Healing. *Open Your Heart and Find Happiness*. By the Spirit Joanna de Ângelis. 1st ed. Salvador [BA]: Livraria Espírita Alvorada, 2006. Translated by Helena Basilio and Judy Sharp.
7. _____. *Energia Mental e Vida Saudável. Dias Gloriosos*. Pelo Espírito Joanna de Ângelis. 1. ed. Salvador [BA]: 1999. Cap. 4, p. 42.
8. _____. *Pensamento e Doenças*. Cap. 5, p. 51.
9. _____. *Enfermidade da Alma*. Cap. 6, p. 61.
10. _____. *A equipe de trabalho. Grilhões Partidos*. Pelo Espírito Manoel Philomeno de Miranda. 3. ed. Salvador [BA]: Livraria Espírita Alvorada, 1981, p. 14-17.
11. _____. *Doenças Contemporâneas. O Homem Integral*. Pelo Espírito Joanna de Ângelis. 5. ed. Salvador [BA]: Livraria Espírita Alvorada, 1994. Cap. 5, p. 75-76.
12. _____. *Desobsessão e caridade. Intercâmbio Mediúnico*. Pelo Espírito João Cléofas. 1. ed. Salvador [Ba]: 1985. Cap. 25, p. 89-90.
13. NÁUFEL, José. *Medicina Espírita e Mediunidade de Cura. Do ABC ao Infinito — Espiritismo Experimental*. Vol. 4. 2. ed. (1.ed. FEB), Rio de Janeiro: FEB, 1999. Cap. 12, it. 1, p. 139.
14. _____. *Fluidoterapia e mediunidade curadora*. It. 8, p. 144.
15. _____. It. 9, p. 145.
16. _____. *Radiações*. It. 25, p. 158.
17. _____. *Fluidificação da água*. It. 27, p. 160.
18. _____. *Intervenções espirituais*. It. 31, p. 162.
19. _____. p. 162-163.
20. _____. p. 164-165.
21. _____. p. 165.
22. NOVO DICIONÁRIO AURÉLIO. 1. ed. Rio de Janeiro: Nova Fronteira, 1975, p. 1277.
23. XAVIER, Francisco Cândido. *Na Escola do Evangelho. Boa Nova*. Pelo Espírito Humberto de Campos. 23. ed. Rio de Janeiro: FEB, 1998, p. 11.
24. _____. *Profetas. O Consolador*. Pelo Espírito Emmanuel. 11. ed. Rio de Janeiro: FEB, 1985. Q. 281, p. 167.
25. _____. *The Messengers*. By the Spirit André Luiz. AKES, 2005. Chap. 37.
26. _____. *In the Domain of Mediumship*. Francisco Xavier, by the Spirit André Luiz: ISC, 2006, translated by Jussara Korngold & Marie Levinson. Chap. 17.
27. _____. Chap. 17.
28. _____. Chap. 18.
29. _____. Chap. 17.
30. _____. *Nosso Lar – A Spiritual Home*. By the Spirit André Luiz. AKES, 2003. Chap 10
31. _____. Chap 10.

Mediumship Development Program

32. _____. Instruction. *Thought and Life*. By the Spirit Emmanuel. 1st edition. Roundtable Publishing, London, UK (2013). Ch. 4. Translated by J.S. Haddad and Edwina Haddad and revised by Carolina Van Scharthen and Janet Duncan.
33. XAVIER, Francisco Cândido e VIEIRA, Waldo. By the Spirit André Luiz. Radiations, Ch. 51. *Disobsession*. Translated by Tania Stevanin, Jussara Korngold and Marie Levinson: ISC, 2005.
34. _____. O tratamento das Doenças e o Espiritismo. *Leis de Amor*. Pelo Espírito Emmanuel. 4. ed. São Paulo: LAKE, 1972. Q. 9, p. 76-77.
35. _____. q. 10, p. 77.

APPENDIX 1

Class 3

I – Answer the following questions objectively:

1. Why should serious cases of obsession be complemented by medical and psychological treatment?
2. What is integral health?
3. What are the essential elements of health?
4. What are the components of Spiritist therapy for obsession?

II – According to the various components of Spiritist therapy (items 3 to 3.8), outline those that can be used to treat all types of obsession.

III – Describe the procedures suggested for spiritual therapy in obsession, for serious cases of fascination and for subjugation.



