

MEDIUMSHIP COURSE

PROGRAM 1



Mediumship Development Program



Mediumship Course

Safe Guidelines for the Development of Mediumship

Program 1 - First Part

Translated by

Spiritist Alliance for Books



Mediumship Development Program



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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 practical mediumship.

The study of the mechanics of mediumship is a much more serious part of Spiritism. It is also of greater responsibility, not just for those of us who are giving the course, but also for you who are participating. So, we would like to mention 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 the Spiritist Teachings, mediumship should always be developed in conjunction with the moral principles practiced 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 servant 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 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 sowers 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 - 2005

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MEDIUMSHIP DEVELOPMENT PROGRAM - PROGRAM I

General Considerations

Content of Program 1

General Considerations

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Class 4: Reincarnation

Class 5: Communication with the Spirits

Class 6: The Plurality of Inhabited Worlds

Class 7: Christian Morality - The Moral-Intellectual Evolution

2nd Part: Prayer

3rd Part: Complementary Activity: Recommended Reading - Informative Summary

4th Part: Spiritist Behavior

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Class 2: Perispirit and the Vital Principle

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Class 4: Prayer and its Fluidic Action

Class 5: The Faculty of Mediumship: Concept and Classification of Mediumship

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Class 5: Obsession: Types and Degrees. Mediumship and Madness

Class 6: Disobsession

2nd Part: Psychic Perception

3rd Part: Complementary Activity: Informative Summary

4th Part: Spiritist Behavior

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2nd Part: Ideal Conditions for the Manifestation of Spirits

3rd Part: Complementary Activity: Informative Summary

4th Part: Spiritist Behavior

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GENERAL CONSIDERATIONS

I) SPIRITIST PRINCIPLES REGARDING MEDIUMSHIP

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

1. Spiritist Principles, initially compiled and systematized by Allan Kardec, and further developed by complementary works by Spirits faithful to Spiritist guidelines.
2. 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 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 present certain psychological and spiritual characteristics in order to participate in mediumistic tasks in the most effective way.

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 Spiritist Teachings, with a more direct approach to the study and practice of mediumship.
- To facilitate the study and development of the psychic abilities of the student by means of specific exercises.

Target audience:

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Adults who may or may not present evident signs of mediumship, but who possess a basic knowledge of Spiritism, obtained through the Systematic Study of Spiritist Teachings, or a similar course, or achieved through independent study.

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

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 regarding 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 global guidelines for specific activities.

The four parts contained in each Unit are:

First part: Fundamental Spiritist Principles

This part consists of references to Spiritist teachings and 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.

Second part: Practice

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In Program I this part involves exercises on: the correct way to pray, mental transmission, harmonization 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 reading 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 Centre provides participants with the opportunity to acquire a sound foundation in Spiritist teachings via other courses.

However, if the centre decides to utilize 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, time 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:

- **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 the methods and techniques used, and explains the results and conclusions. It should not include personal opinions or

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

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 facilitate the participation of the students. The teacher is encouraged to make use of audiovisuals and group participation techniques.
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 level of the participant;
 - The physical space and available time for the class;
 - The teacher's proficiency in utilizing such resources and techniques.

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

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CONTENT OF PROGRAM I

Unit Nº 1: PRINCIPLES OF SPIRITISM

1st Part: Fundamentals of Spiritism	2nd Part: Practice
1. The existence of God	<ul style="list-style-type: none"> • Prayer: Importance of prayer and correct way to pray. • See the appendix of Unit 1, for explanations and exercises about prayer.
2. The existence and survival of the Spirit	
3. Free-will and the Law of Cause and Effect	
4. Reincarnation	
5. Communication with Spirits	
6. The plurality of inhabited worlds	
7. Christian morality and our moral-intellectual evolution	
3rd Part: Complementary Activity	
<ul style="list-style-type: none"> • Informative summary of <i>The Spirits' Book</i>, by Allan Kardec, first and second parts • See General Considerations, 3rd part, guidelines about the elaboration and presentation of the informative summary. 	
4th Part: Spiritist Behavior	
<ul style="list-style-type: none"> • Completion of the Unit: Spiritist principles, the practice of prayer and the daily living of the Gospel in the formation of the medium. • See General Considerations, 4th part, guidelines about the application of the exercises. 	

Unit Nº 2: INTRODUCTION TO THE STUDY OF MEDIUMSHIP

1st Part: Fundamentals of Spiritism	2nd Part: Practice
1. Spirit, matter and fluids	<ul style="list-style-type: none"> • Mental Irradiation: Concept and importance. • See the appendix of Unit 2, for explanations and exercises on mental irradiation.
2. Perispirit and vital principle	
3. Spiritist healing: laying on of hands	
4. Prayer and its fluidic action	
5. The faculty of mediumship: concept and classification of mediumship	
6. Animic phenomena	
7. Identification of animic and mediumistic phenomena: criteria for evaluation	
3rd Part: Complementary Activity	
<ul style="list-style-type: none"> • Informative Summary of: <ul style="list-style-type: none"> — <i>Genesis</i>, by Allan Kardec, chapters X and XIV. Publication: SAB — <i>The Mediums' Book</i>, by Allan Kardec, chapters I to V and VII. 	

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- See **General Considerations**, 3rd part, the guidelines about the elaboration and presentation of the informative summary.

4th Part: Spiritist Behavior

- Completion of the Unit: The formation of the medium according to the guidance provided by the Spirit of Truth: *love one another; educate yourselves.*
- See **General Considerations**, 4th part, the guidelines about the elaboration and presentation of the informative summary.

Unit Nº 3: THE MEDIUMSHIP PRACTICE

1st Part: Fundamentals of Spiritism	2nd Part: Practice
1. Appearance of mediumship	<ul style="list-style-type: none"> • Psychic Harmonization: Importance of and how to achieve self-awareness and spiritual balance. • See appendix of Unit 3, for explanations and exercises about psychic harmonization.
2. The role of the mind and of the perispirit in mediumistic communications	
3. Psychic Trance	
4. Mediumistic Concentration	
5. The moral influence of the medium and of the environment on mediumship communications	
6. Education and development of the mediumistic faculty	
3rd Part: Complementary Activity	
<ul style="list-style-type: none"> • Informative Summary of: <ul style="list-style-type: none"> — <i>What is Spiritism</i>, by Allan Kardec, chapter I. — <i>The Mediums' Book</i>, by Allan Kardec, chapters XIX, XX and XXI. FEB. • See General Considerations, 3rd part, the guidelines about the elaboration and presentation of the informative summary. 	
4th Part: Spiritist Behavior	
<ul style="list-style-type: none"> • Completion of the Unit: The practice of charity and forgiveness as a rule of Spiritist behavior. • See General Considerations, 4th part, the guidelines about the elaboration and presentation of the informative summary. 	

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Unit n. º 4: MEDIUMSHIP – OBSESSION - DISOBSESSION

1st Part: Fundamentals of Spiritism	2nd Part: Practice
1. Mediumship of physical effects	<ul style="list-style-type: none"> • Psychic Perception: Development of perceptions, aiming at receiving emotions, ideas and images from the spiritual world. • See appendix of Unit 4, for explanations and exercises about psychic perception.
2. Mediumship of intellectual effects	
3. Mediumship of visual effects	
4. Obsession: the obsessor, obsessed and the obsessive process	
5. Obsession: types and degrees. Mediumship and madness	
6. Disobsession	
3rd Part: Complementary Activity	
<p>— Informative Summary of:</p> <p>— <i>The Mediums' Book</i>, by Allan Kardec, chapters VI, XIV and XXIII. FEB.</p> <p>— <i>The Gospel According to Spiritism</i>, by Allan Kardec, chapters XI, XII and XXVI.</p> <p>Publication: ISC.</p> <p>— <i>Genesis</i>, by Allan Kardec, chapters XIV, items 45 to 49. Publication: SAB</p> <ul style="list-style-type: none"> • See General Considerations, 3rd part, for guidelines about the elaboration and presentation of the informative summary. 	
4th Part: Spiritist Behavior	
<ul style="list-style-type: none"> • Completion of the Unit: The free of charge and devoted exercise of mediumship as a means of spiritual progress. • See General Considerations, 4th part, for guidelines about the elaboration and presentation of the informative summary. 	

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Unit n. ° 5: LIFE IN THE SPIRIT WORLD

1st Part: Spiritist Fundamentals	2nd Part: Practice
1. Discarnation	<ul style="list-style-type: none"> • Ideal conditions for the manifestation of Spirits • See appendix of Unit 5, for explanations and exercises about the ideal conditions for the manifestation of Spirits
2. Spirit Life: Errant and Wandering Spirits	
3. Suffering Regions in the Spiritual Dimension	
4. Spiritual Communities Devoted to the Greater Good	
3rd Part: Complementary Activity	
<p>— Informative Summary of:</p> <p>— <i>I am back (Voltei)</i>, by Francisco Cândido Xavier, by the Spirit Brother Jacob. FEB.</p> <p>— <i>Heaven and Hell</i>, by Allan Kardec, chapters I and II, of the first part and chapter I, of the second part. Publication: SAB.</p> <p>— <i>Workers of the Eternal Life</i>, by Francisco Cândido Xavier, by the Spirit André Luiz. FEB.</p> <ul style="list-style-type: none"> • See General Considerations, 3rd part, guidelines about the elaboration and presentation of the informative summary. 	
4th Part: Spiritist Behavior	
<ul style="list-style-type: none"> • Completion of the Unit: The medium and his/her inner transformation • See General Considerations, 4th part, guidelines about the elaboration and presentation of the informative summary. 	

LOVE MATTERS

*“... that your love may abound more and more in knowledge and depth of insight.”
Philippians 1:9*

Love is a divine power in the Universe.

It is advisable that a conscientious awareness and vigilance be exerted so that its application is not deviated from its accurate or proper use.

When an individual dedicates himself solely to accumulating riches or hoarding his wealth, this intense determination and excessive energy expended is referred to as “greed.” The same holds true, when the individual is possessive in every and all things. When his personal surroundings, his home, or living quarters entirely become the center of his universe, he displays “egoism.” When he finds reason to praise or boast about his possessions, his accomplishments, his superior intelligence, yet undermining the value or feelings of others, this is considered “envy.” When he disregards or is disrespectful of the feelings or value of others, he is displaying “envy,” as well.

The apostle Paul, in his writings to the much loved Philippian community, made a remark of profound significance. He assures us that " love abounds more and more in knowledge and depth of insight, so that the apprentice can fully appreciate the things that are excellent."

Let us instruct ourselves by observing and scrutinizing our personal actions and by studying our own failings, in order to improve our understanding. Let us attempt to educate ourselves in order to enhance ourselves morally and intellectually, imperative for our improvement, through which we will have the possibility of manifesting the sublime love that brings us closer to God.

Let us embrace the advice of St Paul and let us grow in spiritual values throughout eternity, because, on numerous occasions, our love is simply an intense desire, and with this yearning it is possible to unconsciously disfigure the most beautiful pictures of life.



XAVIER, Francisco Cândido. *Living Spring*. By the Spirit Emmanuel. 23. ed. Rio de Janeiro: FEB, 1999. Item 91, p. 211-212.

PROGRAM I

Unit N° 1

INTRODUCTION

Specific Objectives:

- To give general information about mediumship
- To explain mediumship according to Spiritism.

“Everyone who is in any degree influenced by Spirits is, by that very fact, a medium. This faculty is inherent in humans, and is therefore no exclusive privilege; in fact, there are few persons in whom some rudiments of mediumship are not found. We may therefore assume that everyone, or nearly everyone, is a medium.” Allan Kardec, *The Mediums' Book*, item #159

An Inherent Faculty

The reason we are all mediums is because the faculty is inherent in humans. Though not all of us have sensitive mediumship, it is true that we all engage, consciously or not, in a continuous exchange with the invisible world and its inhabitants. On one hand, we act as transmitters of thoughts and energies that impact the fluidic nature of our environment and can be captured by other beings, both incarnate and discarnate. On the other hand, we are simultaneously acting as receivers, assimilating external energies from our environment and capturing the thought waves of those close-by, again both incarnate and discarnate.

While mediumship is not equivalent to Spiritism, it does play an integral role in its teachings and practice. Though discarnate Spirits of the Spirit Realm have interacted and communicated with incarnated people throughout history (as evidenced throughout the history of many cultures and in many religions), it was through a surge of physical mediumship in the mid-19th century that modern-day spiritualists first became aware of the existence of Spirits (i.e. the continuity of life after death) and our ability to communicate with them.

Later, it was through mediums - and intellectual mediumship - that the Superior Spirits were able to work with Allan Kardec and other collaborators to codify Spiritism.

Today, it is also through mediumship that we continue to receive valuable instruction from our spiritual benefactors and carry out fraternal tasks such as spiritual healing and treatments in cooperation with our partners in the Spiritual realm and through communication with discarnate Spirits in need of guidance, education, and consolation.

Physical vs. Intellectual Effects

The functionality of the mediumistic faculty depends upon its manifestation. There are two major types of mediumship: the mediumship of physical effects and the mediumship of intellectual effects.

Physical Effects:

The mediumship of physical effects is that which produces material manifestations, or effects that appeals to our material senses and can be heard, seen, or perceived by all present. Such effects include the movement of inert objects, the levitation and transport of

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objects and bodies, sounds, direct writing, direct sound, the materialization of spirits, healing, etc. Some varieties of this faculty are common, while others are extremely rare.

For these phenomena to occur, it is necessary to have the presence of a medium of physical effects. The perispirit of this medium projects outward a nervous-fluidic emission. The Spirit then makes use of these animalistic fluids of the medium (also called ectoplasm), combining them with its own magnetic fluids to acquire the force that produces the phenomena.

Intellectual Effects:

The mediumship of intellectual effects, which is more common, produces intelligent communications through the spoken word, writing, inspiration, intuition, etc. Unlike the mediumship of physical effects in which the spirits utilize the nervous-fluidic emission of the medium, in the mediumship of intellectual effects, the organism of the medium is directly effected by the perispirit of the manifesting spirit. The Spirit who wishes to communicate links its perispirit with that of the medium so as to influence the medium to reproduce its thought by speaking or writing.

Mediums of intellectual effects act as "interpreters" for the Spirits who use them as an instrument to communicate, be it directly to the medium or to other human beings. When exercised by mediums of moral integrity and devoted study, this faculty may manifest, for example, in inspired mediums who receive intuitions beneficial to our moral and/or intellectual progress, or in writing or speaking mediums who bring us educational and inspirational messages and teachings from higher Spirits, as well as communications from suffering and inferior Spirits who we are able to counsel and steer in a more positive direction, at the same time learning from their experiences.

Organic and Spiritual Cause

The cause that produces mediumship is both Organic and Spiritual:

As stated above, the easy vibration of the physical medium's nervous system, by which his/her perispirit irradiates a nervous-fluidic emission used by the Spirits, serves in the production of the phenomena of physical effects. Likewise, the rapidity of those vibrations allows for a certain expansion and liberty of the intellectual medium's perispirit that facilitates its connection with the perispirit of the manifesting Spirit, thereby producing the phenomena of intellectual effects. A certain organic predisposition that includes a greater degree of mediumistic sensitivity and a propensity toward the above mentioned vibrations are what characterize the sensitivity of an individual. Kardec writes, "...the mediumistic faculty can be developed when the seed for this sensitivity and vibrational capacity exists, but it can not be acquired if the seed does not exist. This mediumistic predisposition is independent of sex, age, and temperament." ("Posthumous Works" #33, p. 54)

The cause of mediumship is also spiritual, by definition in fact, for "without the cooperation of the Spirits, mediumship would be useless, just as our eyes would be useless if there were no light." (Rigonatti).

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The Law of Attraction

The moral and trustworthy nature of the intuitions we receive relate directly to the kinds of Spirits that they come from. So, do we have any control over the kinds of Spirits that transmit these thoughts to us? In fact we do, and the answer stems from the Law of Moral Affinity, which says that individuals of a like moral nature attract one another, and those of a contrary moral nature repel one another. The kind of Spirits that accompany us and inspire us are those that are attracted to us through this moral or vibrational affinity, which depends on the kinds of thoughts we cultivate and the behaviors that are habitual to us.

An analogy can be made to the frequencies of a radio, each station having a different style of music or programming. In order to hear what we prefer, we must tune our radio to the right frequency. Likewise, Spirits of all kinds live among us and try to influence us, but in order to hear the suggestions that will help us, we must tune our minds and our hearts, in other words our thoughts and our feelings, to the right vibrational frequency.

The Superior Spirits offer us this advice (Q # 165 of "The Spirits' Book") on neutralizing the influence of Spirits who tempt us to do wrong. They say, "Do only what is right and put all your trust in God. By doing so, you repel and deny them power over you. Be careful not to listen to the suggestions of any Spirit who inspires bad thoughts in you, causes trouble between yourself and others, or arouses your instinctual passions. Distrust especially the Spirit who flatters your pride; it is attacking you at your weakest point. This is why Jesus tells us to say, in the Lord's Prayer, 'Lead us not into temptation, but deliver us from evil.'"

In order to attract good Spirits, we must watch our thoughts and actions, always making efforts to improve them with time and to advance in our moral and Spiritual progress. We must seek to act with compassion, kindness, patience, respect, forgiveness, humility, optimism, etc. We must engage often in moments of sincere prayer, in which we draw the good Spirits to our side and open our minds to their positive suggestions. As Kardec writes (#182 The Mediums' Book), we should "invoke our watchful guardian with fervor and confidence, as a Providentially-appointed friend; and if we did so, we should often be astonished at the new ideas which would arise in our minds..."

The Commandments to be observed by Mediums

1. Respect your duty.
There cannot be constructive faith where there is no fulfillment of one's personal obligations.
2. Work consistently.
Mediumship is like a divine plough that gets rusty and is destroyed by laziness.
3. Do not assume that you are superior or inferior to others.
As the fruit tree spreads its roots in the ground, each mediumistic development has its own particular usefulness and expression.
4. Do not expect to be rewarded in this existence.
The gifts received from God, like the glittering light of the stars and the caress of a water fountain, the fire of prayer and the blessings of courage, are priceless assets on Earth.
5. Do not try to be the center of attention.
All should be of service to others in order to be in a position to be chosen for tasks of a higher level.
6. Do not imprison yourself in doubt.
All goodness initially originates from God, prior to being expressed through any interpreter of the truth.
7. Study continuously.
Knowledge will prepare one's spirit to resist the trappings of ignorance.
8. Do not allow yourself to become irritated.
Try to cultivate a mild kindly disposition by being tolerant and understanding, because the messengers of love will encounter great difficulty in expressing themselves clearly through a heart that is preserved in vinegar.
9. Always be forgiving.
The sting of criticism will not change your reality; the plague of compliments will not modify your proper manner of being, and, even if you are regarded as a mystifier or a deceiver, overlook the offence with which they will try to bring you down. Uphold the blessing of a clear conscience. Walk on, with the certainty that each individual perceives life according to the position that one places oneself.
10. Do not fear your persecutors.
Remember the humility of Christ, recall that adversaries and cruel executioners surrounded him, He who was an angel in the form of man, when He wrote with sweat and tears, the divine poem of the perpetual resurrection on the cross.

XAVIER, Francisco Cândido & VIEIRA, Waldo. From the book *The Spirit of Truth*, by the Spirit Andre Luiz. 3rd ed. Rio de Janeiro: FEB, 1977. Chap. 5. pg. 22-24.

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PROGRAM I

Unit N° 1

1st Part: Fundamental Principles of Spiritism

Class 1: The Existence of God

Specific Objectives:

- To cite proof of the existence of God
- To explain the manifestation of the Divine Providence.

1. PROOFS OF THE EXISTENCE OF GOD

Allan Kardec placed, a chapter that exclusively discusses God right at the beginning of The Spirits' Book. With this he intended to demonstrate that above all Spiritism is, in first place, based on the idea of the existence of an Omnipotent Being.

For the Superior Spirits, God is the Supreme Intelligence, First Cause of all things. (2) This means that above this immense collection of beings, worlds and things that constitute the Universe, there is a Supreme Intelligence, referred to as God, Father and Creator of all things.

The imperfect person, even when discarnate, with less material faculties of perception, is still not able to perceive the Divine Essence. However, one can have convincing proofs of the existence of God.

Rationally, it is not possible to admit an effect without a cause. Upon observing the immense Universe, the infinite expanse of the cosmic space, we can understand the order and the harmony that the march of the myriad of worlds obey; upon observing the beings that constitute Nature, we perceive in the minerals the admirable forms of crystals and the immense water reservoirs that exist on the planet; upon perceiving life's palpitation in the very minute microscopic forms, we understand the innumerable benefits that its majority brings to the terrestrial existence; upon analyzing the exuberance and the beauty of the plant kingdom, we understand the fundamental role that it represents in guaranteeing planetary life; upon contemplating the variety in the types of animals - from the most rudimentary forms of the invertebrates, to the elaborated morphologies of primates and of human beings, we clearly perceive the existence of God, the Creator of Humanity, all beings and all of the universes.

It is, however, through their sentiment, rather than through reasoning, that humankind can understand God. There exists in humankind, from the most primitive to the most civilized, the innate idea of His existence. Therefore, beyond rational reasoning, what really proves God's existence is the intuition that we have of Him. And Jesus, by teaching us how to pray, presented Him to us as Our Father.

This is the reason why Spiritism places the existence of God as its basic principle. Without intending to give to humankind the knowledge of the inner nature of God, we can prove that He exists due to the evident palpable and living reality of the Universe that, by virtue of its very existence, must have a Divine Author. (3)

2. DIVINE PROVIDENCE

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Providence is the solicitude that God shows to all his creatures. God is everywhere. He sees all, He presides over everything, even the smallest thing; it is of this, that providential action consists. (1)

God, in relation to His creatures, is the providence itself, in its higher expression, infinitely above all human possibilities. Divine Providence is manifest in all things; it is immanent in the Universe and it exerts itself by means of admirable and wise laws. Everything is created by the love of the Father, sovereignly good and just, for the good of His children, from the most elementary actions for the maintenance and transmission of organic life, guaranteeing the perpetuation of the species, to the concession of the superior faculty of free-will, that gives to the person the merit of the conscientious pursuit and achievement of happiness, through one's voluntary practice of goodness and through one's search for Truth. God provides everything for the benefit of His creatures, printing the moral laws on their conscience.

Through the observance of these laws, individuals exercises their free-will in the correct way. Consequently, they learn to make wise choices throughout their evolutionary path, once they develop their capacity to distinguish between good and evil.

Providential action is clearly evidenced when, by making use of its free-will, the soul decides its own destiny, whether sorrow or happiness. But never – whether it be in the full tide of progress, in the bitter hour of trial or in the midst of a passionate struggle against evil – will the help that descends from on high be refused it. (4)

Finally, Divine Providence, in relation to earthly Humanity can still be seen when God entrusts us to Jesus, as disciples to a master or as sheep to a shepherd, giving to us the certainty that we are never abandoned to our own devices.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- **Cite proof of the existence of God;**
- **Explain the manifestation of the Divine Providence.**

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Mediumship Development Program

INTERCESSION

"Brothers, pray for us."
Paul (I Thessalonians, 5:25)

Many human beings smile ironically when we speak of the help received from intercessory prayers.

Mankind has become so habituated to automatic theatrics that he has difficulty understanding the sincerity of profound spiritual manifestation. Intercessory prayer, meanwhile, continues to provide benefits of exceptional value. It would be unjustifiable to believe that this type of prayer would be like flattering praise intended for an earthly monarch in order to obtain certain favors.

A prayer soliciting an intercession is surely one of the most beautiful acts, and can trigger the emission of beneficial and illuminating forces. Such forces, when originating from a sincere spirit, go straight to the proposed objective as a blessing of comfort and energy. The results, do not occur as a gift, but rather, as a consequence of just laws. It is difficult for man to believe in the influence of invisible thought waves, but he is in the midst of sounds which his material ears do not register. He solely understands tangible assistance; however, in Nature one can observe venerable trees that protect and preserve grass and shrubs receiving life's blessing without ever touching their roots or their trunks.

Do not overlook the blessings of an intercession.

Jesus prayed for His disciples and followers in the culminating hours.



XAVIER, Francisco Cândido. *Our Daily Bread* - Item 17 - By the Spirit Emmanuel - Spiritist Alliance for Book.
Published by ISC 2005.

PROGRAM I

Unit N° 1

1st Part: Fundamental Principles of Spiritism

Class 2: The Existence and the Survival of the Spirit

Specific Objectives:

- To appraise the soul according to the Spiritist and the non-Spiritist point of view
- To cite proof of the existence and survival of the Spirit.

1. SOUL CONCEPTS

We can appraise the soul according to three approaches:

- The materialist;
- The spiritualist;
- The Spiritist.

The general materialistic vision considers the soul an effect and not a cause, seeing in the psychological phenomena dependent on it, only the result of the functional activity of the individual's nervous system.

Still under the materialistic point of view, there is the theory of the vital soul conceived by the vitalists that affirm that the soul is the principle of organic life. This theory is wrong because it does not explain the essential attribute of the human soul: the individual conscience.

The spiritualist and philosophical approach interprets the soul as a real and distinct being, cause and not effect of any intellectual, psychological and moral activity of person. For the spiritualist the soul is an immaterial and independent being, distinct from the perishable body that it survives. However, they erroneously believe that it is created with the body, to which it binds itself during physical life, and it is detached when it dies, to follow a destiny of which they have but a vague idea.

In Spiritism, the soul also is a real, distinct being, the cause and not the effect of all human activities. It clarifies that the Spirits are the intelligent beings of the creation. They populate the entire Universe, and can be found well beyond the boundaries of the material world. (1) This means to say that, on the evolutionary scale of living beings, Spirits represent the highest expression of intelligence, and constitute the humanities of the different worlds. Thus, Spirits preserve their individuality, even after the death of the physical body, not losing it under any circumstance. (5)

Spiritism still teaches that the Spirits:

- are not created at the moment of the physical conception;
- *they are created simple and ignorant, with an equal aptitude to progress by their individual activity;* (2)
- *that all will attain the degree of perfection compatible with the creature by their own personal efforts;* (2)
- *being (all) children of the same Father, are objects equally cared for;* (2)
- *they are created incessantly, at all times;* (3)

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- *after the death of the physical body they compose the spiritual population of Earth. (4)*

2. PROOF OF THE EXISTENCE AND THE SURVIVAL OF THE SPIRIT

Proof of the existence of the Spirit is given by the consciousness that the person possesses of itself (conscious of its self) and by the manifestation of its will. Spiritism makes it clear and distinct when these beings (Spirits) prove their identity in countless verifiable ways, referring to individual particularities during their life on Earth. (6)

These days, evidence of the survival of the Spirit can be proven:

- through mediumistic communications and psychic phenomena;
- through past life regression;
- through experiences of Transcommunication: spiritual messages by means of television, video, computer, telephone, recorder, radio etc.
- experience of Spirits through photographs.

The human soul is, therefore, real, individual, independent and autonomous. It has a purely spiritual nature and has constant progress towards its great destiny, growing more each time in knowledge and virtues, by means of multiple physical existences, in which it purifies and raises itself gradually until, finally, it frees itself completely of the necessity for reincarnation.

NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to be able to know how to appraise the soul according to the Spiritist and the non-Spiritist point of view and to cite proof of the existence and of the survival of the Spirit.

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Mediumship Development Program

TODAY

*“But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin’s deceitfulness.
Paul (Hebrews, 3:13)*

The suggestion regarding daily reciprocal encouragement, indicated by the Apostle Paul, requires a great deal of reflection so that we do not allow a little den of certain doubts to be created.

Let us emphasize that Paul places singular importance on the time, that is called “Today,” pointing out the necessity of valuing these resources along with our activity throughout the day.

Many believe that in order to give good advice to others, it is necessary to communicate constantly, thus, transforming themselves into obstinate debaters. It is important to recognize, however, that a warning constituted solely of words leaves a great emptiness after they are spoken.

As occurs in physical organizations, no spiritual edification will be constructed without a foundation.

“But encourage one another” represents a more important appeal than simply calling one to verbal debates.

Invitations and advice have more effectiveness when they are accompanied by the example of each one of us. All of those who live practicing the noble principles to which they have devoted themselves in the world, who carefully fulfill their duties and display goodness with sincerity, are leading other brothers and sisters in humanity on an upward path. It is to this kind of daily testimony that the Converted of Damascus invites us. Only through constant practice of inner transformation will man free himself.

Do not become hardened on the pathway that the Lord has led you to walk for your redemption, evolution and sanctification. Remember the importance of time that is called “Today.”



XAVIER, Francisco Cândido. *Our Daily Bread* – Item 69 - By the Spirit Emmanuel – Spiritist Alliance for Book.
Published by ISC 2005.

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 3: Free-Will and the Law of Cause and Effect

Specific Objectives:

- To explain, free-will and the law of cause and effect from a spiritual perspective.
- To explain the Spiritist concept of freedom, responsibility and fatality.

1. FREE-WILL AND THE LAW OF CAUSE AND EFFECT

When we decide to do or not to do something, our conscience always alerts us, approving or censuring us. In spite of the alertness of our inner voice, we always wind up doing what was previously determined by our own will or free-will. Nothing can coerce us at the moment of taking our own decisions. For this reason, it is correct to affirm that we are responsible for our own actions and are constructing our own destiny.

Free-will is, therefore, the faculty that each individual possesses to determine their own behavior, or, in other words, of the possibility that one possesses, of wanting or acting on 2 or more choices, choosing one and making it prevail over the others. (6)

Free will, the liberty of the soul, is exercised, above all, at the hour of reincarnation. In choosing the family and the environment, it knows in advance what trials await it, but it comprehends equally the necessity of these trials, in order to develop good qualities, eliminate its defects, and disintegrate its prejudices and bad habits. (8) We must consider, however, that in compulsory reincarnations the Spirit does not have a choice about its reincarnation plan.

It is also important to remember that the struggles and difficulties that the incarnate Spirits face are not a fatality, but, on the contrary, they represent the full exercise of their free-will, given that the trials of life they experience are part of the reincarnation plan carried out or agreed to by the Spirit, before its reincarnation.

In relation to the law of cause and effect (karma - expression commonly used by the Hindus), Spiritism explains that every mistake, every evil deed accomplished, is a debt that must be re-paid; if it be not re-paid in the present earthly life it will be paid in the next one or in subsequent ones, because all the lives of a spirit form a consecutive series. (1)

Thus, the miseries, the vicissitudes of the corporal life, are a result of our own imperfections; they are the atonements of errors committed in the current or preceding existences.

By the nature of the sufferings and vicissitudes that we have to undergo in our present life, we can judge of the nature of the faults committed by us in a preceding life, and of the imperfections to which those faults were due. (2)

It is not to be thought, however, that all suffering in this world denotes the existence of a certain shortcoming. Many times it is simply an ordeal requested by the Spirit, which will help it towards purification and active progress. (3)

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2. SPIRITIST CONCEPT OF FREEDOM, RESPONSIBILITY AND FATALITY

In order to better understand the manifestations of free-will and of the law of cause and effect it is necessary to understand the Spiritist meaning of responsibility, freedom, and of fatality.

Liberty is the necessary condition for the human soul, without which it cannot build its destiny. (7)

A civilized and evolved society establishes freedom as the daughter of fraternity and equality. We here speak of legal freedom and not of natural freedom that, as a right, is essential to all human beings, from the primitive man to the civilized individual. People who live as brothers and sisters, with equal rights, animated by the sentiment of reciprocal benevolence, will practice justice between themselves. They will not look for ways to harm others, and therefore, they will have nothing to fear from others. Freedom has no danger, because no one will think about abusing or harming their fellow beings. But, how could selfishness that desires everything for itself, and pride that incessantly wishes to dominate, be capable of giving way to freedom that would displace them? Selfishness and pride are, therefore, the enemies of freedom, as they are of equality and fraternity. (5)

At first sight, the freedom of the individual seems quite limited, in the circle of the fatalities that surrounds them: physical necessities, social conditions, interests or instincts. But, upon taking a close look at the subject, one sees that this freedom is always enough to allow the soul to break free from this circle and escape from the oppressive forces.

Let us add that individuals are free, yet responsible, that they can do whatever they wish; however, they will be inevitably bound to the fruits of their own actions. (9)

Liberty and responsibility are connected in human beings, and increase with their elevation. It is the responsibility of the individual that makes their dignity and their morality: without it, they would be but a blind machine – a mere plaything of Fate! (...)

Responsibility is established by the conscience that approves or disapproves of our actions. (7)

Fate, as commonly understood, supposes that all the events of human life, whatever their importance, have been previously and irrevocably ordained. But if this were the true order of things, we would be machines without our own free will. And if all our actions were invariably ruled by the power of destiny, of what use would our intelligence be? If preordination were true, in fact, it would be the destruction of all our freedom of choice. (4)

On the other hand, fate is not an empty word. As far as our situation on Earth and the roles we play here are concerned, it really does exist – though only as the result of our early, pre-incarnate choices. Because of these, we are destined to face situations that vary from a correction, to a trial, to a mission. But here the influence of fate comes to an end. Everything thereafter hinges on our will to succeed or to fail. There are, of course, other factors that influence our decisions on Earth: among them, the circumstances that our previous actions have created, and the influences to which we yield.

The spirit chooses beforehand its experiences on Earth, and when incarnate it makes personal decisions in full use of its free will (...)

Therefore, where our moral decisions are concerned, fate simply does not exist. (4)

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In this manner we understand that the law of cause and effect, or principle of action and reaction, is related to the use of our free-will and to the consequences of how we use our will.

God allows us, through this free-will, the freedom and the responsibility to practice good or bad; however, from the moment when we decide what to do, this action generates a reaction, that will later be harvested.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- explain, from a Spiritist perspective, free-will and the law of cause and effect
- explain the Spiritist concept of freedom, responsibility and fatality

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PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 4: Reincarnation

Specific Objectives:

- To justify the importance of reincarnation for the evolution of the Spirit
- To cite proofs (evidence) of reincarnation

1. THE IMPORTANCE OF REINCARNATION FOR THE EVOLUTION OF THE SPIRIT

After a time of sojourning in peace, the soul is reborn into the physical dimension, and carries with it the legacy, good or bad, of its past. It is born an infant, and reappears on the earthly scene to play a new act in the drama of life; to clear old debts and to acquire new powers, which will facilitate its ascension and accentuate its forward march.

The law of rebirth explains and completes the principle of immortality. The evolution of the self indicates a plan and an aim; this aim, which is perfection, could not be realized in a single life, no matter how long and fruitful it might be. We need to recognize, in the plurality of lives of the soul (reincarnation), the conditions necessary for education and progress. (10)

The principle of reincarnation, which states that humans have many successive existences, provides the only satisfactory answer to anyone questioning the justice of God regarding those who find themselves in circumstances unfavorable to their moral advancement; moreover, it is the only paradigm which can explain the future and strengthen our hopes, because it offers us the means of redeeming our errors through new trials. Reason confirms the soundness of this principle, and our spirit instructors teach it. (3)

Meanwhile, souls vary in age and in their efforts toward their own evolution. Some have already undergone an immense “career” and are approaching the summit of their earthly development. Others have barely begun their human evolutionary spiral. These are the young souls, only recently emerged from the eternal center (...) Newly come to earth, these souls take their place among primitive people who occupy developing continents - the disinherited regions of the globe. When at length they penetrate our civilizations, they are easily recognized by their awkwardness and lesser ability, and most of all, by their violent passions. (11)

Thus, in the chain of our earthly incarnations we pursue and complete the great work of our education, the slow development of our individual and moral character.

This is why the soul needs to incarnate successively in diverse circumstances, and in all varieties of social conditions; to undertake, alternatively, tests of poverty and of riches, learning to obey and then to lead. It must experience lives of obscurity, lives of hard work and of privation, in order to learn to renounce material vanities, detach from frivolous pursuits, develop patience, and acquire discipline of the spirit. Lifetimes of study are necessary, as are missions requiring much dedication and charity, as these will enrich the heart and illuminate the mind. There will come lifetimes of sacrifice for family, country, and humanity. Necessary, too, are trials involving cruelty, the crucible wherein pride and selfishness dissolve; and the painful situations that redeem the past and correct our faults. (12)

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Our incarnations and reincarnations are not limited to planet Earth; they occur in different worlds. Those lives we experience here are neither the first nor the last, but they are among the most material, and the furthest removed from perfection. (3)

Incarnation does not have clearly defined limits if we consider the envelope which constitutes the physical covering of the Spirit, given that the material density of this covering diminishes as the Spirit purifies itself. In worlds more advanced than Earth, this covering is less dense, less heavy, more refined and consequently less subject to vicissitudes. In worlds of still higher elevation it is translucent and almost fluidic. It dematerializes by degrees and finally becomes absorbed in the perispirit. (1)

2. EVIDENCE OF REINCARNATION

Evidence of reincarnation is based essentially on the following:

- a) Memory regression, which can be attained through hypnotic suggestion, deep relaxation or spontaneous recollection of previous lives without apparent cause. Spontaneous memory can occur in both the sleep state (in dreams) or in the waking state
- b) Mediumistic states, during which the medium is capable of transmitting revelations about previous existences – their own or those of others;
- c) Innate abilities and the child prodigy that shakes the scientific basis for heredity.

For the moment, let us consider the facts, for which we will refer to proofs that can be found in the annals of human experience:

Julian, the Apostate, and a Roman Emperor remembered being Alexander the Great.

The great poet Lamartine declared that during his voyage to the East, he'd had very clear memories. Here we have his testimony:

There was nothing in Judea nor the Bible nor any travel book, nor was there anyone who could give me the names of the places, the ancient names of the valleys and mountains; however, I recognized at once the valley of Terebinto and Saul's battlefield. (...) In Sephora, I pointed to a hill, stating its name. On top were the ruins of a castle, and I indicated that this was the probable birthplace of the Virgin (...)

With the exception of the valley of Lebanon, I could find no place or thing in Judea that did not activate my memory. (7)

The French writer Méry remembered fighting in the Gallic Wars and in Germany with Germanicus (...) He was then called Minius. (8)

The American Edgar Cayce, despite being a devoted and traditional Protestant, was able to enter into spontaneous trance, in which he would communicate higher knowledge that was far beyond his conscious understanding when awake. (13) When in trance, not only did he diagnose physical and spiritual illnesses, but would relate details regarding the previous lives of those who sought him out, as well as his own.

With regard to evidence of reincarnation reported by mediums, Gabriel Delanne, in his book "Reincarnation," cites some examples. We have chosen only one that came through a letter:

My dear Dr. Delanne,

A friend has asked us to communicate to you facts that could serve as proof of reincarnation (...)

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In August of 1886, we had a mediumistic session, during which a spirit presented itself, at first by means of typtology, and then, at our request, through automatic writing. This spirit was someone that my parents had lost at a young age (...)

The spirit assured us that it was awaiting the birth of my first child in order to reincarnate, specifying that it would be a boy who would be born within 18 months.

We were not expecting a child at that time. However, in February of 1888, our older son, whom we named Allan, was born on the predicted date, with the predicted sex.

E.B. of Reyle - 2, Allé du Levrier. Le Vernet, Seine-et-Oise. (9)

In relation to child-prodigies or people who possess exceptional innate abilities, let us search for answers in *The Spirits' Book*:

Allan Kardec asked the Superior Spirits: What is the origin of the extraordinary faculties of those individuals who, without any preparatory study, appear to intuit certain branches of learning, such as languages, or calculus, etc.? (4)

The Spirits replied: "Memories of the past are the result of progress previously made by the soul, but of which at present it is not conscious. From what else could those intuitions be derived? The body changes, but the spirit does not change, although it changes its garment." (4)

In the citation above, we find additional evidence of reincarnation: that of innate abilities. History reveals innumerable examples of geniuses, sages, of courageous individuals whose parents, or even whose children, were far from being as great as they were.

Some of these Spirits had been child prodigies who, by offering evidence of having lived other lives, cast doubt on the scientific laws of heredity.

We are not denying physical or genetic heredity; however, neither moral nor intellectual inheritance is ever transmitted from parents to children.

Various great intellectuals have been born in obscure environments, as in the case of Comte, Espinosa, Kepler, Kant, Bacon, Young, Claude Bernard etc. (5)

Others had descendants who were ordinary or even mediocre. Pericles sired two fools (...) Socrates and Themistocles had only contemptible children. Among the Romans one observes the same: Cicero and his son: Germanicus and Caligula; Vespasian and Domiciano; the great Marcus Aurelius had an impetuous son – Cômodo. In Modern History, the son of Henry IV, as well as those of Louis XIV, Cromwell, Peter the Great, La Fontaine, Crébillon, Goethe and Napoleon eliminate the need for more examples. (6)

The plurality of existences, which Christ established in the Gospel, though merely touching upon it, is one of the most important laws revealed by Spiritism, as it reveals the reality and necessity of progress. This law can explain all the apparent anomalies which human life presents: differences of social position; premature death which, without the understanding that reincarnation brings, would render a short lifespan useless for the soul; the inequality of intellectual and moral aptitudes, owing to the younger or older age of the spirit, who has learned and progressed to a lesser or greater extent, and who, being reborn, brings with them what has been learned in previous lives. (2)



NOTES TO THE INSTRUCTOR

Mediumship Development Program

At the conclusion of the study the participants will need to understand reincarnation as an instrument of human progress and be able to mention some evidence of its veracity.

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THE VINEYARD

*“He told them; you also go and work in my vineyard,
and I will pay you whatever is right. So they went.”*

(Matthew, 20:4)



Mediumship Development Program

No one can conceive that an Earth so replete with beauty and possibilities could be drifting aimlessly, wandering in the immensity of the universe.

The Planet is not a floating ship without government.

Collective humanity is accustomed to falling into disarray, but the laws that preside over our Terrestrial Home are completely harmonious. This verification helps us to understand that Earth is the vineyard of Jesus. Here we see Him working from the dawn of the centuries and here we witness the transformation of human beings, who from one experience to the other integrate into His divine love.

The beautiful parable of the labourer is based on profound concepts. In essence, it designates the place of Service and refers to the numerous obligations that the followers received from the Divine Master.

For the time being, men hold on to the illusion that the globe can be the stage of racial or political hegemonies; but, they will perceive in time the clamorous deceit, because, all children of reason, incarnated on the surface of Earth, have brought with them the task of contributing to the achievement of a more elevated way of life in the corner in which they temporarily find themselves.

Wherever you are, remember that you are standing in the vineyard of Jesus Christ.

Are you besieged by difficulties and misfortune?

Work for the common good, because the Father entrusted each one who cooperates with the right and appropriate material.



XAVIER, Francisco Cândido. *Our Daily Bread* – Item 29 - By the Spirit Emmanuel – Spiritist Alliance for Books, Published by ISC 2005.

PROGRAM I

Unit N° 1

1st Part: Fundamental Principles of Spiritism

Class 5: Communication with the Spirits

Specific Objectives:

- To recognize Spirit communications as a natural occurrence and resource for spiritual progress
- To analyze the Mosaic prohibition against evoking the dead
- To reflect upon the nature of Spirit influence

1. MEDIUMISTIC COMMUNICATIONS: NATURAL OCCURANCE AND SOURCE OF SPIRITUAL PROGRESS

The ability of Spirits to communicate with incarnates is not a recent phenomenon but rather an ancient one; nor was it a Spiritist invention. The only difference is that in the past, although mediumistic phenomena occurred as freely as it does today, the study of mediumship was limited to initiates in secret meetings.

The possibility of Spirit communication does not represent a philosophical or metaphysical theory. It is an established fact, resulting from observation and rigorous experimentation carried out by eminent researchers. The spirits do not doubt it; however, some people consider the phenomenon of mediumship to be extrasensory, limited to the brain or derived from it. Spiritism teaches that: "Spirits constantly act upon the mental and even physical worlds. They act upon matter and thought; they constitute one of the powers of nature and are the actual cause behind many kinds of phenomena hitherto unexplained or misinterpreted, and of which only Spiritist theory can give a rational explanation." (1)

The influence of Spirits upon our thoughts and actions, both for good and bad, is so extensive that, generally speaking, it is they who direct us. (2)

Spirit communication relies upon mediumship, a psychic faculty that all humans possess, to a greater or lesser degree; in other words, anyone who senses, to whatever degree, the influence of Spirits, is by that very fact, a medium. This faculty, being inherent in all humans, is therefore no exclusive privilege. Rare are those who do not possess some rudiments of mediumship (...) Nevertheless, the term "medium" usually is reserved for those whose mediumistic ability is clearly apparent, producing perceivable results depending upon the degree of sensitivity of the person's organism. (7)

2. MOSAIC PROHIBITION AGAINST EVOKING THE DEAD

Some people (particularly those holding religious views that differ from Spiritism), while not rejecting the possibility of communication between the two dimensions, are quick to point to the Mosaic prohibition of evoking the dead.

In Moses' law it is written:

- *Do not turn to necromancers nor seek out soothsayers, for they will defile you.* (9)

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- *Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination, interprets omens, engages in magic, casts spells, consults Spirits or fortune tellers, or who evokes the dead. (10)*

It is necessary to understand what motivated Moses to forbid evocation or dialogue with the dead. The Hebrew legislator wished to make his people break with all the customs acquired by them in Egypt, where the habit of evoking was carried to excess. (4)

Moses' prohibition aimed at containing the crude and prejudicial commerce with discarnates, given that, in that time and place, the evoking of the dead was neither prompted by respect nor affection for the souls of the departed, nor inspired by any sentiment of piety; but simply utilized as a means of divination, the same as the auguries and portents explored by charlatanism and superstition. (5)

In reality, Spiritism condemns precisely the same practices that prompted the Mosaic prohibition, (6) for instance, Spiritists do not interrogate Spirits for divination or to predict the future. Spiritist practice does not involve rituals nor external religious symbols of any kind. It does not approve of animal or human sacrifice, nor consulting the stars, nor fortune tellers, magicians or wizards. Neither does it approve of the use of ritualistic clothes, talismans or sacramental or Kabalistic formulas, in order to attract or ward off Spirits.

The objective of mediumistic practice, according to Spiritism, is to receive advice from enlightened Spirits; to teach higher moral awareness to those imprisoned in the web of wrongdoing and passion; to increase knowledge and clarity regarding our essential nature, spiritual origin and ultimate destination. Likewise, its goal is to maintain loving and friendly relations with loved ones who precede us to the tomb.

3. SPIRIT INFLUENCE

The instructive, comforting and educational guidelines imparted to us by the Superior Spirits through mediumship, lead us to reflect upon mediumistic practice in light of Spiritism and of the Gospel. It is a catalyst for human progress, due to the benefits it brings.

Let us remember that, just as there are imperfect people who try to lead others toward wrongdoing and crime, beings with identical characteristics exist on the spiritual plane as well. Death of the physical body does not transform people into angels or scholars.

Unhappy Spirits, with disturbed minds, live with incarnate companions more often than one may suppose. They mingle with us in ordinary activities, stroll through our domestic environment, participate in our conversations, and attach themselves to those on whom they depend, in a vampire-like fashion.

They are disturbed and in turn disturb us.

They suffer and cause us suffering.

They hate and generate hatred in us.

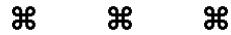
They degrade themselves and others.

Being themselves unhappy, they engender unhappiness in others. (8)

We can neutralize the influence of inferior spirits, and consequently, open ourselves to the benefic action of superior ones, by doing good and placing all our trust in God, improving our moral conduct, studying diligently so as to liberate ourselves from the fetters

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of ignorance, striving to repel the suggestions of inferior spirits, ignoring negative thoughts designed to incite discord, fighting, jealousy, envy, vanity, and exalted pride. In so doing, we will be connecting with the higher good and building the foundation for a happier life. (3)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- * **identify mediumship as natural fact and as a resource for spiritual progress**
- * **know how to analyze the reasons for the Mosaic prohibition against evoking Spirits.**
- * **reflect upon the nature of Spirit influence.**

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PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 6: The Plurality of the Inhabited Worlds

Specific Objectives:

- To explain Jesus' affirmation "In my Father's house there are many mansions," from a Spiritist perspective
- To define transitory worlds and their purpose

1. The Mansions of the Father's House

Spiritism teaches that the globes of the Universe may be inhabited despite the lack of scientific proof: God has populated the globes of the universe with living beings, all of whom combine to carry out the aims of His providence. To believe that the presence of living beings is confined to the one single point in the universe inhabited by us is to doubt the wisdom of God, who has made nothing in vain. Indeed, he most certainly has assigned to each globe in the universe a destination more vital than that of gratifying our eyes with the spectacle of a starry night. Moreover, there is nothing in the position, size, or physical constitution of the Earth to warrant the supposition that it alone has the privilege of being inhabited, to the exclusion of countless myriads of similar worlds in the infinity of space. (8)

When Jesus said: Do not let your hearts be troubled. Have faith in God and faith in me. In my Father's house there are many dwelling places; otherwise, how could I have told you that I was going to prepare a place for you: I am indeed going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be. (John, 14:1-3) Jesus was teaching us the principle of the plurality of existences. (11)

The house of the Father is the Universe. The different mansions are the worlds that circulate in infinite space and offer to the Spirits who incarnate on them, dwelling places corresponding to their progress. (1)

Accordingly, we see diversity in the physical constitution of each world, and consequently, that of its inhabitants. Each world offers to its inhabitants the appropriate conditions for life on that planet. The vital necessities on one planet may not be the same as, or may even be opposite to, those on others.

The world we inhabit is part of a retinue of planets and asteroids that accompany the Sun in its voyage through the incomparable vastness of the space. (12)

Our planetary system, however, occupies quite an insignificant point in the universe. It belongs to a stellar group, or galaxy, called the Milky Way, composed of approximately 400 billion stars, some so enormous that a single one can occupy a space equivalent to that of our Sun and nearly all the planets that circle it. (13) It's worth noting that, not only is our planetary system merely a tiny point in the Milky Way, but its location is near the outermost edge of that galaxy.

To get some idea of stellar dimensions, or of distances between the worlds of the Universe, consider that the Andromeda galaxy, one of the closest to Earth (and thus, to the Milk Way), is approximately 680 thousand light years away from our solar system. Now, if the Universe encompasses such dimensions, and if the number of planets that comprise it is

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in the order of trillions or more, wouldn't it be naive, or worse, a display of limited intelligence, to suppose that the Earth should be the only one inhabited by rational beings? Would God have created all this merely to provide visual splendor for the people on Earth? Of course not, because God would not create anything without a useful purpose. Spiritism teaches that the worlds orbiting in infinite space are the various mansions of the house of the Celestial Father (John, 14:2), where other humanities, in various degrees of evolution, find habitation suitable for their advancement. (14)

The Spirit teachings inform us that conditions in the various worlds differ according to the degree of their inhabitants' advancement or inferiority. Among these are inhabitants inferior even to those of Earth, both physically and morally; others, in the same category as ours; and yet others that are more or less superior in every respect. In inferior worlds, existence is focused exclusively on the material plane, passions are sovereign and morality is almost nil. As souls progress, material influences diminish, so that in the elevated worlds life is, so to speak, all spiritual. (2)

Clearly, a complete classification of all the different worlds is not possible, but Allan Kardec offers us a general perspective on the subject:

- **Primitive worlds:** designed to accommodate the initial incarnations of the human soul
- **Worlds of tests and atonements:** where wrongdoing predominates
- **Worlds of regeneration:** where souls who still have errors to expiate, may absorb new strength by resting from the weariness of the struggle
- **Happy worlds:** where goodness outweighs transgression
- **Heavenly or divine worlds:** inhabited by purified Spirits, where there is only goodness.

Earth belongs to the category of worlds of expiation and trials, which is why human lives are encompassed by such misery. (3)

In the primitive worlds, home to the initial incarnations of the human soul, life is exclusively material in focus and limited to the struggle for survival; moral sensitivity is almost nil and therefore, passions reign supreme. (14)

In the intermediate worlds, inhabitants display a mixture of virtues and faults, resulting in moments of joy and happiness alternating with hours of suffering and bitterness.

In the superior worlds, good overcomes negative tendencies.

And in the celestial or divine worlds, home to pure Spirits, happiness is complete, because all have achieved the highest degree of wisdom and goodness. (15)

As the Earth's physical structure evolves over time, so too, humanity's moral evolution proceeds gradually, in a continuous process. The geologic periods mark the different phases in the planet's features, a consequence of its physical transformations. But, with the exception of the Diluvium Period, characterized by sudden transformations (a time of great cataclysms on the planet), all other geologic changes have occurred slowly, without abrupt transitions. During the entire time that it took for the component elements of the globe to assume definitive formations, the changes were general. (6)

The moral and intellectual development of the Spirits inhabiting the Earth occurred in a similar fashion.

In spite of our planet being classified as a world of expiations and trials, it is not a primitive world or one designated for the early incarnations of Spirits, as its inhabitants

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already possess some spiritual progress. However, the numerous vices to which Earth's inhabitants are prone are indicative of great moral imperfection. For this reason, God has placed them in a merciless world, in which they can expiate their faults through heavy labor and life's hardships, until they deserve ascension to a happier planet. (4)

We need to understand, however, that not all the Spirits that incarnate on Earth come for the purpose of expiation. The most primitive races are composed mainly of Spirits still in their infancy. They are here to learn. There are also the semi-civilized Spirits, a bit more advanced than the former. (5) And finally, the superior Spirits dedicated to missions of love and devotion.

2. TRANSITORY WORLDS

With relation to the inhabited worlds existing in the Universe, Spiritist teachings refer to a category known as transitory worlds:

These are worlds designated to accommodate errant Spirits², worlds which can serve as temporary habitations; a sort of temporary shelter in which they may rest for a time after an overly long period of wandering – a state which is always somewhat wearisome. These are intermediary stations between worlds, graduated according to the nature of the Spirits who can access them, and where they enjoy a state of greater or lesser well-being. (9)

The transitory worlds are not inhabited by corporeal beings; their surface is sterile. (10) However, even their sterility is not permanent. The planet Earth, which today is classified as being a world of expiation and trial, was at one time a transitory world, (10) and even, in the past, a primitive world. (7)

We conclude by saying that the transitory worlds may be planet, satellite, comet or asteroid, as long as the physical surface is sterile.

Nothing in Nature is useless; everything has an end, a destination. There is no vacuum; everything is inhabited, there is life everywhere. Thus, during the long succession of centuries that occurred before the appearance of man on Earth, during the extensive periods of transition that the geological layers indicate, and even prior to the formation of the first organic beings, in that unformed mass, in that barren chaos, where the elements found themselves in confusion, there was no absence of life. Beings devoid of human needs or physical sensations, found sanctuary there. It was the will of God, that the Earth, though not yet completed, could still be useful. Who would dare affirm that among the thousands of worlds that exist in the immensity of space, only one – indeed, one of the smallest, lost in the bosom of the infinite multitude of worlds – would enjoy the exclusive privilege of being populated? What then would be the function of the others? Would God have created them solely for our visual pleasure? This is an absurd assumption, incompatible with the wisdom resplendent in all of God's creation and unacceptable if we ponder the existence of all those that we cannot yet perceive. No one would dispute that there is something great and sublime in the idea of the existence of those worlds which, although not yet fit for material life, are

² * Errant Spirits or Wandering Spirits: the ones that are waiting for a new incarnation; they are in the spiritual world between incarnations.

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nevertheless inhabited by living beings suited to such an environment – something in which perhaps may be found the solution for more than one problem. (10)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- Explain, from the Spiritist perspective, Jesus' affirmation "In my Father's house there are many mansions"
- Define transitory worlds and their purpose

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MAKE PREPARATIONS

*“He will show you a large upper room,
all furnished. Make preparations there.”*

Jesus (Luke, 22:12)

That furnished “upper room” to which Jesus referred is a perfect symbol of the internal lodging of the soul.

Viewing Nature, which offers such wonderful lessons in all areas of its activity, we observe that men await each day always renewing the home. We sweep away the dirt and throw the rubbish, walls are adorned. The furniture, usually the same pieces, are cleaned daily.

The conscientious individual will recognize that the majority of his actions in the physical experience are involved in incessant preparation for the life that he will face beyond the death of the body.

If this occurs in the physical existence on Earth, what can we not say about the appropriate spiritual effort for the eternal path?

Without a doubt, numerous people will go through each day in an irrational manner, moving about mechanically. They arise from bed, feed the perishable body, are absorbed with trifles, then return to sleep again, each night.

The sincere apprentice does know that he has reached the symbolic “upper room” of his heart. Although he is not able to change his ideas daily, as occurs with the furniture in the home, he frequently gives them a new shine, by improving his impulses, renovating ideas, elevating wishes, and always improving the laudable qualities that he already possesses.

The individual that is simply a materialist awaits the future of a physical organic death; the spiritual individual awaits the Divine Teacher, in order to consolidate his personal redemption.

Do not abandon, therefore, the “upper room” of faith, and make preparations for constant ascension there.

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Mediumship Development Program

1st Part: Fundamental Principles of Spiritism

Class 7: Christian Morality — The Moral-Intellectual Evolution

Specific Objectives:

- To identify Christian morality and moral-intellectual evolution as basic principles of Spiritism
- To explain the ways in which humans progress

1. Christian Morals and the Moral-Intellectual Evolution

Man evolves gradually. Having been created in a state of simplicity and ignorance, that is to say, without knowledge, our destiny is continual progress until we reach a state of integral happiness. (1) the evolutionary march of the human being is developed from a primitive or natural state. The "natural state" is the infancy of the human race, and the starting point of its intellectual and moral development. (2)

Intellectual progress occurs when, through the use of free-will, the human being exercises his/her intelligence. Progress can be compared with the dawn. Even when it appears to be delayed, it will come. Ignorance, deluded by power and false cultural conditioning, has frequently arisen to create embarrassment, inhibiting the development of human beings and the general population (...) Inevitably progress arrives, altering the appearance and constitution of that which it finds, unfolding resources, fomenting beauty, tranquility, comfort, and happiness. (9)

Moral progress, based on the observance of the Law of God, gives to man the capacity to distinguish good from evil, which is facilitated by understanding and living according to the moral teachings of Christ. (3)

The Superior Spirits tell us that Christ initiated the purest, most sublime principles, the Christian morality that will renew the world, transforming human beings into true brothers and sisters, germinating in every heart charity and love for one another, and establishing among humans a common solidarity; a morality that will transform the Earth, into a dwelling place of Spirits superior to the ones inhabiting it today. (6)

Moral progress alone can assure the happiness of human beings upon the Earth by reining in their lower passions. This progress alone can ensure that harmony, peace, and fraternity reign among them. (7)

2. The Progress of Humankind

As we know, humans develop on their own, naturally. But all do not progress at the same rate, nor in the same manner; thus the more advanced must assist the others, through social contact. (3)

In the course of this century, we have witnessed great advances in diverse fields of human knowledge, but moral progress lags very far behind the extraordinary intellectual progress that we have achieved. This is why, in our time, science without a conscience prevails, often utilizing its cultural progress for destructive purposes. (8) This is due to the fact that moral progress does not always accompany intellectual progress. As a rule, nations,

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like individuals, acquire ever-greater scientific progress; and through the development of free-will, the individual experiences a growing sense of responsibility for ones thoughts, speech and actions. (4)

Meanwhile, we must consider that there are two great obstacles to the march of human evolution: pride and selfishness. In consulting the Spirits on this subject, Kardec received the following clarifications: At first glance, it would appear that intellectual progress multiplies the activities of those vices (pride and selfishness), increasing ambition and the lust for riches which, however, in their turn, stimulate man to investigate subjects that enlighten his mind. Thus it is that all things are linked together, in the moral realm as in the physical realm, and that even out of evil can come good. However, this state of things will only last for a time, and will change, as men become aware that, beyond the circle of terrestrial enjoyments, there is an infinitely greater and infinitely more lasting happiness. (5)

Analyzing the moral and intellectual conditions – that promote the progress of humanity – leads us to conclude that humanity advances through the development of intelligence, the moral sense, and the refinement of social conventions. (6)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- Identify Christian morals and the moral-intellectual evolution as fundamental principles of Spiritism
- Explain how humans progress

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GIFTS



Mediumship Development Program

“Every good and perfect gift is from Above.” – (James, 1:17.)

Life on Earth moves to new horizons when Mankind realizes that nothing good can be achieved without God’s permission.

An ancient popular saying state:

Do your task and the Lord will help you. Recognizing the elevated meaning of this exhortation, we are compelled to recognize that, with the acquisition of professional titles, man is the “son” who for some years makes an effort, so that the Father may give him a “competence certificate”, through the human teachers.

Just as happens to material achievements so are the edifications of the spirit.

Obviously, every good and perfect gift comes from God. However, in order to receive the benefit, it is necessary to “knock” on the door, so that it opens itself to us according to the advice in the Gospel.

Do you wish to have the gift of healing? Then begin by loving the sick and be interested in helping with their needs.

Do you want the gift of teaching? Then make yourself a friend of those who teach on behalf of the Lord, through their works and edifying words.

Do you expect the gift of virtue? Then discipline yourself.

Do you wish to speak wisely? Then learn to be silent at the right moment.

Do you aspire to reach the sacred circle of Christ? Then get close to Him, not only through elevated conversation, but also by attitudes and efforts, as if they were His own.

The good qualities are gifts that come from God. However, each one of us has our own door, which requires a different key.



XAVIER, Francisco Cândido. *The Way, The Truth and The Life* - Item 52. By the Spirit Emmanuel.
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Mediumship Development Program

PROGRAM I

Unit Nº 1

2nd Part: Practice

Content: Prayer

Specific Objectives:

- **To identify the importance of prayer, at the beginning and at the end of a Spiritist meeting**
- **To practice the correct way to pray**

The aim of the practice of prayer is to lead the beginner mediums to incorporate into their training and development, the healthy habit of praying, not only during Spiritist meetings, but also during all moments of their lives.

Thus, in order for the medium to learn how to pray, according to Spiritist guidelines, the practice may be as follows:

1º) In the first lesson of this Unit explanations must be given regarding prayer and the correct way to pray. There is no need to go too deep into the subject, as there is a class especially dedicated to the study of prayer in Unit 2 (class 4).

2º) To clarify this, in every single meeting of this program, from the first class, the participants will have the opportunity to practice the correct manner to pray (See appendix, additional material for the practice of prayer).

3º) To pray or to ask one of the participants to pray out loud.

4º) To motivate the participation of all the participants of the meeting, as much as possible, so that they may overcome their natural inhibitions, thus becoming accustomed to praying in public,

5º) To verify if the spoken prayer is in accordance with the Spiritist precepts.

The importance and benefits of prayer

a) To give to the newly developing medium an understanding of the importance of prayer not only in meetings of the Spiritist Center, but also at all moments of their life.

b) To teach the individual the most effective manner to pray, according to Spiritist precepts.

c) To demonstrate how it is possible to harmonize the mind and the feelings through prayer.

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APPENDIX

Program I — Unit N° 1

2nd Part: Practice - Prayer

Material for group or individual studies

Material for group or individual studies

1. The importance and the action of prayer

Prayer helps mankind approach the Most High; it is what links Heaven and Earth. Do not forget! (1)

It is through prayer that Man obtains the assistance of the good Spirits who come running to sustain him in his good resolutions and inspire wholesome ideas. In this manner he acquires the moral strength necessary to be able to surmount all difficulties, and come back to the straight and narrow path should he at any time stray from it. By these means he can also turn away from himself all the evil, which he attracts through his faults. (2)

The power of prayer lies in the thought and does not depend on words, the place or the moment in which it is proffered. Therefore it is possible to pray in all places, at any time, alone or with others. (3)

2. The importance and the need of prayer at the beginning and at the end of the Spiritist meeting

Why do you not begin your meetings with a general invocation, a sort of appeal to the higher spheres that may dispose your minds to serious thought? Without seriousness of thought and purpose, only frivolous communications will be obtained. Good Spirits come only to those who attract them by their fervor and sincerity; a fact which is not yet sufficiently comprehend in your world. We see your labors with pleasure, and are ready to aid you, but on condition that you second our action by the action of your wills, and that you show yourselves equal to the mission you are called to fulfill. (4)

Communal prayer has a more powerful action when all who are praying join together in a heartfelt thought and envisage the same objective, since it is as if many beseeched together in one voice. But it will do no good for a large number of people to gather together for prayer if each one acts in isolation, on their own account. A hundred people can pray selfishly, whereas two or three joined by the same aspirations, praying like true brothers and sisters in Christ, will give more power to their prayer than would the hundred selfish persons. (7)

Be united; you will thus be too strong for evil spirits to prevail against you. (4)

3. The correct way to pray, according to Spiritism



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The first duty of all human beings, the first act which should mark the return to activity each day, is prayer. Most people pray, but only a very few really know how to pray! (...)The prayers of a Christian, of a Spiritist, or of whatever cult, must be made as soon as the Spirit returns to the fleshly yoke; it should be raised up to the feet of the Divine Majesty with humility and profundity, in an impulse of gratitude for all the many benefits received till that day; for the night just past during which it was permitted, although without knowing, to get close to friends and guides so as to be able to absorb new strength and more perseverance through this contact. You should lift yourself up humbly to the feet of the Lord, so as to offer up your weaknesses, plead for help, indulgence and mercy. This prayer should be profound, because it is your soul that should raise itself up to the Creator, and in doing so, it should become transfigured, as was Jesus on the mount when He showed the radiant splendor of His hope and love. Your prayer should include a request for His blessings for all those things you really need. (...) Preferably ask for more precious items, such as patience, resignation and faith. (9)

The value of prayer comes from the thought to which it is united. So it is impossible to join any thought to something that is not understood, since what is not understood cannot touch the heart. For the great majority of human beings prayers that are said in an unknown language are nothing more than a conglomeration of words, which say nothing to the Spirit. In order for prayer to touch one, it is necessary for each word to awaken an idea, and when the words are not comprehended they are unable to do this. It would be merely a simple formula, whose virtue depended on the greater or lesser number of times it was repeated. (8)

Do not prolong your prayers because it is not by the multiplicity of the words that you will be heard. (4)

You must not suppose that the pronouncing of certain words can suffice to keep off evil spirits (...) The efficacy of any prayer depends on the sincerity of the feeling it expresses and the unanimity of those by whom it is offered. No one whose heart is not in his prayer could profit by it or make it profitable to others. (5)

When people gather for prayer, they must join in mentally in order to transform it into a single vibration of love. This is what the Spirit, Andre Luiz clarifies for us, in the following citation:

Ismalia, then, in a gesture of indescribable delicacy, started to pray, followed by all of us, in silence. It is important to point out that we followed her plea, phrase by phrase, following the recommendation of our mentor who had advised us to repeat each expression in our mind, in order to imprint the maximum rhythm and harmony to the verb, the sound and the idea, in one single vibration. (10)

In summary, Spiritism clarifies that, to pray correctly, prayer must be:

- a. humble, simple, sincere, objective, intelligible, coherent with the real individual necessities, and that it speaks to the heart;

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- b. characterized by a plea, an act of praise or gratitude to the Celestial Father.
Obs.: In the Lord's Prayer, taught by Jesus (Mathews, 6:9 - 13), we find the three above designated aspects: supplication, praise and gratitude;
- c. proffered at any time, without preconceived formulas, so that it can reveal spontaneity and the individual's true desire to connect to the Creator, Jesus, and the Good Spirits;
- d. identified as a vibration in unison, when said in public or in a group.

NOTE: The instruction contained here, can be displayed little by little, or entirely, depending on the group. It is important that the participants of the meeting have the chance to practice prayer, as taught by Spiritism. To accomplish this goal, we suggest that the facilitator searches for examples in Spiritist literature to bring a different approach to the work.

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Mediumship Development Program

BUSINESS

“Why were you searching for me? He asked. Didn’t you know I must be about my Father’s business?” – (Luke, 2:49.)

The man of the world is always concerned about his ephemeral interests. Some of them spend an entire life occupied with the stock exchange and some engage themselves studying markets.

Internal and external business, are parts of the daily life of a country. In this respect, intelligence can make great achievements. However, despite their respectable character, when genuine, they are precarious and transitory. The most powerful stock exchange will eventually endure crises. Moreover, world commerce is volatile and very often ungrateful.

Rare are those who dedicate themselves to their eternal interests. Frequently, they only wake from this forgetfulness when it is too late, when they are about to die.

However, Mankind should understand that the best business on Earth is one’s own self-improvement, for such activity represents the interests of Divine Providence related to us.

God allows transactions on Earth, in order for us to learn about fraternity on the bases of exchange. He also permitted terrestrial business, so that He could teach us through them, of the most important one.

That is why the Master clearly tells us in Luke’s annotations: “Didn’t you know I had to be about my Father’s business?”



XAVIER, Francisco Cândido. The Way, The Truth and The Life - Item 27. By the Spirit Emmanuel. Translated by Publio Lentulus – Published by ISC.

Mediumship Development Program

PROGRAM I

Unit N° 1

3rd Part: Complementary Activity: Recommended Reading - Informative Summary

Specific Objectives:

- To prepare an informative summary of the selected Spiritist book
- To present the summary

The informative summary of the Spiritist book below must follow the general considerations for the accomplishment of the complementary activities.

To Prepare the Informative Summary of:

- *The Spirits' Book*, by Allan Kardec.
 - ◇ *First Part: Causes. Questions 1 to 75.*
 - ◇ *Second Part: The Spirit World or World of Spirits Questions 76 to 613.*

Mediumship Development Program

A NECESSARY AWAKENING

Christ will shine on you."

Paul (Ephesians, 5:14)

A great number of newcomers or not to the Christian groups claim to have great difficulty in understanding and applying the teachings of Jesus. Some of them find the texts obscure, whereas others persevere in the literary discussions. They become disturbed, they protest and reject the Divine bread for the human wrapping, which is required to preserve them on Earth.

Meanwhile, those friends do not perceive that this occurs because they remain dormant, victims of the paralysis of their higher faculties.

In the majority of occasions, the Divine invitation slips by them as sanctifying suggestions; however, the distracted companions interpret them as sacred scenes, meriting praise, but very soon forgotten. The heart does not adhere remaining deaf and asleep incapable of either analysis or understanding.

The individual needs to ask himself what he is doing, what he desires, what goal he is seeking, and what he is aiming for. It is indispensable to examine oneself, emerge from one's own animal nature and stand up in order to master one's own path.

Great masses, supposedly religious, are being conducted due to daily circumstances, as unconscious somnambulists. They talk about God, faith, and spirituality, as if they were breathing in a strange dark nightmarish atmosphere. Shaken up by the incessant currents of the river of life, they roll in the whirlwind of occurrences, blind, sleepy, and half dead until they awaken and lift themselves up through their own effort, so that Christ can enlighten them.



XAVIER, Francisco Cândido. Our Daily Bread – Item 68 - By the Spirit Emmanuel – Spiritist Alliance for Books, published by ISC in 2005.

Mediumship Development Program

PROGRAM I

Unit Nº 1

4th Part: Spiritist Behavior

Specific Objectives:

- **To recognize the importance of knowledge of Spiritist principles, the practice of prayer and the daily application of the Gospel for the formation of the medium.**

This class represents the completion of the first Unit of Study Program I of this Course. For this reason it should be introduced after the end of the theoretical studies, the exercises on prayer and the completion of the supplementary activities.

The purpose of completing this Study Unit is:

- to create a synthesis of the studied subjects, highlighting the basic points;
- to recognize the importance of the subjects that have been studied, the exercises on prayer and the daily practice of the Gospel for the formation of the medium.

Suggestions to the instructor for the application of Spiritism to class behavior

- a) To initiate the lesson making a synthesis of the previously studied Spiritist principles. To use audiovisuals in the preparation of a dynamic presentation.
- b) To ask participants to read the texts of the appendix and to do the proposed exercises. The work can be accomplished individually or in a group.
- c) To correct the exercises, clarifying any doubts or misunderstandings.

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Program I — Unit Nº 1

4th Part: Spiritist Behavior

Material for group or individual studies

Guideline: *Spiritist Principles, the practice of prayer and the daily practice of the Gospel in the formation of the medium.*

TEXT Nº 1

It has already been expressed that two wings are required to lead the human spirit to the presence of God.

One is called Love, and the other Wisdom.

Through Love, that is in essence service to our brothers and sisters, human beings illuminate and transform themselves from the inside out, emitting, on behalf of others, the reflection of their own virtues; and, through wisdom, that starts with the acquisition of knowledge, they connect to the influence of the forerunners of progress, who in turn, expresses to them the reflections of their own greatness, impelling them toward the most High.

Through love, we value ourselves in life.

Through wisdom, we are valued by life.

From there results the imperative of the march together of intelligence and goodness.

Goodness without knowledge is similar to the friendly well, in full shade, to satiate the thirst of the traveler without teaching him the way to go.

Intelligence without love can be compared to a valuable sign post that informs the pilgrim of the details of the route, but leaves them to succumb to the torment of their thirst.

We all have the need for knowledge and for love.

To study and to serve are inevitable routes in the work of evolution.³

Exercise

1. Explain the meaning of the words Love and Wisdom, as presented in the text.
2. Can the practice of mediumship be considered a service to our fellow beings? Explain.

³ XAVIER, Francisco Cândido. Instruction. *Thought and Life*. By the Spirit Emmanuel Roundtable Publishing (UK), 2013, p. 21-23. Trans. By J.S.Haddad and Edwina Haddad, Revised by Carolina von Scharfen and Janet Duncan.

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TEXT Nº 2

The mission of Spiritism is precisely this: to clarify, to illuminate the mind of humanity, so that they can present, with clarity, the way that will lead them to reach the wonderful destination that is destined for them. ⁴

The purpose of Spiritism is to awaken in Humanity the force of goodness; to complete the work of Jesus, regenerating humankind; binding the visible world to the invisible one; and to prepare Earth for the advent of the true age of fraternity. ⁵

It is therefore necessary to understand that the true Spiritist, thus defined, is one who lives by the teachings of the Gospel, or who is making an effort to do so.

Exercise

Having as a basis the text just read, participants should mention three problems that might occur to Spiritist mediums who do not study Spiritist Teachings, or who struggle to overcome their moral imperfections.

⁴ VINÍCIUS, Pedro de Camargo. *O Mestre na Educação*. 5. ed. Rio de Janeiro: FEB, 1991. Cap. 17, p. 80.

⁵ VALENTE, Aurélio A. *Sessões Práticas e Doutrinárias do ESpiritismo*. 6. ed. Rio de Janeiro: FEB, 1987. Cap. 4, p.68.

Mediumship Development Program

TEXT Nº 3

In the construction of domestic peace, in the accomplishment of generous ideals, in the unfolding of edifying services, it is necessary to provide resources for general understanding, to aid cooperation, responsibility, and the process of essential action. Without a doubt, prayer represents an essential lever for renewing ourselves, to eliminate the obstacles of the hardened soil of incomprehension.

Prayer is the divine voice of the Spirit in the great silence.

It is not always characterized by verbal articulated sounds, but, invariably, it is a prodigious spiritual power in the communication of emotions and thoughts, images and ideas, undoing obstacles, cleaning roads, remodeling concepts and improving the mental picture in which we have been called upon to fulfill the tasks assigned to us by the Father.

Quite often, in the struggles of the sincere disciples of the Gospel, the majority of followers do not understand their true purpose, their friends abandon them, their relatives yield to shadows and ignorance; however, it is enough for them to take refuge in the sanctuary of their own life, emitting the beneficial energies of love and understanding, so that they can be moved, in the direction of on high, where they can rest among those who share their ideals.

Prayer, when done in anguish and unease cannot distance itself from the disorderly shouts of those who prefer suffering and give themselves over to imprudence, but prayer imbued in harmony and confidence is a force, that gives direction and life to our faith. It rebuilds the landscape where we thrive and traces new routes toward the superior life.⁶

Exercise

Outline the benefits of prayer.

⁶ XAVIER, Francisco Cândido. *A Prece Recompõe. Vinha de Luz*. By the Spirit Emmanuel. 14. ed. Rio de Janeiro: FEB, 1996. Item 98, p. 209-210.

Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Introduction to the Study of Mediumship

Class 1: Spirit, matter and fluids

Specific Objectives:

- **To explain Spirit, matter and fluids from a Spiritist viewpoint,.**
- **To recognize the importance of this knowledge for the practice of mediumship.**

According to *The Spirits' Book*, there are two general elements in the Universe: Spirit and Matter and above all else, is God, the Creator, Parent of all things. These three elements are the principle of all that exists -- the universal trinity. But to the material element must be added the universal fluid that plays the part of intermediary between spirit and matter, the nature of the latter being too gross for the spirit to be able to act directly upon it. (11)

1. SPIRIT

According to Spiritism, the Spirit is the intelligent principle of the Universe, and intelligence is an essential attribute of the spirit. (9), (10)

Spirits are incorporeal beings formed of rarified matter, but matter existing in a state which has no equivalent to what we currently understand, and so ethereal that it could not be perceived by our senses.(14)

In fact, Spirits represent the individualization of the intelligent principle, and bodies represent the individualization of the material principle. The way and the time when this formation originated, however, are unknown, but the creation of Spirits never ceases.(12), (13)

Many people believe that Spirits are vague and indefinite beings. However, Spiritism explains that they are human beings that live in the spiritual plane, having as we have, a vehicle of manifestation, invisible and fluidic in its normal state, called the perispirit. (19) This vehicle serves as a mold for the making of the physical body.

The existence of Spirits has no end, because from the moment in which we were created, we will live forever. (15) Every Spirit has a defined form, with a specific coloration and brightness, according to its degree of evolution. (16) Matter does not constitute an obstacle to the Spirit. They can pass through everything: air, water, earth, fire, etc. (17) Spirits are not on the same evolutionary plane; they are at different levels, according to the degree of purification that they have attained. (18)

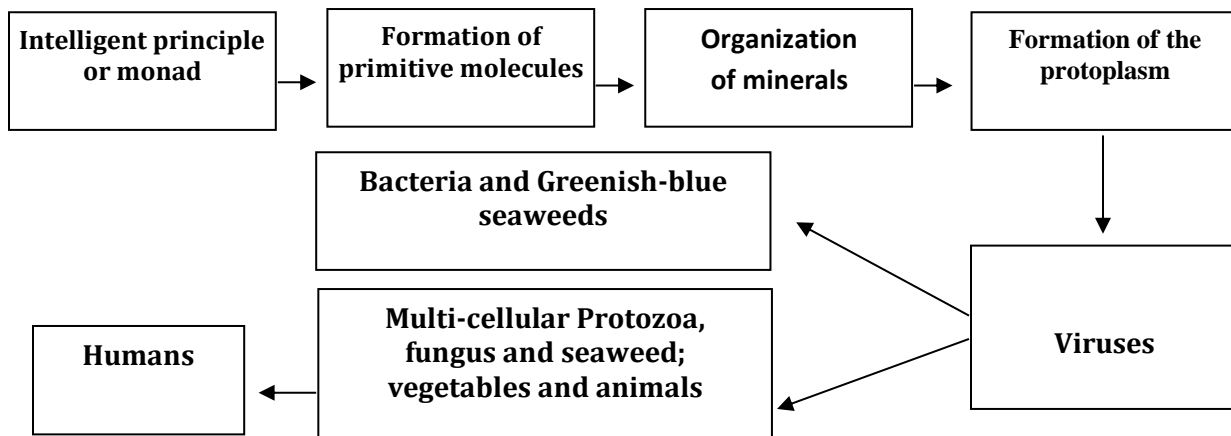
It is opportune to remember that the Spirit, before reaching the state of becoming a human being capable of continuous thought, an individuality endowed with reason, had previously passed through the other kingdoms of nature, where under the form of the spiritual principle (or monad), it developed itself, slowly, achieving the necessary learning for the fulfillment of its destiny.

For many millions of years the spiritual principle transited in the kingdoms of nature before its transformation into spiritual individuality.

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It is believed that the precursory molecules of life had appeared from the reaction between the diverse gases present in the primitive atmosphere, mainly methane (CH₄), ammonia (NH₃), hydrogen (H) and water vapor (steam) (H₂O). By being relatively big and complex, the molecules formed in these reactions were taken by rains to the reservoirs of salty lukewarm water. In these localities, the precursor molecules of life contributed to the formation of molecular accumulations, microscopic and steady, capable of self-duplication. From this mineral life, organized under the impulse of the spiritual principle, emerge the future signs of organic life, because in crystals, the molecules are displayed in a geometric ordinance that indicate the first vestiges of reproduction, necessary for the formation of cellular microorganisms, of vegetables and of animals.

The reactions that occurred due to the intelligent principle in the primitive molecules had resulted in the formation of protoplasm, which is an essential structure for the manifestation of vitality in living beings. (20) It is from protoplasm that the earliest forms of life are considered to have arisen; it is of a viscous nature and is made up basically of proteins, which facilitates the appearance of viruses. (23) Viruses, formed of a protein layer and an elementary genetic code, supply the base for the organization of other unicellular microorganisms. Then, bacteria and greenish-blue seaweed appear, considered the first microorganisms, formed of primitive cells (prokaryotes), that in the next evolutionary step, facilitated conditions for the appearance of beings possessing a more evolved cellular organization (eukaryotes). Eukaryotes may be unicellular or multi-cellular, such as the microorganisms protozoa and fungus, the multi-cellular seaweed, vegetables, animals, also human beings, in accordance with the chart below.



Upon analyzing a retrospective of humankind's evolution, we can identify the evolutionary achievements that indicate the passage of the intelligent principle through the various kingdoms of nature. In order to better understand the subject, let us refer to the chart below:

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Chart 1: The Process of Humanization

Action of the Intelligent Principle	Resultant Evolutionary Acquisition	Approximate Period
Reaction between the diverse gases of the primitive atmosphere	Formation of minerals, crystals and rocks, resulting from chemical attraction, a base for the formation of the organic substances and the principle of reproduction	3.9 billion years
Organization of molecular complexes in salty and lukewarm waters necessary for the formation of protoplasm	Action in the precursory molecules of life (methane, ammonia, hydrogen and water vapor), inaugurating the principles of chemical variety and the future differentiation of the beings of nature	3.5 billion years
Stability and capacity of self-duplication of the molecular complexes, due to the organization of protoplasm	Appearance of viruses, marking the birth of the first being with vitality, capable of replication	3 billion years
Significant modifications in protoplasm through the formation of primitive cells containing specialized proteins (enzymes), capable of carrying out specific functions	Appearance of bacteria and green-bluish seaweed (cellular prokaryotes beings), marking the formation of the first living cellular beings and the beginning of elementary functions of digestion, reproduction, breathing, excretion and mobility. The beginning of life and death	2.5 billion years
Evolution of the prokaryote cell to eukaryote cell, containing an organized nucleus and structures (organelles) specialized in the cytoplasm (primordial of organs and systems)	Appearance of eukaryotes, marking the development of complex functions, carried out by specific organs in more evolved beings; delineation of the first morphologies, found in plants and in animals	2 billion years for first eukaryote cells and 1 billion years for the first animals
Significant differentiation of animals and plants, and formation of kingdoms, classes, families and species, due to ancestral similarity	Appearance of diverse groups of vertebrate animals, inside and outside of the water, as well as plants. Birth of reptiles, insects and birds. The functions of nutrition, breathing, blood and lymphatic circulation, reproduction, excretion, glandular secretion (hormones) and neural stimulation (nervous system) start to be executed by specific organs. The constitution of human blood results from the substitution of a copper molecule - existing in the circulatory system of insects - for one of iron, and of the association of this molecule to a protein (globina). The thought of animals, even those of mammals is not continuous	From 600 to 65 million years: Primates appear at the end of this period
Development of neurological and endocrinal functions, becoming more complex in humanized beings (hominidae)	Appearance of the initial signs of reason, due to the continuous manifestation of thought and a rational capacity to know how to choose (free-will); instinct is expressive in this phase due to ancestral automatism, directed towards the preservation of the species. Memory is set in motion for reasoning and the learning process. Expressive development of emotions and feelings, with primitive perceptions of God, of oneself (the self), and of the other (an individual different from the self). Straightening of the vertebral column, increase of the cerebral circumvolutions and acquisition of special functions in the cortex of the brain. Human evolution occurs, in a systematic way, on the physical and spiritual planes, marking the existing evolutionary distance between the more evolved primates and human beings.	First ancestor of human beings (Australopithecus): 3.8 million years ago <i>Homo habilis</i> : 1.8 million years ago <i>Homo erectus</i> : 1.5 million years ago <i>Homo sapiens</i> (Neanderthal and Cro-Magnon man): 200 million years ago <i>Homo sapiens</i> , sapiens of the present time

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Chart 2: Human Evolution

GOD

◇ Supreme Creator, provides life

SEEDS OF LIFE

◇ Sowing of the principle of life on our planet, by the Superior Spirits

**INORGANIC MATTER
(MOLECULAR COMPLEXES)**

◇ Macromolecular aggregations, precursor of protoplasm

PROTOPLASM

◇ Formation of proteins, base of the cellular organization

◇ First being with vitality

APPEARANCE OF VIRUS

◇ First beings formed of primitive cells (prokaryotes) — asexual reproduction

◇ First living beings formed of more evolved cells (eukaryote) — beginning of sexual reproduction, complex cellular functions and development of future corporal morphologies

BACTERIAS AND GREEN-BLUISE SEAWEEDS

◇ Acquisition of superior functions, carried out by specific organs: nutrition, breathing, excretion, reproduction, circulatory system, glandular secretion (hormones), and neurological stimulus (nervous system). Appearance of blood

PROTOZOARIOS, FUNGUS, SEAWEED MULTI-CELLULARS

◇ Discontinuous thought, sharp instinct, development of emotions

APPEARANCE OF PLANTS, AQUATIC AND TERRESTRIAL ANIMALS

◇ Initial signs of reason, for the manifestation of continuous thought; capacity to choose (free-will), to memorize, to learn, to feel (emotions and feelings) and to perceive (God, oneself and others)

**SUPERIOR ANIMALS
(MAMMALS AND PRIMATES)
2. MATTER**

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In order for the Spirit to act, it needs matter, even if it is in the form of energy. Matter is the link that holds the Spirit; Matter is the element which enchains spirit, the instrument which serves it, and upon which, at the same time, it exerts its action." From this point of view it may be said that matter is the agent, the intermediary, through which, and upon which, the spirit acts. (8)

This concept must be duly understood, because the conception that we have of matter is strongly related to what our corporeal senses can perceive. The definition given by physical and biological science is that everything has weight, mass and occupies a place in space, either in a liquid, gaseous or solid state.

However, the disincarnated Spirits, in spite of not possessing a physical body, are surrounded by matter and are able to act upon it.

Even in the physical world, there is great variety in terms of solidity, compressibility, weight and multiple other properties of different bodies. Whether it be an atmospheric gas or a filament of gold, water molecules in the clouds, or those of the mineral that forms the earth's crust! What diversity between the chemical makeup of the varied plants which decorate the vegetable kingdom, and that of the no less numerous representatives of animal life upon Earth!

However, we can state as an absolute and fundamental truth, that all substances known and unknown, however dissimilar they may appear, either in view of their constitution or in regard to their reciprocal action, are only different forms through which matter presents itself, only varieties into which it is transformed under the direction of the innumerable forces which govern it. (1)

Spiritist teachings explain to us that all creation has its origin in the cosmic fluid , which, we can understand as being divine plasma, a product of the Creator or a nervous energy of the Almighty (21). From the modifications in the universal cosmic fluid, bodies, substances and other existing forms of matter appear. Their origin lies in a primitive matter, also known as ether, or cosmic matter, or primitive cosmic matter. (2), (3)

In this original substance, under the influx of the Supreme Lord, the Divine Intelligences united to Him operate in a process of indescribable communion (...). They extract from this spiritual breathe the granaries of energy with which they construct the systems of the Immensity, in a service of Co-creation in a bigger plan, in accordance with the designs of the All-Merciful, that transforms them into guiding agents of the Sublime Creation.

These Glorious Intelligences utilize the divine plasma converting it into cosmic habitations, of multiple expressions, radiant or obscure, gaseous or solid, obeying predetermined laws, as dwellings that last millennia but that wind up being consumed and then transformed, because the Created Spirit can form or co-create, but only God is the Creator of All Eternity. (21)

In an comparable way, the human Intelligences who live around us utilize the same cosmic fluid, in permanent circulation in the Universe, for co-creation, in a lesser plan, assimilating the corpuscles of matter with the spiritual energy of their own, thus forming the physical-psychosomatic vehicle in which they will reincarnate, or modeling the civilizations that represent in the world the Incarnate Humanity and the Discarnate Humanity. In addition, in a similar way, they also shape shadowy places, due to infernal purgation, generated by unbalanced or criminal minds in inferior and abysmal circles. These represent

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agglutinations of brief duration, in the microcosm in which they live, under the same principle of mental control that the Higher Intelligences use to shape the macrocosmic constructions that defy the passage of the millennia. (22)

2. FLUID

There is an ethereal fluid that pervades space and penetrates bodies. This fluid is ether, or primitive cosmic matter, generator of the world and beings. There are inherent forces in ether that preside over the metamorphoses of matter — the necessary and immutable laws which rule the world. These multiple forces, indefinitely varied according to the combinations of matter, localized according to masses or bulk, diversified in their modes of action according to circumstances and places, are known upon Earth under the names of weight, cohesion, affinity, attraction, magnetism, and active electricity. (3) As a result, these forces produce vibratory and waving movements called energy, that are expressed under radiating, luminous, calorific, sonorous or electromagnetic form.

Now, just as there is but one simple primitive substance, generator of all bodies, with diverse combinations, with all forces depending upon a universal law diverse in its effects, and which in the eternal decrees has been imposed upon creation everywhere in order to constitute harmony and permanent stability. (4)

Although, from another point of view, this fluid may be classified as forming part of the material element, it is, nevertheless, distinguished from that element by certain special properties of its own. If it could be classed simply and absolutely as matter, there would be no reason why spirit also should not be classed as matter. It is intermediary between spirit and matter. It is fluid, just as matter is matter, and is susceptible of being made, through its innumerable combinations with matter, under the directing action of spirit, to produce the infinite variety of things (...) (11)

As far as the universal cosmic fluid is concerned, it has two distinct states:

- a) etherealization, or imponderability, (it cannot be weighed) that one can consider as the primitive and normal state; (6)
- b) materialization, or ponderability, (i.e. has weight) which is when etherealized fluid is condensed further. The intermediary point is that of the transformation of the fluid into tangible matter; but there is still no sudden transition, for one can consider our imponderable fluids as a boundary between the two states. (6)

Each one of these two states gives place necessarily to special phenomena. To the second (fluids of ponderability) belong those of the visible world (physical), and to the first those of the invisible one (spiritual). Those called material phenomena are, properly speaking, in the domain of science. The solution of the others, designated spiritual or psychic phenomena, because they are allied more especially to the existence of spirits, is among the prerogatives of Spiritism. But, as spiritual and material life are in incessant contact, the phenomena of these two orders are presented often simultaneously. The individual, in a state of incarnation, can have only the perception of the physical phenomena, which are connected with material life. Those, which belong to the exclusive domain of spiritual life, escape the eye of the material senses, and can be perceived only in the spiritual state. (6)

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Finally, it is noteworthy to mention that *in an etherealized state (imponderability) the cosmic fluid is not uniform. Without ceasing to be ethereal, it is submitted to modifications as varied in their kind and more numerous than in a state of tangible matter. These modifications constitute distinct fluids, which, although proceeding from the same principle, are endowed with special properties, and give rise to particular phenomena of the invisible world.* (7)

Everything being relative, these fluids have for the spirits, who themselves are fluidic in nature, have an appearance as material as that of objects for incarnates, and are for them like the substances of the physical world are for us. They elaborate and combine them, in order to produce determined effects, as individuals do with their materials, yet by different processes. (7)

We conclude by saying that knowledge of the origin and nature of the Spirit, of the role of the perispirit, as well as that of the laws that are responsible for matter and fluids are of fundamental importance for mediumistic practice. Once mediums begin to better understand the psychic mechanisms of mediumship, animism, the fluidic actions and the obsessive influences they will be in a better position to safely carry out their task.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to explain spirit, matter and fluids, as well as being capable of relating these theories with mediumistic practice.

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GLOSSARY:

Seaweed	Primitive chlorophyll cellular beings - containing mainly aquatic organisms (prokaryotes and eukaryotes).
Bacteria	Microscopic organisms (microorganisms), that fall into a category of life called the Prokaryotes. They are related to the states of illnesses and health of the human beings, as well as to food production (ecosystem- as an anti-polluting agent).
Globulins	Any member of a class of proteins, most of which are insoluble in water but soluble in saline solutions (euglobulins). They possess substances, known as albuminoids that may have a protective (immune) function in the organism. The antibodies are immunoglobulins
Molecules	In science, a molecule is the smallest particle of a pure chemical substance that still retains its chemical composition and properties. A molecule consists of multiple atoms joined by shared pairs of electrons in a covalent bond. The use of the word molecule is usually confined to chemical compounds, of multiple atoms.
Monad	The monad, or the spiritual principle, from which the Spirit is derived.
Primates	The most highly developed order of mammals, including man, the apes, lemurs, and monkeys.
Proteins	Any of a large group of nitrogenous organic compounds that are essential constituents of living cells; consist of polymers of amino acids; essential in the diet of animals for growth and for repair of tissues; can be obtained from meat and eggs and milk and legumes; "a diet high in protein." Complex molecules made by genes that give structure to our organs, bones and muscles. Often called the building blocks of tissues.
Protoplasm or bioplasm	The complex, semi fluid, translucent substance that constitutes the living matter of plant and animal cells and manifests the essential life functions of a cell. Composed of proteins, fats, and other molecules suspended in water, it includes the nucleus and cytoplasm (Protoplasm, from the Greek <i>protons</i> = first, <i>plasma</i> = formation).
Asexual Reproduction	It is a biological process by which an organism creates a genetically similar copy of itself without the combination of genetic material with another individual. These organisms do not have different sexes, and they are capable of "splitting" themselves into two or more parts and re-grow their body parts.

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Sexual

Reproduction

The mono-cellular organisms have asexual reproduction such as the bacteria.

It is a biological process by which organisms create descendants through the combination of genetic material. These organisms have two different adult sexes, male and female. In the human species, the spermatozoid is the masculine cell and the egg is the feminine gamete.

Virus

Any of numerous submicroscopic complex organic objects which have genetic material and may be considered as living organisms but have no proper cell membrane, and thus cannot by themselves perform metabolic processes, requiring entry into a host cell in order to multiply. The simplest viruses have no lipid envelope and may be considered as complex aggregates of molecules, sometimes only a nucleic acid (DNA or RNA) and a coat protein. They are the causative agent of a disease, The manifestations of disease caused by multiplication of viruses in cells may be due to destruction of the cells caused by subversion of the cellular metabolic processes by the virus, or by synthesis of a virus-specific toxin. Viruses may infect animals, plants, or microorganisms and human beings

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1st Part: Introduction to the Study of Mediumship

Class 2: Perispirit and the Vital Principle

Specific Objectives:

- To describe the main characteristics, properties and functions of the perispirit.
- To explain the importance of the perispirit in mediumistic communications.

The study of the perispirit is one of the most important subjects for understanding mediumistic phenomena. The study of the following items aims toward a better understanding of certain characteristics and properties of this linking element between the Spirit and the physical body.

1. GENERAL CHARACTERISTICS OF THE PERISPIRIT

- **The perispirit and the physical body originate from the universal cosmic fluid**

The perispirit, or fluidic body of the spirits (incarnate or disincarnate), is one of the most important products of the cosmic fluid: it is a condensation of this fluid around a focus of intelligence or soul. (...) the fleshly body has also its origin in this same fluid transformed and condensed into tangible matter. (7)

In the perispirit the molecular transformation operates differently, for the fluid preserves its imponderability and its ethereal qualities. The perispiritual and physical body have, then, their source in the same primitive element; both are of matter, although under two different states. (7)

- **The perispirit is the physical envelope of the Spirit, but of a semi material nature.**

The Spirit, due to its spiritual essence is an unlimited abstract being, which can have no direct action upon matter. An intermediary is necessary for this. This intermediary is the fluidic envelope, which is an integral part of the Spirit, a semi-material envelope, connecting matter with spirit by its ethereal nature. Like all matter, it is drawn from the universal cosmic fluid, which is submitted in this circumstance to a special modification. This envelope, designated the perispirit, transforms the spirit from an abstract being, into a concrete, defined being, seized by thought. It renders it able to act on tangible matter (5)

- **The way that the perispirit is linked to the physical body of the incarnate**

When the spirit must incarnate in a human body, in the process of its formation a fluidic connection, which is none other than an expansion of the perispirit, attaches itself to the germ toward which it finds itself attracted by an irresistible force from the moment of conception. As the germ unfolds, the connection shortens. Under the influence of the vital material principle of the germ, the perispirit, which possesses certain properties of matter, is united molecule by molecule with the forming body; whence one can say that the Spirit,

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through the perispirit, takes root in the germ, like a plant in the Earth. When the germ is entirely developed, the union is complete, and then it is born into outward life. (6)

In the process of reincarnation, it is opportune to remember that the uterus represents a psychic vase of elevated magnetic power or a living mold destined for the making of forms, under the creative force of Divine Goodness that always offers us the resources for the development of Wisdom and Love. This vase attracts the soul in need of reincarnation and which possesses affinity with it, reproducing its dense body, in time and space, similar to the soil that swallows the seed to give to it a new germination, consonant with its own characteristics. (19)

- **The manner in which the detachment of the perispirit occurs, in the process of death**

At the moment of death the perispirit detaches more or less slowly from the body. (11)

By contrary effect this union of the perispirit and flesh, which was accomplished under the influence of the vital principle of the germ, when the principle ceases to act in consequence of the decay of the body (...) then the perispirit detaches itself molecule by molecule, as it was united, and the Spirit is set free. It is then not the departure of the Spirit, which causes the death of the body, but the death of the body that causes the departure of the Spirit. (6)

- **Constitutive elements of the perispirit**

(...) Spirits draw their perispirit from the place where they find themselves; that is to say, that this envelope is formed from the fluids in the surrounding atmosphere. The result is, that the constitutive elements of the perispirit vary according to worlds they are in. (8)

There are some Spirits who in spite of their fluidic envelope being ethereal and imponderable in relation to tangible matter, find that their perispirit is still too heavy, if one can express it in such a way, in relation to the spiritual world to allow them to leave the place where they find themselves. It is necessary to include in this category those whose perispirit is gross enough to be confounded with their carnal body, and for this reason they believe it is still alive. These spirits (and their number is great) remain on the surface of the Earth like incarnates, believing themselves still to be attending to their occupations. Others, a little more dematerialized, are not sufficiently so to elevate themselves above the terrestrial regions. (9)

Superior spirits, on the contrary, can enter into inferior worlds, and even incarnate themselves there. They draw, from the constitutive elements of the world they enter, the materials for the fluidic and carnal envelopes appropriate to the midst where they find themselves. They, like the great lord who temporarily leaves his gilded garments to assume the peasant's garb, without being other than the titled character he is on account of the change, will not change thereby their high estate. (9)

Thus, the Spirit takes from the planet where it lives, whether incarnate or disincarnate, the necessary elements to organize its perispirit. (14)

Accordingly, as the spirit becomes more or less purified, its perispirit is formed from the purest or grossest fluid of the world in which it is going to incarnate (...).