Mediumship Development Program

APPENDIX 2

Research Work

Attention:

This research is to be presented at our next meeting.

Instructions:

a) Split the class into groups to study the following subjects:

- **Group 1:** Worlds of tests and atonements.
- **Group 2:** Worlds of regeneration
- **Group 3:** Obsessed mediums
- **Group 4:** Victorious mediumship

b) Groups 1 and 2 are to research magazines and newspapers for articles, sentences or pictures that characterize the subject being researched. Groups 3 and 4 are to research Spiritist books and magazines.

c) The material being researched should be presented as a poster.

References:

1. *Worlds of Tests and Atonements and Worlds of Regeneration.* (See *The Gospel According to Spiritism*, Allan Kardec, ch. 3, ISC.)
2. *Obsessed Medium.* (See *In The Domain of Mediumship*, by André Luiz, psychography by Francisco Cândido Xavier, ISC, Ch. 9.)
3. *Victorious Mediumship.* (See *In The Domain of Mediumship*, by André Luiz, psychography by Francisco Cândido Xavier, ISC, Ch. 16.)

Mediumship Development Program

PROGRAM II

Unit Nº 7

1st Part: Spiritist Teachings: The Action of Light and Darkness

Class 4: The Spiritual Change on Earth and Mediumship

Specific Objectives:

- **Identification of signs indicative of spiritual changes on Earth**
- **To explore the characteristics of human beings living on worlds of regeneration**

Earthly Humanity's evolutionary journey is gradual, a slow but permanent movement, progressing over many centuries. From time to time, however, another progressive movement intervenes, resulting in abrupt changes, that have a greater impact, signaling developmental milestones on the planet.

"Humanity has achieved, up to now, undeniable progress. Human beings, thanks to intelligence, have reached pinnacles never dreamed of before in science, the arts and material comforts. There is, however, one big area where we are yet to make progress: in order to ensure the moral well being of all, charity, fraternity and solidarity will have to reign among all humans. This cannot be accomplished with current beliefs and faiths, nor with outdated institutions. These are remnants of old times when they served a transient purpose but also exhausted all their resources, and have become an impediment to progress today. It is no longer the development of intelligence that, humanity needs to focus on, but to elevate our feelings, and for that it is necessary to destroy everything that overexcites selfishness and pride." (6)

The destruction of selfishness and pride will be one of the most important moral achievements of human beings.

"In our process of individual or collective redemption, pain is always the essential element and a friend. The redemption of an incarnate Spirit on Earth, consists of the redemption of all of his or her debts, with the consequent acquisition of moral values during earthly struggles, elevating the spiritual personality to new and ever more sublime horizons for life in the Infinite." (18)

(...) Our planet, like anything else that exists, is subject to the law of progress. It progresses physically, with the constant transformation of the elements that compose it, and morally with the purification of the incarnates and discarnate Spirits who populate the planet. Both areas of progress run in parallel, just like when a house improves, its inhabitants improve. Physically, Earth has undergone transformations in the past that were confirmed by science that have led to progressively more perfected beings inhabiting the planet. Morally, humanity progresses with the development of our intelligence, our moral sense and the moderation of habits." (4)

"A brief review of History reveals the eternal bonds that connect all generations in the evolutionary leaps forward of the planet.

In many instances civilization went through profound changes, although the actors remained the same, moving forward in purifying struggles towards the perfection of He, Who is the Light since the beginning.

In the primitive times of humanity, earthly individuals were naturally drawn to activities in the wilderness, opening up new ways in Nature to help advance progress. However this was a time when spiritual emancipation was proclaimed by the wisdom of Greece and Roman institutions.

Mediumship Development Program

At that time, the coming of Christ to Earth marked the greatest event in the world, as the Gospel would become an eternal message from Heaven, connecting Earth to Jesus' luminous kingdom, with the spiritual being assimilating the divine teachings." (11)

However, for many subsequent centuries, darkness took over the human heart.

In vain, the Divine Master sent His emissaries and most beloved disciples to the planet. When not slaughtered by lawless crowds or the executioners of consciences, they were forced to capitulate before ignorance, awaiting posterity's distant judgment." (12)

Since then, people concentrated their efforts on intellectual pursuits to the detriment of spiritual progress based on the Gospel.