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This capital fact results from this: that the inner constitution of the perispirit is not identical for all incarnate or disincarnate spirits that populate the Earth or surrounding space. (10)

- **Relation of perispirit with the elements of Nature**

The perispirit is the link that unites the spirit with the material body. It participates at once in the nature of electricity of the magnetic fluid, and of inert matter. It may be said to be the quintessence of matter; it is the principle of organic life, but it is not that of intellectual life, the principle of which is in the spirit. It is also the agent of all the sensations of the outer life. Those sensations are localized in the earthly body by the organs that serve as their channels. When the body is destroyed, those sensations become general. (11)

During life, the body receives external impressions and transmits them to the spirit through the intermediary of the perispirit, which constitutes, probably, what is called the nervous fluid. The body, when dead, no longer feels anything, because there is in it no longer either spirit or perispirit. The perispirit, when disengaged from the body, still experiences sensation; but as sensation no longer reaches it through a limited channel, its sensation is general. (12)

Thus, the perispirit plays an important role in all psychological phenomena and up to a certain point, in the physiological and pathological phenomena. (13)

In the perispirit is hosted the pathological genesis of painful disturbances, such as schizophrenia, epilepsy, cancer of varied etiology, etc. (14)

- **Perispirit and the moral evolution of the Spirit**

The nature of the fluidic envelope is always in accord with the degree of moral advancement of the spirit. Inferior spirits cannot change their inclination, and consequently cannot by desire transport themselves from one world to another. (9)

Spirits draw their perispirit from the place where they find themselves. The result is, that the constitutive elements of the perispirit must vary according to worlds. Jupiter, being a very advanced world, in comparison to Earth, where corporeal life has not the materiality of ours, the perispiritual envelope there must be of a nature infinitely more ethereal than upon our Earth. Now, although we would not be able to exist in that world in our physical bodies, our spirits would not be able to penetrate there with their terrestrial perispirit. On quitting Earth the spirit leaves its fluidic envelope there, and is supplied with another appropriate to the world where he must go. (8)

It also becomes evident that the perispiritual envelope of the same spirit is modified with the moral progress of the latter at each incarnation, although incarnating itself in the same surroundings (...). (10)

- **Perispirit and Vital Fluid**

There is in organic matter a special indiscernible principle, which has not yet been defined: it is the vital principle. (1)

Is the vital principle something distinct, having a separate existence before it enters the systematic unity of the generative element? Or is it only a particular state, one of the modifications of the universal cosmic fluid, which has become the principle of life, as light, fire, heat, and electricity? (2)

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The activity of the vital principle is sustained during life by the action of the organs, as is heat by the rotary movement of a wheel. As this action ceases with death, the vital principle is extinguished, as heat is when the wheel ceases to turn. But the effect produced upon the molecular state of the body by the vital principle lives on after its extinction, just as the carbonization of wood continues after the extinction of heat. (3)

We have taken as an illustration heat generated by the movement of a wheel, because it is a common effect known to all and easier to comprehend; but it had been more exact to say, that in the combination of elements needed to form organic bodies, they are developed by electricity. Organic bodies are therefore veritable electric batteries that operate to the extent that the elements composing them are in a condition to generate electricity, which is life. When these conditions are arrested, death ensues. The vital principle can be none other than a particular kind of electricity designated under the name of animal electricity, evolved during life by the action of the organs, of which the production is arrested by death owing to the cessation of this action. (4)

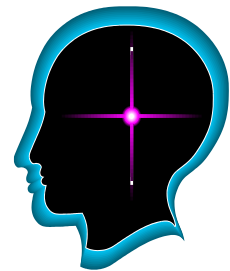
In the spiritual plane, the discarnate individual will deal more directly with a living [vital] and multiform fluid, that is unstoppable and arises from its own soul. For this reason we can, up to a certain point, define it as a by-product of the cosmic fluid, which is absorbed by the human mind, in a vitalizing process similar to breathing, through which, the individual assimilates the force emanated by the Creator, distributed throughout the entire Cosmos, manipulating it, under its own responsibility, to influence the Creation, beginning with itself. (20)

This fluid is its own continuous thought, generating potential energy that it had not dreamed of. (16)

2. PROPERTIES AND FUNCTIONS OF THE PERISPIRIT

The main properties of the perispirit can be thus summarized:

- *Plasticity* — refers to the morphologic alterations that occur due to the continuous mental commands of the Spirit. As a result of this property, the perispirit is capable of expanding and exteriorizing in the out-of-body phenomena and in its fluidic donations.
- *Density* — it is the property that deals with the measure of weight (ponderability) and luminosity (mental vibratory frequency); both are related to the evolution of the Spirit.
- *Penetrability* — is the ability to cross through physical barriers, if the required mental conditions exist.
- *Visibility* — the perispirit is normally invisible to incarnate Spirits; the less evolved disincarnate can only perceive the perispirit of similar and those of Spirits more inferior than they are. Visibility is however, a natural occurrence for the Superior Spirits.
- *Sensitivity* — is the property of perceiving sensations, feelings and emotions. These perceptions are not caught by means of specific organs, but by the entire perispiritual body.



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- *Bicorporeity or out-of-body experience* — represents the property of the Spirit whereby it becomes two, that is to say, the physical body is sighted in one place (generally sleeping in a bed) and the perispirit is seen at another place.
- *Unicity* — means to say that each person has in its own perispirit the sum total of its evolution. Therefore, there are not two equal perispirits.
- *Changeability* — it is the property that allows changes in the perispirit as a result of the evolutionary process. The changeability occurs in that it is related to the substance, the form and the perispiritual structure.

The functions of the perispirit can be summarized into four categories: instrumental, individualizing, organizing and sustaining.

The individualizing function allows the perispirit to be the link between the Spirit and the physical body. The instrumental function allows interaction between the spiritual and physical worlds. The individualizing function is related to the history and the evolutionary achievements of the individual and shows specific characteristics of each spirit.

The *organizing function* is related to the fact that the perispirit works like a mould, determining the morphological and hereditary lines of the physical body. This function guarantees the manifestation of the cause of law and effect.

The *sustaining function*, under the impulse of the spiritual mind, allows the perispirit to be able to gradually transfer vital energy to the physical body, sustaining it from its formation until its complete development. It is due to this function that the physical body guarantees the vitality that will sustain it during the foreseen duration of its reincarnation.

3. PERISPIRIT AND THE MEDIUMISTIC COMMUNICATIONS

The perispirit is not found enclosed within the limits of the physical body, as it would be in a box. Due to its fluidic nature, it is expandable, radiates outward, and forms around the body a sort of atmosphere allowing thought and will power to more or less expand. From there evolves the facility in people who are able, without necessarily having physical contact with others, to contact them through their perispirit and exchange expressions with them and sometimes thoughts, through means of intuition. (15)

In a similar way, Spirits communicate with incarnates through mediumship. The medium and the communicant Spirit communicate with one another, through their respective perispirit and exchange impressions and feelings.

The perispirit also plays an important role in vaporous or tangible apparitions. (12)

During ordinary mediumistic communications, the suffering or needy Spirit can be of a moral and intellectual degree inferior to that of the medium that is transmitting the message. In this case, a fluidic link is established between the medium and the communicant Spirit in which the medium, similar to a nurse, allows the Spirit to portray and transmit to those present, its pains, feelings, difficulties, and its degree of moral-intellectual understanding. This link between the Spirit and the medium, and the

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consequent manifestation of its state - via perispirit - is only possible with the consent of the medium, that allows the request (consciously or not) of the communicating Spirit.

Obs.: We will study, in Module N° 3, the role of the perispirit in diverse mediumistic manifestations.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to relate the main characteristics, properties and functions of the perispirit with the mediumistic phenomena.

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PROGRAM I

Unit Nº 2

1st Part: Introduction to the Study of Mediumship

Class 3: Spiritist Healing: Laying on of Hands - Passes

Specific Objectives:

- To define Spiritist passes
- To clarify the mechanisms, types and effects of passes.
- To explain the utilization of passes in mediumship meetings.

The universal fluid is, as has been seen, the primitive element of the physical body and of the perispirit, which are only transformations of it. By the sameness of its nature this fluid can furnish to the body the principal reparative. Being condensed in the perispirit, the propelling power is the spirit, incarnate or disincarnate, which infiltrates into a deteriorated body a part of the substance of its fluid-envelope. (1)

These explanations from Kardec are necessary so that we better understand what the pass is, what its mechanism is, the correct way to apply it and the benefits that can be achieved through it.

1ST CONCEPT OF SPIRITIST PASSES

- It is a controlled emanation of the mental force that, under the direction of a person's will and the action of prayer, attracts Divine Forces for our benefit. (20)
- (...) It is the action or effort to transmit, to another individual, magnetic energy, from ourselves or from a Spirit, in order to help remedy a physical and/or mental deficiency, that results from a lack of this energy. (7)
- Passes are always, according to the Spiritist viewpoint, a fluidic-magnetic procedure, whose main objective is to assist the restoration of the patient's organic balance. (13)
- In the same manner that a blood transfusion represents a renewal of the physical forces, the pass is a transfusion of psychic energies (...) it is the transmission of a psychic and/or spiritual force, not requiring any physical contact for its application. (6)

2ND MECHANISM OF PASSES

The mechanism of passes is based on the transmission of vital fluid:

- *The vital fluid may be transmitted from one individual to another. An organization in which it exists more abundantly may impart it to another in which it is deficient; and may thus, in certain cases, rekindle the vital flame when on the point of being extinguished. (4)*
- *The energy transmitted via passes acts upon the perispirit of the patient and from this to the physical body. The perispirit receives the energy through determined points that Andre Luiz classifies as Centers of Force and, other spiritual traditions refer to as chakras. (8)*
- *Our perispirit possesses seven main centers of force or chakras, that congregate in the ramifications of the plexus and that, vibrating in attunement with one another, under*

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the influx of the directive power of the mind, establishes a vehicle of electric cells for our use, that we can define as, being an electromagnetic field, in which thought vibrates in a closed circuit. (19)

The vital centers are also located in the etheric double. The etheric double is a fluidic body that presents itself as an energetic duplicate of the individual, interpenetrating its physical body, at the same time as it seems to emerge from it. The etheric double continuously emits an energetic emanation that presents itself in the form of rays that emanate from its entire surface. (10)

The main centers of force are: crown, brow, throat, heart, spleen, gastric and root, in accordance to their location, next to the organs of the physical body. (9)

It is well-known the key role played by the will in all the phenomena of magnetism (...). The will is an essential attribute of the Spirit, that is to say, of the thinking being. With the aid of this lever, it acts upon elementary matter, and due to a subsequent action, it reacts on its composites, whose inner properties are thus transformed. (5) It is in this way that water is magnetized. It is also in this manner that physical healing can occur.

(...) The stronger the will and the more positive our confidence is, the more efficient will be the effect of the magnetization. Likewise, we thus affirm, that the more we elevate ourselves spiritually, the greater will be our power of irradiation. (14)

The perispirit of the patient receives fluids from the pass-giver, which will then be transferred to the physical body, given that the transfusion of fluids occurs from perispirit to perispirit.

The magnetic energies that are continuously released from us form an atmosphere around our body. If it is stimulated by our will, it will not act significantly on the individuals that surround us. However, if our will stimulates and directs it, it will move with all the power that we may give to it. (15)

Another important factor about passes, besides willpower, is the action of prayer. Prayer will attract the assistance of good Spirits, facilitating an uplifting harmonious atmosphere, favorable for healing. Prayer is a positive resource within everyone's reach, especially the pass-giver. And once it is properly executed, works as a real shower of "cleansing fluids." (11)

Prayer plays yet another pivotal role, that of cleansing the spiritual environment, wherever the one who is praying finds themselves. As soon as the pass-giver starts to receive energies of a superior quality, they also start to repel the inferior energies present in the atmosphere. (12)

3RD TYPES OF HEALING OR MAGNETIC ACTION THROUGH PASSES

Magnetic action can be produced in many ways:

- 1. By the fluid of the magnetizer himself; namely, magnetism, or human magnetism, the action and effectiveness of which depends on the forcefulness, and above all on the quality of the fluid emitted.*
- 2. By the fluid from the spirit acting directly and without any intermediary upon an incarnate being, either to cure or to calm suffering, to provoke spontaneous somnambulistic sleep, or to exercise over the individual any moral or physical*

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*influence. That is spiritual magnetism, the quality of which is determined by the quality of the spirit.*⁷

- 3. By the fluid which the spirits flow upon the magnetizer, of which the latter serves as a conductor. This is mixed magnetism, semi-spiritual, or human-spiritual. The spiritual fluid, combined with the physical, gives to the latter the qualities that are lacking. The meeting of spirits in such circumstances is often spontaneous, but more often than not, it is brought about by the call of the magnetizer. (3)*

4TH THE EFFECTS OF THE PASS

Not everyone is receptive to the magnetic action, and even among those who are we can notice greater or lesser receptivity on their part. This is the result of several reasons, some related to the magnetizer and others to the person who is receiving the magnetism. It can also be the result occasionally of diverse factors.

Usually, magnetism does not exert any action on the individuals who enjoy perfect health. (16)

The negative factors that intervene in the effects of the pass can be summarized as follows: impediments related to trials (the particular individual has to undergo the trials); physical conditions of the pass-giver (elderly, taking certain medicines, illness in general, bad habits etc.); lack of cooperation on the part of the patient (lack of faith or a rejection of the fluidic action.)

The great effect or benefit of the passes is, of course, the cure, whether physical or psychological.

The pass 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 willpower, which provokes a more abundant fluidic-emission, and gives to the fluid a greater force of penetration. (...). The fluids that emanate from an impure source are like defective medical substances. (2)

People who are sick in body and soul - imprisoned by spiritual attachments (obsession) or spiritual influences - should take advantage of the benefits of passes for their illnesses.

5TH PASSES UTILIZED DURING MEDIUMSHIP MEETINGS

Passes are usually used during mediumship meetings. It is a form of donation of healthy energy to the communicating suffering Spirit, thereby assisting in its recovery or for restoration of its mental and emotional balance. It also has the power of assisting the medium during the mediumistic communication, to dissipate the deleterious fluids so as to avoid them negatively affecting the somatic balance of the medium. Evidently, this is not an obligatory procedure, since mediums harmonized by the superior spiritual plane will find the resources to avoid their being influenced by the actions, emotions or feelings of the suffering spirit, who utilizes their psychic faculties to communicate.

Passes are essential in the therapeutic task of disobsession. (17)

Jesus laid His hands on patients and those suffering, and also on the ones who were obsessed (by spiritual attachment), curing them of their illnesses. The apostles also adopted

⁷ Examples: "Revue Spirite," Feb., 1863, p. 64; April, 1865, p. 133; Sept., 1865, p. 264.

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the same practice. (17) During mediumship meetings, the application of passes should be regularly exercised, because the task of disobsession requires energies from all of those present in the room. Therefore, the spiritual instructors are ready to restore the forces expended during the meeting, utilizing the magnetic resources present in the room. We should refrain from any unnecessary noise, so as not to interfere with the peace and respect in the atmosphere. (18) The pass-givers however, will apply passes, whenever required, following the directions of the director of the meeting.



NOTES TO THE INSTRUCTOR

At the conclusion of this study, the participants will be able to:

- Define Spiritist passes.
- Clarify the mechanisms, benefits, types and indications of passes.
- Explain when, how and why passes are used in mediumistic meetings.

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PROGRAM I

Unit Nº 2

1st Part: Introduction to the Study of Mediumship

Class 4: Prayer and its Fluidic Action

Specific Objectives:

- To define prayer
- To explain the correct way to pray, the types of prayer and its importance in a mediumship meeting, according to Spiritism.

1. WHAT IS PRAYER?

Prayer is an act of worship. To pray to God is to think about Him; it is to come close to Him; it is to put yourself in communication with Him. There are three things we can consider or accomplish through prayer: praise God, ask for something and to give thanks. (5)

We can also say that prayer is an invocation through which, by means of thought, Man enters into communication with the being to which he directs himself. This may be for the purpose of asking for something, giving thanks or as a glorification. (2)

To pray is not only to make a request, to praise, to complain, or to beseech God for something; it is above all to attune thoughts and emotions, to construct fruitful mental conjunctions, in order to establish circuits of powerfully constructive energies. (16)

2. WHAT IS THE CORRECT WAY TO PRAY, ACCORDING TO SPIRITIST TEACHINGS?

From the Heart: *True prayer should not be recited, but rather felt. It should not be a comfortable process of lip movement often framed by beautiful words. It should be rather a live expression, a genuine feeling, allowing us to develop a legitimate communion with the Higher Spirituality. (15)*

Prayer is no less than a conversation that we entertain with God, our Father; with Jesus, our Master; and with our Spiritual friends.

Humility: *It is a quiet, humble dialogue, enveloped in fervor where the child, tiny and imperfect, speaks with the All Powerful and All Good Father, the Perfect Being.*

When Spiritists pray they know beforehand that their prayer does not modify the Law, which is unalterable. It modifies, however, our inner self, helping us to acquire the required moral strength to allow us to overcome all difficulties that are attenuated through the communion with the Superior Spiritual World. (14)

Concise: Jesus clearly defined the quality of prayer. He said that when you pray you should not make yourself conspicuous, but rather pray in secret. Do not prolong your prayers because it is not by the multiplicity of the words that you will be heard, but by their sincerity. Before you start praying, if you have negative thoughts toward another, be forgiving, as prayer is not pleasing to God unless it originates from a heart cleansed of uncharitable sentiments. (1)

Lastly, He clarifies that a prayer should be enveloped in humility, that each one of us should examine our own defects and not those of our neighbors. (1)

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When Jesus recommends that we pray privately (you should enter your room and, with a closed door, pray to your Father in private, in Mathew's words), He does not establish a position or a special physical or mystic posture in order to enter into communion with God. After all, we cannot forget that there are multitudes of people existing in the planet who do not possess even a modest room in order to collect themselves. What Jesus intends is for us to collect our thoughts in order to dialogue with God alone. (17)

In isolation, prayer flows with more maturity, without interferences or concerns with formulas and formats, favoring the legitimate communion with Spirituality (...)

During these moments, Jesus tells us not to worry about prolonging ourselves, as if the answers were linked to the amount of words, or as if we were skillful lawyers committed to convincing Heaven to help us. (17)

The essence is not in praying for a lengthy time, but praying well. (6) Long prayers apart from being tiring, can also reveal a form of ostentation, which is always contrary to humility.

Understandable: *Another quality of prayer is to be intelligible:*

Those who pray without understanding what they say become accustomed to attaching more value to the words than to the thoughts; for them the words are efficient, even if the heart does not accompany it. (7)

In this respect, the apostle Paul tells us with clarity: if I, therefore, do not understand the meaning of the words, I will be a Barbarian for the one to whom I speak, and the one who speaks will be for me in the same way (...) (8)

The intelligible prayer speaks to our Spirit. For this, it is not enough that it is said in an understandable language; there are prayers in common language that do not say much more to our thoughts than if they were spoken in a strange language, and for this reason, they do not go to the heart; the rare ideas that are formed sometimes are shadowed by the superabundance of words and the mysticism of the language. (8)

The main qualities of prayer are clarity, simplicity and conciseness, without useless phraseology, or a luxury of epithets, which represent nothing more than a sparkly garment. Each word must have its reach, awaken a thought, move a fiber; in a word, it must cause reflection; with these conditions only can prayer reach its objective, otherwise it will be nothing but a loud sound. (8)

Prayer must also be spontaneous, be born of the heart: Prayer is always pleasant to God when said from the heart, because to God intention is everything. Thus, the prayer that comes from within is always more preferable than the one that is read, no matter how beautiful it might be, because it will be read by the lips more than from the heart. Prayer pleases God when said with faith, fervor and sincerity. (5)

3. TYPES OF PRAYERS

The most perfect model of conciseness in prayer is without a doubt, the Our Father [The Lord's Prayer]. A true masterpiece of sublime simplicity; in its most reduced form, it summarizes all the duties of man before God, himself and his neighbors. (8)

The Lord's Prayer must be seen not only as a prayer, but also as a symbol that must be placed in prominence above any another prayer. Either because it proceeds from Jesus

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Himself (Matthews, 6:9-13), or because it can surpass them all, according to the thoughts that are attached to it. (4)

The Lord's Prayer summarizes an order of the necessary things in life and the principle of charity. Those who say it for the benefit of someone else, or ask for the latter what he or she would ask for himself or herself. (4)

All prayer can be defined as being an appeal from our soul to link us, instantly, to the Spiritual World, according to the principles of affinity established in the mental interchange. (13)

As a prayer is an appeal, we are evidently led to classify it, according to the instructions of the Spiritual Benefactors.

In the first place, we have the vertical prayer, that is, the one that expresses truly high aspirations projecting itself in the direction of the on High, because of the mentioned principles of affinity collected by the Missionaries of the Superior Spheres.

In the second place, we have the horizontal prayer, represented by everyday common wishes (...). These words will find resonance among those Spirits who are still linked to terrestrial problems. (14)

Finally, we have the descending prayer. This one will not be considered as prayer, but rather as an invocation (...). In the invocation an appeal will receive the reply from beings of lower vibratory level. They are the inappropriate petitions, exposing desperation, rancor, intentions of revenge, ambition etc. Prayer is either vertical, horizontal, or descending, as a result of the mental potential of the person who pronounces it, or of the feelings that are expressed by that person. (13)

Prayer, no matter which type is an action that causes a reaction that corresponds to it. According to its nature, it either hangs in the region where it was emitted, or it is raised to the heights or depths, receiving an immediate or a delayed reply, determined by its proposed destination. Mundane desires or requests find their culmination in the same sphere where they were generated. Impulses expressing desires of a nobler expression are supported by noble souls. Ideals and petitions of a deeper meaning in immortality extend to the heights. (21)

Each prayer, as well as each emission of energy, characterizes itself by a determined frequency, and we are all surrounded by Intelligences capable of tuning into our appeal, similar to broadcasting stations. (21)

4. THE IMPORTANCE OF PRAYER IN A MEDIUMSHIP MEETING

a) Preparation for the mediumship meeting

It is through prayer that individuals obtain the assistance of the good Spirits who come running to sustain them in their positive resolutions and inspire wholesome ideas. In this manner they acquire the moral strength necessary to be able to surmount all difficulties, and return to the straight and narrow path should they at any time stray away from it. (3)

Therefore, on the day of the mediumship meeting, at least for a few minutes or hours before the beginning of the work, whatever position you occupy in the group, dedicate some time to prayer and meditation in your own home. Attune yourself to the Highest Spheres. Lift your spirit up, far away from the vulgarities of earthly life, and pray, searching for the

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inspiration of the Highest Life. Think that in a short time you will be in contact, although briefly, with the companions from the Spiritual World (...) and anticipate the cultivation of affection and their respect, productive compassion and goodness to all those who have lost their physical body and who are lacking the much desired spiritual maturity. (18)

b) Prayer during the mediumship meeting

Spiritism suggests the habit of prayer prior to and after its meetings: If Spiritism proclaims its utility; it is because prior observation has shown the evidence of its effectiveness and how it works. (9)

Besides its purely moral action, Spiritism demonstrates the material effect of prayer, due to the transmission of fluids. In certain illnesses one can observe the direct benefit of prayer on the individual. The theoretical explanation for this can be found in Spiritist teachings and the effectiveness of prayer is evidenced by its effect.. (10)

The rejection of prayer on the part of some believers in spiritual manifestations, can, therefore, be considered as an isolated opinion that can bring some individuals together, but that will never bring the majority together. It would be a mistake to characterize such a teaching as Spiritism, since it positively proposes the opposite. In Spiritist meetings, prayer predisposes us to a collection of thoughts and seriousness, an essential pre-requisite, as we know, to receiving serious communications. Does that mean therefore that they must be transformed into religious gatherings? By no means! A true spiritual feeling is not to be mixed up with rituals and religious professionalism, which should in fact be avoided. (11)

Just prior to the beginning of the meeting, the director of the meeting will dim the lights and say the initial prayer.

They will reflect, however, on the need to not prolong the prayer beyond two minutes.

There are those who prefer memorized prayers; however, it is advisable for the director of the meeting to pray in his or her own words, enveloping the team in the feelings that flow from the soul.

Prayer, under these circumstances, should be concise and brief, as there are spirits anxiously waiting for help, just like a desperately sick person in need of substantial medication. (20)

The final prayer, made by the director of the [mediumship] meeting will observe conciseness and simplicity (21).

Prayer has the power of calming and subduing the needy or confused Spirit that communicates, thus supplying it with healthy fluids for its inner harmonization.

The mediums that seek refuge in prayer create around themselves an environment favorable to the spiritual support, helping them to be exempt from the harmful action of certain unscrupulous Spirits.

Mediumship, in the superior order of life, has always been associated with prayer, in order to become the instrument of the enlightened workmanship of the world. (22)

As prayer is the highest and purest expression of thought it traces a fluidic path that allows spirits to come down to us and to communicate with us; in Spiritist groups it provides a favorable way for the production of the phenomena of a higher order, at the same time that it protects and preserves them from evil Spirits. (13)

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The medium who desires to serve in this way must make prayer their daily food, because the more important the task they are executing the greater the harassment they will be inclined to experience. (11)

c) Prayer and Spiritual Vampirism⁸

(...) Prayer is the most efficient antidote to vampirism. Prayer is neither a mechanical movement of the lips, nor a consecutive, easy repetition in the mind. It is vibration, energy, and energy. The individuals who pray, mobilizing their own forces, carry out a task of immeasurable meaning. A similar psychic state discloses ignored forces, reveals our divine origin, and places us in contact with superior resources. Through this accomplishment, the Spirit, in any form, can emit rays of an amazing power. (23)

Each one of us constantly receives trillions of rays of various types and emits forces that are peculiar to us, and which go to act in the plan of life, at times in far away regions. In this circle of incessant exchange, divine rays, discharged through sanctifying prayer, become advanced factors facilitating an efficient and definitive cooperation in the cure of the body, in the renewal of the soul, and in the enlightenment of the conscience. Any elevated prayer is a flow of creative and vivifying magnetism and anyone who cultivates prayer, with the right balance of sensitivity and feeling, gradually changes themselves into a radiant focus of energies of the Divine. (24)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Define prayer;
- Explain the right way to pray, the various types of prayer, and its importance in a mediumship meeting.

⁸ *Spiritual Vampirism: a type of obsession, which the disincarnate entity feeds itself from the vital fluids of incarnates, sucking the vitality from them.

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1st Part: Introduction to the Study of Mediumship

Class 5: The Faculty of Mediumship: Concept and Classification of Mediumship

Specific Objectives:

- To define mediumship from a Spiritist viewpoint.
- To provide the classification of mediumship present in Spiritist literature.
- To comment briefly on this classification.

1. SPIRITIST CONCEPT OF MEDIUMSHIP

The enlightened Spirit, Emmanuel, defines mediumship in an admirably simple way, when he compares it to a waterfall:

The waterfall is a spectacle of rare and magnificent beauty, possessing an immense potential of energy.

It reveals the glory of nature.

It is majestic and impressive due to its great and resounding sound.

However, in order to be able to become the foundation of greater benefits, it is essential for engineering to appear, disciplining its tremendous force.

It is only then that the generous Dam is able to support industry, facilitating work, inspiring culture and guaranteeing progress.

So it is with mediumship.

Much like a waterfall, it can also be born anywhere.

It is neither an exclusive patrimony of a group, nor a privilege of any person.

Mediumship appears here and there, maintaining within it extraordinary and convincing revelations and astounding possibilities.

However, in order for it to become a source of perennial assistance, it is imperative that Spiritist Teachings enlighten its manifestations and govern its impulses.

Only then can it become a source of continuous teaching and assistance, consolation and blessing. (5)

The more the Spirit advances on their evolutionary pathway, the greater it will perceive the non-existence of death as a means of ceasing life. (18)

It understands, little by little, that the grave is a doorway toward renewal, as a cradle is access to early experience, and observes that its period of training on the Planet is a journey toward stations of Greater Progress.

Along our way, we are all instruments of the forces with which we attune. We are all mediums, within our own mental sphere. We will associate with enlightening energies, if our thoughts flow towards the superior life, otherwise we will still be enslaved to the shadows of primitive and tortured forces if we connect to perturbing and depressing thoughts.

Each human being, together with the emotions that reflect their inner world, emits specific rays and lives on the spiritual wavelength with which they attune themselves (18). It is for this reason that we must understand and accept each medium with their own mind.

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Each mind has its own rays, personalizing observations and interpretations. According to the rays that we emit, we will build the spiritual domicile with the thought waves that our soul is attuned to. (17)

It is pivotal that we have a precise understanding and vision regarding mediums and the mediumistic phenomena. This is important because, if mediumship is common in a determined number of mediums, the form or level of understanding and the transmission of the mediumistic message can vary from one medium to another.

This is very easy to understand, because not everyone possesses the same level of evolution. The experience achieved throughout multiple incarnations varies by individual. There is also the question of attunement between the medium and the communicating Spirit.

The degrees of psychic perception are also not the same. Finally, also to be taken into account, is the individual effort that varies among human beings, in perfecting themselves, morally and intellectually.

Therefore, one can understand that mediumship is not an evolutionary inheritance of the Spirit, whether it be incarnate or not; it represents a neutral force capable of elevating or lowering the individual according to the way it is directed.

God permitted the construction or existence of the bridge of mediumship, so that the interchange between the two planes of life could be maintained: the material plane and the spiritual plane.

Through it, Spirits that triumph over death are able to return speaking of life in a fuller way, presenting the results of their actions while they were incarnated.

Hope, therefore, consoles incarnate beings, guiding them safely to the beneficial enjoyment of their hours, cultivating resources that will constitute invaluable benefits to their happiness.

If mediumship did not exist an innumerable myriad of problems would be unsolvable, thereby allowing more serious troubles to assail the individual.

Without hearing or feeling the spiritual reality of which mediums are merely the instrument, for certain, more devastating dramas and unjustifiable tormenting situations would exist. (12)

Upon considering mediumship as an evolutionary achievement of the Spirit, a gift to the Spirit granted by God, for its spiritual growth, it should not be viewed under as mysticism. People, who possess more sensitive mediumship, are not the chosen ones of God.

Mediumship is neither an indication of sainthood, nor does it represent a divinatory characteristic. It only constitutes a means of entering into communication with souls that had previously lived on Earth. The mediums should, therefore, be more responsible than other people, because they possess proof of the survival that is revealed to all through them.

The respect and the devotion that mediums dedicate to the work is how they will be appreciated, earning the esteem and admiration of others, just like any other work or activity. (...).

Mediumship, (...) applied to the service of goodness, can become an instrument of light for the medium, as well as for those who look for it. (13)

Mediumship that promotes and elevates the human being is the fundamental purpose of Spiritism. This because, if it enlightens and educates the medium, i.e. the Teachings of Jesus, lived intensely and deeply, facilitates the moral transformation needed to ascend to the higher planes of life.

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Hence, mediumship with Christ has the objective of opening the doors of glorious perceptions of the Infinite, allowing Humanity to rise to the summit of progress. We will then be practicing it accordingly, stimulating our evolution and that of others, a goal greatly desired by human beings. (17)

Mediumship in itself, is neither good nor bad, but rather, is neutral. However, it is up to the individual to use it as they wish. The results derived from its use will accompany the medium to the end of their evolutionary journey in the physical body. (14)

Mediumship is above all, an opportunity for service, a blessing from God that makes it possible to maintain contact with the spiritual life. It is because of the mediumistic interchange that we are able to have here, on the physical plane, not only the certainty of the survival of the soul after death, but also the opportunity of re-paying debts acquired in previous incarnations. (10)

Finally, it is noteworthy to mention that there is no one type of mediumship more important than another. All of them are useful and necessary. Also, there is no one medium more powerful than another. According to apostle Paul of Tarsus, the mediumistic gift comes from one original source, and from the same Lord. (11)

2. CLASSIFICATION OF MEDIUMSHIP ACCORDING TO KARDEC

Regarding the main classification of mediumship, Allan Kardec divides mediumistic phenomena into two main groups:

- Those of physical effect;
- Those of intelligent effect.

2.1 – Mediumship of physical effects

We give the term physical manifestations to those phenomena that act on our senses, such as the production of sounds, and the movement and displacement of solid bodies. Some of the above are spontaneous, and independent of our will, while others may be called forth by us (...).

The simplest, and one of the earliest-observed, of these manifestations, was the circular movement of a table. This movement may be produced by any other object; but a table being the one with which most people experience it, because it is the most convenient object for this purpose. The expression "table-turning" has come into general use to denote this particular phase of the manifestations we are considering. (1)

Another phenomenon of frequent occurrence, according to the nature of the medium, is the production of raps that seem to be made deep inside the wood, without the table moving at all. These raps, sometimes very faint and gentle, other times, extremely loud, are also often heard in the other furniture in the room, in the doors, the walls, or the floor. (2)

Typtology is the Spiritist manifestation that is obtained by means of raps etc., which can manifest in various forms (3):

The first of these consists of the movement of the table, which tilts itself up on one side, and then falls back, striking the floor with its foot. To obtain this effect, the medium has only to place his hands on the edge of the table. (3)

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Sematology is the language of signs. It having been agreed, for example, that one tilt shall mean "no," and three tilts " yes " (or any other numbers, this being indifferent), the spirit is asked the desired questions (4)

Alphabetical typology, consists of designating the letters of the alphabet by tilts; words, sentences, and even long communications have been obtained in this way. (5)

This method of communication is extremely tedious, and requires an enormous amount of time for obtaining Spiritist communications. It is generally not used nowadays. One example of this kind of communication is the Ouija board, but only people who have no knowledge of Spiritism tend to use it.

In mediumship of physical effects, there are different manifestations that are characterized by the utilization of ectoplasm:

- a) Spirit Sounds (or pneumatophony) – are cries of every kind and vocal sounds that imitate the human voice. (7)
- b) Direct Writing (or pneumatography) – is writing produced directly by a spirit, without any intermediary; it differs from psychography which is the transmission of a spirit's thought by writing using the medium's hand. (6) In Kardec's times, direct writing was obtained on slate.
- c) Materialization of Spirits (apparitions), apports and transports of objects and people; levitation of objects and people, among others, are phenomena of physical effects that occurred more often after the discarnation of Kardec (1869). With the scientific Spiritist research conducted by William Crookes, it was possible for the first time to classify these phenomena (1870-73), because of the materialization of the Spirit Katie King (or Anne Morgan), through the mediumship of Florence Cook. (Spiritist Facts, by William Crookes)

2.2 – Mediumship of intelligent effect

It is a characteristic of mediums that are more prone to receive and to transmit intelligent communications. (8)

In the mediumship of intelligent effect we encounter a huge variety of mediums. The following types are the most common ones nowadays. (9):

- a) Hearing mediums – those who hear Spirits;
- b) Mediums of trance-communication or psychophony;
- c) Seeing mediums – those who are endowed with the faculty of sight of the spirits during an awakened state;
- d) Inspirational mediums – those who receive ideas from Spirits (commonly they are speakers);
- e) Presentiment mediums — persons, who, under certain circumstances, have a vague intuition of future events in ordinary life; (9)
- f) Prophetic mediums – these are a variety of inspired mediums, or of presentiment mediums; they receive, with God's permission, and with greater precision than do the presentiment mediums, the prior awareness of future occurrences of general interest, which they are charged to predict for the enlightenment of mankind; (9)

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- g) Somnambular mediums – those who, once freed from their physical body, transmit positive guidance from the Spirits;
- h) Painting and drawing mediums;
- i) Musical mediums;
- j) Automatic –writing or psychography – those who write under the influence of spirits

Finally, at this time, we cannot overlook two important observations made by Kardec. The first one is that the division into physical and intellectual effect is not absolute, because, upon analyzing the different phenomena produced through and under mediumistic influence, we perceive that in all of them there is a physical effect and an intelligent one. Often times, it is difficult to determine the limit between the two, but this is of no real consequence. (8)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to define mediumship from the Spiritist perspective and classify it according to Kardec.

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PROGRAM I

Unit Nº 2

1st Part: Introduction to the Study of Mediumship

Class 6: Animic or psychic phenomena

Specific Objectives:

- **Define animic or psychic phenomenon.**
- **Differentiate animic or psychic phenomenon from mediumship phenomenon**

Spiritist teachings enlighten us regarding the existence of two types of phenomena, which are innate to humans: animic phenomena (from anima, soul) - produced by the incarnate Spirit itself, and the medianimic phenomena (from medium, or intermediary) - resulting from the intervention of disincarnate Spirits - they manifest through a human instrument (the medium). (21)

In animic phenomena, the incarnate Spirit separates itself from its physical body and is able to communicate with other Spirits, whether they are disincarnate or incarnate.

During this disassociation - which can be of a short or prolonged duration - the disassociated incarnate Spirit is conscious of the occurrences it experiences not only on the physical plane, but also on the spiritual plane, and is able to actively participate on both planes. (18)

Allan Kardec, in chapter eight of the second part of *The Spirits' Book*, refers to the "animic phenomena" as phenomena of emancipation of the soul because, in this condition, the Spirit is freer and more independent.

Animic or psychic phenomena can easily be interpreted as being of a medianimic nature, exhibiting the impressions of the medium that produces them. It is essential to keep in mind that in any medianimic phenomenon, the animic factor is present, due to the fact that the communicant Spirit makes use of the biological, psychological and cultural elements of the medium, in order to elaborate and manifest its message (...). One would expect that the animic projection would not exceed acceptable levels (...). (25)

In the study of mediumistic phenomena it is important to know how to distinguish animism from a mischievous mediumship communication. Mischievous mediumship is deliberate or intentional, meaning that there is no communicating Spirit present; the pseudo-medium conscientiously simulates the medianimic communication. This condition is one of the more serious impediments encountered in the practice of mediumship, and is worrying and disturbing to many workers. (24)

The preponderance of animic phenomenon is well characterized in two specific situations:

a) During the early stages of the practice of mediumship, when the medianimic channels are being prepared by the Spirits. In this type of situation, the new or beginner medium faces physical difficulties that are overcome gradually with time.

b) Psycho-emotional disharmony caused by prior errors or crimes committed by the medium, in the past, or in previous existences. The person's response to a painful experience was so strong that even the biological shock of rebirth did not make her forget. She fixates on this memory and acts as if she still lives in the past. (24) She returns from the past to

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communicate with the present, reliving those memories, thus acting as if she were a communicating Spirit. (25)

We must, therefore, differentiate animism phenomenon, that is the manifestation of a natural psychic faculty and part of the achievements attained through the evolution of the human being, from the phenomenon of intentional mischievous mediumship, and from evidence of psychic imbalance originating from prior actions of the past, committed by the individual.

Authentic and true animic phenomena, understood as a revelation of an extracorporeal activity are various. We will study the more known ones, as follows:

1 - Dreams

Dreams are the remembrance of what your Spirit has seen during sleep. (...) (3)

The Spirit's liberty is judged by dreams.

A Spirit is never inactive. The bonds that unite him to the body are relaxed during sleep; and as the body does not then need his presence, he travels through space, and enters into more direct relationship with other Spirits. (1)

When his body is asleep, a Spirit enjoys the use of faculties of which he is unconscious while his body is awake. He remembers the past, and sometimes foresees the future: he acquires more power, and is able to enter into communication with other Spirits, either in this world or in some other. (2)

The body being torpid, the Spirit tries to break his chain, and seeks in the past or in the future, for the means of doing so. (2)

Sleep effects a partial freeing of the soul from the body. When you sleep, your Spirit is, for the time being, in the state in which you will be after your death. (2)

More advanced spirits, when they sleep, enjoy the company of spirits who are similar or superior to themselves. They interact with them, conversing with them, and are instructed by them; they even work on projects that they find already completed when they return to the spiritual world. Their dreams are filled with pleasant and happy memories.

The inferior Spirits go into worlds of lower rank than the Earth, during their sleep, where they are drawn back to old affections, or by the attraction of baser pleasures than those they are addicted to in your world. (3) Their dreams are heavy, confusing, tormented, the majority of them are nightmares.

2 - Somnambulism

Somnambulism is a more complete state of independence of the soul, and its functions are more developed than in dreaming, and it has perceptions that it does not have in dreaming, which is imperfect somnambulism.

In somnambulism, the Spirit has total control over himself (...). When somnambulism occurs, it is because the Spirit of the sleeper, intent upon doing something or other that requires the aid of his body, makes use of it in a manner analogous to that in which Spirits make use of a table, or another material object, in producing the phenomena of physical manifestations, or of a human hand, in giving written communications. (9)

The phenomena of natural somnambulism occur spontaneously and independently of any known external cause; but, in persons endowed with a special organization, it may be produced artificially through the action of the mesmeric agent. The only difference between the

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state designated as mesmeric somnambulism, and natural somnambulism is that one is artificially produced, while the other is spontaneous. (10)

It is important to differentiate somnambulism, natural or artificially produced, from somnambular mediumship. In the first case an animic phenomenon of emancipation of the soul occurs, the incarnate Spirit works by himself. In the second case, other Spirits assist the mediums in the somnambulism state. (17)

3-Telepathy

Telepathy or transmission of thought is an animic faculty that occurs among people, independent of them being awake or asleep. A Spirit can communicate telepathically because he is not enclosed in his body as in a box, but radiates around in every direction. *He can, therefore, hold communication with other Spirits even in the waking state, although he does so with more difficulty. (4)*

Telepathy is an inarticulate language of our thought, it is a communication of thoughts, which sometimes enables two persons to see and understand one another without any need of human speech. They may be said to speak the language of Spirits. (5)

4- Lethargy and catalepsy

Lethargy and catalepsy proceed from the same cause, viz., the temporary loss of sensibility and movement, from some as yet unexplained physiological condition. They differ in this respect, viz., that, in lethargy, the suppression of the vital force is general and gives to the body an the appearances of death, whereas, in catalepsy, that suppression is localized, and may affect a more or less extensive portion of the body, while leaving the intelligence free to manifest itself a fact which does not allow it to be confounded with death. Lethargy is always natural, catalepsy is sometimes spontaneous, but it may be produced and dissipated artificially by mesmeric action. (8)

Someone who is in a state of lethargy, or even catalepsy, is unable to see or to hear through the physical organs. The Spirit is conscious, but cannot express itself. (6)

In lethargy, the body is not dead, for it still accomplishes some of its functions. Its vitality is latent, as in the chrysalis, but is not annihilated; and a Spirit is united to its body as long as it remains alive (...). When one who is apparently dead comes to life again, it is because the process of death was not entirely completed. (7)

Lethargy (9), according to Medicine, is a pathological sleepiness, or shock or a mental torpor. Lethargy can be disclosed also in the state of deep coma, a situation where the person does not react to any stimulation (light, verbal, of pain, heat, etc.). Even some involuntary movements are compromised observations have shown.

Catalepsy* is understood as an intermittent cerebral illness, characterized by the more or less complete suspension of external sensitivity and voluntary movements, and mainly, an extreme rigidity of the muscles.

5- Ecstasy

⁹ * BLAKISTON Medical dictionary. Edição Andrei. São Paulo-Brasil.

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Ecstasy is the state in which the soul's independence of the body is made more clearly visible, and, so to say, palpable, to the senses of the observer.

In dreams and somnambulism, the soul wanders among terrestrial worlds; in ecstasy, it penetrates into a sphere of existence of another order, into that of the etherealized Spirits with whom it enters into communication, without, however, being able to overstep certain limits which it could not pass without entirely breaking the links that attach it to the body. Surrounded by novel splendors, enraptured by harmonies unknown to Earth, penetrated by bliss that defies description (...)

In the state of ecstasy, the annihilation of corporeal ties is almost complete. The body no longer possesses anything more than organic life; and we feel that the soul is only held by a single thread (...). (11)

6- Bi-Corporeality

In bi-corporeality, the Spirit partially disengages from the body, temporarily acquiring both visibility and tangibility. Meanwhile, the body remains asleep, living organically. (13)

The Spirit of a person, when partially disengaged from the body, can show itself just as well as that of one who has departed this life, and with all the appearance of reality; and may even (...) acquire a momentary tangibility. This is the phenomenon known as bi-corporeity, which has given rise to stories of doubles, that is to say, of individuals who have been proved to be simultaneously present in two different places. (14)

Saint Anthony of Padua, an Italian priest canonized by the Catholic church, and Euripides Barsanulfo, a Brazilian Spiritist, are two great examples of Spirits that, when incarnate, possessed, in degree of high development, this type of animic phenomenon.

7-Second-Sight

(...) it is the faculty which gives to those who are endowed with it the power of seeing, hearing, and feeling, beyond the limits of the bodily senses. They perceive things at a distance, up to the point where their soul extends its action; they see them, so to say, through ordinary sight, and as though in a sort of mirage.

At the moment when the phenomenon of second-sight occurs, the physical state of the seer is visibly modified. His glance becomes vague; he looks in front of him without seeing; his physiognomy reflects an abnormal state of the nervous system. It is evident that his organs of sight have nothing to do with his present perceptions; for his vision continues, even when his eyes are shut. (12)

8-Transfiguration

The phenomenon of transfiguration consists in the change of aspect of a living body. (15)

Transfiguration, in certain cases, may be caused simply by a muscular contraction that gives a new expression to the face rendering the person no longer recognizable. (16)

The most beautiful transfiguration we have known is the one of Jesus, on Mount Tabor, which happened in the presence of the apostles Peter, James and John. (Matthew, 17:1-9)

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According to the text in the Gospel, at the moment of the transfiguration, Jesus' face shone as the sun, and his clothes became white as light. (Matthew 17: 1-9.) (20)

Be advised that the animic phenomenon is as important as the medianimic, as both are part of the psychic structure of an individual. If it is correct to affirm that all medianimic phenomenon has an animic component, it is equally correct to say that the animic phenomenon is seconded by the action of a spirit. It is difficult, though not impossible, to establish limits where one begins and where the other ends. We must earnestly try not to create difficulty or, even to make the mediumship practice impractical, fearful of the mystifications of the animic content present in the medianimic messages.

The thesis on animism is a reasonable one. It stems from various conscientious, sincere investigative researchers, and came about in order to restrain the inevitable misrepresentation from the imagination; however, it has become an inquisitorial process by the majority of incarnate workers, rather than an educative tool. Thousands of people refrain from mediumship work, and justifiably draw away due to the obstacles encountered in the initiation of mediumship, because animism was converted into a Cerberus. Serious and edifying affirmations turn into an oppressive system, interfering with and hindering the candidates' path toward service through natural successive stages and the practical application of mediumship. Absolute precision is requested of them, forgetting the basic lessons of Mother nature. Taking refuge in theory, a number of more experienced mediumship workers, commonly do not accept less developed mediums. They do not give them a chance to grow and perfect themselves over time and through their own efforts. (26)

The medianimic phenomena in its varied presentations, in its initial phases, appeared to originate as a result of animism. The thoughts, dreams, and meditations in face of the outside events had been activating an expansion of the conscience, as if seeking a link with the spiritual world (...)

With the evolution of humans, medianimic phenomena has been widening and becoming more consistent; that is, the medianimic phenomena accompanied by the animic resources of the more sensitive, had become more independent and more refined each time (...). Therefore, in time and with more experience, mediums will be better able to evaluate their most intimate experience, and the variations between the animic and the medianimic phenomena (...). (20)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Define animic phenomena and differentiate it from medianimic phenomena.
- Cite the most well known animic phenomena and explain them.

GLOSSARY:

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Cerberus	In Classical Mythology, the multi headed dog that guarded the entrance to Hades.
Shock	A state of physiological collapse. Shock is a medical emergency in which the organs and tissues of the body are not receiving an adequate flow of blood. This deprives the organs and tissues of oxygen (carried in the blood) and allows the buildup of waste products. Shock can result in serious damage or even death.
Hysteria	A condition of a nervous excitement in which the sufferer laughs and cries uncontrollably and/or shows strange changes in behavior or physical state.
Morbid	Characterized by an abnormal and unhealthy interest in disturbing and unpleasant subjects, especially death and disease.
Torpor	A condition of (lazy) inactivity; having lost the power of feeling or movement.

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Mediumship Development Program

INVITATION TO RIGHTEOUSNESS

But when you are invited, go.”
Jesus (Luke, 14:10)

At all times, righteousness has constituted the divine fountain capable of providing immortal values.

The individual that reflects must have observed that the period of infancy is a set of calls to the sublime spring.

The sacred invitation is repeated year after year. It comes by way of our loving parents, our academic mentors, from healthy reading material, from the religious sentiments, and from our friends.

Nevertheless, few do reach young adulthood with their attention fixated on an elevated calling. Almost all listen to petitions of an inferior nature forgetting their precious obligations.

Nevertheless, the calls still persist.

Here it might be a friendly book revealing truth, silently; there, it could be a generous companion who insists on the enlightened realities of life.

Rebellion in man, when maturity has been reached, usually unconsciously and compulsively marches in the direction of life's disappointments and suffering. This will inevitably end up imposing more balanced thinking on him.

In the Gospel of Jesus, the invitation to righteousness is set in eternal truth. By accepting it, we will be able to proceed toward the encounter with our Father without hesitation.

If the Christian trumpet has already reached your ears, accept its truth without hesitation.

Do not wait for the thorns of necessity.

During a storm it becomes more difficult to visualize the port.

The majority of our brothers on Earth walk toward God under the ultimatum of much pain, so do not wait for the lashing from the shadows when you can calmly follow through the clear paths of love.



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Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Introduction to the Study of Mediumship

Class 7: To identify animic and mediumistic phenomena – evaluation criteria

Specific Objectives:

- **To make the distinction between mediumistic and animic phenomena**

One of the greatest difficulties that mediums encounter in the fulfillment of their task – particularly if they are beginners – is related to the nature of the communications. However, in spite of being informed of the existence of two distinct psychic phenomena, animic and mediumistic, we still have some questions. Is it possible for the Spiritist to clearly evaluate if the phenomenon is of a mediumistic or of an animic nature? Remembering certain images, the thoughts of the medium can become subject to definitive associations, automatically intervening in the exchange between incarnates and disincarnates? (8) In the Spiritist or somnambular phenomena, where does the limit of the action of the medium's own soul end and the action of the Spirits begin? (2)

Relative to these questions, Allan Kardec observes the following:

It is very difficult to distinguish, under certain circumstances, what originates directly from the soul of the medium, from that which originates from another source [the disincarnate Spirit], because quite often, the two interact with each other. It also occurs in the cures through the imposition of the hands, the Spirit of the medium can act by him or herself, or with the assistance of another Spirit; similarly, the poetic or artistic inspiration can also be derived from another origin. But, just because it is difficult to make a distinction such as this one, it cannot be assumed that it is impossible. At times, the duality is evident and, in most cases it is usually derived from thorough observation. (2)

Upon analyzing these thoughts, one would be led to admit that the answers to the above questions necessarily have, to undergo the scrutiny of thought, the mind and mental attunement.

The Spirit Emmanuel considers thought to be a creative force that originates from the individual who generates it, through subtle waves, in circuits of action and reaction in time. As measurable as the photon, that is thrown by the luminescent fulcrum, which produces it, thought crosses space with determined speed, supporting the fulgurating work of the Creation.

The human mind is a mirror of light, emitting rays and assimilating them (...). (11) Therefore, with regard to mediumship, let us not overlook thought.

We march, under the influx of our own creations, wherever we go.

The gravitation of the mental field is as incisive as it is in the physical experience. In this manner, serving moral progress, the soul moves in the glory of goodness. When confined in selfishness, it crawls along imbalanced, under the darkness of evil (...)

It is essential to observe the direction of our own steps, in order to prevent or avoid the fog of confusion and the pain of repentance (...) (6)

To imagine, is to create. And all creation has life and movement, even if only briefly, imposing responsibility on the conscience that manifests it. And since life and movement are

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... tied by the principle of exchange, it is imperative to analyze what we give, in order to be aware of what we will receive. (7)

In short, it is pivotal to learn to know oneself, in order for us to be able to distinguish our personal ideas and thoughts, from those of others.

For one to be able to distinguish if it is the Spirit of the medium or another one who is communicating, it is necessary to observe the nature of the communications, the circumstances and the language. (5) All of this requires time and learning (...).

Let us define the medium as being similar to a bridge linking two spheres, between which a continuity is established across two different vibratory levels. For the medium to be a relatively accurate instrument, it is essential that he learns to yield, and not all of the resources of the mediumistic configuration can achieve this result, in the short term. This demands devotion to the happiness of others, an elevated awareness of the greater good, a real desire to help others and a calm superiority when facing difficulties regarding the opinions of others (...) (9)

In typical mediumship (...) the mediums will serve with their own mental matter, thus showing their natural imperfections for earthly investigations. (10)

The mediums, especially beginners or inexperienced ones, do not possess the necessary resources yet to determine the limit of what is theirs from that which originates from the discarnates. (2)

It is important that the individual always be committed to the practice of goodness, for the benefit of others, by means of their inner transformation and constant study, in order to become an instrument of peace and progress. In time they will learn to distinguish the thought, which originates from the Spirits.

The mind attuned to goodness does not have to be concerned with animism, because it will always be composed of the mediumistic phenomena, by the simple fact that the communicating spirit will utilize the biological, psychological and cultural elements of the medium, in order to elaborate and express its message. (5)

It is for this reason that, in spite of the different nature of the communicating Spirits, the communications received will usually present the personal characteristics of the medium, as to the form and style. (3)

According to clarification given by the Spirits Erastus and Timothy, whatever about the diversity of the Spirits that communicate through the mediums, the dictation that they receive, though proceeding from such diverse Spirits will show, their own individual personal characteristics in terms of form and style. Although the thought transmitted may be entirely foreign to him, although the subject treated, may be beyond his usual range of ideas, although what he says may not have originated from his own mind, the manner of our communication will, nevertheless, be modified by the influence of the qualities and properties which constitute the medium's own personal individuality. (1)

In addition, psychic phenomenology, as to the perception of sensations in the consciousness of the medium, *can lead to a condition of well-being, balance and peace (...), or, the opposite, heavy, dark, negative and sickly thoughts; depending on the inner state of the Spirit who has expanded and reflected in the consciousness of the individual (...)* Depending on the source of origin, whether still defective fulcrums or elevated ones, we would encounter the diverse types of manifestations. (4)

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Because of this, for the mediums to feel secure regarding the nature of their communications, if they are mediumistic or of an animic nature, it is essential that they learn to know themselves. They have to study intensely not only the subject matter pertinent to mediumship, but also other fundamental aspects of Spiritist Philosophy. They should not ignore their own inner transformation, trying to live their daily lives according to the teachings of the Gospel, and really persevering in this.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Make the distinction between mediumistic and animic phenomena.

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Mediumship Development Program

PROGRAM I

Unit Nº 2

2nd Part: Introduction to the Study of Mediumship

Content: Mental Irradiation

Specific Objectives:

- **To define mental irradiation and to explain its purposes.**
- **To emphasize its importance in the mediumship meeting.**
- **To practice mental irradiation.**

The practice of mental irradiation, also known as visualization or radiation at a distance, has as its purpose to:

a) Motivate the mediumship students to expand their thoughts by the action of their willpower, based on the principles of ideoplasty, as taught by Allan Kardec;

b) Emphasize the importance of these mental controlled expansions, to benefit of the balance and harmony of the mediumship meeting.

We suggest that the exercises should be practiced as follows:

1) Explain what mental irradiation is, according to Spiritist guidelines, before initiating the mediumistic practice, per se. This explanation may be provided gradually, as the work begins to evolve.

2) Demonstrate the practice of mental irradiation, projecting ideas or images, for the benefit of a sick person or someone in need of help; for universal peace and harmony. (See examples below.)

3) Provide the participants with the opportunity to exercise mental irradiation, saving some time of the class for this purpose, before the final prayer.

4) Inform them that the exercise of prayer will continue together with the irradiation.

The success of mental irradiation depends upon:

a) A genuine desire for to do good, concentration and respectful silence;

b) The union of thoughts, the communion of ideas and feelings, of mutual respect and consideration among the participants.

(FERGS. Meetings for Irradiation. Healing, p. 57.)

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APPENDIX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 2

2nd Part: Mental Irradiation

Material for group or individual studies

Material for the Practice of Mental Irradiation

1. Mental Irradiation: concept and importance

♦ Etymologically to irradiate means to launch or to emit (rays, energy, fluids, thoughts, or feelings). Irradiation means to shine, to lighten, to launch rays of light or heat, to crown, to surround with resplendent rays; to irradiate. Vibration is the act of vibrating, that is to say, to make to oscillate, to agitate, and to move any fluid or energy in the atmosphere.

♦ We can say that all of us incarnate Spirits, have the ability to expand or extend our vital and mental fluids, in the form of electromagnetic energies, which dislocate in the atmosphere targeting a goal, under the form of irradiations.

♦ Our thoughts and feelings can be irradiated long distances, on the same plane of life or between the physical and the spiritual planes.

♦ We can concentrate our thoughts on a sick person or someone facing difficulties, and envelope them in vibrations of health, balance, peace or harmony. We can also vibrate mentally for peace in the world or for a country in particular, for the success of an accomplishment etc.

♦ Like prayer, the irradiation can be accomplished alone, during moments of meditation, or in public, either in specific meetings for this purpose, or prior to the end of a mediumship meeting.

♦ The capacity of the expansion of our thoughts and feelings is related to our level of evolution, because each one of us breathes [vibrates] in a particular type of wave. The more primitive the condition of the mind, the weaker its vibratory influx of thought (...). (6)

♦ The Spirit Andre Luiz explains that registered in the heart of man is an electromagnetic force of one oscillation per second. He also explains that all living substances on Earth emit energies focused in the gamma area of ultraviolet radiations (short waves of energy, invisible to the naked eye). (7)

Finally he explains that souls who are more evolved and have good vibratory conditions because of their sincere devotion to goodness, and their disregard for personal desires. They can, in this way, project mental rays of sublimation, thus assimilating higher currents and enrich the mental rays they generate, similar to dynamos. (7)

♦ *These vital rays represent the ectoplasmic fluids (or vital fluids) that envelope the person in need of assistance, even though at a distance.*

♦ *Kardec explains that the Spirits act upon spiritual fluids, not by manipulating them as men manipulate gas, but by the aid of thought and willpower. Thought and willpower are to the spirit as the hand is to man. By thought they impress these fluids into such and such directions; they agglomerate them, combine or disperse them; they form harmonious wholes of*

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them, which have a definitive appearance, form, and color; they change the properties of them, as a chemist changes those of gas or other bodies by combining them by following certain laws.

Sometimes these transformations are the result of an intention; often they are the product of an unconscious thought (1)

♦ *Fluids being the vehicle of the thought, the latter acts upon them, as sound does upon the air. They bring us the thought, just as the air brings us sound. We can, then, say with all truth that in such fluids there are waves and rays of thoughts that cross each other without ever becoming entangled, as do sound waves in the air.*

Moreover, thought creates fluidic images and reflects itself back on the perispiritual body, like on a mirror; the thought somehow photographs itself on the body. (2)

♦ In summary: when we project our thoughts and feelings, using our will, we create a fluidic image that can reach the person we target, if they are receptive.

♦ Willpower in action is done via a suggestion, which is a pure, simple mental force, transferring an idea as a living image. A suggestion, like electricity, explosives, vapors and atomic disintegration, are neither good nor bad in and of themselves, all depends on how each is used. We see the action of willpower, in this manner, not only in prayer and in the sacred symbols of a religious service, advising us of virtue and progress in the hearts of the people, but also in the depressing spectacles of barbarous rites and the demagogy of bad influences, the inferior psyches that inspire immoral behaviour and violence. (9)

♦ We therefore understand, why our emotions, thoughts and actions can actively influence others. (9)

We all exteriorize mental energy, configuring the subtle forms with which we influence others, and we are all affected by these forms, born in other people's brains.

According to how we behave in our life, we attract to us those who attune to our way of being, impelling them to imitate us consciously or unconsciously. (9)

2. Exercises of mental irradiation

These exercises can be carried out as follows:

a) *When we are alone*, during moments of inner introspection: In this situation, the person will look for a calm quiet place, seeking to attune to the object of its irradiation, if this is the case, or to create mental images of peace or success in some enterprise or venture.

Prayer, edifying literature, evolved music are ways of inducing or raising our vibratory levels, also allowing the mental emanations emitted by the person to reach the spiritual benefactors, which will result, in a combination of forces.

It is important to work with the irradiation at a preset time and day, so that there is continuity in the exercise.

b) *In group practice*, during a specific meeting for this purpose (meetings of mental irradiation), or shortly prior to the final prayer in the mediumship meeting.

The exercises of mental irradiation that are carried out during Spiritist meetings have the following aim or purpose, among others:

- To benefit those present who have diseases in their physical bodies and those who are subject to obsessive processes;
- To send vibrations to the workers of the Spiritist Center or the Spiritist Movement, for the peace and harmony of the Universe;

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- To collaborate with the spiritual directors of the mediumship meetings, in the task of assistance to suffering Spirits;
- To provide solidarity to all those who work to neutralize negative forces still present on the Planet, i.e. war, fratricidal conflict, madness, suicide, murder, and yielding to inferior passions.

Considerations regarding mental irradiation

- During all the irradiation exercises, whether carried out alone, or in a group, the method is via a mental process, establishing a connection with the sick person as if they were present. It is necessary to direct the thoughts correctly in case of any negative energy around the person who is ill. (3)
- If the medium perceives negative energy or influences or if they encounter any type of obstacle during this irradiation, they should always resort to prayer, which will draw protecting Spirits to their aid. (3)
- Normally a protector Spirit, who spontaneously collaborates in this task, makes the connection between the emitting agent and the one in need. (4)
- When the address of the sick person is unknown to all or if we do not know how to locate it, it is sufficient to concentrate on the person as if he were present in the meeting. (4)
- In the treatment at a distance it is not necessary to use any particular gestures used in laying on of hands. It is sufficient to concentrate on the individual who is ill, and ask God for the assistance needed so that his good health can be restored. (4) In this situation, the ideoplasty can create images of the sick person receiving the healthy renewing fluids that will ultimately restore his organic balance. It is also possible for those who are radiating to depict the sick person in a happy and healthy condition, totally recovered from whatever was afflicting him.
- One can observe in this example of ideoplasty, that the irradiation of regenerative fluids was activated by the desire of viewing the person recovered due to the prayers to God. The mind of the healer, associated with those of the Spirit benefactors, directed the appropriate assistance to the person in need and transmitted a mental form of healing (image-plasticity) to her.
- During the mediumship meetings, prior to the end, the mental irradiations are aimed at complementing the assistance provided to the suffering Spirits, to restore the energies used, especially by the mediums, and to disintegrate any negative mental residue that, perhaps, still remains in the room.
- During disobsession meetings or in other mediumistic meetings, if the director perceives fidgeting or disharmony, he can ask for irradiation prior to beginning the mediumistic practice. This helps balance the meeting and gives a beneficial atmosphere for the accomplishment of the mediumistic exchange.
- In this manner, the director of the group can request the participants to form a mental alliance by means of the emission of more uplifting ideas and thoughts, either by way of silent prayer, or uplifting images. (5)
- Some Spiritist Centers schedule specific meetings for mental irradiation. They represent a complementary activity to the task of disobsession and spiritual

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guidance. They can also represent support or spiritual reinforcement for the activities that the Center carries out. At times these meetings are permanent, and other times, they are temporary, when the institution may be undergoing difficult times, or on the contrary, when it is preparing for an important event.

- In any case, mental irradiation directed to the Higher Planes, for one's own benefit or for others, can bring balance and is a means of spiritual advancement.



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PROGRAM I

Unit Nº 2

3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

- To prepare an informative summary of the selected Spiritist books
- To present the summary on a pre-established date and time

The informative summary of the Spiritist book below must follow the general considerations for the accomplishment of the complementary activities.

INFORMATIVE SUMMARY OF:

- *Genesis*, by Allan Kardec. SAB 2003.
 - ◇ Chapter X: Organic Genesis. Items 1 to 30.
 - ◇ Chapter XIV: Fluids. Items 1 to 49.
- *The Mediums' Book*, by Allan Kardec, FEB.
 - ◇ Chapter I: Action of the Spirits on matter. Items 52 to 59.
 - ◇ Chapter II: Physical Manifestations – Table-turning. Items 60 to 64.
 - ◇ Chapter III: Intelligent Manifestations. Items 65 to 71.
 - ◇ Chapter IV: Theory of the Physical Manifestations. Items 72 to 81.
 - ◇ Chapter V: Spontaneous Physical Manifestations. Items 82 to 99.
 - ◇ Chapter VII: Bi-Corporeality and Transfiguration. Items 114 to 125.

Mediumship Development Program

YOU ARE THE LIGHT

"You are the light of the world.."
— Jesus. (Mathews, 5:14.)

When Christ appointed his disciples, to be the light of the world, he assigned them a tremendous responsibility to pursue on Earth.

The mission of light is to illuminate the way, to sweep away the shadows and to save lives, a mission that invariably is achieved at the price of the fuel that serves as its base.

The flame of the light uses the oil of the wick.

The electric light consumes the energy of the power plant. However light, whether it be from the Sun or from a candlestick, is always a message of safety and discernment, comfort and joy, extending calm wherever it shines.

If we pay close attention to the lessons of Christ, and are determined in our efforts to follow Him, it is imperative to dedicate all our strength and determination to incessantly proceed toward goodness, so that the Good News may continue to shine on the path of redemption for all. A Christian without the spirit of sacrifice is similar to a dead light in the sanctuary of the Gospel.

Let us seek the Lord, by offering others the best that we have.

Let us follow Him, offering indiscriminate assistance to everyone.

Let us not be detained in useless conflicts or squabbling. "You are the light of the world" - were Jesus' words - and the light does not argue, but rather, clarifies and helps, assists and illuminates.



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Mediumship Development Program

PROGRAM I

Unit Nº 2

4th Part: Spiritist Behavior

Specific Objectives:

- **Establish the correlation between the theory and practice studied in this unit, and the need to develop one's capacity for love, as a norm of Spiritist behavior**

This class represents the completion of the second Unit of Study Program I, and it will be accomplished through:

- Reading and interpretation of two texts;
- Reflection exercises;
- Presentation;
- Summary of the studied subjects;

The completion of this Study Unit has as its purpose:

- a) To provide the student with a broader view of the studied subjects;
- b) To establish a correlation between the theory and practice studied in this unit, and the need to develop one's capacity for love, as a norm of Spiritist behavior

Suggestions to the instructor for the application of the texts of the appendix

To ask the participants to attentively read each text.

To clarify any doubts that the reading may bring.

To ask the participants to do the exercises.

To correct the exercises.

To provide a general synthesis of the subjects studied.

Mediumship Development Program

APPENDIX

Program I — Unit N° 2

4th Part: Spiritist Behavior

Material for group or individual studies

Guideline: Training the medium according to the guidance provided by the Spirit of Truth: *love one another; educate yourselves.*

TEXT N° 1

THE ADVENT OF THE SPIRIT OF TRUTH¹⁰

I have come, as I came on another occasion to those misguided sons and daughters of Israel, to bring the truth and to dissipate the darkness. Listen to me! As my words in the past have done, so must Spiritism remind the incredulous that above them reigns the immutable truth, which is the existence of the good God, who causes the plants to germinate and the waves to rise up. As a reaper, I have gathered in sheaves the scattered goodness in the breasts of humanity and said: "Come unto me, all you who suffer."

But Man with ungratefulness has moved away from the straight path that leads to the Kingdom of my Father and become lost along the rough and narrow pathways of impiety. My Father does not wish to annihilate the human race. He wants the living and the dead according to the flesh, because death does not exist, to assist each other mutually. Listen no more to the voice of the prophets and apostles, but listen instead to those who no longer live upon Earth and who proclaim: "Pray and believe! Death is the resurrection and life is an ordeal you seek, during which the virtues you have cultivated will grow and develop, even as the cider tree."

Those of you who are weak and know the obscurity of your own minds, do not deviate from the beacon which divine clemency has put into our hands so as to enlighten your pathway and lead you, who are lost children, once again to the bosom of the Father. I am too much overcome with compassion for your miseries and by your immense weakness not to extend a helping hand to all those unhappily misguided who, while looking up to heaven, fall into the pit of error. Believe, love, and meditate on these things that are revealed to you. Do not mix the chaff with the good seed, the utopias with the truth.

Spiritists! Love one another, that is the precept; educate yourselves is the second. Within Christianity you will find all the truths. The errors in which man has become enrooted are all of human origin. Here from beyond the grave, where you thought there was nothing, voices call out to you: "Brothers and Sisters! Nothing perishes! Jesus Christ is the victor over all evil, you can be the victors over impiety." — The Spirit of Truth. (Paris, 1860.)

Exercise

To explain the meaning of *love one another; educate yourselves*, in the message dictated by the Spirit of Truth, in the year 1860, in Paris.

¹⁰ KARDEC, Allan. The Advent of the Spirit of Truth. *The Gospel According to Spiritism*. Translation: Janet Duncan: Published by ISC - 2004. Chap. VI, item 5, p. 148-149.)

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TEXT Nº 2

A MEDIUM'S DIARY¹¹

When, we were invited to visit Alfredo Lúcio's room, to assist him during the process of discarnation, the diary that age had yellowed was opened and we were able to review brief parts of the history of his experiences.

October 22 – An unforgettable night of October 22 1923, I begin to have faith. I attended a private meeting in the Spiritist Center Vincent de Paul, in the city of Rio de Janeiro, and I could hear my mother's words who I had assumed was dead. It was indeed my mother. She spoke to me through the medium as if we were still in our house. I cried intensely. I am now completely transformed. I am now a Spiritist and I ask God to bless my solemn pledge to work for this great cause.

October 23 - I practiced the mediumship of writing, psychography, and I achieved it. How wonderful! The ideas flowed from my mind as rapidly as the written phrases slid from my hand. I received a consoling message signed by Amélia Kartley Antunes Maciel, the Baroness of Three Serros, who had been my mother's childhood friend. She advised me to perfect my mediumship, in order to be able to cooperate in the enlightenment of individuals. Yes, yes, I will obey...

October 24 - I looked for Mr. August Branches, a member of the Directors of Vincent de Paul, and I spoke to him about my plans. He was very encouraging. It was for me a valuable spiritual understanding. I truly want to serve, to be of service to others.

October 25 - I was at a gathering with some brothers and sisters in the Center, our conversation on moral disasters was animated. The news is replete with painfully sad cases of suicides, murder, etc. We commented on the importance of the study of spiritualized mediumship. There is so much suffering born of ignorance! God of Infinite Goodness, I intend to devote my life for the enlightenment of my brothers and sisters in Humanity.

October 26 – On this day I met with Mr. Leopold Cirne and his esteemed wife, in their residence. They had been former friends of Mrs. Amélia. We prayed together. The baroness communicated once again, emphasizing to me the importance of the fulfillment of my duty. She invited me to more concentrated studies. Mr. Cirne spoke to me, kindly, with reference to the need for discernment.

October 27 - I continued to work actively with psychography.

November 10 - the president of our Spiritist Center reviewed and analyzed with me the importance of not rushing the development of my mediumship. However, I did not agree. In ignorance and in pain I awaited for messages from the Higher Spheres. During those last six nights, I received through mediumship, many pages from a Spirit who identified himself as Filon, of Athens, who had discarnated in Ancient Greece. He said that I have a great mission to fulfill.

December 2 – There are so many people reminding me to study, that I decided to stop attending the Center... I have to work, I must work! Filon writes about four hours a day, through

• ¹¹ XAVIER, Francisco Cândido. *Diário de um Médium. Contos Desta e Doutra Vida*. Pelo Espírito Irmão X. 10. ed. Rio [de Janeiro]:FEB, 1995, p. 85-89.

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me. He is preparing two books, through my mediumship. Yes, he was right. The world awaits, anxiously, evidence from the Spiritual Plane.

January 1 - I spent New Year's Eve, writing.

29 of January - I presented to Mr. Leopoldo Cirne the fruits of my labor. It was two books signed by the Spirit of Filon. One of them, a novel and the other, a manual of meditations on the Gospel. Mr. Cirne asked me to expect to hear from him again in the next week.

February 5 - Great disillusionment! Mr. Leopoldo Cirne spoke frankly. He told me that I had been deceived. He recognized my mediumistic abilities, but asks me to continue studying, affirming that Filon's book were superficial. He clarified that it was too soon for me to think about publishing the books that I must first ripen and develop in knowledge and experience in order to be able to collaborate, seriously, with the Good Spirits. I bid him farewell with great disappointment...

February 6 - I looked for Dr. Guillon Ribeiro, of the Brazilian Spiritist Federation, who greeted me amiably in his home. I gave him my original psychographed document and begged him for an opinion.

February 20 - I returned to Dr. Guillon's house. He returned the messages to me, and in a paternal way, advised me of the dangers and the need of the correct criteria, in the presentation on any Spiritist subject. He advised me that I have a promising mediumship that is not yet ripe, and stressed that I must prepare myself for the future ahead. A youngster, who was with him, spoke about obsession. He mentioned that a medium can be negatively affected, without realizing it by the influence of inferior and unenlightened spirits, just as a frail plant could be affected by quiet disease. I understood clearly that the young individual considered me to be under the influence of an obsessive spirit. I was offended! I left annoyed and commencing to become disillusioned.

April 4 - I felt desolate. I heard Mr. Ignácio Bittencourt today, for the fourth time in one week. I already have four new books dictated by Filon, but Mr. Bittencourt, who read them, is not in favor of publishing them. He recommended that I study further. He gave me advice. It appears to me that the man wished to control or to interfere in my life. He spoke to me of an inner transformation, as if I had been a criminal needing regeneration.

April 6 - I spoke with Mrs. Retília, a very experienced medium, in the home of Mrs. Francisca de Souza, after a friendly meeting. It appeared that she viewed me to be an irresponsible person, as she volunteered a lengthy list of instructions, explaining the necessity for my readjustment. She also spoke about the need for continued study.

April 8 - I cannot stand it any longer. Any Spiritist that meets me, instead of helping me, always reminds me to study and discern, discern and continue to study... Am I a child? Enough with so much annoyance... If mediumship is a service that requires such strict behavior, I was not born to be anyone's dog! All the Spiritists feel that they can judge me and with the right to warn me and to disapprove of me! I am a sensitive individual... I cannot stand it...

One could see that the book had been abandoned years before. Although, after the above mentioned notes, the following words were written in fresh ink:

September 6 1959 - Oh beloved Jesus, I now wish to embrace the light of the mediumship that I had turned away from for over thirty years! I now wish to fulfill my task, Lord! Forgive me the time I have wasted. Please, allow me some more time! I need more time, Lord! Please help me! Increase my strength! I promise to serve the truth for the rest of my life!

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But Alfredo Lúcio's physical vehicle was not able to wait for the concession, because as soon as we had finished our quick reading, we barely had the time to assist him leave his body. His congested eyes were now closed heavily for the sleep of death.

EXERCISE

After reading the text, observe the chart below before answering the exercises.

Summary of the Diary of the medium Alfredo Lúcio

Content of the messages provided to the medium	Origin of the message	Date
<ul style="list-style-type: none"> • About the survival of the Spirit • About motivation and advice to improve his mediumship 	<ul style="list-style-type: none"> - Mother of the medium* - Amélia Hartley A. Maciel,* medium's mother's friend 	<ul style="list-style-type: none"> 10. 22.1923 10. 23.1923
<ul style="list-style-type: none"> • Words of encouragement 	<ul style="list-style-type: none"> - Augusto Ramos, director of the Spiritist Center Vincent de Paul 	<ul style="list-style-type: none"> 10. 24.1923
<ul style="list-style-type: none"> • Advice emphasizing the need to fulfill his duties • Need for discernment 	<ul style="list-style-type: none"> - Amélia Hartley Maciel - Leopoldo Cirne 	<ul style="list-style-type: none"> 10. 26.1923 10. 26.1923
<ul style="list-style-type: none"> • Not to rush the development of mediumship • The medium would have a great mission to fulfill 	<ul style="list-style-type: none"> - President of the Spiritist Center Vincente de Paul - Filon, of Atenas* 	<ul style="list-style-type: none"> 11.10.1923 11.16.1923
<ul style="list-style-type: none"> • Need to Study 	<ul style="list-style-type: none"> - Several people 	<ul style="list-style-type: none"> Since October 1923
<ul style="list-style-type: none"> • Recommendations about Alfredo's mediumship, but the books dictated by Filon were superficial. Recommendation for study 	<ul style="list-style-type: none"> - Leopoldo Cirne (ex-president of FEB) 	<ul style="list-style-type: none"> 12. 05.1924
<ul style="list-style-type: none"> • Alert about mystifications; existence of promising mediumship • Danger of obsessions 	<ul style="list-style-type: none"> - Guillon Ribeiro (president of FEB at that time) - Incarnate friend of Guillon Ribeiro 	<ul style="list-style-type: none"> 02. 20.1924 02. 20.1924
<ul style="list-style-type: none"> • Recommendation to study and advice against publishing the messages of Filon 	<ul style="list-style-type: none"> - Inácio Bittencourt (director of FEB) 	<ul style="list-style-type: none"> 04.04.1924
<ul style="list-style-type: none"> • Need for spiritual readjustment 	<ul style="list-style-type: none"> - Medium Mrs. Retília 	<ul style="list-style-type: none"> 04. 06.1924
<p>Conclusion: Discarnation of the medium Alfredo Lúcio, September 1959, 36 years after the beginning of his mediumship, without his dedication to the Spiritist practice of mediumship</p>		

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4. Many people recommend that the medium be studious. Mention two arguments that indicate the importance of study in the practice of mediumship.

Suggestion for the correction of the exercises of text nº 2

1. The behavior of the medium Alfredo Lúcio:
 - He did not wish to study, in order to improve his mediumship; and due to this, he fell under the obsessive control of a Spirit that induced him into leaving the Spiritist Center and the practice of guided mediumship;
 - He became vain with the illusions of having a great mission to fulfill.
2. Because the context of the messages were superficial. Filon, the great Greek philosopher, would not have written them in that manner. It was a mystification received from a Spirit who misused the name of the philosopher.
3. It was a form of deceiving the medium, in order to maintain control over him, enhancing his vanity. It is simply a mystification.
Mystification: The abuse of one's credibility by deceit. The mystifying spirit represents or identifies itself as if it were another spirit, with the objective of deceiving those present.
4. Study, it is not only useful, but rather essential for the medium, because:
 - It enhances and enlightens the medium about the spiritual world and its inhabitants but above all, about the category and variety of lying and deceitful Spirits;
 - It opens up our minds to discernment, balance, and knowledge.

Mediumship Development Program

PROGRAM I

Unit N° 3

1st Part: Mediumship Practice

Class 1: Development of Mediumship

Specific Objectives:

- **To identify the characteristic symptoms and cycles in the development of a beginner's mediumship.**
- **To explain the Spiritist approach to someone showing signs of mediumship**

Since mediumship is a natural faculty it appears at the appropriate time, previously determined in the individual's reincarnation plan.

It appears spontaneously, when the guiding spirits invite the mediums to learn to observe the Divine Laws, inviting the mediums to proceed with the work. For these services they will acquire vast inner assets bringing them towards balance and enlightenment. At the same time, the mediums will be paying off the debts they owe which they are tied to from previous lives.

At other times it may appear as an imposing trial. Great relief is possible for any medium, who dedicates themselves to the noble task of exercising their mediumship for good and this work will eventually bring them peace.

Mediumship is without a doubt a powerful instrument. At the same time it can be transformed into a dreadful disturbance, depending on the spiritual and moral level of the one possessing such a resource. (3)

The emergence of mediumship can occur in two ways:

Spontaneous - not generating great discomfort, whether physical or emotional, to the beginner medium;

Trial - the mediums present with emotional imbalance that are reflected in their physical body. Spiritual disturbances can occur.

The latter is still the most common way of revealing an unfolding mediumship in our current level of evolution. The present study will also focus on this aspect. The appearance of mediumship does not depend on place, age, social level or gender.

It can appear during childhood, adolescence, youth, at a mature age or in the elderly.

It can manifest itself in a Spiritist Center, at home, at any religious place of worship and in a confirmed materialist. (5)

The signs or symptoms that announce mediumship vary infinitely, such as:

- Unusual emotional reactions.
- An apparent sensation of disease.
- Shivering and discomfort.
- Strange emotional irritations. (5)

For instance, due to the blossoming of mediumship, several disturbances may occur, either organic, through disequilibria and illnesses, or in emotional and psychiatric ways, for instance fidgeting or uneasiness, due to the mediums physical-psychological constitution.

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It is not mediumship that is responsible for the bodily disturbances, but the fluidic action from the Spirits that can lead to dystonias or not, depending on the quality of spirit present.

On the other hand, when the spiritual presence is of an elevated level, an aura of peace and well-being envelopes the medium, assisting them in preserving the energy that nourishes and supports them during their physical existence. (4)

Upon analyzing the conditions of mediumship's appearance in a human being, we can confirm that it appears and develops in a cyclical way, that is, it is processed in successive stages, in a spiral form. Children possess it, so to say, in a natural state, but because they have the beneficial and protective protection of the Good Spirits that the religions refer to as Guardian Angels during their childhood the mediumistic manifestations are more animic in character. The children project their soul onto the things and beings that surrounds them; and receive the intuitive guidance from their protecting Spirits. At times they visualize and acknowledge the presence of Spirits and at times they transmit messages from the Spirits to their relatives, either in a positive and direct way or symbolically in an indirect way. (6) Apart from the persistence of the mediumistic phenomenon, the child must be directed to Spiritist Studies, for more assistance.

As they grow, the child will gradually disassociate further from the spiritual world, and become more involved with the occurrences in the physical world. As a result, the mediumistic manifestations will lessen. The first mediumistic cycle is concluded (...). People then think that the child does not have mediumship; the previous phase is explained as childish imagination and tales of fantasy. (7)

It is usually during adolescence, at twelve or thirteen years of age, that the second cycle begins. During the first cycle one should help the mediumistic process with prayers and with healing, to lessen the natural exhilaration in the children, who as a rule are filled with strange memories from their spiritual or physical past. During adolescence their bodies are sufficiently mature so that the mediumistic manifestations may become more intense and positive. It is time to enlighten them with more extensive information about mediumship (...). Passes, prayer, Spiritist study meetings are ways of assisting them during this process [of the appearance of mediumship], without insisting, but rather by providing them with the needed guidance. (7)

The third cycle generally occurs in the transition from adolescence to young adulthood, between eighteen and twenty five years of age. This is the time to dedicate themselves to concentrated study of Spiritism and Mediumship, as well as the practice of mediumship, in Spiritist centers and groups. (8)

There is in addition a fourth cycle, related to mediumship that usually appears after maturity, in the elderly or close to it. These are manifestations that can appear due to the aging process: in physical weakness, allowing a more easy expansion of the perispiritual energies; in greater introversion of the mind in periods of meditation, with the reduction of the activities of daily life, a state of neural psychic apathy, caused by the organic changes due to aging (...). This type of delayed mediumship is of short duration, constituting a kind of mediumistic preparation for death. It is restricted to certain phenomena such as, clairvoyance, trance-communication, intuition, extrasensory perception and psychography. (8)

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It is quite common when nearing the moment of disincarnation that a greater mediumistic perception, mainly of spiritual beings appears. They can be moments of great beauty and joy, if the Spirit lived a good life during the incarnation. However, it can cause suffering for those who did not know how to develop positive values and actions during their terrestrial experience. (11)

The moment of the appearance of mediumship in the individual is of crucial importance, once that mediumship can provide benefits for the medium or to others, if they are well guided and assisted by friendly Spirits.

However, it is pivotal to bear in mind that the individual is not always suitably assisted as soon as their mediumship appears; either due to ignorance regarding the subject, which is most common, or due to the disinterest or indifference of relatives and friends.

The truth is that at the beginning of its evolution, the medium faces many conflicts. Quite often, they do not have the least bit of knowledge about the teachings and had never approached a Spiritist Center.

It is only after attempting to resolve their problems via conventional methods [by way of doctors and psychologists] that they finally approach Spiritism. When it occurs in this manner, these newcomers arrive at the Spiritist Center completely disoriented, still under the religious preconceptions that they had been taught for so long.

Previously prepared for a spiritual treatment by way of healing and meetings where the teachings of Jesus are studied in depth, they display incredulity, and insist that their problems be resolved overnight! They inquire if there is a stronger or more powerful Spiritist Center.

They declare that they do not believe in the influence or effects caused by Spirits, affirming they do not wish to be mediums...

It is natural that they proceed in this manner, because they are at that stage under a psychological imbalance.

The Spiritist director, or the one who is in charge of the task, has to be patient in order to build their trust. (2)

Quite often, beginning mediums can be overcome by extraordinary enthusiasm, due to the impact of the spiritual revelations that have suddenly been disclosed to them, requiring further understanding and assistance from more experienced mediums, so that they do not become lost or confused by the communications of mischievous entities (9)

Spiritist Groups offer the greatest opportunities for study and enlightenment regarding mediumship for all those who desire to serve Christ in this manner.

To assist mediums in their mediumship development for the benefit of others and for themselves is not an easy task. It requires not only devotion from the Spiritist director in these activities, but also mental clarity and knowledge in order to assist, with kindness and patience, the ones who present with mediumship as a trial. The Spiritist directors must understand, above all, that, at the beginning of mediumship, the mediums will often times have to deal with inferior Spirits and should consider themselves happy when they are only frivolous Spirits. They should focus all their attention in order not to allow such Spirits to take charge, because if this occurs, it will not always be easy to get rid of them. This is such a crucial issue, especially at the beginning, that if preventive action is not taken seriously, the fruits of the most beautiful faculties could be forever lost. (1)

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It is imperative that the Spiritist instructors, who are in charge of study and mediumship education, be aware of what this represents, so that they can properly be of assistance to the students. The Spiritist instructor must have thorough knowledge of Spiritist Teachings and the subtleties of the practice of mediumship; he/she must be someone who is living the teachings, in order to be able to provide and transmit to the beginning mediums the enlightening answers to their questions and doubts and to provide them the moral comfort for their emotional uneasiness.

The individual whose mediumship ability has appeared, and are determined to put it into practice, must bear in mind the significance of this faculty.

Therefore, the discarnate friends, who are truly and forever conscious of their own obligation under the Divine Laws, will be among the beings emphasizing to them the importance of the practice of goodness and service, study and discernment, because the mediumistic strength, in truth, cannot be of assistance or constructive when distant from charity and without the proper enlightenment. (10)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Identify the signs and symptoms that are a characteristic of a beginners' mediumship.
- To explain what Spiritist behavior should be for someone whose mediumship is unfolding.

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BEGINNER MEDIUMS

In the sphere of the spiritual interchange, we encounter a large group of friends that are in need of special attention - new or beginning mediums.

Quite often, overcome by excessive enthusiasm, due to the impact of the spiritual revelations that have been suddenly disclosed to them, they require further understanding and support from more experienced mediums, so that they do not get discouraged or confused by the communications of mischievous entities (...).

As well as each one of us, every medium has the duty to study on an ongoing basis in order to develop discernment and to work in order to be meritorious (...).

Once they agree to participate in works of a superior nature, the mediums are invited to develop discernment and discipline, so that their faculties may be better understood and improved. They should avoid the need or desire to turn mediumship into a mean of exalting their ego and drawing attention to themselves, or seeking any personal gain. Since they are still immature in terms of life, and therefore prone to disturbance and pursuing their own agenda rather than the plan of the Higher Spirits.

Let us assist the beginning mediums in realizing that in mediumship, as in any other activity on Earth, there is no real knowledge when insufficient time has been spent in the acquisition of learning, and that all tasks are noble where the light of charity is guiding the accomplishment.

To this end, let us lead them towards their development and enlightenment using the healthy and liberating principles of Spiritist Teachings. Mediums desirous of working with mediumistic phenomena appear from everywhere and all levels of society. However, mediums truly dedicated to helping build the improvement and happiness of other human beings, are the only ones who become transformed into authentic servants of Humanity.



XAVIER, Francisco Cândido & VIEIRA, Waldo. *Estude e Viva*. Pelo Espírito Emmanuel. 8. ed. Rio de Janeiro: FEB, 1996. p. 210-211.

Mediumship Development Program

PROGRAM I

Unit Nº 3

1st Part: Mediumship Practice

Class 2: The role of the mind and the perispirit in medianimic communications

Specific Objectives:

- **To identify the role of the mind and the perispirit in medianimic communication**

In the previous unit, we had the opportunity to study the basic ideas about the Spirit, fluids and perispirit, necessary for the understanding of medianimic practice. Now, we will analyze, step by step, the role played by the mind and the perispirit in a medianimic communication.

1. THE ROLE OF THE MIND

We know that the mind is the basis of *all medianimic manifestations, whatever the characteristics expressed. (...) We reflect the images that are around us and send towards others the images that we create. And since the law of attraction is what it is, we will only reflect clarity and beauty if we install this clarity and beauty inside the mirror of our inner being.* (27)

If the human being could contemplate with his/her own eyes the currents of thought, s/he would recognize that we all live in a state of communion, according to the principles of affinity.

This association is present in all things, presides over all happenings and commands the existence of all beings. (28)

In the Higher Plane, we can see the suns carrying the worlds in the universe, by virtue of the electromagnetic interaction of universal forces.

In the same manner, in ordinary life, the soul resonates with the mental currents where souls that are similar to it breathe.

In this manner we feel, visualize, talk or act, harmonizing ourselves with the emotions and ideas of all people, whether incarnate or disincarnate, who are on our wavelength. (29)

When working, thinking or talking about our ideas, words and actions, we are on a different wavelength to those people (whether incarnate or disincarnate) who are not in agreement with us. (...) (30)

It is in this manner that the medianimic communications between the disincarnated Spirit, also known as the communicator, and the incarnated medium happen. We can affirm that the medianimic interchange is a result of perception occurring beyond matter (extra-sensorial perception), followed by a connection or attunement, where the emotions and ideas of the disincarnate are captured.

It is important to understand that the perception, the connection and the attunement to which we refer above are done through the intermediary of waves or currents of thought. In truth, Earth and everything it contains, is submerged in an immense sea of waves. Luminous waves, sound waves, heat and mental waves.

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One phrase emitted by us or an instrument that vibrates causes sound waves.

If we light a lamp, we will spread heat waves.

If we turn on the radio, we will find electric waves. (24)

When we operate a microwave, entertain ourselves with a television program or make an international phone call, we will spread electromagnetic waves.

Thus, every movement, every agitation is associated with the emission of waves, through the innumerable and diverse bodies of nature. (27)

The waves are evaluated according to their length, which is dependent on the emitter where the agitation is produced (agitation is here understood to be the main propagator of the wave, where the vibration is produced).

A thin stick moving the waters of a lake will produce small waves, while a wooden block thrown into the water will create bigger waves.

A bass will send out very long waves.

A flute will diffuse very short ones.

The electromagnetic waves or oscillations are always made of the same substance, differentiated by length or distance (...). (25) In this manner, the waves can be classified as long, medium, short, and ultra-short.

A wave would then be an oscillation or vibration that moves from one side to another, since nothing exists in nature that is absolutely unmovable. (25) Therefore, a wave is a vibration that moves. (23) Every wave is emitted in a *time frequency*, that is, the frequency establishes the number of emissions or vibrations that are executed in one second. The longer the frequency of our mental waves, the larger are the probabilities that our thought will reach the elevated regions of life.

In our day-to-day, when we arduously desire something, we cannot make it leave our minds. This means that if we constantly think about something, we will be establishing an elevated frequency of mental emissions per second. It is therefore crucial that we be vigilant with our thoughts, directing them towards noble ends.

If our constant thought is something constructive, the results will be positive. However, if our fixed idea is translated into waves of low vibrations, there will be suffering in the end. The monoideism (fixed idea) is a situation of psychic imbalance, where the person can no longer think of anything other than the idea it has fixed its thought on. This generates imbalance since the creature ends up abstracting themselves from the reality of their environment.

It is important to remember that, independent of the type of mental emanations we emit, we will always be associating them with the currents of thought of other individuals, whether they be incarnated or in the spiritual world.

Our mental waves can be classified according to their length. When thinking, the human being emits mental waves that reflect his/her degree of evolution: *longer* waves with little reach will be the result of preoccupations or routine activities; *medium* waves are directed to less immediate interests; *short* waves with high frequency are turned towards noble spiritual matters, and *super-ultra-short* waves are where the angelic legions express themselves. (25) (26)

Let us relate what we have just considered to the practice of mediumship.

1) The mind of the Spirit emits mental waves (ideas) that can be captured by the brain of the medium and transmitted to the members of the mediumship meeting, via

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written or spoken words, or even images of clairvoyance. We can notice that the brain of the medium has bivalent or bipolar action: it captures and transmits mental waves from themselves and from other Spirits.

2) Once the thought of the communicating Spirit is captured by the medium, the medianimic communication begins, according to the connection established between them.

The process of this communication can suffer from the interference of the mental waves of the incarnated members of the medianimic group; from the medium himself/herself; from the workers of the spiritual team, and from the communicating Spirit.

3) If the thoughts of the incarnated workers are in harmony, that is, if the team is connected to the communication from the Spirit, mentally helping the medium, the counselor and the communicating Spirit, the work of helping the suffering Spirit can flow with ease. If, however, the thoughts of the incarnated team and of the mediums are dispersed and without discipline, disharmony results, rendering the medianimic manifestation of the Spirits impossible, or, if it still happens, it will be misinterpreted, incoherent or confusing.

In this manner, all members of the medianimic group have to watch their mental emissions during the work of spiritual interchange, so that the communications projected by the spiritual helpers can happen.

2. THE ROLE OF THE PERISPIRIT

As we know, the incarnate and disincarnate spirits have a fluidic body that is called the perispirit. It is composed of the universal cosmic fluid, which forms and nourishes it (...). The perispirit has a degree of ethereality depending on the world the spirit's is on and the degree of their purification.

In inferior worlds and inferior Spirits, it has a thicker nature and is very close to brute matter. (17)

During incarnation, the Spirit's perispirit is connected to the physical body that is denser and more robust and therefore appropriate for the tasks it needs to fulfill. The Spirit rids itself of the physical body at death.

The perispirit serves as an intermediary between the Spirit and the body. It is the organ that transmits all sensations. Regarding sensations coming from outside, we can say that the body receives an impression; the perispirit transmits it and the Spirit, the sensitive and intelligent being, receives it. When the Spirit initiates an action, we can say that the Spirit desires, the perispirit transmits and the body executes. (18)

The perispirit is not confined to the limits of the body as if in a box. Due to its fluidic nature, it is expansive; it irradiates to the exterior, and forms around its body a type of atmosphere that thought and willpower can contract to varying degrees. From this we deduce that people, without being in contact via their physical body, can find themselves in contact via their perispirit and can receive, without actually desiring it, impressions, and sometimes thoughts, via intuition. (19)

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As one of the elements that constitute the human being, the perispirit plays an important role in all psychological phenomena and to a certain extent, in physiological and pathological phenomena (...). (20)

It is through the perispirit that the Spirits act over inert matter and produce various medianimic phenomena. (...) There isn't then any motive for surprise when, through this means, the Spirits produce certain physical effects such as raps, and all types of noises, lifting, transporting or throwing objects (...). (21)

The Spirits can manifest themselves in many different ways when acting upon matter: through physical effects such as noises or movement of objects; through the transmission of thought, through vision, hearing, touch, writing, drawing, music, etc. To summarize, through every means that allows them to communicate with humans. (17) Now we will explore the action of the perispirit in medianimic communications:

2.1 The role of the perispirit in the physical manifestations

The Spirit produces the movement of a solid body by combining part of the universal cosmic fluid with the medium's fluid that is appropriate for the effect. (1)

The spirit Saint Louis explains:

When your hands move under a table, the Spirit obtains from the universal fluid what it needs to give it apparent life. Once the table is prepared, the Spirit attracts it and moves it under the influence of the fluid that it propagates with its own will. When it desires to move a mass that is too heavy for it, it can call for the help of other Spirits, whose abilities are identical. Due to its ethereal nature, the Spirit, strictly speaking, cannot act on thick matter, not having the intermediary element that connects it to the matter.

This element is constituted of what we call the perispirit and gives us the key to all the spiritual phenomena of a material order (...). (2)

The Spirits that provoke physical manifestations *are always inferior Spirits that have not yet entirely detached themselves from all material influence. (3)*

We have already explained that the perispirit's density, if we can call it this, varies according to the state of the world the spirit inhabits. Apparently, it also varies within the same world, depending on the individual. In morally advanced Spirits, it is more subtle and is closer to that of more elevated Spirits; in inferior Spirits, the opposite is true and its constitution resembles that of gross matter (...) This thickness of the perispirit that gives it a greater affinity to matter, makes the inferior Spirits more apt to perform physical manifestations (...). (4)

Saint Louis also explains that a combination of the medianimic and the spiritual fluids is necessary for this type of manifestation to happen.

(...) The medium's fluid (vital fluid) combines with the universal fluid that the Spirit accumulates. The union of these two fluids, the medium's animalized fluid and the universal fluid, is necessary to give 'life' to the table, but we can also notice that this 'life' is momentary and is extinguished as soon as the action ceases, and even sometimes before the end of the action, as soon as the quantity of fluid ceases to be enough for animation. (5)

In the phenomena of transport (another type of phenomena of physical effects) there is a benevolent intention of the Spirit that produces it, due to the nearly always gracious nature of the objects that are used by the Spirit and by the subtle and delicate manner by

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which they are brought. (...) They are almost always flowers, and often fruits, decorations, jewel, etc. (6) Kardec explains the following with respect to the phenomenon.

Those who desire to obtain phenomena of this order must have with them mediums who I'd call sensitive, that is, gifted with the highest degree of the medianimic faculties of expansion and penetrability. Since the easily excitable nervous system of certain mediums allows them, through certain vibrations, to abundantly project their own animalized fluid (vital fluid, ectoplasm). (7)

Hence, a certain affinity is necessary between the Spirit and the medium being influenced; so a certain similarity is needed, capable of permitting that the expansive part of the perispiritual fluid (...) of the incarnate mixes, unifies, and combines with that of the Spirit who wants to transport something. This fusion should be done in a way that the resulting force becomes united as one (...). (8)

There is a notable particularity as some mediums can only obtain it when in a state of somnambulism, which can easily be explained. There is a natural detachment during somnambulism, a sort of isolation of the Spirit and of the perispirit, which can facilitate the combination of the necessary fluids. (9).

We can thus see why the phenomenon of transport is still a rarity.

Ernesto Bozzano, in the book *Phenomena of Transport*, studies this medianimic manifestation with care.

2.2 The role of the perispirit in visual manifestations

The explanation of how the Spirit becomes visible *resides in the properties of the perispirit, which can undergo many modifications depending on what the Spirit desires. (10)*

In the material state in which we find ourselves, namely, in reincarnation, we can only see a Spirit if it makes itself visible to our medianimic vision by means of our respective perispirits. (11)

The Good Spirits explain to us that the perispirit is an intermediary envelope, through which the disincarnated Spirit acts upon our senses. *Via the perispirit is how they sometimes appear in a human or some other form, whether in dreams or when awake, in daylight or in darkness. (11)*

In visual phenomena, a condensation of the perispiritual fluids does not happen like in physical phenomena. The combination of the medium's fluids with the Spirit's is a special disposition necessary for the medianimic perception, without any analogy for us incarnates. (11)

All people can see Spirits during their sleep; however while awake, it will depend upon the physical organization of the individual that can permit a bigger or smaller expansion and combination with the perispirit of the discarnate. (13)

2.3 The role of the perispirit in bi-corporeality and in transfiguration

These two phenomena are a similar variety to the visual manifestations. (...) They both are based on all the principles that we have already mentioned regarding the properties of the perispirit after death, and are applied to the perispirit of those who are still alive (incarnated). (14)

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Since the incarnated Spirit has a perispiritual envelope, bi-corporeality can be achieved by leaving the body, asleep, which is when the dislocation happens in space, then making oneself visible and tangible in another location, far from the physical body. (15)

Transfiguration is equally linked to the properties of the perispirit, which permits the medium to modify his/her appearance or physiology when acted on by a communicating Entity. (16)

2.4 The role of the perispirit in manifestations of an intellectual nature

In this category, the perispirit plays the role of an intermediary of ideas between the communicating Spirit and the medium. The larger link between both happens on the mental plane. The expression of ideas and the content of the message are manifested through the perispirit.

The medium's perispirit transmits the thoughts, feelings, emotional state whether happiness or sadness, pain or peace, disharmony or imbalance of the communicating Spirit to those in the mediumship meeting.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Explain the role of the mind and the perispirit in medianimic communications

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1st Part: Mediumship Practice

Class 3: Psychic Trance

Specific Objectives:

- Define trance.
- Classify trance according to the degree, duration and type.

1. DEFINITION OF TRANCE

The word trance is generically understood as any alteration in the state of consciousness. Defined as 'a half-conscious state characterized by the absence of any response to external stimuli, typically induced by hypnosis or entered by a medium' by the Oxford Advanced Learner's Dictionary.

It is a special state, between being awake and sleep that in a way opens the doors of the subconscious. (...). (5)

It can also be understood as a state of low psychic tension (...), with the tightening of the field of consciousness and dissociation. (5)

Trance is the internalization of one's consciousness and not its suppression. Even at the most profound levels, one's consciousness is still aware and active. (7)

2. DEGREES OF TRANCE

Trance can be superficial or deep. These are two states or extreme degrees, needing a gradation between one and the other. A partial trance would be a sort of semi-somnambulism (8) that would be situated between superficial and deep trance.

In the superficial trance, there is no laconic amnesia, the patient remembers everything and can even question the fact that he/she has experienced trance. (8)

A deep trance, or somnambulism, is characterized by extreme suggestibility and laconic amnesia. (8)

Since the person remains unconscious in a deep trance, some researchers interpret it as an entry into magnetic or hypnotic sleep (4). In these conditions, the fluidic body exteriorizes itself, leaving the physical body and setting the soul free. Naturally, there is no absolute separation, since that would be synonymous with death. However, an invisible cord (silver cord) continues to tie the soul to its terrestrial body. Similar to the way a landline telephone assures transmission between two points, this fluidic chord allows the soul to transmit its impressions throughout the organs of the sleeping body. (13)

However, other researchers still believe that trance is not a state of sleep, whether superficial or deep, due to natural or magnetic action.

The difficulty of associating trance with sleep comes from the fact that consciousness is not preserved during the latter (6). In trance, there is the preservation of the consciousness. Even trance provoked by hypnosis cannot be confused with sleep, especially when the hypnotizer orders the hypnotized to act normally as if he/she were awake. (7)

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We add that electroencephalogram studies show differences between the electrical activity of the brain in hypnosis (trance) and during sleep (7), therefore showing that they are similar but distinct phenomena.

3. DURATION OF TRANCE

(...) It can be brief and imperceptible in some circumstances – a sudden dive into the unconscious – or prolonged, with visible alterations in the psychic state. (8)

4. MECHANISMS OF TRANCE

The basic mechanism of trance most probably consists of an inhibitory wave that sweeps the cerebral cortex. (9)

The trance can place the individual in more intimate contact with themselves, with their subconscious integral personality. (9)

It is not easy to understand the basic mechanism of trance. We know, for example, that in whatever form or degree of trance, the animic content of the person is always a feature.

That is what happens when the trance is of medianimic origin. Even when the medium enters a deep trance, not remembering later the content of the spiritual message transmitted, we can observe that the communicating Spirit takes the necessary elements to produce the communication from the mental archives of the incarnate intermediary.

The difficulty comes from understanding how the Spirit has access to these memory archives. Since everything occurs on the mental level, whether in the communicating Spirit or the medium, we can only speculate on how the phenomena happens. It is clear that the perispirit plays a fundamental role in the process.

This access that the Spirits have to the medium's unconscious, naturally with the medium's permission, is clearly observed in communications in a foreign language, which, often, the medium does not have any knowledge of in this incarnation.