"This is the reason why, alongside powerful airplanes and telecommunications that connect continents and countries (...), we find civilization insulted by all forms of isolationist policies, as people prepare for destruction and extermination." (13)

"But the time for the readjustment of humanity's values has come. If painful collective expiations prelude a time of the last upheaval of the Apocalypse, spirituality has to penetrate the human being that will lead to the well being of all Humanity." (14)

The contemporary human being is being 'summoned' by higher spirituality to ascend spiritually.

As we know, we are all subject to the law of progress, which manifests itself basically in two ways: "(...) one, that is slow, gradual and imperceptible; the other, characterized by sudden changes, which lead to more rapid ascension, clear periods of progress for humanity. This is, subordinate to our particularities and free will. However, we are destined to progress, as we are subject to the same laws as plants that germinate, grow and mature...This is why that progress is partial at times, that is, limited to a race or a nation, and at other times it is more generalized." (5)

"Earth is the venerable setting where we find the resources essential for perfecting ourselves (...)

Thus, we ask for a faith that can warm our soul and lift our vision, so that we become spiritually mature for the most beautiful and valuable period of our journey in the world, teaching us how to act without attachment and to serve without reward." (19).

"Spiritism, in its mission as Consoler, is a support for the world during this downward spiral at this stage in its History; only Spiritism can, in its role as a way of Living Christianity, save the religions that are being extinguished by forceful shocks and ambition, selfishness and dominance, pointing people to the correct way to go."

In its elucidating spring, one can drink the crystalline serum of the consoling truths from Heaven, preparing souls for a new era. The time has come for the forces of evil to be forced to abandon their domineering positions in the terrestrial atmosphere, hastening the realization of the dark predictions, which weigh on its transitory empire.

Dictators, armies, economic hegemonies, unconscious and fickle masses, inglorious wars, secular organizations, will all pass as quickly as a nightmare.

The victory of force is like the light from fireworks." (15)

The coming of the Third Millennium is the era of the Spirit, through the transformation of Earth into a world of regeneration.

Worlds of regeneration, according to Spiritism are worlds of transition. (1)

"Worlds of regeneration are a transition between the worlds of expiation and the happy worlds. The penitent soul finds in them tranquility and repose and ends up purifying itself. No doubt, in these worlds, human beings are still subjected to the laws which rule matter." (2)

"In these worlds, there still isn't perfect happiness, but the dawn of happiness. Man (...) still in the flesh is therefore subjected to vicissitudes from which only those beings that

Mediumship Development Program

are completely dematerialized are free. They still have to endure trials, however without the poignant anguish of expiation." (3)

A regenerated humanity or humanity in the process of regeneration, has spiritual growth as its priority, the development of moral well-being. Thus, charity, fraternity and solidarity will be collectively established.

"Fraternity will be the cornerstone of the new social order; but there is no real, solid, effective fraternity, unless it has an unshakeable base, and that base is faith. (...) (7)

"Only moral progress can ensure human beings happiness on Earth, refraining their evil tendencies; only this progress can guarantee peace, fraternity, and harmony between people." (8)

In this way the mediums of the future will practice mediumship in its fullness, achieving greater lucidity with regards to the phenomena, of which they are the messengers.

"Mediumship is the fundamental way to establish the new phase which the planet is about to experience – with the growing belief in the interconnectedness between the two dimensions of life and the regeneration that human beings are initiating." (9)

"Little by little, existing prejudices against mediumship, Spiritism and even contemporary spiritualist teachings will be overthrown. (...)

Gradually, all will believe in the harmonious cohabitation of the two dimensions of life and then, inhabitants of the entire Globe will sit down together for an important exchange of experiences regarding the teachings transmitted by the Spirits who inhabit spiritual colonies in service to Jesus. (10)

Mediums, like a great deal of the Globe's inhabitants, being more morally developed, will have the opportunity to further develop their psychic faculties for the greater good.

In a Humanity that is regenerated, mediums will understand that all 'reality is of the Spirit and all peace is the understanding of God's kingdom and of His justice.

The present century will see the dividing up of the immense flock of sheep. The shepherd's crook will direct us when we have difficult choices to make and pain will take over when we human beings have not done what we should have out of love.