5. FORMS OF TRANCE

The trance can manifest itself in the following ways:

- a) *'AIDEIC' – word originating from 'AIDEISM'; a psychic anomaly that is characterized by the complete exemption of ideas or capacity to form ideas. (19) It is a type of mental confusion. It is neither a medianimic nor an animic* phenomena. It is considered trance because it is an altered state of consciousness.*
- b) *Passive – it is in this psycho-physiological state that the patient remains in the most complete form of passivity, accepting good or bad suggestions from the Spirits or from the incarnate hypnotizer. (19) Somnolent mediums, or those held captive in grave obsessions, enter this state of passivity.*
- c) *Active – it is a psycho-physiological state where the medium is more or less aware of what is happening around him/her and helping the process. (19)*

- Footnote: Animism arises when the medium's own unconscious ideas and feelings manifest during a communication).

6. TYPES OF TRANCE

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For the purpose of this study, we will classify them in three types:

- a) Pathological trance
- b) Spontaneous trance
- c) Provoked trance

In **pathological trance**, morbidity acts as a trigger. Traumas, particularly cranioencephalic trauma, coma, feverish delirium, pre-agonal periods are a few situations where links with the exterior world are suppressed or modified, and trance appears eventually (...). (10)

The most elementary case happens in the so-called crepuscular state of an epileptic and hysterical individual. The individual has a convulsive crisis and then remains for a long time seemingly absent-minded, saying nonsensical things, without any idea of space or time. (15)

Spontaneous trance, or apparently spontaneous, happens in *genetically predisposed* individuals (...), who cannot be distinguished from the ordinary man or woman except for this particularity – they are sensitive mediums. (10)

Or in somnambulism, where individuals get up at night, walk, talk, do not recognize people, and when they wake up, they do not remember anything that happened. (16)

The main forms of **provoked trance** are: hypnotic, medianimic, animic, and chemical. Let us study each one of them:

a) Hypnotic trance is a variant of the sleep process. It is a provoked sleep, that moves towards and expands into the same processes as that of regular sleep (...). (17)

The blockage or inhibition of cerebral activity in hypnotism causes a person to sleep. In hypnotism for example, repeated light stimuli are used to fatigue the cerebral area responsible for vision (17), inhibiting the conscious activity of the person being hypnotized, and then he/she enters trance. (17)

All of this happens naturally, although the technique of sleep is most common; waking hypnotism occurs where the subject is obedient to suggestions while completely awake – *the hypnotizer does not pronounce the word 'sleep' or an equivalent when doing the hypnosis. (11)*

In hypnosis, the hypnotizer uses magnetic suggestions with the help of objects such as a pendulum, symbolic objects, diapason, light, etc.. The patient is called the 'subject'

The suggestion consists of influencing the subconscious of another person, e.g. an idea, a feeling, an impulse that escapes rational analysis and happens automatically as long as it does not collide with their moral principles. If the individual suggests to themselves, this is called self-suggestion (self-hypnosis); if another is making the suggestions, we call it hetero-suggestion. (12)

Hypnosis has been around since Antiquity. *In Ancient Egypt, the priests researched the most varied psychic phenomena with the tools they possessed and dedicated many temples to sleep where hypnotic experiments with significant results took place. The Chaldean thaumaturgy were practiced with therapeutic goals in mind (...)*

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However, it is thanks to Franz Anton Mesmer that modern times brought a great advance to this field. Paracelsus, author of the concept and theory of fluids, previously had already been interested in magnetic experiments, later undertaken by Mesmer. Mesmer considered a fluid to be the means of a mutual influence among the celestial bodies, Earth and the astral bodies, affirming that this fluid is found everywhere and fills all empty spaces, having the properties to receive, propagate and communicate all the impressions of movement. (14)

The British surgeon, James Braid, was the one to introduce the word 'hypnotism' to substitute 'magnetism.'

b) *The medianimic trance*, provoked by a Spirit, offers gradations, sometimes related to the genre of mediumship (in somnambulism and in materialization, for example, the trance is more profound). Sometimes the manifestation changes, as some Spirits induce more profound and others more superficial trances.

In the category of *writing mediums*, for example, there are *mechanical mediums*. *What characterizes this phenomenon is that the medium does not have any conscious awareness of what s/he is writing. (1)*

There are intuitive mediums – in this situation, the medium is conscious of what he/she writes, although it does not express their own thought. (2) And there is also the semi-mechanical medium that participates in both categories. They feel an impulse on their hand, while at the same time, they are conscious of what they write while the words are being formed. In the former, the thought comes after the act of writing; in the second, it preceded the act; in the third, they accompany each other. (3)

Trance is deeper in the mechanical medium and more superficial in the intuitive one.

c) *Animic or somnambular trance* is provoked by the person themselves as they are partially free from the physical body. This type of trance leads to manifestations of the phenomena of emancipation of the soul such as: Bi-corporeality, double vision, ecstasy, catalepsy, lethargy, somnambulism, transfiguration, etc.

d) *A chemical trance* is produced by the action of chemical substances.

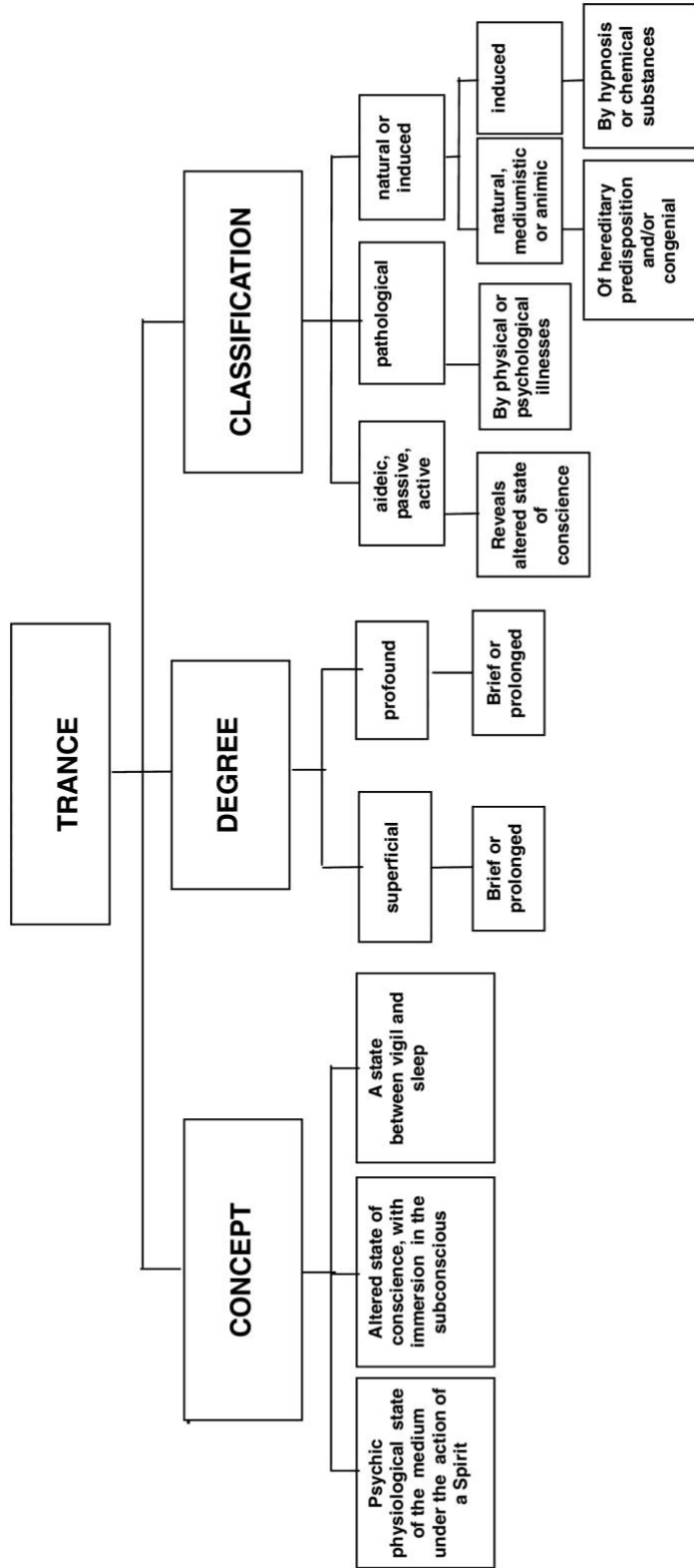
Since Antiquity, people have used certain drugs during spiritual rituals. *In Brazil, alcohol is used in association with trance in some African spiritual traditions, which also are part of the medianimic continuum. The Mexicans use the sacred cacti, the mescal. The Indians consumed the soma, an inebriating drink. (...) (18)*

Trance is also provoked by narcotics, psychotropic and excitant drugs that lead to states of trance depending on the dose and the type of substance used.

The following drawing presents a synopsis of this subject.

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NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Define Trance
- Classify trance according to the degree, duration and type.

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GLOSSARY:

Aideic (or Anideism) - Inability to associate ideas due to the disturbance of memory or of attention.

Laconic Amnesia - Limited laconic periods of the memory. These limitations can refer to facts, situations or happenings, or refer to a lapse of time (a person would lose their sense of time). Loss of memory for temporary events.¹²

Congenital - Lapse of time (a person would lose the sense of time). Loss of memory for temporary events.¹³

Said with respect to a birth mark, disease or physical abnormality) present from birth.

Consciousness - represents the superficial psyche with the usual intellectual actions of our day-to-day (Jorge Andréa – Visão Espírita das Distonias Mentais). Conscience: inner sense of what is right or wrong in one's conduct or motives, impelling one towards right action..

Crepuscular State - Refers to a transitory shortening of consciousness, possibly followed by hallucinations. The person can practice non-habitual, incomprehensible and possibly aggressive acts; can be absentminded without realizing it. It is a state that can be brief or last for days, followed by amnesia. It is common in those who are hysterical or epileptic. The crepuscular state can also be understood as the semi-consciousness that precedes sleep. ^{14*}

Excitants - Substances, medicine that has a stimulating action, that is, they act on the organism exacerbating the vital functions. For example: accelerated heart rate. Agent that stimulates the activity of an organ. ^{15*}

Hereditary - Related to the inherited characteristics that the offspring or descendants get from their parents or ascendants. Genetic heredity may or may not manifest itself congenitally. There is a certain hereditary tendency towards the manifestation of mediumship. Psychographics, for example, are common in the same family.

Unconscious - It is the part of the spiritual mind where the archives and total potentials of the being are located (Jorge Andréa – Visão Espírita das Distonias Mentais). In psychiatry, it is the conduct or experiences not governed by the conscious ego. It is also part of the mind or the personality outside of immediate conscious control.

Morbid - Of, relating to, or caused by disease; pathological or diseased. Morbid can be also understood as a pathological factor, abnormal or insalubrious.

¹² Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

¹³ Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

(*) Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

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Metagnomes - Meta: beyond, above; gnome: knowledge, intelligence. It is said of people who possess the capacity of obtaining knowledge outside the reach of one's intelligence. They are mediums that receive ideas from Spirits, at a level above their conscious knowledge.

Narcotics - Substances that provoke narcosis; that lead to sleep. Any drug that hinders feelings and induces sleep, reduces sensibility, fights pain and can lead to dependence.

Psychotropics - Medical substances that act on the mind, altering mood, producing a calming or stimulating effect.

Subconscious - Unconscious or pre-conscious (Freud) – it is different to the unconscious (pure unconscious, or “I”), that is above the super conscious and only emerges in certain circumstances (errors, lapses, dreams, etc). A state of intelligence that precedes the activity of the conscious mind (Jorge Andréa – Visão Espírita das Distonias Mentais). It would be the mental matter outside the conscious mind that determines our conscious actions.

Thaumaturgy - Said of people who perform miracles, or deeds considered exceptional, wonderful, out of the ordinary, supernatural. Mediums and magnetizers (hypnotizers) have already been called Thaumaturgy.

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1st Part: Mediumship Practice

Class 4: Concentration during Mediumship

Specific Objectives:

- **To understand medianimic concentration**
- **To explain the mechanisms of medianimic concentration and show how to obtain it in the most efficient form.**

1) MEDIANIMIC CONCENTRATION

To concentrate signifies to gather in a center. To converge or make something more active. It can also be said with respect to unifying forces in a certain point, to apply attention to a certain subject: to meditate profoundly. Concentration can be the same as the union of forces.

(...) it is an ability of the spirit, which can be developed through continuous practice; it is the homogeneity of the atmosphere, the identity of aspirations, with a moral or scientific goal, they are unified in vibrations of thought, the serenity of the atmosphere, a tranquil expectation. (8)

In terms of medianimic concentration, it constitutes an effective means of opening the doors that lead to the disincarnated, to the incessant interchange that confirms the survival of the individual and expresses the validity of the nontransferable moral achievements of the individual after the death of the body. (6) In this sense, we should consider mental concentration differently to those who compare it to an easy-to-handle plug that once activated, allows energy to communicate without any precautions... The concentration, for this very reason, should be a habitual state of the mind concentrating on Christ and not on a passing situation accompanied by Christ. (7)

Medianimic concentration is the basis of spiritual communications. When the concentration is deficient, the medianimic results are not good and sometimes the manifestation of Spirits can even be nonexistent.

2) MECHANISMS OF MEDIANIMIC CONCENTRATION

Like any other activity, concentration is developed through practice; therefore, the apprentice medium should prepare him/herself with the necessary patience and perseverance until it can be practiced adequately. In this sense, the medium needs to learn to utilize two important tools: thought and willpower.

2.1 -Thought

Thought is a creative force that exteriorizes from the individual who generates it through subtle waves (...). (24) Whatever the nature of the thought may be it is an energy that will consequently have an effect. (15) (...) It is the coagulating energy of our desires and aspirations. (26)

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Thought is an attribute of the Spirit. It is a reflection, or a mental process created or reflected by another person. It captures what we feel and what we understand. It is the result of a mental operation, whether it may be a fruit of an examination or a reflection, in meditation or in the imagination, with respect to a physical or metaphysical idea. (9)

In this manner, when the person thinks, s/he emits a subtle radiant sort of matter, which is very lively, and possessing a great power of plasticity. It is matter, where the laws governing the formation of magnetic charges or of the atomic system prevail with new meaning. It is composed of a wonderful sea of subtle energy in which we are all submerged and in which we find elements that transcend the periodic table of chemical elements as known in the material world. (28)

And as we know, thought, also known as the flux of energy in the spiritual field of each creature, is graduated in the most diverse types of oscillations, from the super-ultra-short rays, where the angelic legions express themselves through processes still inaccessible to our observation, passing through short, medium and long wave oscillations where the human mind is exteriorized, and reaching the fragmentary waves emitted by animals, whose psychic life is still germinating, only able to produce certain thoughts or discontinuous rays. (27)

It is therefore through thought that we communicate with Spirits. It is also through thoughts that they perceive our ideas and desires, and respond to us.

The medianimic interchange is always based on mental understanding. In this manner, the mediation between two different dimensions, without the elevation of one's moral level, ends up stagnated in futility. (...) Undoubtedly, divine messages will descend from Heaven to Earth; however, the creation of adequate channeling is needed for this.

Jesus waits for the formation of human messengers capable of projecting on Earth the wonders of his Kingdom.

To achieve this ideal development, it is necessary that the possessor of psychic faculties does not engage oneself in simple interchanges. This person should dedicate his/her energy to the highest of ideals, asking for the resources needed to develop oneself spiritually through education and selfless service to others. (14)

As human beings evolve, they increasingly learn to control their mental emissions through their thoughts.

This control is administered by the will.

2.2 – The Will

Reciprocal influences vibrate in all parts of the Universe.

Everything is dislocated and renovated under the principles of interdependence and repercussion. The reflex sketches the emotions. Emotion leads onto the idea. The idea determines the attitude and the word commands the actions. (18)

Our will is the clear and vigilant administration controlling all areas of mental action (...). To better understand its importance, we can simply consider that it is the guide of every type of incorporated strength that we know of. (20)

The brain is a dynamo that produces mental energy according to its capacity for thought; hence, in the Will we have control over how to direct it in whatever direction we wish, establishing the causes that command the problems of destiny. (19)

Only the will is sufficiently strong to sustain the harmony of the Spirit. (21)

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In truth, it is not able to impede mental reflection when we are dealing with a connection between similar people since the law of harmony is irrevocable, but it can impose discipline on the elements that are under its control so that they are cohesive with the principles of goodness. (22)

In a mediumship meeting, it is necessary to develop the participants' control over their mental emissions through the disciplined action of their will. Otherwise, the meeting loses the characteristics that are needed for it to function as a single harmonious group, where people vibrate in unison around a cohesive purpose.

The medianimic concentration is only possible when the medium learns to control their mental emissions and manage their emotions as soon as the connection with the spiritual entities is established.

When medianimic concentration happens, a mental link, between the medium and the communicating Spirit is automatically formed.

It is through this mental link that the Spirits "hear" our plea. It is through it that they come near us and make the necessary connections for the medianimic interchange to happen.

Mental connection in humans assumes a more elevated and complex character.

In the human brain (...), it does not simply express the necessary impulse to sustain the organic circuits for nutrition and reproduction. It is continuous thought, an incessant flow of energy filled with unimaginable creative power. (31) Once the mental connection is established, it spreads over the cells of the body maintaining an admirable factory of organic units (...). (32)

We have noticed that the mental current vitalizes especially all the centers of the soul and consequently all the endocrinal nuclei and plexiform joints of the physical body, which gives the Spirit the organization with the necessary tools for emission and reception, or exteriorization of one's own thoughts and the assimilation of another's thoughts. (33)

Once the mental current is established, the result will be the formation of a *medianimic circuit* that provides a field conducive to the transmission of the communicating Spirit's message.

With the formation and maintenance of the medianimic circuit, the medium registers the thought and feelings of the communicating Spirit, giving it the opportunity to be heard or seen by incarnates.

We can apply the concept of medianimic circuit to the extension of the magnetic integration field where a mental current circulates, always maintaining a psychic harmony between its extremes, or rather, between the emitter and the receiver. (29) In a mediumship meeting, the emitter is the communicating Spirit and the medium is the receptor of the spiritual communication.

In this manner, the medianimic circuit expresses respectively a 'calling-will' and a 'responding-will,' going back and forth between the two extremes. This defines the command of the communicating spirit and the agreement of the medium. This phenomena can happen consciously or unconsciously to discarnate and incarnate Spirits, allowing association, assimilation, transformation and transmission of mental energy.

For the realization of these activities, the emitter and the receiver keep their own capabilities in their own brains, where elementary circuits of the nervous system are

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processed in order to attend to spontaneous workings of the Spirit such as forming ideas, selection, self-criticism and self-expression. (30)

Spiritism shows us that it is not enough for medianimic meetings to happen, nor for Spirits to communicate with the incarnates. It is fundamental that medianimic works are carried out in a balanced environment, especially when the communicator does not express harmoniously.

The seriousness and productivity of a meeting are linked to a range of factors that may or may not help in the medianimic interchange.

3) CONDITIONS CONDUCIVE TO THE ACHIEVEMENT OF MEDIANIMIC CONCENTRATION

3.1 – Each participant in the group needs to control or discipline their mental emissions.

Spontaneous cooperation is the supreme ingredient for order (...). Cooperation means constructively engaging with the work that needs to be done.

Whoever helps is also helped, silently finding the most secure formula of adjustment to the processes of evolution. (23)

The Spirit will feel more comfortable when it arrives into an environment where it feels pleasant. (...) If the thoughts are divergent, there will then be a shock of ideas disagreeable to the Spirit, consequently detrimental to the communication. The same happens when a person has to speak in front of a large audience: if this person feels that all the thoughts in the audience are pleasant and benevolent, this impression will act upon one's ideas. The harmony of this atmosphere exerts a sort of magnetic action that enhances its effects, whereas indifference, or hostility would rather disturb and paralyze the Spirit. (1)

3.2 – The medium needs to be conscious of his/her role in the meeting

Let us convince ourselves that our minds have many things in common with a radio. Constructive or other types of emissions incessantly reach us and can alter our way of being, but we cannot forget that our will is the synthesizer. Therefore, in mediumship, we cannot forget attunement. We attract the Spirits that have affinity with us and we are also attracted to them; and if it is true that each one of us can only give according to what we possess, it is unavoidable that each one receives according to what s/he gives. (12)

To be a medium means to be a helper of the Spiritual World. And to be a helper for a particular piece of work means to be someone who is helping spontaneously (...). (24)

If we cannot understand this, let us observe the airplane in its simplest form. Everything is an intelligent reception and mechanical action of this aerial transport. The observation towers explain the route and vigorous engines guarantee its functioning.

But it can all fail if the understanding and the discipline of the pilot who is in the plane is no longer there. (25)

3.3 – The meeting must be the as homogeneous as possible

The power of associating the thoughts of the meeting's participants will produce a mental current and a medianimic circuit conducive to the manifestation of Spirits. Since

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the Spirit is in a way affected by thought, similarly to how we are affected by the voice, twenty people unified with the same intention will necessarily have more strength than one single person; but, so that all of these thoughts are turned to the same aim, they need to vibrate in unison believing that they are really one, which cannot be achieved without concentration. (1)

Every Spiritist meeting should then strive for the best homogeneity possible. It is understood that we speak of meetings that desire to obtain serious and truly serviceable results. (2) Since a communion of thoughts are essential for a serious meeting, we can easily see that an excessive number of helpers can be one of the biggest obstacles to homogeneity. (3)

If divergent thoughts of helpers are a cause of perturbation and failure, in contrast, thoughts directed towards a common elevated objective produce harmonious vibrations that diffuse an impression of calm and serenity in the atmosphere, which penetrates the medium and facilitates the actions of the Spirits. (4)

A meeting is a collective being whose qualities and properties are the result of the totality of those of its members, and that may be compared to a bundle of sticks, in effect a union of forces, the strength of which is in proportion to its homogeneity. (1)

The most secret thoughts are revealed and interfere in the medianimic experiences. (5) In this manner, in the team of spiritual service, each mind needs to align itself with the work, despite its diverse expressions of vibration. It is important to observe which mental wave we are assimilating to learn about the quality of our work and to edify the direction of our mind. (13)

Sometimes, when the members of a group are agitated by intense preoccupations, the language used by the medium can reflect this. This fact will be reflected in the actions of the Spirit on the medium and reciprocally. (5)

Therefore, concentration requires the harmony of thought from all members of the meeting, since each mind emits ideas that are unique to it, which are defined by vigorous waves of energy that are emitted by the beings but that are equally received, since it is influence and is also influenced. (11)

3.4 - The group needs to collaborate with the spiritual directors in every situation

A mediumship meeting will be productive if there is medianimic concentration. The instability of thought generates a disharmony in the vibratory energy. This disharmony affects the medium who in certain moments, properly said, seems to lose the "stream of thought." The disincarnated collaborators usually try to re-establish the rhythm, which is not always possible, especially when the incarnates remain uneasy, allowing their minds to wonder, creating mental images detached from the work, preoccupied with domestic tasks or impatient with the unwinding of the activities in the meeting. (16)

The necessity of a spiritual preparation, of study, of the development of one's sense of responsibility and of the dedication that each one should seek in order to be a part of a mediumship meeting can never be emphasized enough.

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The activity of concentrating requires patience, perseverance, and a sincere desire to collaborate. Finally, it requires an effort from the participant. Still, we should remember the following:

(...) those who claim to be concentrating, must be referring to the act of congregating something. If the incarnated friends do not take their responsibilities seriously, and if outside the area of Spiritist practice, they are cultivators of levity, of indifference, of deliberate and incessant mistakes, of stubbornness, of a lack of internal observation deriving from others' advice that leads us all to perfection, then how could they concentrate on a few moments of spiritual service?

Good concentration demands a good life. So that our thoughts align with others whose thoughts are good, producing the potential for a noble union aimed at goodness. Preparing mentally is essential in order to do mediumship work of an elevated nature. So it is necessary to be constantly mentally and spiritually vigilant and not just for the brief time of the mediumship work. To develop a mind that is aiming towards Christ-like consciousness. (17)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Understand concentration;
- To explain the mechanisms of medianimic concentration and show how to obtain it in a most efficient form.

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GLOSSARY:

Cerebral cortex - Superficial or external layer of the brain.

Endocrines - Nuclei or endocrinal organs are the producing centers of internal secretion. Hormones are produced by the endocrinal glands.

Photons - The same as a “quantum” of luminous energy.
(Quantum: elementary unit of luminous energy)

Fulcrum - Support. Everything that serves to sustain something.

Plexiform Jointures - Point of connections between the plexus.

Plexus - Net formed of many nervous, muscular and vascular threads, respectively characterizing: nervous plexus, muscular plexus and vascular plexus. It is, hence, the connection of nerves, or muscular fibers or vases (sanguine and lymphatic).

Periodic System - Or periodic table of chemical elements. It is the classification of atoms with the same atomic number (nuclear charge) that form simple or composite substances. The periodic table is formed of 116 chemical elements, Hydrogen being the first and Ununoctium the last. From this total of 116 elements, 92 are considered to occur naturally in nature.

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PROGRAM I

Unit Nº 3

1st Part: Mediumship Practice

Class 5: The moral influence of the medium and of the surroundings on Spirit manifestations.

Specific Objectives:

- To explain how the morality of the medium and the spiritual atmosphere interfere in the mediumship meetings.
- To analyze the importance of inner transformation in the practice of mediumship.

1. THE MORAL INFLUENCE OF THE MEDIUM DURING THE COMMUNICATION OF SPIRITS

It is important to mention that the development of mediumship has no direct relation to the moral evolution of the medium. The faculty itself is independent of their moral level. This, however, is not the case regarding the use made of mediumship, which may be good or bad, depending on the moral qualities of the medium. (1) Let us explain:

It has always been asserted that the medianimic faculty is a gift of God to help us in our spiritual progress. If there are unworthy individuals who are endowed with this blessing it is because they need it more than others, and in order to aid in their improvement. (2)

We have to bear in mind that the ability to be a medium is not a special favor or gift granted to us as privileged human beings, but rather a human faculty as are many others. The morality of the medium determines his/her behavior as a human being and regulates his/her relationship with the Spirit World. The moral question is not a result of the mediumistic faculty, but rather of their personal individual conscience. One cannot say that a medium who is dedicated to bad behavior or condemnable activities, in opposition to any moral sense, is not a medium. Just as there are good and bad individuals on Earth, there are also good and bad Spirits that are attuned to mediums and utilize their mediumship for bad or good purposes. If the misguided medium realizes and corrects him/herself and starts to act according to better moral principles, s/he will begin to serve the good Spirits through his/her mediumship. The same occurs with all the faculties of the human beings. The individual can utilize his/her intelligence for either evil or for good, but his/her intelligence will be always the same, whether acting on one side or the other. (13)

Mediums that misuse their faculty will have to suffer the consequences. They will be punished doubly, because they possess the means of enlightenment above others. He, who, having the use of his eyes, fails to follow the right road, is judged more harshly than the blind man who falls into a ditch. (2)

Even if the medium does not possess high moral standards, s/he is capable of channeling messages from a Superior Spirit.

This can occur in at least three types of situations: the first, for the lack of a better mediator to channel the message; the second, because the communicating Spirit may have as a defined purpose to lead the medium to reflect upon his moral behavior and to apply himself

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toward self-improvement; and the third, due to the necessity of the group, in which the medium is participating.

However, quite often students wonder about the purpose of the communications of noble Spirits through unreasonable people or those of dubious behavior (...). However, guided by their noble reasons, the superior spirits, due to the lack of mediums that attune with their excellent intentions, will communicate through whichever medium is at hand, with a double purpose: to call his/her attention through safe guidance and to assist the confident or needy person that seeks for his/her assistance.

If these mediums do not use this opportunity to improve themselves, they will aggravate their spiritual condition even further, because they will not be able to claim lack of knowledge (...), having ignored the gravity of their assigned duties.

Furthermore, mediumship is neutral, in itself, much like a telephone that can be used by good or evil people, of higher or reproachable behavior, or by the rich or poor alike (...). (10)

The misuse of the precious gift of mediumship, or its utilization for puerile, trifling, unworthy or vulgar purposes, will result in painful afflictions that will impose sorrowful reincarnations (...). (11)

Moreover, the incorrect use of mediumistic resources numbs the centers of force [mediumistic channels or chakras] and will usually wind up disharmonizing the mediums' psyche and emotions, causing complex illnesses.

Jealous or unprincipled mediums, or those who commercialize in holy things, exhibitionists, liars, frivolous, negligent people, and those who display other moral imperfections are everywhere. They believe that they have been overlooked by sovereign laws and assume that they possess their own power, thereby utilizing them as they please, without any regard, sense of responsibility or moral consequence.

Even then, from time to time, the spiritual mentors feeling sorry for them, approach them with the sole aim to assist, intending to awaken them to their duties and commitments. (11)

Although a medium, as such, is only an instrument, he nevertheless exercises a considerable influence on the communications from the spirit-world. The communicating spirit is obliged, in order to communicate, to identify himself with the spirit of the medium; and as this identification can only take place in proportion to the sympathy, or "affinity," to borrow the expression of Erastus, that exists between them, it follows that the soul of the medium attracts or repels disincarnate spirits, according to the degree of their similarity or dissimilarity.

Thus good mediums attract good spirits, and bad mediums attract evil spirits; because the moral quality of the medium actually determines the kind of spirits who communicate through his mediumship. If a medium is perverse, inferior spirits hover around him in crowds, taking the place of the good spirits who may have been evoked. The qualities that attract good spirits are kindness, good-will, single-mindedness, love of one's neighbor, and detachment from earthly things; the defects that repel them are pride, vanity, selfishness, envy, jealousy, hatred, greed, sensuality, and all the passions by which man attaches himself to matter. (3)

All moral imperfections are quite often open doors, giving access to evil spirits; but what brings us most often under their influence is pride, because it is the defect which above all others we are least apt to recognize in ourselves. Pride has been the ruin of numerous

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mediums endowed with the highest faculties, and who, but for that defect, might have become equally remarkable and useful; instead, their pride has subjected them to the domination of deceptive spirits, their medianimic faculties have been first perverted, then annihilated, and, in more than one instance, such mediums have brought upon themselves the most humiliating retribution.

Pride shows itself up in mediums by unequivocal signs. It is necessary to draw attention to this, because it is the defect, which more than any other, is fatal to the veracity of their communications. Pride injects blind confidence in the superiority of the communications received by them and in the infallibility of the spirit who communicated through them; and leads them to regard with disdain whatever does not come from their own mediumship, and they assume they have a monopoly on the truth. Dazzled by the great names that are unscrupulously assumed by the spirits who communicate through them, their self-love prevents them from seeing that they are deceivers, and causes them to refuse to accept all advice, and to avoid every one who might open their eyes to the reality of their true position. Even though they condescend to listen to advice, they pay no attention to it, and resent the suggestion of doubt as an insult to the excellence of their friendly spirit. They feel offended by this contradiction and criticism, and detest those who alert them to their delusion.

It must be admitted, however, that pride is often incited in a medium from the injudicious flattery from the people around him. If possessing faculties in any way remarkable, he is sought out, begged, and courted, until he comes to see himself as indispensable, and projects an air of self-sufficiency and superciliousness when condescending to lend himself to his task. (4)

The mediums that do not fully understand the responsibility of their mission attract frivolous spirits whose communications are commonplace, shallow, incoherent, and unconventional from the Spiritist point of view. Mediums who are utilized as penholders or mouthpieces by pretentious, presumptuous, and deceptive spirits, at times say very beautiful things (...) They are hypocritical and perfidious spirits who often artfully introduce false statements, calculated to mislead their listeners. (5)

There are mediums that link themselves to cynical spirits, and their communications are rarely considered in serious circles, and, at all events, could incite only contempt of a baseless nature. (5)

2. INFLUENCE OF SURROUNDINGS ON SPIRIT-MANIFESTATION

The mediums that do not possess a deep knowledge of Spiritist Teachings, who have moral imperfections and do not strive to eliminate them, afford certain instability in the communications they receive from the Spirits.

They are mediums that as yet are not aware of the seriousness of their mediumistic faculties. Therefore, they appear frivolous and insensitive, attracting evil vicious and vulgar minds from the inferior planes, from which they also arrive...

They can, at times, be the instruments of serious and useful communications; however, due to the vibratory condition resulting from their behavior, they communicate more easily with Spirits similar to them, with whom they establish a profitable psychic commerce.

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In this manner, they constitute the great number of frivolous and unstable mediums. They are always in conflict about the legitimacy of the communications they have received, and become victims of terrible processes of fascination. (...). (12)

According to the surroundings the medium inhabits, through his/her own free will or by life's circumstances, this can reflect in his/her personality, and behavior, for good or for evil. (6)

It is important to understand the influence of the surroundings on the manifestations of Spirits.

Advanced or superior spirits do not address groups where they know that their presence would not be received with respect. They willingly go to circles in which the members have little enlightenment, provided they see that the participants are involved in or seeking the light; they may not attend meetings of very educated persons, if they sense that they have been brought together by a sentiment of hostility or scorn.

On the other hand, inferior Spirits are not forbidden from attending serious meetings. On the contrary, they are permitted to attend in order that they learn and profit from the instructive communications received in these sessions. (7)

The meetings visited by frivolous and unreasoning people, only attending them for mere "pleasure," are a favorable environment for the manifestation of Spirits on the same evolutionary level. (8)

If, in this type of meeting a superior spirit should be evoked, it is possible that it may come, and may even give a communication, in the shape of good advice; but as soon as it finds that it is not being listened to, it retires, as all sensible persons would do in its place, and leaves them to give free reign to their folly. (9)

In this manner, in order for a meeting to merit the assistance of the Good Spirits — which will lead to the natural departure of the evil spirits and promote the ones in need to stay — it is crucial that the participants of the meeting be fully aware of the importance of their own individual inner-transformation.

The medium that struggles and strives to achieve his/her moral improvement, in addition to becoming a preferred instrument for the Superior Spirits, also learns to assist suffering ones who are seeking clarity and consolation, within and outside of the Spiritist Center.

In the task of assisting suffering Spirits, through trance communication — which is the most frequently utilized faculty for this purpose — even if the medium possesses a higher moral-intellectual value than that of the communicating Spirit, s/he will act in the manner of a benevolent nurse helping a patient by agreeing with his/her requests.

The discarnate spirit is controlled by the medium's nervous magnetic energy, through which the medium is informed as to the words it intends to say. It takes temporary possession of the medium's vocal cords and senses, thereby allowing him/her to discern, listen and reason with a certain amount of balance. However, the medium should firmly be in control of the reins of his/her will. (14) (15)



NOTES TO THE INSTRUCTOR

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At the conclusion of the study the participants will have to have the ability to explain how the moral influence of the medium and of the surroundings may interfere with spirit manifestations.

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PROGRAM I

Unit Nº 3

1st Part: Mediumship Practice

Class 6: Education and Development of the Faculty of Mediumship

Specific Objectives:

- Explain what is mediumship education and how to achieve it.
- Explain the reason why mediums should exert every effort to educate and improve their faculties.

1. WHAT IS EDUCATION OR DEVELOPMENT OF MEDIUMSHIP

Education or development of mediumship is the set of guided educational actions for the correct practice of mediumship. The proper methods can be found in courses of study and education of mediumship and in the works of the 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 assumed work. (17)

In the development of the mediums faculty, in addition to the proper guidance provided by Spiritism, personal effort and intense dedication are indispensable factors.

2. SPIRITIST EDUCATION OF THE MEDIUM

The Spiritist Center is the most appropriate place for the development of the medianimic faculties, whose function is that of a school for the achievement of spiritual and moral development.

The Spiritist Center is a place for study, fraternity, prayer and work, based on the Gospel of Jesus, from the perspective of Spiritist Teachings. (14)

For the development of his/her mediumship, the student medium receives the assistance of spiritual benefactors, 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 aid him/her to progress. Its degree of advancement is always greater to that of its protégé. (6) Its strength is more or less diminished by their position, which does not always permit it complete freedom of action. (5)

The protecting Spirit can delegate the task of protection to other Spirits, if needs be. These Spirits may be relatives of the medium, with whom they have longer or shorter links, in order to be useful to them within the limits of their possibilities. 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 circumstances. (6)

On the physical plane, the task of guiding the mediums is assigned to the instructors of the mediumship courses and to the directors of the mediumship meetings.

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The incarnate team in the Spiritist Center that is responsible for educating the mediums must be knowledgeable regarding the nature of the work, in order to achieve good results. The person responsible for the orientation (the incarnate instructor) must have high moral values, must be an advanced scholar of Spiritist Teachings and particularly of mediumship.

The formation of a good Spiritist medium requires, not only efforts on the part of the candidate for the task, but also the correct guidance on Spiritist teachings and examples of Christian morality, from the instructors of the Spiritist Centers. Not complying with these established rules would be compared to desiring to work the iron when it is cold: we cannot enlighten or guide, if we personally are not appropriately guided or prepared, or refrain from study. We cannot insist on manifestations of patience, tolerance or respect, if we personally still do not possess these virtues.

The education or development of mediumship is a work of a lifetime. It starts prior to reincarnation, continues during life, and beyond.

Upon considering the educational work within the limits of an incarnation, there are some basic guidelines.

a) The necessity of spiritual assistance, if the development of mediumship becomes problematic.

In the case of a psychological, emotional or physical problem, the candidate for mediumship development should receive spiritual assistance at the Spiritist Center. It is first necessary that a kind of spiritual harmonization be obtained, prior to starting mediumship work.

It is the time to receive healing and magnetized water; for doing voluntary work to help our brothers and sisters; of attending the public study meetings. The spiritual assistance by way of spiritual counseling will be of great value. The practice of the Gospel at Home, as well as the habit of praying will complement the spiritual preparation. In this manner the medium will achieve balance and will be better able to develop his/her medianimic faculties.

The medium who is in need of educating his/her medianimic faculties 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 disincarnates in the human being's lives, will at first generate peculiar states of emotions as well as of physiological nature. This is due to the presence of negative or pernicious spirits who can be felt more easily, and 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 is guiding the individual should be able to convince them that the correct practice of mediumship in and of itself does not afford any danger to anyone.

This education is aimed at the faculty that is starting to show itself, so that it can later produce the results that are expected from it. (16)

b) The necessity of study

The medium is obliged to study extensively, to observe intensely and to work at every opportunity for his/her personal enlightenment. Only by proceeding in this manner will the medium be ready to fulfill the task that was entrusted to him/her, and to cooperate completely with the sincere Spirits that are dedicated to goodness and truth. (19)

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Study will provide knowledge to the mediums, and guide them about the varying nature of the Spirits that will communicate through their faculties, and by elucidating them regarding the origin of these relationships.

A multitude of Spirits surrounds 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 evil spirits who due to the density of their individual fluids remain earthbound. The enlightened intelligences, motivated by their noble aspirations, enveloped by subtle fluids, do not continue their attachment to our atmosphere after their separation from the flesh: they rise to reach far away regions according to their degree of evolution. Quite often they do come closer in order to guard their loved ones; they come to us, but solely for a useful end and due to important circumstances (...). (12)

The great difficulty that the majority of the beginning 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 faculty can be lost. (8)

c) The necessity of self-knowledge and self-development

The persistence and dedication of the mediums towards their personal inner-transformation must be an integral part of the overall process of self-development. This is important because, once the ability to reason is developed in the individual, so that he/she can judge and discern, the development of his/her free-will then arrives (...), they will be held accountable for their actions. It is up to them to assume the task of their individual education. (9)

The first goal that the individual should pursue is to get to understand him/herself, in order to be able to assist his/her inner improvement (...) In addition, the individual should try to evaluate the qualities s/he wishes to attain as well as their bad tendencies and the obstacles they wish to avoid and from which they desire to free themselves, because they could become an impediment to the fulfillment of their tasks. (10)

For an effective self-education, it is essential to observe and review one's own conscience, in order to get to know oneself, at every moment, and be aware of the state of one's own soul. In this manner, the individual determined to achieve perfection, will not miss the opportunity to add to the development of the growing virtues and to remove the vices and bad habits that had harmed 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 for goodness

Nothing of real importance can be achieved without effort and hard work. A slow laborious initiation is required of those who are seeking to develop superior values. Like everything else, the formation and the practice of mediumship will often meet intense difficulties; it is pivotal to clarify this fact to all mediums, in order to prevent them from incorrect interpretations, regarding the causes of errors and becoming disheartened. (12)

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Regarding the education of mediumship, there are no hard and fast rules or simple rules, or a program for fast results. (16)

It is, therefore, essential that we encourage or cultivate moral and cultural treasures in order to advance our thinking. The values expressed in them will make it possible to glimpse the light that descends upon us from higher realms, from the genius of wisdom and love that oversees our experiences. (20)

The apprentices of mediumship must be respectful of their task; to work instinctively; not to assume that they are superior or inferior to others; not to expect to be rewarded in this existence; try not to be the center of attention; not to imprison themselves in doubts; to study continuously; not allowing themselves to become irritated; to be forgiving always; not to fear their persecutors when dedicated to charitable tasks and love for the benefit of others. (18)

Medianimic faculties 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, being 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, in the plane of thought, according to the universal laws that we cannot escape. (23)

The cautious medium, even when initiating his/her work, must try to be aware and alert to the cunning assaults of the inferior spirits who inhabit the spiritual plane.

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 attached to imperfections, upon knowing the mediums' vulnerable sides, will flatter his/her self-esteem and opinions, augmenting his/her vanity, and be complimentary to the medium promising wonders. Little by little, it can confuse and deviate the medium from any beneficial influence, and any clear examination, can lead him/her to isolate him/herself from the work. This is the beginning of an obsession, of an exclusivist domain, that can cause the medium great suffering.

These dangers have been known since the beginning of Spiritism, emphasized by Allan Kardec; but daily, we witness mediums who have been led astray by the suggestions of deceptive Spirits and being victims of mystification that make them act ridiculously and to fail the cause that they wish to serve. (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)

The idea is a suggestion initiated by our spirit, to which our thoughts give form or shape, and our will imprints movement and direction that will be tangible in the spiritual sphere. Moreover, we all radiate the energy of our own individual thoughts actively, effecting the psychic atmosphere for better or for worse depending on our personality.

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Our mind is, thus, a nucleus of intelligent forces generating subtle plasma that is incessantly exteriorizing away from us, offering objective resources to construct the images of our own imagination under the command of our personal designs. (...). 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 should never be utilized as a profession, not only because it will bring moral discredit, and be classified in the same category as that of psychics, but also because there is an obstacle that opposes it. Mediumship is essentially a mobile faculty, fleeting and changeable, whose duration one can never be predicted or relied upon. It would then constitute to the one exploiting it, an absolutely unpredictable source of income that can fail at the precise moment when the medium could need it most. A different situation occurs when the talent is achieved through costly study and great effort and for this reason represents 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 the 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 medianimic 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 medianimic practice can occur in the form of test or atonement, due to acts committed in previous existences (trial mediumship), or as a mission.

Through trial mediumship, the medium learns to harmonize with goodness, developing moral virtues through their contact with suffering Spirits, who communicate through the medium. A diverse situation occurs in a missionary mediumship. Under this circumstance, the medium is already in harmony with goodness. The medium reveals him/herself to be a missionary, an instrument for social renewal in the heart 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 we must consider that s/he is not as of yet a pure Spirit.

The missions of spirits always have doing good as their objective. Whether in the spirit-state, or as men, they are charged to help the progress of humanity, of peoples, or of individuals, within a range of ideas, to pave the way for certain events, to oversee the accomplishment of certain things. The missions of some spirits are of narrower scope, and may be said to be personal, or even local such as helping the sick, the dying or the afflicted, or to watch over others, as guides and protectors. To guide them by their good counsel or by the wholesome thoughts they suggest. It may be said that there are as many spirit-missions as there are different sorts of interests to watch over, whether in the physical world or in the moral world. And each spirit advances in proportion to the fidelity with which he accomplishes his task.

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Allan Kardec, in The Mediums' Book, chapter XXXII – Spiritist Vocabulary - calls the medianimic task the providential mission of mediums. It is important to highlight that this type of superior mission generally represents a social renewal, capable of stimulating progress in a determined field of human knowledge or endeavor.

It is important to mention the character of a true missionary, according to Allan Kardec: In all things the teacher must know more than the disciple. In order to lead humanity to advance, 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)

Having said that, we must conclude that the true missionary of God must justify the mission through superiority, virtue, magnanimity and 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 with a special mission. They fulfill the mission to whom they were called by the strength of character they possess, seconded by occult forces that inspire and direct them. (2)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- *Define mediumship education;*
- *Explain how to achieve it;*
- *Explain the importance of the education of mediumship for the balanced practice of mediumship*

Mediumship Development Program

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CONSCIOUS MEDIUMS

If you are accustomed to a great inner silence, after noble moral behavior, 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, ideas flashing, at times creating a background, in 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 attuning to and maintaining a similar frequency of interests, they will generate a healthy or a harmful interchange, while receiving and transmitting.

If you alter and elevate yourself through your thoughts, you will be able to attain nobler vibrations; if you become disturbed and harsh, you will come in tune with coarser energies.

When referring to mediumship, it is not the lucidity of conscious mediumship or the sleep-like state of unconscious mediumship that is most important, to ensure authentic phenomenon, but rather who the medium attunes to as a result of their mental processes, i.e. the habitual ideas and interests that they have.

Of little importance are the discussions and suspicions around the psychophonic or trance communication manifestations under the conscious control of the medium.

The relevance is due to the moral behavior of the medium, from which the contents of the message will evolve. This is due to the mental thoughts and the psychic atmosphere within each medium, and so the Spirits will be attracted to and will be attuned to them through their similarity and emotional needs.

Without a doubt, being scrupulous must always guide the individual in all the tasks he/she sincerely dedicates themselves to. However, it is important to remember that excessive caution can be as pernicious as the lack of it.

Do not exclude yourself from the task of mediumship, even if you are confronted by conflicts, due to the level that you may find yourself for the time being.

Try to rise to the task, sustained by your good intentions, relying on the edifying ideas of Spiritism, whose assistance and values will not permit you to stumble.

Under no circumstance should you cultivate groundless distrust in the ghosts of animism and mystification.

In every intellectual or physical medianimic manifestation you will always notice that some material arises naturally from the medium. It is normal and could not be any different.

Mediumship, as the word implies, mean an intermediary. The main objective is the progress of the mediator, as well as those who surround him on this or on the other plane of life.

If you are conscientious with regard to your responsibilities, and maintain mental lucidity during the occurrence of the phenomenon, you will not be deviated.

To be always vigilant is a way of assisting you in correcting the excesses and discipline the possibility of abuses.

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Gradually, through continuous and methodical practice of your mediumship, behaving well and aiming to do good, as well as praying for guidance throughout the work, you will succeed and achieve the enjoyable and uplifting results to which you aspire.

A conscious medium is much better suited for work that is helping others than unconscious mediums. The former's duties tend to be approached in a balanced way, whereas the latter's behavior tends to be irresponsible and foolish.

Being conscious or lucid during trance does not hinder the performance of your assigned task.

Jesus continues conscious of his duties, awaiting the individuals who, consciously and conscientiously, desire to cooperate in the Work of Love that he is leading.

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PROGRAM I

Unit Nº 3

2nd Part: Practice

Content: Psychic Harmonization

Specific Objectives:

- **To identify psychic harmonization, as a mean for self-knowledge and spiritual balance.**
- **To highlight the importance of harmonization during the mediumship meetings**

The practice of psychic harmonization allows the person to reason about the importance of self-awareness, in order to be happier or, at least, more integrated in a world such as the one in which we are living, which is subject to constant and fast transformations.

The human being in search of inner peace, even when living under the weight of great responsibilities, with painful or stressful difficulties, learns to face life courageously, without fear or anguish, that is the reason for disharmony for so many people.

The practice of psychic harmonization can be carried out as follows:

1º) In the first introductory meeting on the subject, we must explain what psychic harmonization is, its purpose and how to reach it. It is important that this subject be developed gradually, along with the meetings for the study of this Unit. (See complementary material on the subject, in the appendix.)

2º) To clarify that in all meetings, starting with the introductory one, a few minutes will be dedicated to the participants learning to seek their own inner resources for psychic harmonization, which will lead to a more balanced mediumship.

3º) To emphasize that psychic harmonization should become a daily task. In other words, to develop healthy habits for life such as prayer, as well as relaxation and meditation exercises.

4º) To dedicate a few minutes of the meeting, preferably at the beginning, to the practice of psychic harmonization.

5º) To observe if all the participants are taking part in the practice; if not, try to analyze with them why not, and try to find solutions. It is important that the participants learn to see the group as a collective entity, where each can contribute to his/her own balance and that of the group.

6º) The prayer and mental irradiation exercises should follow the psychic harmonization.

APPENDIX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit N° 3

2nd Part: Psychic Harmonization

Material for group or individual studies

Complementary material for the practice of psychic harmonization

1. What is psychic harmony?

The word harmonization is related to the noun harmony that, amongst other meanings, means coherence. However, above all, it is expressed as peace.

Psychic harmonization relates to the ability that someone has of achieving inner peace or spiritual balance.

To talk about peace or spiritual balance for someone who lives in an afflicted world such as planet Earth, may seem like utopia or unreal.

In fact, life on this planet is not easy, because we inhabit a world of tests and atonements. However, to live in the presence of pain, understanding it, striving to attenuate it and to cope with it, trying to overcome it, is quite different from allowing oneself to be dragged down by the suffering, and giving in to it, and multiplying its effects.

The search for inner harmony leads us to a state where pain, or the stressful circumstances of life, do not affect us, or if it does, it will not be with such intensity, but rather, in a way that will be bearable.

2. How to achieve psychic harmony?

Spiritism explains to us that spiritual peace can be achieved through the following mechanisms:

Self-awareness;

Inner or moral transformation.

Let us analyze each one of these items, separately.

2.1 Self-awareness

In a beautiful message contained in *The Spirits' Book*, Saint Augustine explains the importance of self-knowledge. The knowledge of oneself is (...) the key to individual progress.

Self-knowledge is, therefore, the key to individual improvement; but, you will ask, 'How is one to judge one's self? Is not each man subject to the illusions of self-love, which diminish his faults in his own eyes and find excuses for them? (...) This is true, but you have a means of ascertainment that cannot deceive you. When you are in doubt as to the quality of any one of your actions, ask yourself what would be your judgment in regard to it if it were done by another? If you would blame it in another, it cannot be less blamable when done by you, for God's justice has neither two weights nor two measures. endeavor also to learn what is thought of it by others; and do not overlook the opinion of your

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enemies, for they have no interest in disguising the truth, and God often places them beside you as a mirror, to warn you more frankly than would be done by a friend. Let him, then, who is firmly resolved on self-improvement examine his conscience in order to root out his bad tendencies, as he roots out the weeds from his garden; let him every night, cast up his moral accounts for the day, as the tradesman counts up his profit and loss; he may be sure that the former will be a more profitable operation than the latter. He who, after this footing up of his day's doings, can say that the balance of the account; is in his favor, may sleep in peace, and fearlessly await the moment of his awaking in the other life (6)

◆ The need for self-discovery becomes pressing, in order to help recuperation. While the individual is not conscious of his own possibilities, he stuns himself in destructive conflicts, or runs away into depressive states, diving into psychoses of various orders that dominate him and make his own evolution momentarily impracticable.

The experience of self-discovery authorizes the individual to identify the limits and the dependencies, the true and false aspirations, the ego tricks and the impostures of illusions. (9)

Usually, we all live functioning by the unconscious impulses that reside within us. We reveal our most recondite desires, without control and without proper knowledge, ignoring its roots and origins (...)

We unconsciously display a great number of emotions, thoughts, attractions, repulsions, sympathies, antipathies, aspirations and repressions. We are an indefinite complex of emotions and ideas that, often times, come forth from our inner self without our realizing how and why.

We are all victims of our untamed desires. If we feel a strong attraction and a desire within ourselves to possess something, we do not ask ourselves if we have the right to acquire or to materialize that aspiration. We feel as if we were owners of that which we desire, overlooking the rights of others (...). (10)

We constantly perceive the errors and imperfections of those who surround us, but we are incapable of recognizing our own errors, which are often more serious than that of others (...)

This is a typical behavior in human beings and confirms our lack of familiarity with our own ourselves, the reactions and manifestations that inhabit our innermost being, the headquarters of the soul. (11)

◆ The Spiritist Teachings explain that for some people, the material ties are still too strong for them to be able to release themselves from earthly things. A kind of mist, which surrounds them, does not allow them to see into the infinite future. This results in the fact of them not being able to break away from old tendencies or habits because they cannot see that there exists something better than what they already have. (...) in a word, they perceive nothing more than a small ray of light insufficient to guide them or offer profound aspirations that would make it possible for them to overcome their inclinations. (2)

These people, even if they say that they are Spiritists, are the imperfect Spiritists, some of whom have remained stationary in time or have turned away from the faith held by companions, due to their having drawn back before the necessity of self-improvement, or perhaps they have kept sympathy with those who share the same weaknesses or

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prejudices. Nevertheless, the acceptance of the fundamental principles of the teachings is the first step, from which it will be easier for them to take a second step in a future life. (3)

The true Spiritists have their hearts moved and this is what makes their faith unshakeable. It is like a musician who is touched by only a few chords, whereas another person hears only sounds. The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts. (3)

2.2 Inner transformation

Self-knowledge leads us, inexorably, to the need for our inner moral transformation, as a requirement to achieve happiness, and to acquire inner peace.

Therefore, the first step to be taken in the direction of our moral transformation is to identify the vices or harmful tendencies that we still possess in order for us to eliminate them. Moral transformation is the search for virtues, eliminating the inferior tendencies and passions.

The root of all other vices is selfishness, say the Superior Spirits. Selfishness, as we have repeatedly told you; for it is from selfishness that everything bad proceeds. Study all the vices, and you will see that selfishness is at the bottom of them all. Combat them as you will, you will never succeed in extirpating them until, attacking what is wrong in its root, you have destroyed the selfishness which is their cause. Let all your efforts tend to this end; for selfishness is the veritable social gangrene. Whoever would make, even in his earthly life, some approach towards moral excellence, must root out every selfish feeling from his heart, for selfishness is incompatible with justice, love, and charity; it neutralizes every good quality. (5)

◆ Another moral vice, that brings us great sufferings is pride. According to the message of a Spiritual Protector, in *The Gospel According to Spiritism*: pride induces you to judge yourselves to be greater or more superior than you are and to repel any comparison that might discredit you. Rather, you consider yourselves to be so far above your fellow brothers and sisters, spiritually speaking, in social position or even in personal advantages, that the least parallel irritates and annoys you. (1)

◆ Vanity, a consequence of pride, is another vice that brings forth great misfortune to humanity.

We highlight below its most common aspects:

- a) Exuberant personal presentation (in dress, adornments, affected gestures, excessive speech);
- b) Evidence of intellectual qualities, never avoiding making reference to themselves, or to something they have accomplished;
- c) Effort to enhance their exterior features, and cultural or social aptitudes;
- d) Intolerance of those whose social or intellectual condition is inferior to theirs;
- e) The desire for positions or places of prominence;
- f) Failure to admit their own share of culpability in unpleasant situations and misfortunes they have to undergo;

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g) Mental blockage related to the ability for self-analysis, leading them to not accept their possible imperfections or errors, and blaming bad luck on undeserved misfortune.

Vanity, even it be imperceptible, is almost always present within all of us. (12)

Envy, jealousy and avarice are other vices that lead us to disharmonious attitudes of aggressiveness, hatred, revenge and, consequently, remorse and misfortune.

◆ Regarding envy, The Good Spirits warn us in a question that must be thoroughly examined. In reply to the question 926 of *The Spirits' Book*, about the bad that is the result of civilization, they ask us: You envy the enjoyments of those who appear to you to be the favorites of fortune, but do you know what is in store for so many of them? (7)

◆ The answer to question 933 is the following: Envy and jealousy! Happy are they who know not those two gnawing worms! Where envy and jealousy exist, there can be no calm, no repose. The envious and jealous are always in a fever. (8)

◆ Regarding avarice, Kardec asks the following question to the Spirits: Can he who constantly accumulates, without doing good to any one, find an excuse in the fact that he will thus leave a larger fortune to his heirs? And the reply he received was: Such an excuse would only be a compromise with a bad conscience. (4)

◆ There are vices that are categorized as habits; however, they generate enormous organic and spiritual imbalance; therein results the need to eradicate them. The main ones are, tobacco, alcohol, gambling and sexual excesses. It is necessary to have will power and constantly persist in combating these vices, because it is always important to remember that we are never alone; there are always spiritual entities that motivate our inferior tendencies, increasing our moral imperfection.

◆ Those addicted to illicit drugs will have far greater difficulties than others, to harmonize themselves. However, if there is a sincere desire to free themselves of the addiction, they will certainly eliminate it with God's assistance.

3. Daily program to achieve harmonization

- a) Dedicate yourself to Spiritist studies in order to improve your knowledge and enlighten your intelligence;
- b) Utilize Spiritist therapy: prayer, mental irradiation, healing, volunteering, study of the Gospel at Home;
- c) Seek medical or psychological support, if necessary, in case there is any issue, addiction or disturbance that cannot be eliminated without assistance;
- d) Daily action plan for doing good, intended to aid self-transformation. One should start with simple actions such as: visiting a sick acquaintance; conveying words of support to those undergoing a difficult situation; phoning someone, congratulating or uplifting others; being more attentive, talking less; seeking to be kind, being considerate; forgiving oneself if mistakes are made; forgiving others when hurt etc.; practicing positive attitudes in your daily life;
- e) To follow the advice of Saint Augustine, in the question 919 of *The Spirits' Book*: 'At the close of each day I examined my conscience, reviewed all that I had done, and asked myself whether I had not failed in some duty, whether some one might not have reason to complain of me. It was in this way that I succeeded in obtaining a knowledge of myself, and in ascertaining what there was in me that needed improvement'; (6)

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- f) Set aside a few minutes daily for reading uplifting material and meditation on what was studied; meditation is the art of learning to achieve an inner silence, either after an instructive and uplifting reading, or after listening to peaceful music. These are practices that will lead you to inner peace and to be able to hear gradually the voice of your conscience with more clarity and the advice of the spiritual benefactors;
- g) To work with tenacity and devotion in whichever profession you have chosen, or in the one that life has assigned to you, fulfilling your professional and ethical duties; strive to become an exemplary and respected worker;
- h) To practice kindness in your thinking, speech and your actions; always be charitable, because being kind is the way to progress spiritually;
- i) To observe balanced individuals; following their life examples; avoiding bad company, and fraternally, seeking to understand the imbalances of others, avoiding following their negative inclinations;
- j) Look after your relatives with love, resignation and a sense of responsibility; the family is our first obligation in the world;
- k) Lighten up the usual weariness of life, or the hours devoted to work and the fulfillment of your duties, with healthy leisure activities.

4. Exercises that favor psychic harmonization during the mediumship meetings.

Preparation for the meeting

- ◆ Upon awakening:
 - Cultivate a dignified mental attitude, from the moment of the physical awakening, either by means of prayer or by sheltering ideas of a superior nature.
- ◆ During the day:
 - Avoid quarrels, seeking inner peace;
 - Take nourishment without abuse, avoid the intake of alcoholic beverages, spices, strong foods, so that the bodily energies do not need to be exclusively directed to the digestive organs;
 - Take a short physical and mental rest before the meeting; attune yourself with the spiritual benefactors, through prayer and meditation.
- ◆ At the location of the meetings, before it begins:
 - Be prompt and assiduous; avoiding being late; do not miss the work;
 - Assume a respectful position when speaking, dressing and behaving;
 - Avoid screaming or laughing loudly, do not be undisciplined;
 - Be discreet without moving excessively; be aware that the area of the mediumship meetings resembles a hospital, where there are ill spirits, in need of attention, affection and respect; do not discuss trivialities or any other inopportune subject, which may be incompatible with the serenity of the environment, such as anecdotes, criticism, ironic complaints, scandalous comments, gossip, etc.
- ◆ During the meeting:
 - Maintain a sense of calm;
 - Try to attune with the spiritual guides, adopting an attitude of emotional relaxation; free yourself of tension, starting with the calm correct way of sitting down in your chair; next, pay attention to your breathing, inhaling and exhaling the air serenely, following

Mediumship Development Program

the heart rhythm, so that the circulation of blood may lead to the organs that need oxygen and energy for physical balance;

- Try to participate in the studies and activities of the group, in an atmosphere of emotional balance, that is to say, by not being too passive, which may lead to indifference and alienation, or too active, which might produce excitement and an emotional overload;
- Try your best not to fall asleep during the meetings: sleepiness may be a result of physical tiredness or of the action of the disincarnate spirits; in the case of the former, it is necessary to find a way not to arrive at the meetings in a tired state; in case of the latter, do not forget that due to the effect of the ectoplasm, inferior spirits feed upon the energies of the participants or hypnotize them, causing them to fall asleep. In this case, it is necessary to get assistance via Spiritist therapy*. There can be yet another reason for sleep: due to medication; try to check if these could be taken after the meeting or at some time prior to it; the position in the chair and at the table can, as well, cause sleep.

◆ After the meeting:

- Try to maintain the atmosphere of serenity obtained during the meeting, by means of thoughts and actions towards goodness. (See daily program of psychic harmonization.)

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* **Spiritist therapy:** prayer, mental irradiation, healing, volunteering, study of the Gospel at Home.

Mediumship Development Program

PROCEED WITH HAPPINESS **Andre Luiz**

Live in peace with your conscience

Whenever you compare yourself with someone else, avoid pride and disdain, recognizing that there are individuals everywhere, who are above or below you in social and economic position.

Dedicate yourself to the task you have in front of you, carrying it out to the best of your ability, for the sake of the common good.

Look after your body as you would a precious instrument, to which you would give attentive care for the accomplishment of your personal endeavor.

Even when you are the instrument of serious offenses, do not be resentful, observing that we are all — spirits in evolution on Earth — and susceptible to make mistakes.

Cultivate honesty with kindness so that your aggressive sincerity does not inadvertently jeopardize beautiful moments in the world.

Seek out companions that may provide you with spiritual evolution and nobility of emotions.

Let your conversation be humane and always elevating the subject matter you are discussing.

Do not ask of life what life has not as yet provided you, but rather, go ahead striving to merit the achievement of your venerable ideals.

By working and persistently being of service, you will achieve benefits in time, with the blessing of God.



XAVIER, Francisco Cândido. Momentos de Ouro. Diversos Espíritos. 1. ed. São Bernardo do Campo [SP]: GEEM, 1977, p. 131-134.

Mediumship Development Program

PROGRAM I

Unit Nº 3

3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

- To prepare an informative summary of selected Spiritist books.
- To present the summary on a pre-established date and time.

The informative summary of the Spiritist book below must follow the general considerations for the accomplishment of the complementary activities.

INFORMATIVE SUMMARY OF:

- *Spiritist Philosophy*, by Allan Kardec. Published by AKES.
 - ◆ *Chapter II: Introduction to Spiritism.*
- *The Mediums' Book*, by Allan Kardec, FEB.
 - ◆ Chapters: XIX - The action of the medium in the obtaining of spirit-manifestations.
 - XX - Mental and moral influence of the medium.
 - XXI - Influence of the surroundings on spirit-manifestations.

Mediumship Development Program

SPIRITUAL TREATMENT

Always help.
Do not fear.
Never despair.
Learn incessantly.
Think profoundly.
Meditate more.
Speak little.
Correct lovingly.
Work happily.
Direct sensibly.
Obey contentedly.
Do not complain.
Go forward.
Observe what is ahead.
Look well ahead.
Discuss serenely.
Shed light.
Sow peace.
Spread blessings.
Struggle and elevate.
Be joyful.
Live fearlessly.
Demonstrate courage.
Reveal calmness.
Respect everything.
Pray confidently.
Be watchful with benevolence.
Go forth, progressing.
Serve today.
Await tomorrow.
Habituate yourself to serenity and strength in the circles of human struggles. Without these achievements it will be difficult for you to free yourself from the succession of inferior reincarnations.



XAVIER, Francisco Cândido. *Christian Agenda*. By the Spirit André Luiz - item 5. ALLAN KARDEC PUBLISHING LTD - translated by George C. Hart and Evelyn R. Morales
3rd Revision and Editing by: Janet Duncan

Mediumship Development Program

PROGRAM I

Unit Nº 3

4th Part: Spiritist Behavior: The Practice of Mediumship

Class: The practice of charity and forgiveness as a norm of Spiritist behavior

Specific Objectives:

- **To associate the practice of charity and forgiveness with the practice of mediumship**

This class is the completion of Unit nº 3, Program I of the Mediumship. It should be applied after the theoretical and practical studies, and after the complementary activities. The completion of this module has the following purpose:

- ◆ To lead us to meditate on the importance of the practice of charity and forgiveness as a norm in Spiritist behavior.
- ◆ To understand that charity and forgiveness are two necessary instruments for the development of balanced mediumship.

Suggestions to the instructor for the application of the texts of the appendix

To ask the participants to attentively read each text.

To clarify any questions that may arise.

To ask the participants to do the exercises.

To correct the exercises.

To provide a general synthesis of the subjects studied.

Mediumship Development Program

APPENDIX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm in Spiritist behavior.

Text nº 1

How to treat mediums¹⁶

You ask me, a disincarnate Spirit, what would be the proper manner to deal with mediums. You say that you have met many mediums, but that you still find it difficult to understand them. They commence their task with enthusiasm, but sometime thereafter they seem to abandon the work. A few continue to dedicate themselves to the task; however, others do not persist for more than a few months. Many individuals depart discretely, while numerous others fail and become disinterested due to being attracted and tempted by other fascinations.

In confirming your love for Spiritist Teachings that unites us in true brotherhood, you question yourself as to the proper manner of trying to overcome this difficulty that confronts Spiritism and is therefore threatening its survival?

I do not pretend to consider myself an expert in good manners. On the contrary, I have at times been impolite and therefore lacking the resources to dictate rules of civility, even from the beyond.

However, I do believe that a medium should be treated in the same manner and with the same consideration, as everyone else.

A medium is an ordinary person, with the same basic needs, such as nourishment, hygiene and sleep. They have to fulfill their family obligations, to work and to rest, to respect and to be respected. They are not supposed to maintain their mediumistic gift as a luxury hoe that rust would consume, however, they should always refrain from the irresponsible use of their mediumistic faculties, in the same manner that the blacksmith cares for his anvil. They should gladly participate and cooperate in the enlightenment of those who sincerely study and research life's problems. However, they should not waste their time demonstrating their psychic abilities to interested researchers who are motivated merely by personal curiosity, believing that they are in this manner cooperating with them. These scientists possess incurable levity, making small talk out of academic commentaries in nightclubs, while enjoying the smile of a beautiful woman and indulging in a glass of whiskey.

¹⁶ XAVIER, Francisco Cândido. *Luz Acima*. Pelo Espírito Irmão X. 8 ed. Rio de Janeiro: FEB, 1993. Cap. 13, p. 63-66.

Mediumship Development Program

This is a simple and brief definition that it is my duty to bring to light. However, since you have mentioned your sincere love of Spiritism, it would be appropriate to analyze one's own conscience.

Truly, there are many who refrain from their mediumistic tasks, due to disenchantment and suffering, falling as swallows from a high flight, descending, semi dead, to the dark opening of the abyss. We observe, however, that if these birds are sometimes attracted to descend to dark regions, under the spell or fascination of dangerous illusions, the majority of times, they fall mutilated by the shots and blows of unconscious hunters.

It is painful to realize that the majority of mediums are deviated from their path by their own friends.

The superior plane determines the program of work that is going to be most beneficial. The worker agrees and is willing to fulfill it, but once the door to spiritual service is opened, the majority of people are lazy and idle.

Let us overlook the great number of scientists and curious people who transform the first medium they encounter into a guinea pig. The complaints from our own brothers in arms are still more damaging. Upon meeting them, we are forced to recognize that the modern Spiritist still has a great deal to learn about his/her own individual balance, before the first medium with a defined task can fulfill his/her own mission in its entirety.

The medium, who is actually an intermediary between the two dimensions (physical and spiritual) moves about with extreme difficulty in order to deliver to us incarnates, the messages s/he receives. If on the one hand the gratuitous adversaries confront him/her with stones of irony, on the other hand the adepts start to create a pedestal enveloped in thick clouds of pernicious incense. The worker, quite often initiates his/her task dizzily, affected by the trapping aroma exhaled from unconscious flattery and compliments. Soon, s/he does not know how to behave.

The adepts and those who sympathize with the cause try to take charge of transforming the medium into a permanent spectacle. When the reason for the exhibitionism is not caused by the temptation of convincing their neighbors, it is supposedly for charitable reasons. The struggle by the superior sphere is intensified, once it desires to benefit the collective with the projection of a new light upon the confusion of humanity on Earth, in which individuals try desperately to maintain their personal interests in their material life. The medium rarely follows a steady path. If s/he continues with the dignified task of working to provide for his/her material life, the companions around him/her will disturb them, insistently motivating them to give up the respectable work with which they are trying to earn the living that would lead them to a noble and honest life. If the medium presents any sign of weakness in their determination, improvised courts would be set up to condemn him; but if s/he demonstrates perseverance in doing good, a fierce siege of individuals, with the sole intent of causing him to fail, would gather around him.

If the medium persists in the service, s/he would be obliged to breathe in almost constant solitude, because the demands of the work would multiply around him/her, from the companions of the same faith, while relatives and friends would move away, cautiously, due to not having been born with the same inclination for self-sacrifice. The medium starts to live, compulsorily, the life of others, lacking the time to engage in his/her own life. Quite often compelled to digest his/her lunch surrounded by spiritual energy of despair and uneasiness from the rebellious souls who search for him/her displaying the role of suffering

Mediumship Development Program

victims. Quite often the medium lacks time for even personal hygiene, because although some cases are legitimate, others are in fact needy individuals seeking attention. S/he works exceptionally hard, coming up against endless expectations of those who surround them whose nerves are on edge. So when they finally reach their bed at night, their body is in tatters and their resistance weakened.

If the worker does not retreat, due to the demons of imprudence and foolishness, and if they do not become the prey of mischievous and malicious entities that lead them to sadness, his/her destiny would be one of a prematurely worn out device.

The radio may be turned on, but, the message would be received with interference or it would not come through at all. The delicate device would struggle to display a distorted sound. The electricity and the sonorous revelation would continue to exist, but the device would be affected, not due to over use, but rather, due to the blows of abuse.

Do you truly understand what I am trying to explain?

The spiritual force and the renewing contribution of missionaries of wisdom will vibrate next to you, however, how can they effectively express themselves, if the ones who should be interested in receiving the messages persecute the mediums, wearing them out, to the point of exhaustion and vampirization, that could cause them illness and even death?

We are obliged to recognize, my dear friends, that it is as difficult to encounter mediums that are fit to deal with the Spiritists of the first century of the Kardecian codification, as it is rare to encounter Spiritists who know how to deal with them.

EXERCISES

Explain, in just a few words, the meaning of the following phrase:

1. The medium, who is actually an intermediary between the two dimensions (physical and spiritual) moves about with extreme difficulty in order to deliver to us, incarnates, the messages s/he receives.
2. Indicate three proper ways of treating mediums, according to the text.
3. Explain your answer.

Mediumship Development Program

APPENDIX 2

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of Spiritist behavior.

Text nº 2

Not to Forgive¹⁷

Bezerra de Menezes, who has dedicated himself to the Spiritist teachings for quite some time was having lunch at the house of Quintino Bocaiuva, a great republican, and the topic of conversation was Spiritism, a subject that the journalist has grown greatly interested in.

Their conversation is interrupted by one of the house employees:

- Mr. Bocaiuva, the gentlemen from the accident is here with an officer.

Quintino Bocaiuva was in his study when a stray bullet nearly hit him on the head. He was furious with the employee that inadvertently shot the weapon.

- Ask him to come in. Said the politician.

- Mr. Bocaiuva – said the apprehensive man in tears – forgive me for my mistake. I am a father of two children. Have compassion! I did not intend to harm you. If you press charges what shall become of me? Your forgiveness will make me a free man! I promise never to play with firearms again. I will move to another neighborhood. I will not bother you.

The politician, aware of his own tranquility responded:

- Absolutely not. Even if your act was mere carelessness it will not go unpunished.

Sensing Bezerra's disapproval and finding himself trapped, he considered for a moment and responded:

- Bezerra, I will not forgive, I will definitely not forgive...

Bezerra still digesting the issue said sadly:

- Ah! You will not forgive!

Noticing that Bezerra did not approve Quintino said angrily:

- I do not forgive mistakes. Do you think that it's not my right?

Dr. Bezerra crossed his arms humbly and responded:

- My friend, you have every right not to forgive as long as you do not make any mistakes...

¹⁷ Xavier, Francisco Cândido & VIEIRA, Waldo. "Almas em Desfile". By the spirit Hilario Silva. 9th Ed. Rio de Janeiro: FEB, 1998, Chapter 16, page 163-165

Mediumship Development Program

The observation hit Quintino like lightning. The politician took out his handkerchief, wiped the sweat that was pouring out of him, regained his natural color and after reflecting for a moment he said to the policeman:

- Release the man; this case is closed.

To the man who demonstrated profound gratitude he said:

- Go back to work immediately and help out in the kitchen.

He then returned to Bezerra with an intellectual expression and continued their conversation where they had left off.

Exercise

Make a correlation between the lesson received by Senator Quintino Bocaiuva and the one from Bezerra de Menezes with the conduct of the Spiritist medium.

Mediumship Development Program

APPENDIX 3

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of Spiritist behavior.

Text nº 3

Charity According to the Apostle Paul (1)

'If I speak in the tongues of men and of angels, but do not have charity, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have charity I would be nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have charity, I gain nothing.

Charity is patient and is kind, it does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Charity does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres.'

To have charity is to have patience; charity is to be available, not envious, nor to be ostentatious, and not to be proud. Do not inconvenience others, nor just look to benefit yourself, do not get irritated, nor hold a grudge. Do not be satisfied with injustice, but rejoice in the truth. Forgive, believe, wait and endure.

'Charity never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears. When I was a child I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

And now these three remain: faith, hope and charity. But the greatest of these is charity.'

(1) Paul – Corinthians, 13: 1-7 and 13.

(2) Cymbal: Ancient musical instrument, made of two half spheres of acoustic metal, that when hit against each other remind us of today's orchestral instrument.

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Exercise

For questions 1 and 2 check the only correct alternative:

1. Charity according the apostle Paul is a synonym of:

- a. benevolence
- b. faith
- c. love
- d. religion

2. According to the text, charity can be practiced by:

- a. only by those who have faith
- b. by everyone without exception
- c. by those who are virtuous, exclusively
- d. by the rich and powerful

3. Check True (T) or False (F):

The phrase: If I were to speak in the tongues of men and of angels, but do not have charity I am only a resounding gong ... (2) or a clanging cymbal (...) - tells us that:

- a. the practice of charity allows us to understand the languages of different nationalities;
- b. the practice of charity allows us to develop the mediumship of nonglossy;
- c. without the practice of charity, even those that have ease in their personal relationships and have developed the ability to communicate well, have slow spiritual progress;
- d. the practice of charity aids the spiritual development of Spiritists.

4. Make the connection between the teachings received in this module that have to do with the practice of mediumship and the teachings found in text nº 1 and nº2 and answer the following:

What is the importance of the practice of charity and forgiveness in the development of mediumship?

Mediumship Development Program

APPENDIX 4

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm in Spiritist behavior.

Suggestion to correct the exercises

Text nº 1

1. Portrays the difficulty the medium faces to exercise mediumship in a balanced way given his/her own level of evolution and that of those that surround him/her.
2. Treat the medium as a regular person, with the same need for eating, bathing, sleeping and working in order to maintain his/her lifestyle, just like anyone else. The medium should not be a focus of curiosity, a spectacle or prosecution. Do not shower him/her with excessive praise nor with absurd criticism.
3. The medium is an incarnate being with the same rights and obligations as any other person. He/She should not have any privileges because he/she has the faculty of communicating with spirits, but s/he deserves respect and consideration from all.

Text nº 2

The Spiritist medium should act like Bezerra de Menezes, not to share the mistake, but forgive those that make mistakes, since they have a better understanding of life and of people.

Forgiveness is a great moral act, if we show that by being imperfect we are prone to make mistakes and by doing so we too need the forgiveness of others.

Text nº 3

1. (C)
2. (B)
3. (C)
4. Charity puts us into direct contact with the suffering of others. We start to understand them, to see their limitations, their necessities, their frustrations, and their imbalances. We observe that every person has positive values. Nobody is totally bad.
Forgiveness reveals how much mercy we have and how much understanding we have of the life of others.
Charity and forgiveness makes mediums more docile, more humble, firm in the purpose of spiritual perfection.

Mediumship Development Program

The good side

*“Mary has chosen that good part, which will not be taken away from her.”
Jesus (Lucas, 10:42)*

Do not forget the “good part” that lives in all individuals and in all things.
Fire destroys but brings with it purification.
Wind can strike with fury, however it renovates.
Flood waters are dirty, however they carry the indispensable fertilizer to sow victoriously.

On the same note there are individuals that find themselves in negative places in the human struggle, but are extremely valuable to others.

Unilateral appreciation is always destructive.

Complete imperfection just like integral perfection does not exist on our evolutionary level.

The criminal, accused by all, tomorrow may be the nurse that will give you a cup of water.

The friend in whom you encounter now a trace of imperfection, can be the sublime brother that will invite you to follow his good example.

The storm of the time that we live in, are often the fountain of well being of the future hours that we will live.

Let's look for the positive side of any situation, of any event and of people.

“Mary chose the good part, which will not be taken away from her.” – said Jesus.

Let's familiarize ourselves with the essence of this divine lesson.

Those that look for the “good side” and stay with it, will receive the spiritual treasure that will never be taken away from them.

XAVIER, Francisco Candido. Living Spring. By the spirit of Emmanuel. 21st ed. Rio de Janeiro: FEB, 1997. Lesson 32 p. 79-80.

Mediumship Development Program

PROGRAM I

Unit Nº 4

1st Part: Mediumship, Obsession and Disobsession

Class 1: Mediumship of physical effects

Specific Objectives:

- **To cite the main forms of mediumship of physical effect.**
- **To briefly explain each one of them.**

Manifestations such as noises, movements and the displacement of solid objects are known as physical manifestations. Some are spontaneous, which means that they are independent of the will of whoever is transmitting them; others can be provoked. (1)

The simplest of effects, which was one of the first to be observed, consists of the circular movements of a table. This effect is equally produced with any other object, but the table is the object, which, because of its plainness has mainly been used to carry out such experiments, and hence the name of turning tables has prevailed to indicate this type of phenomena. (1)

There is a large variety of medianimic manifestations of physical effects, ranging from the simple manifestations of noises and raps to the materializations of Spirits, some of which have significant beauty in their luminous effects. Now, we will analyze the key manifestations of physical effects.

1. CLATTERS, NOISES, RAPS AND SIGNALS

Since raps and clatters are the simplest and most frequent manifestations of physical effects, we should act prudently in order not to be deceived. (...) people should be watchful of illusion since there is an infinite number of natural causes that can produce them: the wind that vibrates or shakes an object, a body that moves itself without anyone's noticing, an acoustic effect, a hidden animal, an insect, etc., even the malice of distasteful jokers. Actually, spiritual (medianimic) noises demonstrate a special character, revealing a varied intensity and sound that makes them easily recognizable and do not allow for the confusion with similar snaps, fire noises or the clock's monotonous tic-tac. They are dry pounding sounds, sometimes quiet, weak and subtle, sometimes clear, distinct, and at other times loud, mobile, repetitive without any mechanical regularity. Of all the methods of verification, the most efficient one which leaves no doubt as to the origin of the phenomena is the obedience of this phenomenon to the will of those who observe it. If thumps are heard in a certain place and if they respond in number or intensity to thought, we cannot refuse to recognize an intelligible cause. (2)

When the medianimic manifestation is done through raps, it is called typtology. When the Spirits use signs to communicate, it is known as sematology. They are primitive forms of medianimic communication, where a number of signals for the letters of the alphabet or for the words are established, permitting the tiring manifestation of the Spirits.

Manifestations of the nature mentioned above occupy a respectable position in the origin of primitive people's animic beliefs. (...) it is one of the main reasons that gave origin to superstitious forms of religion among indigenous peoples, (...). (18)

2. FROM THE THROWING OF OBJECTS TO "POLTERGEIST"

Spontaneous manifestations are not always limited to noises and raps. Sometimes, they degenerate into real disorder and disturbances. Furniture and objects are knocked over, projectiles of all sorts are thrown, doors and windows are opened and closed by invisible hands, glass is broken, none of which can be attributed to illusion.

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Often the events actually happen; at other times they only appear to occur. Voices are heard in nearby rooms, the loud noises of glassware falling and breaking, logs that roll out onto the floor. People in the house get together and find everything calm and in order. As soon as they leave, the tumult begins again. (3)

Often, such events happen with the character of real persecutions. We know of six sisters who lived together and for many years, every morning would find their clothes scattered, torn and cut into pieces, even when they took the precautions to lock them up. (4)

These facts are commonly denominated as Poltergeist, a word of German origin and composed of two phrases: poltem - to make noise; geist - Spirit. Hence, Poltergeist means: playing Spirit, messy, noisy, etc. This is how it is commonly known which was born out of direct observation of the phenomena (...) (16)

It is supposed that the poltergeist appears in a house or place capable of offering the 'energy' (ectoplasm) that facilitates the movement of objects, production of noises, spontaneous paranormal combustions, phenomena of 'apport,' etc. The person that facilitates the functioning of the poltergeist is given the name of epicenter and is a medium of physical effects. (14)

It is interesting to note that in poltergeist phenomena, around 35% of the occurrences involve stones falling, that is, stones being thrown against walls, windows and doors, sometimes breaking roof tiles, sometimes causing damage such as breaking glass, hitting people, etc. (17)

Ernesto Bozzano, a great Spiritist investigator in the past has told us that the phenomena of poltergeists, which are common in Europe, was known as the phenomena of infestation by the indigenous in various parts of the world. The word infestation is used for places where there are Spirits who cause raps, objects falling, ghostlike noises, and as always, the ever-present throwing of stones. (19)

3. HAUNTED HOUSES AND HAUNTING

Spontaneous manifestations, which have been produced throughout time, and the persistence of certain Spirits in giving ostensive proof of their presence in certain places constitute the origin of the belief of the existence of haunted places. (7)

In truth, the Spirits who are still very attached to people or material things remain in certain places for a variable amount of time, producing phenomena of a physical effect which cause fear. These Spirits are not always evil. Many of them, those (...) who frequent certain places, producing disorder in them, would rather have fun with people's credulity, than to do them harm. (8)

The best way to distance such Spirits and to dissuade them from provoking such unpleasant events, is by attracting good Spirits. Through good deeds, the practice of patience, praying for them, little by little the haunting will cease to exist. (9) Exorcism and similar practices cannot produce any effects. (9)

One of the most typical characteristics of haunting is the manifestation of visible and even photographable ghosts. (...) The ghost (Spirit) usually seems unconscious and executes certain automatic acts, as if under somnambulism. It usually irradiates coldness and gives off the impression of being surrounded by a mist-like vapor of condensed water. These apparitions are usually very cold. (...) When the Spirit can obtain a sufficient amount of ectoplasm, it is capable of emitting vocal sounds, moaning, crying, talking and even communicating, (...) (15)

4. PHENOMENA OF TRANSPORTING OBJECTS

These phenomena are also denominated as of 'apport,' which corresponds to an object that comes from outside into a place, and of 'asporti' when the object leaves the room to go elsewhere.

In the phenomena of transport, the Spirit producing it saturates an object with the medium's vital fluid and other fluids to then disintegrate it, the atomic elements that constitute the object are reintegrated, and subsequently the object is materialized in a hermetically closed ambient. (20)

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In the phenomena of transport, the Spirits provoking it are not as hindered as those who produce poltergeist. In the transport of objects, there is always a (...) benevolent intention of the Spirit who produces it, from the nature of the objects that it uses, nearly always gracious, and through the subtle and delicate manner by which they are brought. (...) They are nearly always flowers, often fruits, decorations, jewels, etc. (5)

The phenomena of (...) transport are very rare, since the conditions in which they are produced are very hard to realize. (6)

When they happen, that is, when the Spirit finds a medium that can provide the necessary fluids, it is almost always realized in intimacy with the referred to intermediary. That is because the energies needed for the production of the phenomena are so special that they practically make it unfeasible to execute it in public, since nearly always in such an audience there are individuals who are energetically refraining, paralyzing the efforts of the Spirit and even more so, the action of the medium. (6) **

5. DIRECT WRITING AND DIRECT VOICE

The name of pneumatographic mediums is given to those who (...) have an aptitude for direct writing, which is not possible for all writing mediums. (13)

According to the extent of the degree of development of the medianimic faculty, the medium obtains writings ranging from simple strokes, symbols, letters, words, and even complete sentences or entire pages.

Allan Kardec explains to us that both the direct writing and the direct voice are very rare manifestations. (13)

It is important to differentiate between pneumatography and psychography, the latter being much more common. In pneumatography, the Spirit writes, so to say, directly on the paper or on another material. In psychography, the communicating Spirit transmits one's thoughts to the medium, who in turn transcribes them using his/her own hand. (10)

Direct writing is also denominated as indirect psychography when the Spirit transmits one's ideas through material objects such as boards, baskets, etc. being at a distance from the medium.

In whichever situation, (direct or indirect writing) the medium functions as a giver of ectoplasmic fluids so that the Spirit can print its message.

The pneumatophony or direct voice is another extraordinary medianimic phenomenon. Since raps and noises can be produced, the Spirits can equally make heard screams of all types and vocal sounds that imitate human voice, whether next to us or in the air. (11)

The spiritual, or pneumatophonic sounds are produced in two distinct manners: sometimes it is an interior voice that speaks within us, not having a material sense to the words, but which are nonetheless clearly perceptible; at other times they are exterior and clearly articulated, as if coming from a person who is standing by our side.

Whichever way it happens, the phenomena of pneumatophony is nearly always spontaneous and very rarely can be provoked. (12)

Sometimes, the Spirits use some type of instrument or another more conducive vehicle so that the direct voice is produced with more precision.

That is what Arthur Conan Doyle explains to us in the book *History of Spiritualism*, when he describes the phenomena of direct voice transmitted through a trumpet materialized by the Spirit John King in Jonathan Koons' farm in Ohio, USA. (21)

André Luiz also describes the phenomenon when occurring in the spiritual realm when the Spirit Matilde echoes her crystalline voice to an assembly composed of Spirits situated in the inferior regions through the use of an improvised throat. (25)

** This topic can also be studied in the book *Phenomena of Transport*, by Ernesto Bozzano.

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The phenomena of Direct Voice differ from mere clairvoyance and from speaking in trance, that is why the sounds do not seem to come from the medium but from outside, sometimes from a distance of several meters (...) and sometimes two or three simultaneous voices can be heard. (22)

There are indications that the materialization of trumpets, vocal chords or similar things happen when there is the necessity to augment the tone of the voice, or to render it clearer. (22)

6. MATERIALIZATION OF SPIRITS

Materialization is a phenomenon of physical effect where the Spirits become visible to the attendees of a meeting, independent of whether they are clairvoyants or not.

To make themselves visible and tangible, the Spirits use specific fluids (energies) known as ectoplasm, which is released by the medium.

The materializations can be of objects, like in the phenomena of transport, or of Spirits. Among the latter are those who cause fear, known as apparition. Others researched by the Spiritist researchers of the past and present are more common since, generally, the materialized Spirit shows the characteristics of the physical body it had when incarnated. There are also beautiful luminous materializations produced by slightly more evolved Spirits.

Ectoplasm is a (...) fluidic substance that, in certain circumstances, emanates from the body of certain mediums through their natural orifices such as the nose and the mouth. (...) (23)

Ectoplasm (from the Greek *ektós* – outside, exterior; and *plasma* – to give form); has been called different names by different writers: teleplasm (Schrenck-Notzing), substance of vitality (Robert Crookall), psychoplasm, vitalized ether (F. Melton), perispiritic fluid (Allan Kardec)... (23)

André Luiz, in the book *In the Domain of Mediumship*, describes ectoplasm, (...) It appeared as a flexible paste, similar to a glutinous, semi-liquefied jelly. It came out in great quantities through the natural orifices, particularly the mouth, nose and ears. In addition, a great amount was exteriorized through the thorax and extremities of the fingers. (26) Also according to André Luiz, the substance, characterized by an indefinable odor, was being expelled in a reptile-like movement. Accumulating on the lower part of the medium's body, it presented the aspect of a large protoplasmic mass, live and tremulous. (26) Ectoplasm's color is milky silver. (27)

Ectoplasm assumes extremely variable forms, ranging from a tenuous form that keeps it invisible (...) to the solid state organized in complex structures such as materialized Spirits (ectoplasmic ageneses). Between these two extremes, it can pass through varying states: gaseous, plasmatic, amorphous, milky, filamentous, liquid, etc. Ectoplasm is used not only to give the perispirit its conscience, or parts of it, but also to render it visible in a vaporous form. With it, the clothing of the materialized spiritual entities are made showing using varieties such as wool, cotton, silk, of heavy or transparent veils, etc. (24)

For the materialization of Spirits or objects, the specialized Spirits cast three types of fluids in a work that reveals the proficiency in a specialized technique:

- Fluids A: representing the superior and subtle forces of the spiritual plane;
- Fluids B: or ectoplasm, properly said, of the medium and the participants;
- Fluids C: constituting energies taken from the Earth (terrestrial environment: vegetables, water, minerals, etc.) (27)

A short additional definition of the topic:

- Materialization – refers to the ECTOPLASMIA with the tangibility or solidification of shapes;
- Ectoplasmia – generic term, used for manifestations of physical effects or when the perispiritual forms become visible but are still intangible. (20)

We recommend the following works to more in-depth studies on this interesting topic, which is so scarcely common these days:

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- Spiritist Facts – William Crookes, ed. FEB;
- The Work of the Dead – Nogueira de Faria, ed. FEB;
- Materializations of Spirits – Paul Gibier and Ernesto Bozzano, ed. Eco.

The study of mediumship of physical effects is not as of yet finalized, since there are many other manifestations of this nature such as physical cures, psychometry), luminous manifestations, etc., which are an object of study in Program II of this Mediumship Course.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to:

- **Cite some of the phenomena that characterize mediumship of physical effects, explaining them according to Spiritist understanding.**

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PROGRAM I

Unit Nº 4

1st Part: Mediumship, Obsession, Disobsession

Class 2: Mediumship of intellectual effects.

Specific Objectives:

- **To cite the main forms of mediumship of intellectual effect.**
- **To explain briefly each one of them, highlighting its importance in mediumship meetings.**

Medianimic manifestations, of physical or intellectual effects, are not by chance, nor a result of material causes, such as wind, the presence of bugs or other animals, electricity, heat, etc.; they demonstrate that they are produced by an intelligence surviving the death of the physical body.

For a phenomenon to prove the action of intelligence it is not necessary for it to be eloquent, witty, or even wise; it is sufficient that it gives evidence of free and voluntary action, expressive of intention, and transmitting or replying to a thought. (1)

The manifestation of physical phenomena is a result, as mentioned before, of visible material effects that will make an impression upon our physical senses.

The manifestations of intellectual phenomena produce results of a mental nature, that is to say, the communicating Spirit will lead the medium to a certain mental-intellectual elaboration, when transmitting messages to those present. The medium is thus, an interpreter of the ideas and emotions of the communicant Spirit.

We will now study some of the manifestations of intellectual effects. A thorough analysis of other manifestations of intellectual effects will be the object of our study during Program II of the Mediumship Course.

2. PSYCHOGRAPHY – AUTOMATIC WRITING

Of all our means of communicating with spirits, manual writing is the simplest, most convenient, and most complete, for it enables us to establish regular and continuous relationships with spirits, and thus to ascertain their nature and quality, to learn of their thoughts, and to appreciate them at their true value. The faculty of writing, moreover, is the one which is most susceptible to being developed by exercise. (2)

Writing mediums are classified into three basic groups, according to the degree of their medianimic trance and the way that the message from the communicant Spirit is received.

There are the mechanical or unconscious mediums, intuitive or conscious and the semi-mechanical or semi-conscious.

1.1. Mediums of mechanical psychography or unconscious

In mechanical or unconscious psychography, the medium does not have the faintest idea about what s/he is writing. (3) In this circumstance, the medium enters a profound trance. When a spirit acts directly on the medium's hand, it gives to it an impulsion altogether independent of its owner's will.

The fact that the medium is unconscious does not imply that s/he cannot interfere in the content of the message. As it was previously explained, a mental and affective link between the medium and the spirit occurs prior to the communication. Therefore, even when the medium is not aware of the details of the messages' content s/he is going to transmit, s/he has a general idea of it; besides, the medium will always have the ability to perceive the emotions and intentions of the Spirit.

The Superior Spirits are calm, dignified, and gentle when transmitting their message. (3)

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1.2. Intuitive mediums or conscious

A spirit can also transmit its thought through the soul of the medium himself. The discarnate spirit does not, in this case, cause the medium to write by acting on his/her hand; for it neither holds nor guides it, but acts directly upon the incarnate soul, with which it temporarily identifies itself. (4)

The part played by the unconscious medium is that of a machine; the intuitive medium, however, is the interpreter, so to say, of the thoughts of the communicant Spirit. In such a case, the medium's soul, is not simply passive; for it is the medium's soul that receives and transmits the thought of the discarnate spirit, and s/he is therefore aware of what s/he is writing, although the thoughts are not his/hers, and is what we call an intuitive medium. (4)

Nowadays, this is the most common manifestation of psychography, and in order that the medium be capable of assimilating messages of a superior order it is required that s/he have intellectual knowledge and moral balance.

1.3. Mediums of semi-mechanical psychography or semi-conscious

In the case of purely mechanical mediums, the movement of the hand is independent of the will; with the intuitive medium, that movement is voluntary. The semi-mechanical medium participates in the qualities of both the others; s/he feels an impulsion that is given to his/her hand, independently of his/her will, but, at the same time, s/he knows, as s/he goes on, what s/he is writing. With the mechanical medium, the thought follows the act of writing; with the intuitive medium, it precedes it; with the semi-mechanical medium, it accompanies it. (5)

The semi-conscious mediums are as common as the intuitive ones. (5)

The communications received through psychography will be lengthier or not, according to the degree of mediumship of the one transmitting it. Some mediums will be only able to receive a few words, while others upon developing their mediumship through exercise, will write entire phrases and sometimes, dissertations developed by the Spirits about proposed subjects or others spontaneously selected by them, without the need of our questioning them. (7)

Through psychography the medium is also capable of receiving a message from a Spirit in a foreign language. This type of mediumship is called, polyglot mediumship (xenoglossy). (6)

It is a rare mediumship, with little practical applicability, particularly if those present do not understand the language the Spirit is giving the communication. However, it can be useful to confirm the survival of a Spirit, when necessary.

2. PSYCHOPHONY OR TRANCE COMMUNICATION

Psychophony or trance communication is the way through which the Spirit communicates by utilizing the mediums' voice. It is very applicable to assist suffering and needy Spirits, because the communication will in this manner be more agile, favoring an open and direct conversation with the discarnates.

The Spirit Benefactors frequently utilize this type of mediumship to provide us with guidance, advice, incentives or to enlighten a group, or someone in particular.

Some mediums receive the influence of Spirits directly upon their vocal chords, thereby transmitting through their voices what others transmit through writing (8) In this case the psychophony or trance is more of an unconscious nature.

When the action of the discarnates is less direct, we have the semi-conscious trance.

When the medium transmits the thoughts of the Spirit utilizing his/her own words, we have the intuitive trance.

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Somnambolic mediumship is a special type of psychophony or trance. Through it, the incarnate leaves his/her physical body, as occurs in the case of somnambulism(*), emancipating his/her soul, acting and transmitting information dictated by a discarnate Spirit.

In the book, *In the Domains of Mediumship*, the Spirit André Luiz provides in chapters 10 and 11, examples of unbalanced and balanced somnambolic mediumship. (9)

NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to cite some of the phenomena that characterize mediumship of intellectual effects.

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(*) Somnambulism: is an animic phenomena of the emancipation of the soul. In this situation the incarnate free itself partially from the physical body and start acting as it pleases, at distance.

Mediumship Development Program

PROGRAM I

Unit Nº 4

1st Part: Mediumship, Obsession, Disobsession

Class 3: Mediumship of visual effects.

Specific Objectives:

- To explain seeing mediumship and clairvoyance.
- To explain briefly each one of them.

Visual manifestation is the medianimic faculty of seeing Spirits, when the medium is awake. (3) Of all spirit-manifestations the most interesting, without doubt, are those by which spirits are able to render themselves visible. (3)

Spirits have not always the power to make themselves visible, even in a dream, notwithstanding your desire to see them; causes which are independent of their will may prevent their doing so. Moreover, this often occurs as a trial, which your most ardent desire is powerless to escape. (4)

It is known, however, that when the material bonds are relaxed during illness, when the weakness of the body leaves the spirit more free, that the individual can more easily enter into communication with other spirits. (5)

Clairvoyance is the medianimic faculty of seeing in detail not only Spirits but also scenes from the spiritual world.

Perception, through clairvoyance, requires a more profound state. The person goes into trance, remaining for a brief time in a somnambulant state. In this state, partially disengaged from the body, the medium acquires a kind of second-sight, that is to say, s/he may see what is happening in the spiritual plane, as well as other occurrences that are happening at a distance, in the physical plane.

(...) In sight at a distance, the somnambulist does not see from the point at which his body is, and as though through a telescope. The things he sees are present with him, as though he were at the place where they exist, because his soul is there in reality; and it is for this reason that his body is, as it were, annihilated, and seems to be deprived of sensation, until the moment when the soul comes back and retakes possession of it. This partial separation of the soul and the body is an abnormal state, which may last for a longer or shorter time, but not indefinitely; it is the cause of the fatigue felt by the body after a certain lapse of time, especially when the soul during that partial separation, busies itself with some active pursuit [in the spiritual plane].

The fact that soul-sight or spirit-sight is not circumscribed, and has no definite seat, explains why somnambulists are unable to assign to it any special organ or focus. They see, because they see, without knowing why or how they see. Their sight, as spirit-sight, has no special focus. If they refer their perception to their body, this focus seems to them to be in the organic centers in which the vital activity is greatest, especially in the brain, in the epigastric region (*), or in whatever organ appears to them to be the point at which the bond between the spirit and the body is most tenacious.

The scope of somnambulant lucidity is not unlimited. A spirit, even when completely free, only possesses the faculties and the knowledge appertaining to the degree of advancement at which s/he has arrived, a limitation which becomes still further narrowed when s/he is linked with matter, and thus subjected to its influence. This is the reason why somnambulant clairvoyance is neither universal nor infallible. (1) This information constitutes a general rule. There are, however exceptions that will be studied later on, in this course.

* Epigastric = upper region of the abdomen.

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Kardec clarifies that (...) In the state of comparative freedom in which the somnambulist finds himself, he enters more easily into communication with other spirits, incarnate or discarnate; and this communication is established through the contact of the fluids which their perispirits are composed of, and act like an electric wire, for the transmission of thought. The somnambulist, therefore, has no need of articulate speech as a vehicle of thought, which he feels and divines; a mode of perception that renders him eminently accessible to, and impressionable by, the influences of the moral atmosphere in which he finds himself. (2)

It is noteworthy to mention that the seeing medium as well as the clairvoyant, besides seeing Spirits and the spiritual plane, also possesses clairaudience.

The spirit Andre Luiz clarifies that (...) the eyes and the ears are simply devices for seeing and hearing, just as glasses are for the eyes and hearing aids are for the ears. All perception is mental (...). The medium is gifted with special neuro-psychic abilities that amplify the senses (...).

In our usual interaction with our environment even though we use our eyes and ears, we in fact see and hear with the mind. Furthermore, even though the brain uses the brain cells to select sounds and record images, it is the mind in reality that sees and hears. (10) Therefore, in visual manifestations the one who sees is the soul. It is a perception beyond the human senses. (6)

One realizes that the ability to see spirits, as with all other manifestations, is related to the properties of the perispirit. The medium possess physical (organic) resources to see spirits, because this ability is imprinted on the perispirit, which is a mould for the physical body. (7)

Like all other faculties, seeing mediumship can be developed through exercise; but it is one where it is best allow it to develop naturally, in order to avoid over-exciting the imagination. A general and permanent sight of spirits is exceptional, and does not appertain to the normal state of humanity. (8)

If the development of this faculty follows a balanced course, if the medium belongs to a serious and dedicated group of study, with a sound moral and educational basis, the spiritual benefactors will not allow the student medium to have all of his/her medianimic faculties unfold at once. This is because it could lead to physical, emotional and psychological imbalance. (9)

To summarize, we can reach the following conclusion, regarding visual manifestations:

1. All incarnate beings can see Spirits during their sleep.
2. Seeing mediums see Spirits when awake or under a superficial trance.
3. Clairvoyants see incarnate and discarnate Spirits, the spiritual world, and diverse occurrences, through second-sight, or when in the somnambulic state or during a partial emancipation of their soul from the physical body.
4. The Superior Spirits, when unfolding the clairvoyance and clairaudience of the mediums, will work to ensure their perceptions are unfolded gradually, so as to avoid the medium becoming unbalanced.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to explain what is seeing mediumship and clairvoyance, explaining how they can be manifested

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PROGRAM I

Unit Nº 4

1st Part: Mediumship, Obsession, Disobsession

Class 4: Obsession: the obsessor, obsessed and the obsessive process.

Specific Objectives:

- To explain the concept of obsession
- To explain who is the obsessor and who is the obsessed.
- To analyze how the obsessive process is established.