A storm of anguish will sweep over the Earth. Jerusalem's sons and daughters of all centuries will cry, contemplating these tears and the blood bursting from the heavy clouds of their blackened consciences." (16)

"We live in dusk now on Earth, which will be succeeded by deepest night and the 20th century is responsible for what will follow on from these shocking occurrences." (17)

But, after the storm, a calm will come "(...) because after the darkness comes a new dawn. Consoling lights will surround the regenerated globe in a baptism of suffering. The spiritual person will be united with the physical one, for its glorious march into the infinite, and Spiritism will remove from the physical ruins, the divine soul of religion, which people had perverted, uniting them in the welcoming embrace of a restored Christianity.

Let us work for Jesus, even if our office is located where consciences are a desert.

We are all called to the great work and our most sublime duty is to answer the Chosen One's call." (17)

NOTE TO THE INSTRUCTOR

The research to be presented should demonstrate a good understanding of the material studied and asked for in the previous class.

Mediumship Development Program

REFERENCES

1. KARDEC, Allan. *The Gospel According to Spiritism*. Trans. Janet Duncan: ISC, 2004. Ch. 3, it. 16.
2. _____. Item 17.
3. _____. Item 17.
4. _____. Genesis. Translated by SAB: SAB, 2004. Ch. 18, it. 2.
5. _____. Item 3.
6. _____. Item 5.
7. _____. Item 17.
8. _____. Item 19.
9. GLASER, Abel. *A Evolução do Ser. Conversando sobre Mediunidade*. Pelo Espírito Cairbar Schutel. 1. ed. Matão [SP]: Casa Editora O Clarim, 1993. Cap. 15, p. 194.
10. _____. p. 195.
11. XAVIER, Francisco Cândido. *On the Way to the Light*. By the Spirit Emmanuel. Edicei of America, 2011 (Brasília). Ch. 25, The Gospel and the Future. Translated by Darrel Kimble, Marcia Saiz and Ily Reis.
12. _____. Ch. 25.
13. _____. Ch. 25.
14. _____. Ch. 25.
15. _____. Ch. 25.
16. _____. Ch. 25.
17. _____. Ch. 25.
18. _____. *Evolução-Dor. O Consolador*. Pelo Espírito Emmanuel. 21. ed. Rio de Janeiro: FEB, 1999. q. 241, p. 145.
19. _____. *Diante Da Terra. Roteiro*. Pelo Espírito Emmanuel. 10. ed. Rio de Janeiro: FEB, 1998. Cap. 39, p. 164.

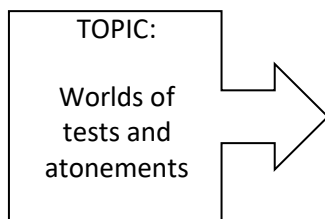


Appendix

Research Work

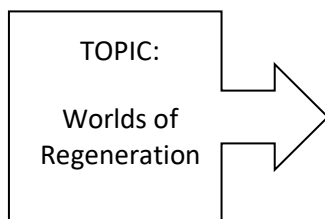
We present the following suggestions to complete the work
1) Divide the class into four groups, giving each one the following tasks:

GROUP 1



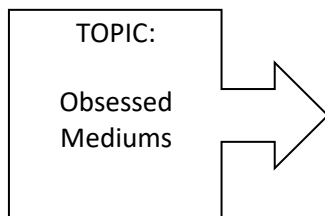
Prepare a poster with pre-selected articles cut from newspapers, magazines, etc., about the topic being researched.

GROUP 2



Prepare a poster with pre-selected articles cut from newspapers, magazines, etc., about the topic being researched.

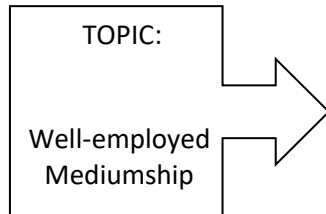
GROUP 3



Prepare a poster with the research material.

Mediumship Development Program

GROUP 4



Prepare a poster with the research material.

- 1) After completion of the posters, ask each group to reunite, for 5 to 10 minutes, to exchange ideas about the research done and to choose a presenter.
- 2) Ask each presenter to present the ideas on the poster.
- 3) Finish the meeting, with a presentation on a synthesis of the material studied, emphasizing the relevant points.



Mediumship Development Program

Three Attitudes (*)

One understands that selfishness and pride are negative qualities in the medium, obscuring the superior sphere's message and understanding that goodness is the crucial condition for the edifying message to be transmitted without errors. Let's examine these three attitudes in some areas of life.

At work:

Selfishness exploits what it finds.