1. THE CONCEPT OF OBSESSION

Obsession is the (...) control that some Spirits desire to have over certain people. It is only practiced by inferior Spirits, who seek to dominate. The good Spirits do not cause any hardship. They give advice, fight the influence from the bad ones and if they are not listened to, they leave. The bad, on the contrary, attach themselves to those who they can make their preys. If they manage to dominate one of them, they identify themselves with that Spirit and conduct it as if it were a real child. (2)

Generally, it is a spiritual disturbance of lengthy time, (...) with grave consequences in the form of mental and emotional dissonance and physiological imbalance. (3)

In more grave cases, (...) the obsession is a spiritual sickness of lengthy and difficult eradication, since it depends much more on the persecuted incarnate than on the persecuting discarnate. (7)

2. WHO IS THE OBSESSOR

Obsessor – from the Latin *obsessore* – The one who causes the obsession; that hinders (...) Who is not a stranger to us. On the contrary, it is someone who was part of our companionship, of our intimacy, and sometimes with close affective ties. (15)

The persecuting Spirit, generically known as the obsessor, in truth is someone affected by their own issues. When formerly in a physical body, they had experiences that made him/her rebel, leading to the accumulation of afflictions in the recesses of the soul, of which he/she was not able to liberate themselves from even after the death of the body. Without a doubt they are victims of themselves, of their own negligence and lack of vigilance, and have transferred the responsibility for their failure to another who, for whatever reason, interfered in a negative way in his/her misfortunes. (...) (4)

There are obsessors who do not possess karmic ties with the incarnate and who, however, can cause great distress. They are morally inferior Spirits that generally act (...) according to their own invisible environments, around discarnate entities lacking proper moralization, but also being able to interfere in the life of the incarnates, harming them and even taking them to states of hallucinations, or even to the state of obsession, because of their simple pleasure of having fun while doing evil. (9)

2.1 Types of obsessors

a) Obsessors that have no evil intentions

There are obsessors (...) that are not completely evil, so to say, given that nobody is entirely evil. They have rather a sickness of the soul. They possess seeds of goodness, positive resources that are hidden, and dormant. (...) Not all obsessors are conscious of the bad that they are doing. There

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are those who act out of love, of care, thinking that they are helping or simply desiring to stay next to a dear being. (16) They are more unadjusted people in an affectionate level. They love selfishly; they equally demand exclusivity in affectionate relationships. At other times they love someone in a deranged way, with an excessive attachment.

For instance, it can be a mother or a father strongly attached to a son, taking away his liberty, restraining him in his field of action. They do not want to share him with anyone. It can be a jealous husband or wife, that distrustful of everything, try to maintain control over their partner, making of him/her their prisoner in the claws of insecurity.

These are the main characteristics of the obsessor who is not really evil, but who is attached to selfishness, jealousy, and the feeling of possession.

b) Obsessors attached to evil

Obsessors are those who temporarily give themselves to the fascination of evil, which they cultivate. They are blind and hallucinate due to the tormenting despair which they have allowed themselves to yield to, detained in what can become protracted madness (...) – impious executioners of themselves – since all evil always ends up making those who choose to cultivate it unhappy. Such beings – who opportunely end up being taken by the subtle injunctions of Divine Law – govern strongholds filled with darkness and addictions, headquartered in Dark Zones of lower level erraticity, where they spread suffering and disturbance in the direction of many on Earth, also many times affecting lazy minds, criminal Spirits, the unruly and recalcitrant, (...) who cause the beginning of very serious and long-lasting processes of obsession. (...) (5)

Such obsessors are (...) adept at revolt and despair. (...) They are poor unbalanced individuals who try to induce disharmony in one's life in every situation. (21) They organize themselves in phalanxes whose members present in their perispirit aspects that are (...) deformed, grotesque, extravagant, and whose configurations and actions seem the fruit of nightmares of those who are not in tune with the gentleness of Higher Spirituality.

They provoke us, seduce us, terrorize us, creating thousands of phantasmagorias that seem like diabolic hallucinations to their poor victims, who are still used as playful toys for the realization of caprices, evil and even obscenities. Commonly, those who commit suicide complain about such phalanxes, whose attacks aggravate them, deep down in the abyss of evil where suicide took them, suffering unbearable torture. (10)

3. WHO IS THE OBSESSED

Obsessed: Harassed, tormented, persecuted. Individual who feels themselves to be tormented, or persecuted by the Devil (...). We are all obsessed in a sense, either we have been or still are. (14)

We should consider that the obsessed is always responsible for the influences received from the obsessor, whether through present debts or debts from previous incarnations. (6)

3.1 Types of obsessed

a) Amoral psychopaths

They are Spirits, who have contracted heavy debts in previous existences, and after varying periods of time in shadowy and painful spiritual regions, they return through reincarnation when they demonstrate the inclination to redeem themselves and develop themselves morally.

Transported to a new birth, commonly among those who induced his/her fall, or sometimes the object of loving affection from the hearts of those who leave behind immediate happiness in Superior Spheres in order to guard and protect them in a home.

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However, they are reborn in a physical body and are spiritually connected to the inferior links which they have left behind, easily assimilating the degrading influx from those minds.

In this manner, they reappear in the physical arena. But according to the rule, when they are not mentally retarded from childbirth, they are perfectly classifiable as amoral psychopaths according to the concept of 'moral insanity,' used by the British, demonstrating a manifest perversity in which they reveal themselves to be constantly brutalizing or aggressive, petulant and deceitful, indifferent to any notion of dignity and honor, and continuously willing to dive into criminality and vices. (20)

b) Mental illness

With the teachings of Spiritism, we recognize that all of those with schizophrenia, and other psychopathologies, are undergoing a karmic process. They are individuals usually with serious debts,, and depending on how deeply indebted the soul is, these different psychopathologies assume varying intensities (...).

In cases of epilepsy, everything leads us to believe when spirits in credit approach the debtors, either directly or through thought, awaken the karmic burden, and so the debtor dives into the so-called epileptic fit. (8)

At (...) the root of the mental imbalances, whether in ideation or affectivity, attention or memory, as much as behind the classic psychiatric illnesses, such as schizophrenia and paraphrenia, learning disabilities and paranoia, psychosis and neurosis of multiple expressions, remains the disturbances of the individual who did not follow Divine Law that points to our moral evolution. (19)

c) Asthenic and abulic psychopaths

Those Spirits who have been relatively rehabilitated in the Spiritual schools of rehabilitation, can be positioned in our human environment between asthenic and abulic psychopaths, fanatical and hyperthymic, or identifiable as representing varying illnesses and psychic deliriums, including diverse sexual aberrations. (20)

The predominant characteristics of these obsessed are irresponsibility and weakness when facing life. A sense of honor and duty is practically non-existent in them. They do not know or cannot make a decision, revealing a terrible moral weakness.

4. THE OBSESSIVE PROCESS

The obsessive process does not happen immediately: it is gradual, according to the degree or intensity of the obsession, which Kardec classifies as simple, fascination and subjugation, which is the object of study of the next section.

In the beginning, the persecuting Spirit locates in the victim (...) the conditioning, their predisposition, and the neglected defenses, i.e. an opening and uses all of it to impose their mental wave into the mind of the person targeted. The interference is done through a process analogous to that of a radio, when a clandestine station begins to use a certain frequency (...), harming the transmission. (12)

The next step is the persistent action of the obsessor so that a mental link is established between them and the one being persecuted. The Spirit begins to send (...) its thoughts in a constant hypnotic repetition to the victim's mind, who oblivious and unwary, assimilates and reflect them, allowing themselves to be dominated by these intrusive ideas. (13)

Beyond the hypnotic action there is also the fluidic involvement that impairs the one being persecuted, thereby helping the action of the obsessor.

The persecuting Spirit (...) uses its perispirit (as an intermediary) , which identifies with the perispirit of the incarnate, so that it remains tied like a cobweb and constrains the incarnate's will. (1)

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The obsessor does not give the obsessed a break. Through its own actions and that of other Spirits who are equally dominated by it, the obsessor maintains persistent action on the object of its persecution. Above all, during sleep, they act with more intensity.

The person (...) allows oneself to be dominated by an invisible enemy, during sleep. They attune themselves to the character of this enemy and receives its suggestions and orders, like a somnambulist receiving orders from his hypnotizer. Upon awakening, they later reproduce the order received in the actions of their daily life, which can even lead to crime or to suicide. It would be prudent to resort to prayer and being vigilant very regularly, especially before going to sleep. So that the medium can be protected against this terrible danger, as this would harmonize one's mind with the powers of Goodness, which would prevent that disaster from happening. (11)

On other occasions, the obsessors act on the persecuted (...) exciting their imagination with monstrous mental images, causing disturbances that we can classify as "fluidic infections" and that can lead to cerebral collapse through devastating madness.

And still many others, paralyzed selfish affections of whatever degree, stay in a heavy lament, holding a fixated idea by the feet of the incarnate whose presence they do not feel capable of leaving.

Some, like the temporary ectoparasites, proceed similarly to bugs and mites, absorbing vital emanations from the incarnates with whom they harmonize here and there; but many others who are conscious endoparasites, after attaching to the vulnerable spots of their victims, infiltrate them with certain products connected to the chemistry of the Spirit which we can say are attuned to them; and mental agglutinins and products that, cunningly, modify the essence of their own thoughts. (...) (17)

In serious obsessive processes, where the obsessed are no longer in control of themselves, where physical and psychic disturbances are obvious, the obsessors who are furthest from goodness utilize so-called ovoids to intensify the persecution.

These hardened Spirits implant, as it were, the ovoids in the perispiritual structure of the incarnate, in strategic points (medulla, chakras, etc.) to establish greater control.

The ovoids are discarnated human beings that have temporarily lost the anatomic form of the perispirit which is characteristic of the human species. The perispirit of such creatures has suffered a sort of structural change, having acquired an anomalous morphology, resembling dark spheres slightly larger than a human cranium. Some of these beings can move, acting like large amoebas. Others however, remain at rest, apparently inert. (18)

Some spiritual conditions favor ovoidization, such as a state of profound spiritual imbalance, translated by feelings of vengeance, hate or moral perversity.

The process of ovoidization – the transformation of the perispirit of the discarnate into an ovoid – will be the subject of later studies, in Program II of this course.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to explain what is obsession, who is the obsessor, who is the obsessed and in what form the obsessive process occurs.

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GLOSSARY:

Sexual Aberrations

Any sexual behavior that deviates from the accepted norm e.g. sadism, masochism etc.. Sexual perversion.

Agglutinins

That gather, aggregate. In the physical body, they are antibodies that cause the red blood cells to gather together. They produce agglomerates of the strange substance that invade organism, facilitating in this manner the organic defenses.

Psychic Delirium

Serious turmoil in the mental state, generally a sudden installation, characterized by disorientation, confusion, distortion of sensations, tremors, etc.

Epilepsy

A neurological disorder marked by sudden recurrent episodes of sensory disturbance, loss of consciousness, or convulsions, associated with abnormal electrical activity in the brain.

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Schizophrenia

Schizophrenia is a serious brain disorder. It is a disease that makes it difficult for a person to tell the difference between real and unreal experiences, to think logically, to have normal emotional responses to others, and to behave normally in social situations.

Fanatic

A person filled with excessive and single-minded zeal, especially for an extreme religious or political cause. Sometimes it can characterize the beginning of mental disorder.

Neurosis

(Psychiatry) A relatively mild mental illness that is not caused by organic disease, involving emotional imbalances, symptoms of stress (depression, anxiety, obsessive behaviour, hypochondria) but not a radical loss of touch with reality.

Oligophrenia

Mental deficiency.

Paraphrenia

Paranoia. Schizophrenia.

Paranoid

A rare form of paranoid psychosis, a psychosis characterized by systematized delusions of persecution or grandeur usually without hallucinations. A tendency on the part of an individual or group toward excessive or irrational suspicion and distrust of others.

Psychopath

An individual who are in constant conflict with commonly accepted behavior, law and habits.

Abulic Psychopath

A morally irresponsible individual who has lost the ability to make decisions.

Amoral Psychopath

A morally irresponsible individual who acts in this manner because he/she does not know moral principles

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Asthenic Psychopath

A morally irresponsible and weak individual (asthenia = weakness, loss or absence of strength).

Psychopathology

Psychopathology is a term, which refers to either the study of mental illness or mental distress or the manifestation of behaviours and experiences, which may be indicative of mental illness or psychological impairment.

Psychosis

Psychosis is a loss of contact with reality, typically including delusions (false ideas about what is taking place or who one is) and hallucinations (seeing or hearing things which aren't there).

Rebel

E.g. Does not go to the judge when they receive a subpoena. One who does not respect law and order, treats it with disdain.

Spiritual Attunement

(Simpatina)

It is related to sympathy, that is to say, the mutual relationship between human beings, whether near or far from each other, through which an alteration in one will have an effect upon the other. The word simpatina seems to be a neologism coined by Andre Luiz, to clarify the mental action of a Spirit upon another being, when they are spiritually attuned.

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SPIRITUAL INFANTS

“Anyone who lives on milk is still a baby.”

Paul (HEBREW, 5:13.)

Upon evaluating our companions, who strive along with us in our daily work, it is important to avoid arguments and conflicts, when, suddenly, failure and weakness appears. Prior to casting judgment, it is advisable to be knowledgeable about the spiritual values of those being examined.

We must never fail to have understanding for those who deviate from the path of goodness. The road traveled by the experienced individual is filled with children of this nature. God fills the steps of the scholar with expressions of ignorance, so that darkness will receive the light and subsequently this light will be glorified.

The disciples of good-will need to uphold a sincere attitude of effort and tolerance. It is natural that they rejoice in the rich substantial food with which they nourish their souls; however, one should not have disdain for one’s brothers or sisters, whose spiritual being is still not prepared to tolerate anything but the simple milk of the first knowledge.

Each child is fragile and not one of them should be condemned for it.

If your mind is prepared to fly the to highest sites, do not disregard those who remain behind in the nest where you too were once originally born and where you remained for a long time, in order to complete your plumage. Before your fascinated eyes, stands the infinite. All will be with you some day; however, if the integral union is delayed, do not surrender them to chance, or refuse to offer them the milk that they love and still need.



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PROGRAM I

Unit Nº 4

1st Part: Mediumship, Obsession, Disobsession

Class 5: Obsession: Types and Degrees. Mediumship and Madness

Specific Objectives:

- To classify obsession according to types and degrees.
- To prepare a brief analysis of the types and degrees of obsession.
- To explain why mediumship does not cause madness

4. TYPES OF OBSESSION

The ability of Spirits to communicate with incarnates is not a recent phenomenon but rather an ancient one; nor was it a Spiritist invention. The only difference is that in the past, although mediumistic phenomena occurred as freely as it does today, the study of mediumship was limited to initiates in secret meetings.

An obsession can be found in various types, or forms of expression, in the limits of which it is not always possible to establish a dividing line.

We will analyze the most important types.

a) Obsession by an incarnate to an incarnate

People who obsess others exist among us and in great numbers. They can be recognized by their capacity to control mentally and dominate those whom they choose as their victims.

This domination is classic and influenced by jealousy, envy, passion, desire of power, pride, hatred, and is sometimes exerted so subtly that the dominated subject judges him/herself to be extremely loved, and even protected. (25)

These obsessions occur in some instances due to love that becomes despotic and excessively possessive, dominating and suppressing the freedom of the other. (24)

For instance, it is the husband who limits his wife's freedom, keeping her under the domain of his will; it is the woman who becomes a husband's tyrant, enslaving him to her whims; there are parents who believe they have the right to govern their children, limiting all their initiative; there are those who, on behalf of friendship, influence the other, changing their way of thinking, always imposing their strong will, overcoming the more passive ones. (26)

Some suicide pacts and homicides, show inferior and enslaving passions, which also characterize this type of obsession. (24)

b) Obsession by a discarnate to a discarnate

Spirits that obsess other Spirits; discarnates that exert domination over other discarnates, are expressions of the same drama that occurs on Earth as well as in the inferior Spiritual Plane. (27)

Spirits who are indebted and compromised amongst themselves, through dark associations, and are of a similar vibratory level, gather in certain regions of Space, according to their attunement and to the law of attraction, forming groups that wander without a determined destination, come to a temporary stop in cities, colonies, or nuclei, of the shadows and darkness. Such nuclei have controllers, who proclaim themselves to be judges, taking on the task of distributing justice to the equally guilty Spirits, those devoted to evil, or those hardened by rebellion and disbelief. (28)

This obsessive action revealed between discarnates is clearly explained in at least two Spiritist books.

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In the book Liberation – by the Spirit Andre Luiz, channeled by the medium Francisco Cândido Xavier - we have the opportunity of reviewing the story of Gregorio, a former catholic priest who, acting as powerful controller of the darkness, proclaimed himself to be judge and chief executive of a government established in a strange city in the inferior regions of the Spiritual Plane. (34)

Gregorio commanded with an iron fist a vast region inhabited by Spirits that was far from goodness, particularly those called judges. They would be informed about the actions of the imbalanced Spirits, and after their analysis would decide sentences, and keep these Spirits under their control. (33)

In another Spiritist book, titled In the Secrecy of Obsession (Nos Bastidores da Obsessão) - from the Spirit Manoel Philomeno de Miranda, channeled by the medium Divaldo Pereira Franco, we find the report of actions produced by another powerful obsessor – Dr. Teofrastus, who commanded phalanxes of obsessed Spirits, under his domain and control, to act negatively against incarnate Spirits. (24)

The story of this unfortunate leader of the darkness - insigne Greek magician, when incarnated on Earth, resident in France, condemned and burned by the Inquisition around the year 1470, in Rouen, after impious and nefarious persecution (24) - is summarized by his incapacity to forgive those who had pursued him, as he was totally dominated by a painful desire for revenge. (24)

c) Obsession by incarnates towards discarnates

These represent a selfish and possessive love, on the part of those who are still incarnate, resulting in a mental fixation toward those who are discarnate, thereby holding them back to terrestrial reminiscences (earthbound). These constant mental emissions of pain, non-acceptance, remorse and imbalance hold back the one recently passed over, effectively like being held by a magnet to those who remain behind on Earth, so not allowing the Spirit to achieve the much needed balance to face its new situation.

The non-acceptance and desperation resulting from the loss of a loved one can become an obsession that will create and cause affliction tormenting the Spirit.

A similar process is seen when feelings of hatred, revolt, etc. dominate the incarnate. (29) Arguments and misunderstandings frequently observed in disputes involving inheritance among heirs, which can generate grudges, can then attract and influence discarnate Spirits, directly related to the problem, and they can afflict the discarnate in such a way that it can become almost impossible for them to disassociate themselves from their relatives.

(29), (30) Not accepting the departure of a loved one, to the spiritual dimension, the inconsolable loss and deep sadness after the funeral can also be factors that lead to mental fixations, capable of holding the recent discarnate back, like a prisoner.

d) Obsession from discarnates to incarnates

It is the most well-known type. It is represented by the dominium a discarnate exerts over someone living in the physical plane.

There are various causes for this type of obsession. We will enumerate and clarify some of them.

Exaggerated love and hatred, desire for absolute control, unjustifiable fanaticism, uncontrollable greed, morbid jealousy, abuse of one's legal rights by force, improper distribution of assets and resources, undignified zealousness in the acquisition of the transitory ownership of material goods, politics and battling passions, greed relating to perishable goods, pride, selfishness in its multiple aspects, are all sources of this lamentable and destructive behaviour by human beings, that does not cease to toss them over cliffs of madness, and diseases that are as yet unknown as well as disturbing syndromes, leading to a direct or indirect impulses toward suicide. (11)

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e) Reciprocal obsession

(...) In the same manner that similar souls drawn toward goodness cultivate a friendly relationship (...) under another aspect, individuals attune to those with whom they can exchange and breath within the same vibrations that are pleasant to them. (...)

This characteristic of reciprocity can become a true symbiosis, when two beings commence to live in a regimen of communion of thoughts and vibrations. This occurs even between incarnates who join through an unbalanced love, maintaining a fractious relationship.

They represent the overwhelming passions that cause the individuals to become totally blind to other events and interests, maintaining themselves in a closed selfish relationship that can be highly disturbing to them. These relationships often wind up tragically if one of the partners modifies his/her behavior relative to the other. (31)

f) Self-obsession

(...) Usually, it is attributed to evil inflicted by little evolved Spirits but in fact, they are innocent. Some unhealthy states and certain aberrations that are referred to as being of an occult nature are quite often due to the individual, himself (...). Some people are quite often their own obsessor. (7)

(...) the number of people who visit the doctor, complaining of the most diverse illnesses is incalculable – unable to find any medicine that is efficient. These are typical cases of self-obsession. They are cultivators of non-existent or ghost like diseases. They live selfishly only for themselves, always excessively consumed with their own health (...), they discover apparent symptoms, dramatize the occurrences of their daily lives, suffering in anticipation over situations that will never occur, chastising themselves with jealousy, envy, egoism, pride, despotism and becoming imaginary sick people, victims of, and tormented by their own selves. (32)

Once we have studied the various types of obsession, we will then be able to analyze their degree of influence.

5. DEGREE OF OBSESSIONS

Obsessions present diverse characteristics that are important and imperative to distinguish. They are the result of the degree of constraint and the nature of the effects produced. The word obsession is, in a certain way, a generic term, assigned to this type of phenomenon, whose main varieties are: simple obsession, fascination and subjugation. (3)

a) Simple obsession

It is referred to as a simple obsession when a malevolent Spirit imposes itself upon a medium, interfering without his/her approval in the communications the medium receives hindering communication with other Spirits, and introduces itself and takes the place of the one evoked.

We cannot presume that an individual is obsessed simply because a deceiving and lying Spirit is manifesting. Even the most proficient mediums are, and have been subjected to this misrepresentation, particularly at the beginning of their work, when they still lack the necessary experience, just as sly individuals can deceive the sincerest and most honest ones. We can, therefore, be deceived, without being under a state of obsession. The obsession consists in the tenacity of a Spirit upon the medium, from which he is not capable of ridding himself.

In the simple obsession, the medium can be very aware when s/he becomes the prey of a lying Spirit, who does not appear to hide itself; the Spirit is not concerned with disguising its hidden false intentions or its purpose of interfering (...).

We can include in this category the cases of a physical obsession, that is to say, the type that involves noisy, boisterous and obstinate manifestations of some Spirits, who can spontaneously produce raps and other noises. (4)

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The simple obsession is a common parasitism to almost all individuals, when we consider the natural psychic exchange that is present in all parts of the Universe.

Upon considering the infinite variety of vibratory positions where we individuals find ourselves, we may undergo a natural process of synchronization with others who are situated in our same level of evolution. (12)

When the affected individuals, under the spell of a simple obsession are asleep, they encounter similar spirits - incarnate or not - with whom they identify and are affected by additional negative and incorrect influences (...).

When they awaken, their minds are afflicted by disturbing physical and psychological fatigue, and they find it difficult to focus on the commitments and edifying lessons of life. (13)

In the simple obsession, a fixed idea always exists that leads to the mental exchange with other similar Spirits. (13)

As a natural effect of this process the following may be perceived; feeling uneasy, suspicion, a lack of self confidence, small illnesses and failures for the one obsessed that cause anguish, leading to self-doubt, which are the greatest inner disturbance. (13)

During this period we can perceive the stereotypes of the obsession that can be recognized easily through unusual attitudes, ambivalent behavior - imbalance and dystonias, depression and mania - which alienates the individual from others and can disconnect them from themselves. (14)

b) Fascination

Fascination has much more serious consequences. It is an illusion produced by the direct action of the Spirit over the thoughts of the medium and which in a certain way, hinders his/her reasoning (...) The medium undergoing a process of fascination does not believe s/he is being deceived: the Spirit has the ability to inspire him/her into a blind confidence, that hinders him/her to see the trickery (...) even when this apparent nonsense jumps before everyone's eyes (...). It is erroneous to believe that this type of obsession appears only in simple, ignorant and senseless people. As not even the most educated spirits are exempted (...).

One can easily understand the difference that exists between simple obsession and fascination (...). In the first type, the Spirit that attaches itself to the individual is merely troublesome due to its tenacity, from which the person undergoing it cannot wait to free oneself. The second type is a different thing. In order to reach such ends, it is necessary for the Spirit to be exceedingly dexterous, cunning and exceedingly hypocritical, inasmuch as it cannot promote any change and be welcomed, unless it assumes a mask displaying a false virtuous aspect (...). It is for this reason that the individual suffering this fascination fears the individuals that can see clearly. From there results the Spirit's tactics, of almost always, inspiring the medium to dissociate from those who desire to disclose the truth opening their eyes. (5)

To the extent that the mental field of the victim yields to the obsessor, s/he will assimilate not only a telepathic induction, but also the spirit's attitudes and mannerism.

The individual being affected tends to dismiss the notion of ridicule or the usual measures that characterize discernment, thereby accepting the misguided suggestions and inspirations as guidelines that are a total nonsense to everyone, but to the individual they seem perfectly logical. (15)

Fascination, therefore, is a result of the moral and mental apathy of the patient and the aggravation of his/her negative thoughts that are ably manipulated by the antagonistic spirit. (16)

c) Subjugation

Subjugation is a constriction that hinders the will of those who are undergoing it to act against their will. In short: the patient is under complete control. (6)

In the area of obsessions, the more the interference becomes aggravated, the more the will of the host is lost. This will be manifested in direct proportion to the control exerted by the obsessor .

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This type of obsession is even more severe when it involves a conscious and discerning Spirit, intellectually and technically, who takes over the cerebral centers, with the imposition of a concentrated deliberation over the one who is the subject of the spirit's ill-intention, skillfully manipulating the mental and physical resources of its victim.

In this manner, the subjugation can be physical, psychological and can simultaneously be both, psychological and physical.

The first type does not imply a loss of the intellectual lucidity, inasmuch as the action is directly exerted on the motor centers, compelling the individual to accept and to yield to the violence that oppresses him/her, in spite of his/her resistance. In this case organic diseases may appear, because it instigates the actual cellular conditions for a contamination by way of viruses and bacteria, (...) or by way of interference in the anabolism as well as in the catabolism (...).

In the second case, the patient becomes mentally dominated, attaining a state of passivity, common under such emotional torture, reaching the point of a complete loss of lucidity (...). S/he may temporarily or definitively lose their consciousness in the present reincarnation, and not be able to express him/herself freely.

Finally, the obsessor simultaneously takes over the motor command centers and physically dominates the victim, who becomes inert, overwhelmed, and capable of committing atrocities. (17)

Subjugation can also be called possession, because there is a stronger control by the obsessor over the victim.

In obsession, the spirit acts externally with the aid of its perispirit. In taking possession of human organism, the free spirit substitutes itself, as if it were that of the incarnate one, instead of acting externally (...) (1)

Acting in this manner, the discarnate Spirit imposes itself over the incarnate in seeing, speaking and acting, at the same time that it overpowers him with physical and moral problems.

Upon receiving the telepathic message, transmitted from the discarnate's mind, the victim commences to accept the directives received, ultimately maintaining dialogues with the obsessor, through which s/he winds up becoming under the domination of the pertinacity of the avenging obsessor.

Due to a subtle juxtaposing that occurs, brain to brain, a dominating will over a weaker will that lends itself to control, organ to organ, by way of the perispirit it ends up identifying itself with the incarnate. Each time the victim complies with the obsessor's desires, more coercive the presence of the obsessor becomes, transforming itself into an insidious parasite (...). It is a bizarre symbiosis, in which the power of the dominating will manages to extinguish the lucidity of the obsessed individual, yielding itself to become unable (...). (23)

6. MADNESS AND OBSESSION

Any intense preoccupation of the Spirit may lead to madness (...) madness is a result of a certain pathological state of the brain, which is the instrument of thought. If the instrument becomes disabled, the thought process is modified.

Madness is, therefore, a concerted effect, whose primary cause is an organic predisposition that causes the brain to be more or less accessible to certain impressions (...). (8)

This fact is so real that we encounter it in people who develop great mental activity, yet do not present any symptoms of madness. Others, however, being affected by the influx of a lesser nervous excitement, also display signals of mental disturbance.

When a predisposition toward madness exists, it becomes a main concern, which wind up being transformed into a fixed idea; this could be attributed to Spirits, when the individual accepts their existence, as it could be attributed to God, angels, the devil, richness, power, science, maternity, a social or political system. It is possible that an insane religious person could become an insane Spiritist individual, if Spiritism was one's original concern. (9)

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When the Spirit reincarnates, it brings along forms of vigorous matrices in the perispirit, which it will need, for its evolution. Therefore, certain fulcrums will be imprinted in the individual's tissues that will form the material structure, which he will make use for the future trials and atonements. If the individual dedicates himself to goodness and develops high moral values, s/he will be able to offset the conditionings that were imposed on him/her as a tool of suffering and will be able to reestablish harmony in the psychosomatic centers. These that will then start to generate new vibrations of balance, in the physical body in the form of health, peace and joy (...). However, if the individual, due to indifference or the pursuit of pleasure, yields to frivolities or indolence, at the right moment a warning mechanism will automatically awaken, disturbing his health and leading to, mental illnesses of one kind or another, via psychic attunement (...). (18)

In addition, sometimes the resources brought to reincarnation, as vitalizing energy, are not renewed or were expended in excesses of all kinds. Because of that, the energy reserves become extremely low and the vibratory drop will draw the unwary individual down to lower regions. S/he will, as a result, more easily attune with debased, persecuting and perverse Entities, yielding to the beginning of long obsessive processes. In the case of other mental illnesses, the dystonias that begin with the reincarnation will, little by little, consume the deposits of specific forces, thus predisposing the individual to crisis that will give birth to neurosis, psychosis, or to multiple forms of imbalance which s/he will undergo in the narrow and cruel corridor of madness. (18)

When madness appears, it is because the individual possesses the germs that facilitate its manifestation. The predisposition to this or that state is inherent. The external factors that make it burst are triggers such as moral traumas, the complexes, as well as frustrations that are latent in the physiological or psychological constitution of the individual, making the fulfillment of one's duty, in all its entirety, unavoidable. There exist, without a doubt, other and more complex causes of madness, all of them, however, included in the laws of cause and effect. (18)

The dividing line between health and mental imbalance is very tenuous. One can transit from one end of the spectrum to the other with relative ease, without any expressive change in the individual's behavior initially being present.

Sudden excitement, a bout of depression, anxiety, or a moment of pain, scarcity of financial resources, social problems, absence of worthy work, among other factors, can lead the individual to move to other levels of mental health. S/he could become temporarily unwell, but could soon thereafter return to normality, to health and sanity. (21)

We can, in short, relate the following factors as those that predispose the individual to madness:

- a) Law of Cause and Effect.
- b) Obsession. (21)
- c) Sex addiction; violence; exaggeration; any type of addiction. (22)
- d) Pessimism; envy; bitterness; jealousy; suspicions of any order. (22)
- e) Pathogenesis, due to serious inherited illnesses; glandular disturbances and side effects of other countless illnesses. (22)

In the deepened study of the etiopathogeneses of madness, one cannot disregard obsession, or the predominance exerted by discarnated Spirits upon human beings (...).

Considering the current moral level of Earth and of its inhabitants, the exchange between minds that are attuned to the same wavelength is greater than any observer can imagine.

Being attracted by tastes and aspirations, associating themselves by means of unhealthy affections, maintaining ties of imbalance as a result of hatred, marked by inferior passions, they exert mental constraint, and sometimes physical, upon those who grant them access due to their similarities. As a result, diverse illnesses and disturbances of an obsessive nature will appear. (19)

This is the panorama of madness and obsession.

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Upon divulging the knowledge of madness as being a result of obsession, as an epidemic, each time more becomes necessary and urgent a greater and more generalized knowledge of the disobsession therapy on the part of psychiatric professionals sincerely interested in stopping it. (20)

7. MEDIUMSHIP AND MADNESS

Mediumship practice does not cause madness as some who lack Spiritist knowledge suppose. (...) Mediumship will not produce madness, where the germ of madness does not exist; but, where that germ exists (which is easily known), common sense should suffice to show you the necessity of avoiding every kind of mental excitement." (2)

We have, therefore, to recognize that mediumship practice may be dangerous for incautious individuals, those who do not possess a sound background in spiritual teachings and that lack moral balance, which are essential conditions for the neutralization of obsession.

These dangers, however, have been exacerbated. In every endeavor there are always precautions to be taken. Physics, Chemistry and Medicine also require extensive studies, and the layperson that decides to manipulate chemical substances, explosives or toxics, would be risking their own life. There is not a single thing that according to the use we make of it, is not, at the same time, good and bad.

It would be unfair to always present only the negative aspects of Spiritist practice, without mentioning the benefits that result from it, that compensate considerably for the misuse of mediumship and any disappointment that may occur (10)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to:

- * **classify obsession according to types and degrees.**
- * **prepare a brief analysis of the types and degrees of obsession.**
- * **explain why mediumship does not cause madness.**

GLOSSARY:

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Anabolism	The constructive phase of METABOLISM , in which the body cells synthesize protoplasm for growth and repair; the opposite of CATABOLISM . The manner in which this synthesis takes place is directed by the genetic code carried by the molecules of deoxyribonucleic acid (DNA). The “building blocks” for this synthesis of protoplasm are obtained from amino acids and other nutritive elements in the diet.
Catabolism	The sequences of enzyme-catalyzed reactions by which relatively large molecules in living cells are broken down, or degraded. Part of the chemical energy released during catabolic processes is conserved in the form of energy-rich compounds (e.g., adenosine triphosphate [ATP]).
Complex (Inferiority)	The use of “complex” later gained acceptance to denote the group of emotionally toned ideas, partially or even wholly repressed, organized around and related to such feelings of inferiority. The term inferiority complex has lost much of its significance through imprecise, popular misuse—for example, as an attempt at a facile explanation of any show of ambition by a person of small physical stature.
Epidemiology	Branch of medical science that studies the distribution of disease in human populations and the factors determining that distribution, chiefly by the use of statistics.
Bizarre	Extravagant, preposterous.
Etiopatogeneses	Cause and evolution (development) of a disease or lesion.
Hordes	A people or tribe of nomadic life, savages who live in the fields and forests, etc. They can also be outlaws, undisciplined groups, a lawless person.
Insidious	Of a disease: developing so gradually as to be well established before becoming apparent.

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Parasitoid

Parasitism is thought to be the most common way of life, and parasitic organisms may account for as many as half of all living species. Examples include pathogenic fungi and bacteria, plants that tap into the stems or roots of other plants, insects that as larvae feed on a single plant, and parasitic wasps. Parasites live in or on a single host throughout either a stage in their lives or their entire life span, thereby decreasing the survival or reproduction of their hosts.

Symbiosis

any of several living arrangements between members of two different species, including mutualism, commensalism, and parasitism (qq.v.). Both positive (beneficial) and negative (unfavourable to harmful) associations are therefore included, and the members are called symbionts.

Consequence/Side effects

Anomaly resulted from an illness, direct or indirect.

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Mediumship Development Program

REGARDING OBSESSION

EMMANUEL

The success of our positive thoughts depends on our positive efforts.

The project of an important building site will involve magnificent planning efforts developed according to the most advanced knowledge of Civilization; however, the utilization of the proper and correct material is required for its materialization, so that the efforts do not result in an instrument of destructive forces.

In a construction of concrete, no one would utilize wooden poles in the place of iron rods or substitute crushed rock with mud or plaster. In order for the ultimate product to be defined within determined lines, the materials would have to be appropriate for the conditions and the correct positions.

Similar principles must be present to conduct the plan of the soul.

If we aspire to raise ourselves by way of accomplishments that represent evolved ideals, it is essential to select the ingredients that are constituted in our inner life, by cultivating goodness even in minor areas of importance. Any opposing action would compromise the stability of the organization that we intend to achieve.

In view of this, let us work at cleansing our emotions, ideas, words, attitudes and actions, no matter how minor they may be.

We all worry and discuss the dangers of the evil agents that can threaten us; however, the evil agents only control us when we allow their intrusion and influence. Their intrusion, as a rule, begins with our own imprudence, when we leave the doors wide open to their attacks... Today with a complaint; tomorrow with a moment of bitterness; then a reckless quarrel; later on a crisis that could have been perfectly overcome through dignified service; then, a depressing remark; or, a moment of irritation; and, finally a disease, a petty crime, a disturbance, and, at times it can even result in premature death.

The greatest disasters are almost always the result of a minor lack of caution. Let us be clear that the processes of obsession also occurs in this way.



XAVIER, Francisco Cândido & VIEIRA, Waldo. *Estude e Viva*. Pelos Espíritos Emmanuel e André Luiz. 8. ed. Rio de Janeiro: FEB, 1996. Chap. 23, p. 134-135.

1st Part: Mediumship, Obsession, Disobsession

Class 6: Disobsession

Specific Objectives:

- **To explain how disobsession is carried out according to Spiritism.**
- **To describe the necessary requisites for an efficient work of disobsession in a Spiritist Center.**

Disobsession, in a general sense, is Humanity's process of regeneration. It is the human being ridding oneself from the somber past and overcoming oneself. In a more restricted sense, it is the treatment of obsessions, guided by Spiritist Teachings. (16)

In whichever sense, it represents (...) the process of liberation, as much for the persecutor (obsessor) as for the victim (obsessed). (18)

It should also be understood as (...) a specific moral remedy, directing us to healthier mental patterns, immunizing us against the dangers of madness and establishing hidden advantages within , for and around us, that for now, we are unable to quantify. Through this, phantom-illnesses, obscure hurdles and failures disappear, while in addition we obtain, through its spiritual aid, a broader understanding of life and the moral resources to act with objectivity and understanding in respect to others. (28)

Let us now explain how disobsession is done according to Spiritist teachings.

3. PREVENTION OF OBSESSIONS

It is important to consider that in every pathological process, whether in the physical body or the soul, that prevention, or prophylaxis, is the basis of a healthy life.

Prophylaxis is the group of preventive measures that impede the appearance of sicknesses. In the case of obsession – this being sickness of the soul -- prophylaxis is of vital importance. (17)

This prophylaxis is a daily duty that has the prevention of obsessions as its goal. In this manner, it is not a work with a pre-determined length. It is done every hour of every day, whether we are living as incarnates or free from the physical body. We should understand that (...) the only efficient prophylaxis against obsession is that of the Gospel. It is to practice kindness and be good. (17)

The truly good person is the one who abides by the laws of Justice, Love and Charity in their purest forms. If they examine their conscience concerning their own actions they will ask themselves if they have violated these laws, if they have practiced any evil, if they done all the good that was possible, if they have voluntarily disregarded any occasion to be useful, if anyone has any complaint to make of them and finally, if they have done to others everything that they would wish done to themselves.

They deposit their faith in God, in His goodness, in His justice and in His wisdom., They know that without His permission nothing can happen. So they submit themselves in all things to His will.

Good people have faith in the future, which is the reason to put spiritual possessions before those of a temporary nature. They know that all vicissitudes of life, all pain and all deceptions are trials or atonements and accept them without murmuring.

Having a charitable and loving outlook towards others, they do good for the sake of goodness,, without expecting any payment in return. They repay evil with good, take up the defense of the weak against the strong, and always sacrifice their own interests in the name of justice.

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These kinds of people encounter satisfaction in the benefits that they are able to spread, in the service they are able to render, in the happiness they promote, in the tears dried and in the consolation that they offer to the afflicted. (...)

The good person is always good, humane and benevolent towards all, without distinction as to race or creed, because they see all men and women as brothers and sisters. (...).

Charity guides them in every circumstance (...).

They do not harbor rancor, hate nor yet desire vengeance. Instead they follow the example of Jesus by forgiving and forgetting all offences, only remembering the benefits received because they know that we ourselves shall be forgiven only in as much as we are able to forgive others. (2)

Good people study their own imperfections and work unceasingly to combat them, using all their strength, so that tomorrow they will be able to say that they are just a little better than they were the day before. (3)

4. TREATMENT FOR OBSESSIONS

Treatment differs from prevention. It must be understood as the application of therapeutic measures; therapy. (5) Treatment presupposes employing measures to fight a current sickness.

The teachings that study obsessions, their preponderant and predisposing causes – Spiritism – possesses exceptional resources capable of overcoming this cruel epidemic. These are: knowledge of the laws of reincarnation, based on the Gospel of Jesus Christ, on Spiritist teachings, prayer and humility, patience and resignation, which leads through internal enlightenment to the practice of charity in all of its expressions. These are noble means capable of averting man from the consequences of his guilty past, where the causes for his affliction can be found, being retained in the wretched hands of uninformed and perverse Spirits who inhabit the inferior regions in the spirit world. (15)

2.1 Understanding the obsessive process

In the analysis of this process, it is crucial to understand the roles that the obsessor and the obsessed undertake.

Here are some of the important characteristics to be observed in relation to the obsessed:

a) Every obsessed person is an imbalanced medium, a sick person (...)(...)However, beyond being a medium with disturbed energies, the obsessed is nearly always sick, representing a region of sickness that is invisible to the human eye. For this reason, in all circumstances, he/she is a special case in need of much attention, prudence and tenderness. (29)

b) The obsessed is the main one responsible for their own cure, no matter what help that is received.

The obsessed, is not only someone who is ill, representing others who are also sick, but is also nearly always also a being filled with tortured spiritual problems. If the will for self-education and for self-discipline is lacking, it is almost certain that one's painful condition will be prolonged beyond death. What happens to a man who is indifferent to the government of his own home? He will undoubtedly be asked a thousand and one questions every day, and will end up won over, converting himself into a toy of the circumstances. Imagine now that this indifferent man is surrounded by enemies that he himself has created, adversaries who observe his littlest gestures, taken by sinister aspirations most of the time... If not awakened to the reality of the situation, developing resistance, and reaching out for the help offered by friends, it is reasonable to deduce that he will remain crushed. (...)

In all happenings of this type, however, we cannot predict the adhesion of those directly interested in the cure. If the obsessed is satisfied with the position of imbalance, one will have to wait for the end to their blindness, the reduction of their resistance, or the ignorance that blinds them to the understanding of truth. When facing obstacles of this nature, even though we are called fervently

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by those who particularly love those who are sick, we cannot do anything if we do not sow good seeds for harvesting in the future, without any expectation of immediate benefits. (30)

In relation to the obsessor, we should understand that it is a (...) being who thinks and acts for a reason that they deem to be just. (...)

The main objective must be that of concentrating one's attention on the sick discarnate, offering goodness and respect even if we do not agree with their actions.

helping the miserable individual to transform themselves for the better,, since every bad action comes from one who is not well, no matter how they hide their feelings and current state (...).

Avoid useless discussions, arm oneself with true humility that is clearly a loving intent for another's well-being, who will end up being enveloped in waves of trust and harmony that will be beneficial and will change their attitude in relation to the goals that had been nurtured until then. (13)

The suffering spirits generally communicate in medianimic meetings through psychophony, a form of mediumship that is more objective and productive for the establishment of dialogue between the two planes of life.

In the manifestation of suffering spirits of all kinds, including the obsessors, some details should be emphasized:

a) The communicating spirit always shows (...) the deficiencies and anguish that they are suffering, and so requiring goodness and security, humility and vigilance on the part of the one who is speaking to them.

b) (...) We should naturally understand the visitor of this type as being like a patient to whom each phrase needs to be a medicine and a balm. Clearly it would not be possible to agree with all the demands that the suffering spirit makes; however, it is not right to ask for a normal level of understanding that is still probably far from their reach. (21)

c) (...) Any misunderstanding or challenge by the communicating spirits should be disregarded, even if what the unhappy and obsessing Spirits say is true, recognizing that real disobsession does not always consist of stopping the obsessive process immediately, since in certain cases, the separation of the obsessed from the obsessor needs to be done slowly. (...) (22)

d) When the attempt to dialogue seems to fail, (...) constructive hypnosis (...) needs to be carried out, on the suffering Spirits who are communicating. Sleep can be induced to prepare them for spiritual counseling projecting mental images that can be helpful to clarify matters, and constructive ideas to help their re-education. Sometimes certain medication can be suggested or other treatment to help the discarnates who are less receptive to the healing provided by the group. (23)

e) The choice of the medium who will intermediate the manifestation of the suffering spirit should be a task for the spiritual workers, since they know the communicating Spirit and the psychic possibilities of each medium.

In this manner, the incarnate counselors (...) should not prevent the speaking mediums from receiving the discarnate, to be open to spontaneity, an essential factor for the success of the work. (24)

f) The medianimic meeting of helping sufferers is similar to psychotherapy: it should be seen as a group treatment. (25)

g) Every work of elucidation with the discarnate should be focused on the essential part of the help, which is to reach the Spirit's main area of interest where there are fixed ideas, so that his/her mental field may be unclogged.

i) The participants of the meeting, especially the people speaking to the spirits, should be attentive to the characteristic problems of the manifesting suffering Spirits: disoriented due to a recent disincarnation; suicide, homicide, persecutors and those who are implacably vengeful; those who present Zoanthropy or lycanthropy, vampires, etc. (26)

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2.2 The work of disobsession in mediumship groups

Every type of duty, especially those destined to help, require a skillful team readily prepared for the work that is at hand. (6)

The team dedicated to disobsession (and such a group must have great faith), is very valuable when realized in a team – which in turn submits itself to the guidance of Superior Spiritual Teams. Such a group should be based on an uncontroversial series of pre-requisites that when followed will lead to the results of the task at hand. (7) These are the following:

a) the harmony of the group that is obtained by the exercise of cordiality between the diverse members who know each other and help each other in their everyday lives;

b) elevated goals, where each one's plans involves self sacrifice, (...) from which spiritual, moral and physical results are obtained for the incarnates and discarnates being helped; (7)

c) knowledge of Spiritist teachings, that capacitates the mediums and counselors, helpers and participants of the group, through which the problems and difficulties that may arise at each instant can be solved while exercising the task of disobsession;

d) concentration, through which the medium can register and expand the connection, facilitating the link with the communicating Spirits (...);

e) healthy moral behavior based on the teachings of Jesus., (...);

f) inner balance for the mediums and counselors, since only those who are in balance and healthy have the capacity to work in such a group. Nervous, jumpy, easily susceptible people,, are more in need of help, as they do not yet possess the good qualities of calmness, patience, affection, prayerfulness, and mental lucidity. Frequently, in the midst of the service to help the discarnates, there are calls for help for the incarnate participants of the meeting who easily become imbalanced, allowing themselves to become anesthetized by the toxic elements of physiological sleepiness or by the interference of inferior spiritual hypnosis. (8)

We do not recommend the participation of the incarnate who is sick in mediumship meetings, so as to avoid a confrontation with their persecutor, which surely would bring about greater adversities.

However, if the obsessed suddenly appears at the meeting, without any warning, active discernment from the group is essential.

In most happenings of this type, the suffering person and his/her followers can be admitted for short moments in the preparatory phase of the planned services, receiving healing and guidance so that they can be directed to spiritual counselling and the appropriate Spiritist teachings (...).

Once the help is given, they should leave the room. (19)

The obsessed, of whatever nature, should receive the magnetic-spiritual help of healing and magnetized water.

The application of fluidic energies is necessary, whether through healing, magnetized water, or intercessory prayer which will vitalize the person. (13)

g) Solicit the attendance of the brother/sister at the public meetings of Spiritist studies for the illumination of their conscience.

Hearing these explanations, an appropriate atmosphere atmosphere will be created for the action of the spiritual benefactors, benefiting both the incarnate and his/her persecutor.

h) Attend to the obsessed on a day and time previously specified so that, through a friendly dialogue, they may be enlightened on the need and benefit of learning from the teachings of the Gospel.

i) To affably insist on the transformation on their part, in order to create harmonious psychological conditions within themselves that will help emotional recovery and stimulate their willingness to contribute to this process. (13)

j) To advise them to participate in voluntary work in the Spiritist Center. To act in dignified and benevolent ways, which will bring about sympathy and positive vibrations that strengthen them and changes his/her psychic field.

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k) To encourage the habit of prayer and educational reading while, at the same time working on self-improvement and developing virtues, becoming resistant to all sorts of addictions (moral and physical).

Corrupted minds are filled with psychic bacteria and vigorous parasites, demented due to the practice of harmful excesses. (14)

In all cases of obsession, prayer is the most powerful means of thwarting the evil purposes of the obsessor. (1)

(...) to ensure the liberation of the victim, it is essential that the perverse Spirit is convinced of abandoning his/her evil intentions; that they are led to regret what they have done as well as towards a desire for goodness (...). Only then can we have the satisfaction of freeing an incarnate and of converting an imperfect Spirit.

The work becomes easier when the obsessed understands their situation so that he/she may contribute with will and prayer. (1)

m) The spiritual help team of the Spiritist Center should evaluate if the obsessed needs professional work from a doctor or psychologist in addition to the spiritual treatment. If the evaluation is that they do need clinical help as well, then it should be suggested to the them.

Where medical assistance has already been given, the team in the Spiritist Center should never, under any circumstance, alter or recommend stopping the drugs prescribed.

Basically, this is the Spiritist work of disobsession; however, we know that the moral imperfections of the obsessed frequently become an obstacle to his/her liberation. (4)

5. The family of the obsessed

Family members are spirits who are once again reunited to help each other in their mutual evolutionary growth.. Quite often, they are directly responsible for the failures of the past, and are now asked to cooperate in the settling of accounts. (9)

Hence, in the processes of disobsession, it is necessary that the family of the individual be made aware of their responsibilities , so that they do not transfer all guilt to the obsessed or if he/she has no desire to liberate themselves, as if Divine Wisdom were wrongly provoking suffering in those that have nothing to do with the problem at hand.

Everything is wise in the Superior Codes of Life. No one who disrespects will go unpunished. (10)

The family and friends of the obsessed could collaborate in the following fashion:

- a) to surround the individual with care, attention and love;
- b) to support the individual during the Spiritist treatment, and if needed, during the medical or psychological treatment;
- c) to surround him/her with harmonious vibrations of prayer;
- d) to do the Gospel at Home, ideally with the participation of the individual.

The understanding of the problematic obsession/disobsession takes time, dedication and study. We cannot always have immediate results. We should trust Divine Providence and persevere.

It is a sacrificial task that demands patience and humility. (11)

Considering then, all this complexity of disobsession, we should trust in the kindness of Jesus, remembering that He does not impose on anyone.

He does not intend to transform anyone in one go.

He spread his message of love, loving without complaint or imposing on others, spreading the foundations of happiness and peace through his renunciation of earthly pleasures.

And loving the persecuted and persecutors amongst the obsessed, he taught forgiveness, freeing the obsessed from their obsessors, assuredly and without any rhetoric telling them: Do not turn to sin, as good health is born in the heart that ardently expands to everywhere. (12)

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Since disobsession is an arduous task, it requires much patience and love for one another, and a deep understanding of Spiritist teachings and experience in this area from the directors and the team. It is now crucial that we point out a few prerequisites so that the task can have good outcomes:

- directors, mediums and collaborators of this task should be people with experience, who are knowledgeable and studious in Spiritist Teachings;
- those who are directly responsible for the task of disobsession should know the obsessive process and how to analyze it with lucidity, so as to understand the trouble in which the obsessor and the obsessed are involved. It is important to go back to the causes that generated the obsession;
- the family and close friends of the obsessed should be involved in the process of disobsession;
- those responsible for this task, after a careful analysis of the case, could suggest a medical-psychological treatment, in line with the disobsession.