Pride oppresses what it sees.

Good produces incessantly.

In Friendship:

Selfishness uses situations.

Pride claims privileges.

Good sacrifices itself.

In Faith:

Selfishness pretends.

Pride complains

Good listens.

In Responsibility:

Selfishness escapes.

Pride tyrannizes.

Good collaborates.

When someone else is in pain:

Selfishness forgets.

Pride condemns.

Good supports.

In Studies:

Mediumship Development Program

Selfishness pretends it knows.

Pride does not try to know.

Good is always learning, to do the best that it can.

Mediums, Spiritism's guidance is always clear.

Selfishness and Pride are two dark corridors, taking us everywhere, to weakness and wrongdoing, and onto terrible suffering due to obsessive processes. We would only be capable of filtering Divine inspiration if we move from not only admiring and disseminating it, to wanting it and putting it into practice with all our heart.

* * *

XAVIER, Francisco Cândido. *Seara dos Médiuns (The Medium's Harvest)*. By the Spirit Emmanuel. 6. ed. Rio de Janeiro: FEB, 1998, p. 51-53.

Mediumship Development Program

PROGRAM II

Unit Nº 7

4th Part: Spiritist Fundamentals: The Action of Light and Darkness

Class: The importance of Spiritist practice of mediumship in combination with living the Gospel of Jesus on a daily basis.

Specific Objectives:

- **To realize that the practice of mediumship in a Spiritist way must be combined with living the Gospel of Jesus on a daily basis.**

This class is the completion of Unit no. 7, Program II and the conclusion of this course.

The activities of this class are focused on encouraging the participants to meditate upon the need to link and to live the teachings of Jesus to the practice of mediumship.

In order to achieve this goal, we will now present five texts written by the Spirit Emmanuel through the mediumship of Francisco Xavier, so that the participants may complete the following exercises:

- a) Separate the participants into six groups if numbers allow;
- b) Give them a text to be read and studied;
- c) Ask the groups to prepare a summary of the text, highlighting the main ideas;
- d) Ask each group to write down the main ideas in the text on a sheet of paper.



Appendix

Text 1

In the glory of Christ ⁽¹⁾

Emmanuel

If there is one life, amongst the magnificent lives lived on Earth, in which mediumship appeared, expressed in all possible ways, this was the glorious life of Christ.

The Gospel appeared from the contact between the two worlds.

Zachariah, the priest, becomes clairvoyant from one moment to the next and sees a spiritual messenger who identifies by the name of Gabriel, announcing to him the birth of John the Baptist.

The same Gabriel, in the role of a heavenly ambassador, visits Mary of Nazareth and greeting her pure heart, notifies her of her sublime maternity.

Jesus is then born under the light and voices of the Superior Spirits.

Using his divine magnetism, the Celestial Benefactor transforms water into wine, at the wedding of Cana.

He intercedes in diverse types of obsessive phenomena, in which inferior spirits provoke a variety of disturbances, either in the madness of the obsessed of Gadara or in the feverish hysteria of Peter's mother-in-law.

He raises decomposing bodies and regenerates the vital forces of all kinds of patients.

He calms disordered elements of Nature and multiplies food to ease people's hunger.

He investigates the innermost ideas of the daughter of Magdala, as well as reading the secret thoughts of the Samaritan woman.

He talks with illustrious discarnates at the top of Mount Tabor, in the presence of his frightened disciples.

He informs Peter that unhappy Spirits will try to lead him to moral failure, and makes Judas feel that he is not unaware of the dark plot that the unfortunate apostle is succumbing to.

He prays in the garden, before his death on the cross, noticing the presence of divine envoys.

And, after his death, he returns to the presence of his friends, giving them instructions about the destiny of the Good News.

He reappears, fully materialized, before the apprentices on the road to Emmaus, and later, in Spirit, he seeks out Saul of Tarsus, on the outskirts of Damascus, to entrust him with a high mission amongst human beings.

And because the young persecutor of the nascent Gospel becomes traumatized due to the unexpected meeting, he seeks out the cooperation of Ananias to help the astonished new friend.

It is useless, then, for distinguished Christians, of whichever denomination, to congregate and respectfully mix up mediumship with metapsychics or parapsychology – as they endlessly doubt and deny what they see. No one can dispute the mediumistic facts of the life of Jesus, who, before all religions on Earth, remains the indisputable Sun, shining forever.

Mediumship Development Program

Text 2

Obsession and Jesus (2)

Emmanuel

Eminent Christians in various schools of the Gospel, assure that these days the problem of obsession originates in the Spiritist practice of mediumship, when in fact, Spiritism is the very resource that can suppress this suffering.

They knock and mock the mediums, condemning the psychotherapy given to help suffering discarnates, and, at times, they even absurdly claim that the practice of mediumship leads to madness.

They overlook the fact that the life of Jesus on Earth was a constant, silent battle against obsession, and obsessed individuals.

The fight starts at the dawn of the divine apostolate.

After the resplendent consecration in the manger, the Master comes into contact with his first greatly obsessed individual in the person of Herod who decrees the slaughter of young male infants, hoping to eliminate him.

Later, John the Baptist, the companion assigned to Jesus, who comes into the world to second Jesus' sublime work, is beheaded, conspired against by agents of the darkness.

Cruel obsessors seek him out during his prayer in the desert, closely observing him to ascertain his value.

At each stage, he surprises unhappy spirits lording it over bewildered mediums.

The testimony of the apostles is utterly unequivocal.

Matthews describes how the Gerasene man who was totally obsessed became ferocious; Mark speaks of the obsessed individual of Capernaum, whose unfortunate obsessor cries out at the top of his voice against Jesus; Luke narrates the episode where Jesus cures a young boy of an invisible evil spirit, right after the spirit had thrown the sick boy to the ground, in epileptic convulsions; and John writes of the Israelis who are positively obsessed, who stone Christ for no reason at all, at the so-called Festival of Devotion.

Among those who followed him on the road, diverse obsessions and psychoses appear.

Mary Magdalene, who would become the messenger of the resurrection, was the victim of perverse spirits.

Peter suffered from periodic attacks of obsession.

Judas was blinded by a sudden obsession.

Caiaphas suffered from paranoia.

Pilates had crises of fear.

On the day of the crucifixion, we see Jesus surrounded by all types of obsessions, to the point of being considered inferior to Barabbas by the crowds, that villain and common criminal who too was obsessed.

And, finally, as if he deliberately wanted to bequeath us a precious lesson on being charitable towards those who are mentally ill, whether recognized as such or not, of which there are an abundance in the world, the divine Friend preferred to leave the Earth next to two thieves, who science today would classify as persistent kleptomaniacs.

Thence, given those who were mockers down through the ages, let us educate our mediumship using Spiritism, because only Spiritism is a sufficiently strong light, in the name of the Lord, to enlighten reason when the mind is lost due to the fascination of the darkness.

Mediumship Development Program



Mediumship Development Program

Text 3

Unforgettable Medium (3)

Emmanuel

When we study mediumship and the environment, let us remember one of the most unforgettable mediums of the apostolic days: Paul of Tarsus.

Around him, everything was set against the light of the Gospel.

Fanaticism and cruelty were present not only in the Sanhedrin, where the court of mentors and friends was located, but also within his own self, transforming him into a dangerous instrument of persecution and death.

He would hurt, humiliate and curse all those who did not think as he did.

But, unexpectedly his mediumship awakens.

He sees the immortal Jesus and hears his voice.

Astonished, he recognizes the mistakes that he had made.

However, he does not waste his time in useless lamentations.

He does not succumb to despair.

He does not give himself to self-condemnation.

He does not flee from the struggle of inner transformation.

He realizes that he cannot immediately expect, the affections of the spiritual family of Jesus, but he does not feel failure because of that.

He observes the extent of his own errors, but does not cave in due to empty remorse.

He undertakes, with sacrifice, the path to his own renewal.

In order to achieve that, he does not demand cooperation from other people, but makes himself available to collaborate with others.

He meets immense difficulties as he strives to illuminate the soul; however, he does not dismay and continues the fight.

According to the faithful account of the New Testament, he was beaten and imprisoned several times, for the love with which he taught the Truth; but, on the other hand in Lycaonia and Macedonia he was taken as being an incarnate "Mercury" and "Worker of the Father on High."

He does not feel, however, crushed by the beatings or confused by success.

He tolerates assaults and compliments like a righteous payer, interested in repaying his own debts.

The Good News also says, "God operated wonders through his hands"; however, he declares to have "a thorn in the flesh" that compels him to live a permanent trial.

And while his body allows, he gives testimony to spiritual reality, fighting ignorance and superstition, evil and pride, temptation and vanity.

No easy gold.

No privileges.

No social citizenship.

No political support.

He and the loom that helped him to support himself remain, across the centuries, perfect symbols of personal influence and adverse environments, teaching us all, incarnates and discarnates of all times that we can ask for guidance, talk about guidance, examine the systems that guide us, but that, above all, we need to be ou

Mediumship Development Program

Text 4

Obsession and the Gospel (4)

Emmanuel

To those who say that Spiritism causes obsessions at present, let us reply quoting from the Gospel.

In Luke 4:33-3, we hear how...in the synagogue there was a man possessed by a demon, an evil spirit. He cried out at the top of his voice, "Ha! What do you want with us, Jesus of Nazareth? And the Master, after admonishing it, drove it out, restoring balance to the friend who was under siege.

We have here an example of direct obsession.



In Mark 5:2-13, we find safe assistance given by Christ to the Gerasene, who had been hounded by cruel spirits, and resembled a fierce animal, a refugee amongst the tombs. There we have obsession, followed by possession and vampirism.



In Matthew 9:32-33, we are told that while they were going out, a man who was possessed by a demon and could not talk was brought to Jesus. And when the demon was driven out, the man who had been mute, spoke.

We have here a complex case of obsession, of soul and body.



In John 13:2, we see the positive words of the apostle, asserting that a perverse Spirit had prompted Judas to betray Jesus, denying his apostolate.

We have here the example of indirect obsession, where the victim suffers a detrimental influence, without losing responsibility for his choices.



In the Acts of the Apostles 8:5-7, we read that Philip went to a city in Samaria and proclaimed the message of Christ there. And with shrieks, the inferior Spirits came out of many, and many paralytics and cripples were healed.

We have here an example of collective obsession, generating phantom diseases.



From the start to finish, we see that the New Testament approaches the problem of obsession with the same humanitarian interest as Spiritism.

Let us not be stopped because of people's contumacious criticism.

Let us extend the service of assistance to obsessive situations whatever their origin, because the principles of Allan Kardec revive the teachings of Jesus, in the age-old battle of light against darkness and good against evil.



Text 5

Inner Transformation (5)

Emmanuel

When sublime spirituality illuminated you from within, you started to think about the perfection of other people's attitudes. Searching for role models around you, capable of the ideal behavior, you found instead that they were in need themselves.

Brothers and sisters who seemed to be pillars of courage tumbled due to their loss of heart as difficulties arose; people that you thought were destined to fulfill blessed missions, due to the musicality and affection that vibrated from their mouth, had cursed light thorns that brushed their clothing; friends who seemed to be bastions of faith were easily sucked down into the quicksand of doubt, and souls that you believed were role models of loyalty and tenderness, abandoned a hopeful atmosphere, in the first hours of the uncertain fight.

You suffer, you demand, you inquire, you feel dismay...

Walking a path that renews and elevates you, you ask for circumstances and companions who you can lean on so as to make forward progress; however, if you belonged to a circle of perfect friends, you would not breathe in the school of moral betterment.

Infallible laws govern the Universe.

Jesus taught, "Give and you will be given to in return."

In this way, we possess, only that which we give.

If you aspire to receive the affection and self-denial of others, start by giving affection and self-denial.

The understanding achieved in Spiritism enlightens us on the madness of claiming compulsory sanctification, and tells that it is up to us to work for our own transformation with regard to goodness, so that we can be to others today, how we wish them to be to us tomorrow.

It is possible that you are right now crossing the stony, obscure, and long road of misunderstanding.

Let us make, however, sufficient light within ourselves, so that the night, no matter how thick and dark it may be, will always be a shadow running away from us.



(1) XAVIER, Francisco Cândido. Na Glória do Cristo (In the Glory of Christ). *Seara dos Médiuns (The Mediums' Harvest)*. By the Spirit Emmanuel. 11. ed. Rio de Janeiro: FEB, 1998, p. 57-58.

(2) _____. Obsessão e Jesus (Obsession and Jesus), p. 59-61.

(3) _____. Médiun inesquecível (Unforgettable Medium), p. 107-109.

(4) _____. Obsessão e Evangelho (Obsession and the Gospel), p. 181-183.

(5) _____. Reforma íntima (Inner Transformation), p. 231-232.