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NOTES TO THE INSTRUCTOR

At the end of the study, the participants should be able to explain how to conduct a disobsession according to the Spiritist point of view.

Mediumship Development Program

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Mediumship Development Program

TRIPLE TEST

IGNOTUS

It was a gathering against those who stand for Truth. The guidelines of the attack against hearts desiring to work for the greater good were being developed. They were planning an attack on those fragile creatures who, fascinated by truth, were breaking free from their guilty past, desirous of the freedom of peace.

Once the old ways used in other efficient experimnts were debated, a malicious experienced leader of the dark zone suggested:

- "Are these Christians, ordinary men and women ?"

The others answered affirmatively.

- "Then, no problem." He answered. "I do not know of anyone who is able to resist the triple test: pride, money and sex.

There was a pause in expectation.

Giving a final and definitive emphasis, he added:

- "Inflate their pride, pointing out qualities that they do not possess and pride will take care of them, encouraging dissension and resentment, arrogance and back-biting. There is no man or woman who can put up with it. But if such a method does not produce the desired result, we will stimulate the ambition for money. Through inspiration, we will talk about the necessity of obtaining more, being cautious about the future, comparing oneself to others, transferring tasks, getting an additional job or new work, so that they deviate from the spiritual tasks that they dedicate themselves to... And if that fails, we have sex, now in vogue. We will suggest the advantages of the sexual revolution, changing moral attitudes, the inutility of spiritual sacrifice and the immense concessions of modern life, of free love... Who can withstand this?

A general standing ovation erupted as the other agreed with this malevolent being of the shadows and groups specialized in sexual hypnosis participated in targeting the new workers of Christ, on Earth.

My Spiritist friend!

In the service of Jesus, be wary of the "triple test," aligning yourself with the behaviour of Jesus. Watch the source of your thoughts so that anesthetizing inspirations do not allow you to be involved in lying dreams that can lead you to nightmares of madness.

Go forward in the service of redemption and serve, and then serve more, for the sake of your own happiness.



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Mediumship Development Program

PROGRAM I

Unit N° 4

2nd Part: Practice

Content: Psychic Perception

Specific Objectives:

- To assist the beginning medium to develop psychic perception in a balanced way with the purpose of perceiving feelings, images and ideas derived from the Spiritual World.
- To enhance the importance of thought, of fluids and intuitive ideas of these perceptions
-

The psychic perception exercises aim to provide the beginner medium or mediumship student, with the following:

- psychic conditions, affective and emotional, to develop awareness of the spiritual reality that surrounds us;
- guidance to connect with the discarnated Spirits, in harmonious ways, even if they present themselves as suffering and imbalanced;
- Explanations about the role of the mind, of fluids and of intuition in the spiritual exchange.

The psychic perception exercises can be conducted according to the following suggestions.

Psychic perception exercises:

It is recommended that the beginner medium does not practice the exercises alone, because s/he may not be able to control him/herself or even have control over the Spirit that wishes to communicate through him/her, an event that might be the reason for feeling disturbed and generate greater unsteadiness.

It is essential that, when beginning mediumistic activities, the medium can count on the orientation of an incarnate facilitator who directs the meeting, who is, sufficiently knowledgeable to be able to provide correct guidance.

For the practice of perception, the following exercises are indicated:

1. Make a heartfelt elevated prayer, asking for superior spiritual assistance. One can mentally follow the prayer said by someone of the group, as well.
2. Detach oneself mentally from daily concerns, earthly subjects, separating oneself from the environment. Aim to connect with the good Spirits.
3. Keep oneself in an introspective position that might be achieved by prayer or mentalization (ideoplasty); by elevated music, by dim light; by silence.
4. Remain in a position of relaxation - which will relieve muscle contractions - and emotional relaxation, reducing tension or stress.
5. Look for serenity and calm within and keep an open mind to receive ideas or external feelings that may enter his/her innermost world.

Note: It is important, for the reception of the ideas and feelings that the beginner medium is in harmony with him/herself. S/He can evaluate his/her emotional state: if the breathing is calm; if the heart beating is normal; if s/he is able to keep quiet in the chair.

From the beginning of mediumistic practice, the medium must learn how to be in harmony with him/herself, to provide harmony and balance to sufferers. S/He must act like a kind and

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enlightened nurse: help the patient, no matter how much the latter may be suffering, but without allowing him/herself to be contaminated by the patient's imbalance.

6. Analyze the context of feelings and ideas that come to his/her inner world. Try to classify them. In general, the feelings are the first to be noticed. Evaluate them! Are they feelings of anger, sorrow or revenge? Or are they feelings of sadness, or agony? Do you feel like crying, or on the contrary, like smiling or laughing? Did you get a sensation of physical pain (in the head, chest, or limbs, or in the abdomen)? Do you feel cold or hot? Or, on the contrary, are those feelings of peace, joy, and kindness or love? Are you feeling quieter than before? Does a soft breeze envelop you like a delicate vibration?

Perhaps, the medium gets images of different kinds: of lights, of colors, of someone injured or crying, or yelling. Images of someone furious or in a fight. Images of someone hurt in some part of the body. It might be a man or a woman. It might be someone wearing common or exotic clothes.

At the beginning of the practice of psychic perception, the ideas, the feelings or the images can be confused, incoherent, and incomplete. It doesn't matter. By practicing, as time goes on, when the medium is in harmony and connected with the spiritual benefactors, perception becomes clearer and more coherent.

7. Heartfelt prayer and faith in the Superior Spirits, when there is a wish or a need to break the connection with any communicating Spirit. At the initial phase, when the medium is learning how to capture ideas, feelings and images of the spiritual plane, it is desirable to avoid any connection with the spiritual entity, in order to prevent the mediumistic manifestation. This connection will happen at the proper time, when the medium is more confident.

* * *

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GUIDANCE TO THE MEETING'S LEADER

The perception exercises can be done perfectly well, without any major problems, once certain conditions are met:

- a) If the number of participants is high, divide them into groups and subgroups, so as to avoid difficulties in the guidance and in the evaluation of the work.
- b) Asking for the collaboration of one or more assistants, who have practice in the mediumistic work, in order to help you in the task.
- c) The use of all available resources, mainly prayer, discipline, order, among others, so that the participants are in an atmosphere of harmony, respect and seriousness.
- d) Observe the participants carefully during the meeting and pay attention to them. Evaluate if there is anyone who shows spiritual disturbance, who needs to be given healing, in need of spiritual guidance, of disobsession, etc. or even medical assistance, when required
- e) Uplifting music, which transmits harmony and beauty, can be valuable help in the development of perception.

* * *

APPENDIX

Program I — Unit Nº 4

2nd Part: Practice

Material for group or individual studies

ABOUT PSYCHIC PERCEPTION

1. Concepts

1.1 Origin of the word

Perception originates from the verb perceive, which means awareness of the elements of environment through physical sensation, quick, acute, and intuitive cognition (Merriam-Webster Collegiate Dictionary)

Originated from Latin (perception - onis), with the meaning of making the harvest, the act of acquiring, of learning, of knowing, or, from the Latin verb percipere, that means take, possess something, acquire, learn something through or by means of perception. (6)

1.2 The psycho-physical view

Perception, in psychology, refers to the cognitive process through which we can know close objects and situations in time and space. (...)

Perception is always complex because it assumes the entrance of physical energy through the sensorial organs, the conversion of this energy or physical impulse, which defines the stimulus, into a nervous impulse, at the sensorial receptor levels. When the nervous impulse arrives to the brain, it can result in an immediate response or, according to the level of elaboration of this impulse, it can demand more intricate correlations in the psychic structures that may lead to excitement and/or a mental projection, before the conversion of the response happens. (...)

The studious Donald Olding Hebb characterizes perception as an expression of mediating activities directly unleashed by the sensations. (...)

Another who studied this matter, is Jerome Seymour Bruner, who defined it as the process of categorization of stimuli, that is, like a process through which the stimuli are identified and categorized. It is giving an abstract dimension, getting close to the processes of the mind. (6).

1.3 A The Parapsychology view

The perception of things or of people, outside of space-time where there is someone; it is done in a special way, that Parapsychology calls extra-sensorial perception (ESP). Extra-sensorial perception, understood as the psychic phenomenon of clairvoyance, post or pre-cognition and telepathy, occurs outside or beyond the physical senses, hence its name.

1.4 The Spiritist View

Spiritist Teachings clarify that perception is done by the Spirit, through his/her mind, which respectively uses the perispirit and the physical organs, to respond to external stimuli that arrive telepathically, originated from another spiritual mind.

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This is because the basis of all exchanges, between discarnates and incarnates, is in the mind (...)

It is in the mental world that the genesis of all Spirit-to-Spirit connections are processed.

Hence, the need for the renovation of our ideas, of learning, of kindness and active faith, if we intend to maintain contact with the Good Spirits.

2. Spiritual Perception

A) Thought and spiritual fluids.

Our thoughts are energies, images, visible and tangible creations in the spiritual field.

We attract companions and resources, according to the nature of our ideas, aspirations, invocations and appeals.

Thought moves from one place to another, like a Living energy around us, subtle forces, building landscapes or thought-forms, creating magnetic centers or waves, with which we emit our mental activity and receive the mental activity of others. (10)

For the Spirit's thought to be perceived, a fluidic action needs to occur. Then, the spiritual fluids are used or worked by the discarnate Spirits, in an unconscious or conscious way, because those fluids represent the atmosphere of spiritual beings. (1) (2) It is the element from which they draw the material they operate upon; the environment where the special phenomena take place, perceptible to the Spirit's sight and hearing, but imperceptible to our physical senses. (...) In short, they are the vehicle for thought, as air is for sound. (1)

The Spirit uses the spiritual fluids to express his/her ideas and feelings, which are, more or less perceived by the incarnate. (3)

It is how the most secret movements of the soul reflect in the fluidic body; that a soul can read another soul like a book and see what is not perceptible to the eyes of the body. Yet, although the intention is seen and it can foresee the subsequent execution of the act, it cannot determine the moment it will take place; neither can it be exact with details, or even affirm whether or not it will take place, neither can it be exact with details, or even affirm if indeed it will take place, as later circumstances, may modify the plans and change the dispositions. It cannot see what is not yet in the mind of the other. What it does see is the habitual preoccupations of the individual, his/her desires, his/her projects, his/her good or bad intentions. (3)

The psychic perception captures the Spirit's intentions that will lead to a good or bad sensation produced by the Spirit's proximity to the medium.

By means of perception, the medium has the ability to tune in or not to the Spirit s/he wishes or needs to communicate with.

If the moment is not suitable for the mediumistic communication, or if it is inappropriate, it is necessary to envelop the suffering spirit in harmonious vibrations of prayer and ask for protection from the good Spirits, as much for one's own benefit as for the Spirit that is trying to communicate.

B) Intuition

Intuition is a way of perceiving. It is one of the ways used by the inhabitants of the invisible world to transmit to us their advice, and their instructions. (5)

Intuition is the basis of all spiritual faculties. (8)

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Intuition is an initial system of exchange, facilitating communication between people , even at a distance, in effect tele-mentalization, here and in the other realms of feelings and ideas. (7)

C) Inspiration

Kardec clarifies that the inspired medium is one that always receives ideas different to his/her own, even when awake or in ecstasy. He considers inspiration a variety of intuitive mediumship. It is more difficult for the inspired medium, says Kardec, to identify if the thought belongs to him or to a Spirit.

The perception can result from an inspiration the medium receives.

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10. _____. p. 120.

Mediumship Development Program

WATCH THE THOUGHT

MARCELO RIBEIRO

The abundant river is born, modestly, in the high lands, gaining volume in the wide ground of the vast plain.

The big tree starts as a weak seedling, which oscillates between the skin of the seed and the sun that kisses and energizes it.

The fantastic construction starts at the simple sketch, in paper attempts that the fire consumes, up to become a challenge for the calculation that turns it into reality.

Every cause is hidden; every beginning is humble.

The precious book is written word by word.

The enchanting symphony is composed note by note.

The divine poem is recited word by word.

The beginning is the base, which sustains the project and the work.

Moral life happens just like that.

The Spirit has at its origin the matrix of life, its causes, its achievements.

The individual of today proceeds from his actions of yesterday.

The human beings of today are a result of the actions of the past.

To watch the thought, avoiding the pernicious companionship of negative ideas is the first goal of the one who wishes to do the right thing, to progress, to be happy.

Due to the habit of having a mind “void” of edifying thoughts, or in turmoil due to holding disturbing ideas, the individual ends up falling into despair or letting himself be consumed by futility and idleness.

To be optimistic, to overcome unfounded fears, to practice edifying ideas – this is the beginning of a vigilant program for a healthy mind and to be able to operate a morally healthy body.

By the imposition of His blessed therapy, Jesus Christ has taught us to watch “the heart – the source of our feelings – because from there our bad thoughts appear” that relate to us and contaminate the individual, as well as where ideas are born for the improvement and progress of Humanity.



FRANCO, Divaldo Pereira. Terapêutica de Emergência. Emergency Therapy. By several Spirits. Por diversos Espíritos. 1. ed. Salvador [BA]: Liv. Espírita Alvorada, 1983. Cap. 50, p. 185-186.

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3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

- To prepare an informative summary of selected Spiritist books.
- To present the summary on a pre-established date and time.

The informative summary of the Spiritist book below must follow the general considerations for the accomplishment of complementary activities.

INFORMATIVE SUMMARY OF:

- The Mediums' Book, by Allan Kardec. FEB
 - ◇ Chapter VI: *Visual Manifestations*.
 - ◇ Chapter XIV: *Mediums*.
 - ◇ Chapter XXIII: *Obsession*.
- *The Gospel According to Spiritism*, by Allan Kardec. ISC.
 - ◇ Chapter XI: *Love your neighbor as yourself*.
 - ◇ Chapter XII: *Love your enemies*.
 - ◇ Chapter XXVI: *Give for free what has been received freely*.
- *Genesis*, by Allan Kardec. SAB.
 - ◇ Chapter XIV, items 45 - 49: *Fluids*.

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BEGINNER MEDIUMS

EMMANUEL

At the spiritual exchange, we find a big group of friends, who require special attention – beginner mediums.

Many times, fascinated by excessive enthusiasm, astounded by the impact of the spiritual revelations they receive, they ask for the understanding and the support of experienced brothers and sisters, so that they are not caught up in being deceived.

We may persuade them to realize that we are under the care of generous and wise Spirits, assistants to these authorities of service, who wait for efficient and spontaneous help.

It is not right for us to move ahead without the right preparation, even if supervised by respectable and competent mentors. As much as for all of us, each medium has the duty to study in order to discern and to harvest the fruit of his good work.

Just because the mediums easily transmit commentaries and messages, does not release them from the responsibility for the presentation, orientation and application of the subject they become interpreters of. It is imperative they understand that death does not change the human personality in its essence. The discarnate, still connected to the physical plane, inhabits spheres similar to walking in a park on Earth, where there are intelligences of all kinds.

Permitted to enter realms of a superior nature, the medium is called on to exercise discernment and discipline, so that his faculties are improved and become clear, it being his duty to get rid of the "I want everything" and "I do everything" attitude that we are all induced to, when still immature in life, by those who spread insurrection and perturbation around us all.

Let us help the beginner mediums to realize that in mediumship, such as in any other earthly activity, there is no real knowledge where there isn't time devoted to learning, and that all duties are noble when the light of charity presides over the achievements. To that end, let us guide them to instruct themselves in the healthy and liberating principles of the Spiritist Teachings.

Mediums of phenomenon arise from all over and all positions. Mediums for the construction of human development and happiness among other beings are only those who are authentically in service to Humanity.



XAVIER, Francisco Cândido & VIEIRA, Waldo. *Estude e Viva, Study and Live*. By Emmanuel and André Luiz. 8. ed. Rio de Janeiro: FEB, 1996. Chap. 37, p. 210-211.

Translated by: Fabiana dos Anjos

Mediumship Development Program

PROGRAM I

Unit Nº 4

4th Part: Spiritist Behavior

Class: The free and devoted exercise of mediumship as a tool for spiritual progress.

Specific Objectives:

- To develop a case study, based on the theory and practice of mediumship.
- To establish the relationship between knowledge about mediumship, obsession and disobsession, and the importance of a devoted practice of mediumship, always done for free (without any charge).

This class represents the completion of the Unit 4 of the Study Program I of this Course. For this reason it should be introduced after the end of the theoretical and practical studies, and the completion of the complementary activities.

The completion of this Study Unit has as its purpose:

- ◆ To develop a case study, presented in the appendix, based on Spiritist tenets, both theoretical and practical principals, as studied in class; and
- ◆ To establish the correlation between the importance of those teachings and the need for a free and devoted practice of mediumship.

Suggestions to the instructor for the application of the texts in the Appendix

- d) At the beginning of the meeting, explain to the students that the completion of Unit no. 4 will be done via a case study, taken from the book *The Messengers*, channeled by Chico Xavier, as dictated by the spirit André Luiz.
- e) Clearly delineate how the case study will be covered (Appendix 3).
- f) Hand out the text that contains the written account of the case to be studied (appendix 1). The case can be presented orally; however, it must be pointed out that the teacher should be a very good storyteller and that the students should pay very close attention.
- g) Ask participants to read the text individually and to take notes in the margin.
- h) Have the students do the proposed exercise, in groups or individually. The objective is to facilitate the solution of the case, having in mind that the conclusions are to be presented during the class.
- i) Ask students to elaborate on the conclusions elicited by the case.
Obs: The case study's conclusions and/or evaluations can be presented in a logical and methodical manner, by using a *case study card* (a suggested template can be found in appendix 4)
- j) Have students present their conclusions, at a plenary session, using a blackboard or a flip chart.
- k) The instructor must then present a solution, evaluation and/or analysis that the *case* may have already elicited, for comparison with the solutions reached by the group. (See appendix 2 – The Solution to the Acelino Case)
- l) Promote an open discussion on the topic, comparing the group's solution to the already-given solution to the case.

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Program I — Unit Nº 4

4th Part: Spiritist Behavior

Material for group or individual studies

Guideline: *The free and devoted practice of mediumship as a tool for spiritual progress*

ACELINO'S DISASTER

It has already been expressed that two wings are required to lead the human spirit to the presence of God.

The spirit André Luiz tells us about Acelino, a fellow citizen he met at the spiritual colony of Astral City (Nosso Lar).

Acelino left Nosso Lar to reincarnate in one of the big Brazilian cities, at the beginning of the 20th Century, after having received on the spiritual plane the precious instructions needed for the work he was to perform in the physical realm.

The preparation for the tasks assigned to him was directly presided by one of the Ministers of the Colony.

As part of his reincarnatory planning, the following events were supposed to take place:

- a) marriage to Ruth, a devoted companion, who would help him to carry out his duties;
- b) emerging mediumship around 20 years of age;
- c) pledge of guidance from spiritual benefactors during his mediumistic tasks to ensure the balanced practice of clairvoyance, hearing and writing mediumship.

Acelino's mediumistic manifestations happened in due time, being a source of sincere satisfaction to the incarnate members of the mediumistic group he belonged to. They rejoiced in seeing that those spiritual exchanges, giving a renewed impulse, were helping a great number of sufferers who sought out the group looking for consolation and enlightenment.

Things were going on as usual when Acelino began to flirt with the idea of turning his mediumship into a source of income. And so he decided to set a monetary value for his mediumistic activities.

The argumentation he used to support the professionalization of mediumship was:

- the mediumistic service was like any other service
- Catholic priests and Protestant pastors were all remunerated
- he convinced himself that if people pay to have their body's ailments cured, they should, for the same reason, pay to receive spiritual benefits;
- he concluded that, in spite of the fact that the solving of those problems had always come from the Spirits, these nevertheless needed to count on the mediums' resources; otherwise, their guidance could not be passed on to those in need.
- he finally acknowledged that the decision to charge for mediumistic services wasn't really wrong since friends not only agreed with him but also started to support him.

In vain did the spiritual protectors exhort him to take a wiser path, calling him back to reason and reminding him of the true purpose of mediumship and of Spiritist and Gospel teachings.

Acelino established a price for the consultations, with extra discounts for the poor and the unfortunate, and suddenly his office was crowded with people.

Many looked for him in search of a cure for their physical ailments and a solution for their material business. He became the habitual consultant of a great number of rich families, who came to him for all kinds of problems that appeared in their lives.

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He transformed his mediumship into a mere commercial transaction, sharing in illegal and criminal behaviors, in capricious acts and the lower passions of many people, thus distancing himself from the school of virtue, brotherly love, superior edification, and the teachings of the Gospel, which he used to mock on many occasions.

Generally speaking, however, one can say that Acelino had not committed any crime per se, especially taking into account the opinions of his family members and the society in which he lived.

The spiritual benefactors, not being heard anymore after innumerable direct and indirect attempts, decided to distance themselves from the medium, who was after all following his own free-will, and left him at the mercy of perfidious spirits, avid for power and material sensations.

Acelino's unfortunate activities turned him into a bridge for them to find their incarnate accomplices, through whom they acted unscrupulously in the physical realm.

It was under those conditions that Acelino parted with his physical body, returning to the spiritual world from where he had come some decades before with the sole purpose to better himself spiritually, by means of a balanced mediumistic practice.

Source: XAVIER, Francisco Cândido. *The Messengers*, by the Spirit André Luiz. Rio de Janeiro: FEB, 2001.

Exercise

Based on the text above, the participants should answer the following questions:

In view of the Spiritist teachings you are learning, answer the following questions:

1. Were the arguments of Acelino for the commercialization of his mediumship correct? Why?
2. Given the facts reported, what should be the situation of Acelino on the spiritual plane after his discarnation?

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SOLUTION TO ACELINO'S CASE - APPENDIX 2

Acelino returned to the spiritual plane having failed as a medium, who despite all the intellectual preparation he had undergone before the last incarnation; despite the support he had received from the leaders of Astral City for the fulfillment of the assigned task, and, finally, despite the systematic help he had gotten, directly or indirectly, from the spiritual benefactors, he became a medium who used the resources that should have been used for spiritual progress in a most disastrous way.

The spirit André Luiz reports that, after disincarnation, the medium fell prey to the criminal consultants who had preceded him in the grave, enveloping him in their inferior vibrations, always demanding news of his incarnate accomplices, of their commercial results, and the outcomes of their clandestine connections.

In vain did Acelino shout, weep and beg, for he was tied to those beings by sinister mental chains, due to the carelessness with which he treated his spiritual gifts.

Acelino remained like that for eleven painful years, bound to those Spirits in the lower regions of the spiritual plane, where he expiated his mistakes, his soul tormented and filled with remorse.

Acelino, it is true, did not commit any murder, nor did he have the intention to spread evil. He was someone who fooled himself, motivated by greed and the temptation of easy money. He wasn't, therefore, a murderer, nor a common thief; he didn't consciously try to hurt other people, nor did he disrespect anybody's home. But he was someone who had been assigned with the task of helping his neighbors, helping them in their spiritual growth with Jesus.

By misusing his free will, he transformed many people into addicts of religious beliefs and into hidden petty criminals, weak in faith and crippled in their thoughts.

Finally, Acelino's mistake should be understood as a moral disaster, for not only did he have the knowledge needed for the undertaking of the task but also he never lacked Divine Assistance.

* * *

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Translated by Amy Duncan, Darrel W. Kimble & Marcia M Saiz.

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CASE STUDY TECHNIQUE - APPENDIX 3

Concept:

The case study technique consists of having a previously solved real life situation to be reexamined by the group, without the instructor giving any clues as to its solution. (1)

The case should be presented as a documentary-like written and/or verbal anecdote, in which the students are supposed to reach their conclusions and/or assess the case by themselves.

Objective:

- to apply theoretical knowledge to real life situations, based on previously studied material;
- to review the topic studied, in order to consolidate learning acquired during the discussions;
- to help the student to establish the correlation between a theory and the reality of facts;
- to have the student assess the negative as well as the positive aspects of an event;
- to help students to weigh their values and to examine their own reality, by exercising reason and the ability to assess situations.

Technique Development:

1st phase: open, or exploratory

- students read or hear the account of the case
- they take notes of anything that could help his/her understanding of the situation;
- they check their notes, or book sources, referring to the problem in the case study.

2nd phase: systematic data capture

- with or without the use of the case study card, the student will organize, in a logical and methodical way, the topics read and/or heard;
- capturing content systematically can be done in different ways; however, the usual procedure is:
 - a) to summarize the case, in the form of a synopsis and/or a chart;
 - b) to highlight both the favorable and the unfavorable aspects of the case;
 - c) to suggest possible solutions for the situation;
 - d) write a conclusion.

3rd phase: study report

- Presentation and conclusion of the case study to the rest of the group
- Presentation, by the instructor, of a previous solution, assessment and/or analysis, to be carefully examined by the students (1)

Obs: The instructor presents the solution in printed form, either as a poster, a transparency and/or flip chart. Such a solution must, however, be prepared in advance. The instructor should avoid improvisation.

- Broad discussion of the topic after previous solution/solutions is/are presented (appendix 2) and correlation of the solutions presented by the group and the solution already previously given for this case.

Obs.: The instructor, during the whole process of the case study, should avoid giving their own personal opinion, since this technique aims at developing the students' attitudes and skills facing certain situations, having as tools the theoretical and practical background provided by the previous classes.

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CASE STUDY TECHNIQUE - APPENDIX 3

Group: _____ **Date:** _____

Topic: _____

1. Case Summary: _____

2. Favorable aspects and/or conditions: _____

3. Unfavorable aspects and/or conditions: _____

4. Possible solutions: _____

6. Conclusion: _____



1st Part: Life in the Spiritual World

Class 1: Discarnation

Specific Objectives:

- **Explain the phenomenon of death according to Spiritism.**
- **Clarify the main causes of fear of discarnation.**
- **Explain how the separation of the Spirit from the body happens at discarnation.**

3. THE PHENOMENON OF DEATH OR DISCARNATION

Death is a simple change of state, the destruction of a fragile form that no longer provides the necessary conditions for life, for its operation and evolution. Beyond the grave, a whole new phase of existence opens. (14)

The extinction of organic life triggers the separation of the soul due to the disruption of a fluidic link that connects it to the physical body, but this separation is never abrupt.

The perispiritual fluid separates itself from the organs little by little, in such a way that the separation is only fully complete when no atom of the perispirit is connected to any molecule of the body. (4)

Death originates from the imbalance of the biological and physical-chemical elements essential to maintain life. A phenomenon of transformation, whereby the body's structures are modified by the chemical, physical and bacterial action peculiar to the abiotic and cadaveric process. Death is the vehicle responsible for transferring the mechanics of life from one vibration to another. (15)

4. CAUSES OF FEAR OF DISCARNATION

Death is a natural and inexorable phenomenon, it is however feared.

The considerable number of people that fear death originates from the ignorance that they have about life after death.

As man better understands the future life, the fear of death diminishes; once his mission on Earth is clarified, he awaits the end quietly, serenely, and with acceptance. The certainty of a future life gives people a new direction, another goal to work towards; after realizing this truth everything is invested in the future without neglecting the present, because he knows the future depends on the good or bad direction taken in the present.

The certainty of meeting his friends after death, of renewing the relationships he had on Earth, of not losing any fruits of his work, of constantly growing in intelligence and perfection, gives him patience to wait and courage to support the transitory fatigue of life on Earth. The solidarity between the living and the dead helps him understand the purpose of his existence on Earth, where brotherhood and charity have a purpose and a reason for being, in the present as well as in the future. (1)

To free himself from the fear of death it is crucial to face it from a true perspective, that is, to have penetrated the spirit-world through his own thoughts, having as best he can an exact idea of such a world, which demonstrates a certain degree of development and an aptitude to detach himself from the material world.

For backward Spirits material life prevails over the spiritual one. Being attached to appearances, the individual does not distinguish life beyond the body, even though real life is in the soul; once the body is extinguished, everything seems to be lost and hopeless.

On the contrary, if we concentrate our thoughts, not on the body only, but on the soul, the source of life, the real being that survives it all, we will not complain so much about the loss of the

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body, which was previously a source of misery and of pain. To that end, however, the Spirit needs inner strength can be attainable later in life.

Therefore the fear of death originates from insufficient knowledge about the future life, although it also shows attachment to material life and a fear of total annihilation; likewise, it stimulates the secret wish for the survival of the soul, still masked by uncertainty.

This fear decreases as certainty increases and it disappears when certainty is complete. (2)

The certainty of a future life does not exclude fears about the passage from this life to the next. There are a lot of people who do not fear death itself, but rather the transition. Do we suffer or not when we cross-over? For this reason they feel unsettled, and they are right to feel so, for nobody escapes from the fatal laws of transition. We can avoid a trip in this world, but not to the spiritual dimension. Rich or poor, everybody must take it and, as painful as it may be, neither fortune nor position is able to soften it. (3)

5. THE SEPARATION OF SOUL AND BODY AT DISCARNATION

When incarnated, (...) the Spirit is attached to the physical body through a semi material spiritual body, known in Spiritism as the perispirit. Death is only the destruction of the physical body, not the perispirit, which separates from the body when organic life ends. Observation shows that at the moment of death, the detachment of the perispirit, does not happen suddenly; on the contrary, it happens gradually and it varies depending on the individuals. In some individuals it happens fast, we may say that the moment of death is more or less liberation. In others, those whose lives were material and sensual, the detachment is not fast, sometimes lasting a few days, weeks or even months, which does not mean there is the least bit of vitality in the body, or even the chance of returning back to life (...). In fact, it is reasonable to say that the more the Spirit identified with matter, the more painful it is to separate from it; whereas moral and intellectual activities, elevation of thoughts brings about a beginning of detachment, even during the life of the body, in a way that when death arrives, separation is almost instantaneous. (8)

Strictly speaking, the detachment of soul and body is not painful. (7)

In the case of a natural death, i.e. due to the exhaustion of the organs due to old age, the individual leaves life without realizing it: it is a lamp that is turning off due to running out of oil. (7)

So, (...) the soul disengages itself gradually, it does not escape at once as a bird whose cage is suddenly opened. The two states touch and run into each other; and the Spirit extricates himself, little by little, from his fleshly bonds, which are loosened, but not broken. (8)

According to Spiritism, there are sensations that precede and succeed death, as well as during the disruption process of fluidic ties which unite the soul to the physical body. They vary from case to case, depending on the circumstances of the disincarnation and on the moral level of the individual.

As a rule, in sudden and violent deaths, the detachment of the soul is longer and more painful when the ties are very strong, or in other words, when there is more vitality in the organism, and it is important to point out that those who commit suicide are attached to the body for a long time, sometimes until there is complete decomposition, horrified by the worms that eat their bodies.

After a long illness, or weakened by old age, the detachment, in general, is done easily and gently, just like a deep and pleasant sleep. For those who only took care of themselves, who only enjoyed the pleasures of this world, the ones who dedicated themselves to amass earthly possessions, wrongdoers and criminals, the time of separation is agonizing and cruel; they desperately hold on to the life that is fading away, because their own conscience warns them that nothing good awaits them in the future. (12)

Of all kinds of death, suicide is the worst. It is not a smooth death like those that are not caused by the individuals. Quite the contrary, the agonies are longer and continue in a succession of horrors, which may be extended until the next earthly trial. (16)

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The subject of separation of body and soul leads us to two other important subjects: cremation and organ donation.

According to what we have seen before, the soul detaches gradually and the process takes a variable amount of time, due to its level of evolution. So, cremation and organ donation deserve to be analyzed carefully.

At cremation, it is important to show compassion for the bodies, delaying the act of material destruction for longer?, for in a way there is still a real sense of connection between the discarnate Spirit and the body (whose vital tonus has been extinguished in the first subsequent hours of detachment), due to organic fluids that still remind the soul of the sensations of its material existence. (13)

In the case of organ donation it is important to evaluate whether there is the possibility that the donor is still attached to the parts that are decomposing. Questioned about it, Chico Xavier ponders:

When a person cultivates absolute detachment in everything he gives to others, without questioning the beneficiary about the use of the donation or wanting anything in return, even understanding or gratitude and if the person has reached a level of evolution where the idea of ownership does not concern him anymore, this person is able to give, and it will not affect the perispirit in any way. (17)

When the donor is a person used to detaching himself from his possessions (...), the donation of his organs will not affect the donor's perispirit. (18)

6. THE TRANSITION FROM THE EARTHLY TO THE SPIRITUAL PLANE

The transition begins when the last ties that keep the Spirit attached to the body are dissolved. The person enters a state of total unconsciousness.

The last breath is never painful, as it occurs in a moment of unconsciousness, but the soul suffers before it the disaggregation of matter, when in agony, and after that the agonies of the period of confusion. We affirm that this stage is not to be generalized, because the intensity and duration of suffering are related to the affinity between the body and the perispirit. Thus, the greater the affinity, the more painful or longer will be the efforts for the soul to detach themselves. There are people in whom the connection is so weak that the detachment happens naturally, like a ripe fruit, falling from a branch - these are the cases of calm deaths and of peaceful re-awakening. (6)

In the transition from earthly to spiritual life, another important phenomenon happens - the period of confusion. At this moment the soul experiences a torpor, which temporarily ceases his faculties, neutralizing in part its sensations. It is like a cataleptic state, in such a way that the soul never consciously witnesses the last sigh. We say never but in fact there are some cases when the soul is able to consciously see the detachment (...).

Thus, disturbed can be considered the normal state at the time of death and can last for an undetermined period, varying from a few hours to some years. Once free, the soul finds itself in a situation comparable to an individual who awakes from a deep sleep; their ideas are mixed up, vague and uncertain; their sight only sees as if it were in a fog, but little by little their vision becomes clearer and memory and self-knowledge are awakened. However, this awakening varies greatly; calm and full of good sensations for some; macabre, horrific and full of anxiety for others - like a terrible nightmare. (5)

Right after the death of the body, it is common for the individual not to have consciousness of their state, as at that moment (...) everything is blurry; they need a certain time to recognize themselves, they are dizzy, just like an individual who awakens from a deep sleep and seeks to understand the situation. The clarity of ideas and the remembrance of the past return as the influence of matter he has just detached himself from is destroyed and the fog that blurs his thinking disappears. (9)

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In short: the time and intensity of this state varies depending on the evolutionary level of of the recent discarnate.

For those whose consciousness is not pure and who have loved more the physical than the spiritual life, this moment is full of anxiety and agony, which grow as they recognize themselves, because they are afraid and terrified of what they see and above all, of what they foresee (...).

In its new situation, the soul sees and hears other things that escape the grossness of the physical organs. Then, it feels sensations and perceptions that it had not known. (10)

7. THE MECHANISM OF DISCARNATION

The Spirits tell us some characteristics inherent in the discarnation process, which leads us to suppose there is a certain pattern in the detachment process of the perispirit from the body. We will explore some of them:

a) The presence of Spirits

The individual is never alone at disincarnation. Loved ones, who arrived there previously, may be there, waiting or helping in the final separation process. The good spirits, known or not and specialists in disincarnation procedures help the Spirit at this great transition.

However, it is possible that the discarnate faces malevolent spirits, who might be directly or indirectly connected to him, provoking the most variable intense distress.

The effort and abnegation of the Spiritual Mentors, at the discarnation of a certain individual, are really worth mentioning.

Distinguished collaborators join efforts to help the detachment of the immortal Spirit from the earthly physical body without any incident.

Truly magnetic operations are performed in the most important organic regions, that is, in the vegetative, emotional and mental centers. (19)

Just as on the physical plane, where rebirth in the flesh is carried out by professionals of Medicine and Nursing, on the spiritual plane disincarnation is carried out by specialized Spirits.

b) The discarnation is performed by discarnate specialists

There is some evidence that the disincarnation process, done by specialized Spirits, follows a certain procedure. Naturally, there are some variations, according to the discarnate's needs and circumstances, and maybe the type of death (e.g. suicide, natural death, etc.).

In brief, this method or general pattern could be presented as follow:

- 1) Breaking of perispiritual ties, at the abdomen level, by means of magnetic operations carried out by the specialist Spirits; the magnetic action in the abdomen aims to reach the vegetative center of the human body, that is the center of physical properties of the incarnate. (20)
By doing so, we see the dying person stretching out their limbs, resulting in the cooling of the body right afterwards. (20)
- 2) Acting on the emotional center, located in the chest - a region where desires and feelings manifest. The magnetic operation in this center leads to the irregularity of the pulse and the cardiac functions. Then, some feelings of affliction, agony, and sadness arise, depending on the level of evolution of the discarnate. The pulse gets weaker and weaker (20).
- 3) The following step is the operation in the brain, where the mental center is located - a very important area - and the place where the Spirit's impulses, commands and responses are received and transmitted. (21)

The work of dedicated collaborators is done on specific points, and it starts at the rhomboid fossa, at the base of the fourth ventricle, which is a cavity located behind the part of the brain called the brain stem and the pons (21). Those structures (the brain stem and pons), are located in front of the cerebellum.

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Action on the rhomboid fossa immediately effects breathing and the cardio-vascular system, inducing a coma. (21)

- 4) The last action is the detachment of the main perispiritual-fluidic link, which maintains the perispirit and the physical body tied more closely together. That link is also located in the Central Nervous System, behind the brain. (21), (24)

The discarnation process is completed with the untying of that fluidic knot.

In the book "VOLTEI" (I Returned), channeled by Francisco Cândido Xavier, dictated by the Spirit Brother Jacob, and edited by FEB (Brazilian Spiritist Federation), the spiritual author describes his disincarnation, revealing the sequence of all the phases of this process, which lasted more than thirty hours, until the final separation. (23), (24)

His discarnation began with the loss of physical strength, alterations in his breathing and uncontrolled emotions marked by signs of affliction. (23)

Later in the perispiritual separation process, conducted by dedicated Spirits and under the supervision of the much respected Bezerra de Menezes, Jacob realizes clearly the collapse of the physical body, in opposition to the growing harmony in the organs of the perispirit.

The Spirit tells us that at a certain moment during his discarnation process, he had the impression of possessing two hearts beating in his chest. One, in a disorderly rhythm, closer to being silent forever; the other one vibrant, alive and balanced. (23)

Similar occurrences happened in other organs of his organism, always revealing the duality: disorder of the physical body as opposed to perispiritual harmony. (23)

At the last moment, after two hours of magnetic operations in the head, the last link that kept him linked to the physical body dissolves. He registers his perception of this moment: (...) I experienced an indescribable jolt behind the braincase. It was not like a blow. It felt like an electric shock, of great proportions, inside the cerebral substance. (24)

Naturally, not everybody during the process of discarnation can register the impressions told by Jacob. Everything depends on the Spirit's level of evolution: his greater or lesser attachment to matter; his general state of balance, as we have already pointed out.

Some Spirits do not realize they are discarnating; others, having a vague intuition of this process, give in to panic, because they do not want to be away from the people or things of the material world. In situations like that, suffering is a trademark. (22)

However, there are Spirits who, even though they have an imprecise idea of the spiritual life, benefit from the diligent action of the spiritual benefactors at the moment of discarnation. That happens because those souls have developed moral values, which facilitate the action of the friendly Spirits.

In the Spiritist literature, there are reports about people that, at the moment of discarnation, helped the Good Spirits in the work of perispiritual detachment.

For example, André Luiz reports the disincarnation of Adelaide, in the book *Workers of the Eternal Life*, channeled by Francisco Cândido Xavier, edition FEB, chapter XIX.

Adelaide helped in her own disincarnation, facilitating the action of the workers in the preliminary procedures on her vital centers. A specialist, a good spirit named Jerônimo, performed the breaking of the last fluidic link.

On the other hand, we know that Spirits that are too attached to matter pose a lot of difficulties to the workers of Goodness.

Finally, we understand that in the cases of suicide, discarnation may too follow this pattern; however, it may be in an extremely violent way, very brusque and without the benefactors' consent, causing great suffering to the person who commits suicide.

In any case, it is important to consider that suicide is not a natural event, while it may be usual among imperfect creatures, it always is a transgression of divine laws.

- c) The panoramic view and retrospective of the physical existence

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Another general pattern of the mechanisms of discarnation refers to the retrospective view of everything the Spirit thought or did in the last existence. It is a panoramic view of all events that occurred in the existence. The Spirit, when conscious of his discarnation, triggers a mental mechanism that allows him to revive, in detail, all the phases of his last physical experience. (11).

The Spirit sees everything he dreamed of, imagined or accomplished in the life that is ending. The insignificant ideas he had, the smallest actions, are shown, revealed so precisely that it's as though there was a camera installed inside, projecting a film on the screen of his mind, which is slowly being revealed. (24)

By means of this panoramic view, the creature has the opportunity to evaluate and judge his own actions. This allows him to evaluate his actions, to regret the opportunities he lost to develop spiritually and to trust in the superior goodness, which will provide new occasions to fix the mistakes.



NOTES TO THE INSTRUCTOR

At the end of the study the participants should be able to:

- **Explain the phenomenon of death according to Spiritism.**
- **Clarify the main causes of fear of discarnation.**
- **Explain how the separation between the body and Spirit happens at discarnation.**

GLOSSARY:

Abiotic (s)	Characterized by an absence of living organisms; without life.
Brain Stem	Located between the brain and the spinal medulla at the the back of the neck. It controls breathing, heart rate and blood pressure.
Rhomboid Fossa	A diamond-shaped depression at the base of the 4 th cerebral ventricle.
Procrastinate	To put off taking an action or doing a task; delay.
Cerebral Ventricle	One of the hollow cavities of the brain (the brain has 5 ventricles).

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All Soul's Day!

BEZERRA DE MENEZES

The bells toll softly announcing All Soul's day on Earth.

People visit the graves of their loved ones, taking along their prayers and memories.

They perceive the sad reality of life and go back home, asking the Heavens above for a different life. (...)

Necessary blessing for those on Earth who still cannot penetrate the infinite horizons of life, for those who still cannot pass over the six feet under to see the beauty and grandeur of life! (...)

Actually, nothing is lost, and many hearts turn to Christ and think about life when they listen to the melancholy tolling of the bells on All Soul's Day...

However, for the Christian-Spiritist, All Soul's Day is the day of the glorious freedom of their loved ones, those who got their liberty and who, once freed from captivity, are dazzled by the vision of the great beyond.

For the Christian-Spiritist, the grave only contains the dust, the earth, and nothingness. The fleshly garment is dissolved, returning the dust to the mercy of the Lord.

Nevertheless, the proud and vigorous spirit hovers over it all, among the heavenly acacias, amidst smiling springs, enjoying the blessings of freedom.

Everything pulsates with life either on Earth or on the spiritual planes; allowing our spirits to remain weeping in the cemeteries, is the same as saying to the Creator that our faith is still too small.

So let us pay homage to those who have left, let us cultivate respect for those who have gone before us and wait for us, but let us also show the firmness of our convictions, wisely growing in the extraordinary knowledge of life.

Death does not exist; life is a glorious and eternal song echoing through space under the benevolent eyes of the Creator. We are all children of the Lord, on our way to the Great Light. (...)

Our dead are alive; they sing and work, they better themselves and they wait for us. (...)

The Gospel tells us that Christ came close to the dead to cry out the truths of life and resurrection:

"Lazarus, come out!"

"Girl, arise!"

"Young man, arise, I command you!"

Always life, never destruction!

Let us understand life with Jesus by our side and let us pray for our dead in the active labor, in the sincere prayer, in the grand work of charity, and the Lord also one day will put out his arms and tell us:

"Rise and come to Life!"



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PROGRAM I

Unit Nº 5

1st Part: Life in the Spiritual World

Class 2: Spirit Life - Errant or Wandering Spirits

Specific Objectives:

- **To learn about the Spirits' life and social organization.**
- **To clarify what errant Spirits are and why they are so called.**

The spirit returns to the spiritual world after the demise of his physical body. Despite the fact that such return may be a good and/or bad surprise, it is more like the return of the exile to his/her motherland, to the spirit-world, pre-existent and surviving everything else. (1)

It is a period in which the spirit returns to a new kind of life, on another vibrational plane.

The perispirit, free from the physical body, reveals more intensely its malleable and subtle features, which under the command of the spirit's will and thoughts, provides the spirit with the necessary changes for its adaptation to the Spiritual plane.

Free from the physical body the perispirit starts a process known as the perispiritual histogenesis, which is a restructuring of its organization due to the necessity to adapt to the new dimension to which it has been transported.(11)

By means of the production of some specific mental substances, the discarnate does the histogenetic work, through which it disengages itself little by little from the remaining cells of its former physical vessel, which is now irreversibly destined to decay, acting efficiently and safely as it recalls its innumerable recapitulations. (13)

4. THE SPIRITUAL LIFE OF THE PRIMITIVE MAN

When primitive Spirits discarnate, they return to the circle to which they once belonged, in search of reassurance to allay their homesickness. It is quite probable that the repetition of that process was the origin of the worship of the ancestors.

The primitive man (...) awakens, outside the physical body, like a lost little boy, feeling incapable of facing the unknown, remains where he is, shy and close to his kinsman, in whose company he begins to live, in multiple processes of symbiosis, eager to return to the physical life, which his imagination portrays to him as the only fully comprehensible one.

They do not possess, at that stage, enough spiritual resources to help them think differently from his tribal ideas. (...)

The discarnate primitive man (...) has no other thought but to go back - to live again with those who speak his language and share his interests. (14) To reappear in his own hut and to be reborn in the flesh (...) are his sole aspirations. (15)

5. THE SPIRITUAL LIFE OF THE NON-PRIMITIVE INDIVIDUAL

The non-primitive discarnates consist of a wide range of beings at different evolutionary levels. The lesser the spirit's evolution, the smaller are its perceptions of the dimension it is in. The more evolved, the greater the range of its consciousness and with more efficient perception. The discarnates possess, apart from the senses they carry from the physical realm, other perispiritual elements which enhance their perceptions. That is due to their newly acquired freedom from the physical body, which stifles their perceptions. (11)

Beginning its initiation on the spiritual plane, free and with an awakening consciousness, the spirit starts to penetrate the essence of the Law of Cause and Effect, facing within itself either the ennobling or the degrading consequences of its own acts.

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When torn apart and disheartened, the spirit sends out an afflictive cry to the vast distances of Cosmic Space, gathering with others as guilty as itself, with whom it exchanges disturbing delirious visions, and weaving the hellish images which spring from the consequences of its faults, with its own unremitting and tormented thoughts, through the strange and deep fecundations of insanity and suffering which precede the repairing reincarnations (...).(16)

2.1 Action of Thought

The discarnate, (...) by adapting itself to the extraphysical realms, starts to move around by manipulating the phenomena of mentalization and reflection, which depends fundamentally on the action of thought. (17)

On the spiritual plane, the discarnate will deal more directly with a multiform, animated, vibrating, and unstoppable fluid, which springs from its own soul. We can define this up to a certain point as a byproduct of the cosmic fluid, absorbed by the human mind in a breathing-like process.. Through this, the individual assimilates the ubiquitous force emanating from the Creator, so that it can transmute it in order to influence the Creation. Ultimately responsible for whatever it creates.

That fluid is its own flowing thought, which generates energetic possibilities it had never dreamed of. (18)

Also, it is certain that in this new arena of action, to which it was transported by death, it finds the same matter known to this world, only on a new vibratory level. (19)

6. LIFE IN THE SPIRITUAL WORLD

3.1 The nature of the spiritual world

In the home where the individual resides after discarnation, he finds the same laws of gravity which control Earth, with days and nights pacing the passing of time, although it should be noted that the seasons are suppressed by environmental factors which ensure Nature's harmony by establishing a nearly constant and uniform climate. (...)

There, plants and animals which have been domesticated by man's intelligence for thousands of years can be acclimated and improved upon during a certain period of their existence, to return afterwards to their original class on earth (...). (20)

Due to their less complex cellular structure, the plants are used for limited reproduction on the extra-physical plane (...). (20)

Spread along those vast regions of subtle matter that envelop the Planet, with far-reaching underworld zones (...) and stretching from the continental surface to the ocean floor, there can be found from the more or less happy populations down to the infernal mass of discarnate beings who, fearing what their own thoughts can produce, hide themselves in the shadows, afraid of or even loathing the presence of light. (21)

3.2 The morphology and physiology of the perispirit

The morphology of the discarnate are commonly those they have brought from Earth, within the social setting they join after death,. However, the more time such groups spend in higher spheres, the more they get to evolve their perispiritual vessel.

The individual forms itself obeying the dominant mental reflex, mainly with regard to gender, for the individual still keeps some marked psychosomatic features, either of a man or a woman, according to his/her inner reality, through which s/he shows him/herself with distinctive active or passive qualities. (28)

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Supposing that a Spirit has a predominantly masculine mental reflex but, for karmic reasons, has been born in a female body, after the discarnation it will be able to return to its former figure, i.e. to the masculine form.

(...) Thus it is easy to observe that discarnation frees all Spirits of masculine or feminine tendencies who enter reincarnation in an inverted condition - either to undergo a necessary trial or to fulfill a specific task - for once outside the physical vessel the mind projects itself on the spiritual vehicle with outstanding precision, controlling spontaneously the subtle cells that form the perispirit. (28)

Still, it is important to point out that if mental progress isn't very advanced, the discarnate personality, in the lower zone, will still keep the aspect of his latest incarnation, for an indefinite period of time. And, on the relatively superior planes, he undergoes a metamorphosis, at a more or less swift pace depending on his inner disposition.

If the soul freed from the physical garment was transferred to a spiritual dwelling place in his senescent years, it may take him some time to get rid of the signs of senility if he wants to return to a younger form. Likewise, if he left Earth at a tender age, he will have to wait for time to help him acquire a more mature aspect, if he so wants.

However, it only happens with Spirits who have not greatly progressed morally and intellectually, as the higher a Spirit is on the ladder of evolution, the greater their power to manipulate the cells that form their instrument of manifestation. On a high level, the intelligence operates in minutes modifications that beings of average culture can spend years to perform. (29)

The perispiritual changes at discarnation vary from individual to individual. For those that attained a certain evolution, there is no longer the need for renal and intestinal excretion nor for the sexual function; there will be modifications to those structures, with their respective functions temporarily discontinued. (11)

A subject of such importance gives us clues that, under evolutionary conditions, the oscillations between reincarnation-discarnation activate a process of adaptation of certain organs that in the future will be modified. For example, our digestive tract, due to an ongoing improvement in our diet, will be able to absorb the biochemical substances for our nourishment more efficiently, without the need for ingesting a large quantity of food, which will eventually reduce the size of its structure. (12)

Once the spiritual body is provided with specific substances - or even without them - it can just use the skin (via cutaneous diffusion) to replenish its energies. It can assimilate and dissimilate the resources needed, however it still needs to eliminate any residue through the skin or via the normal mode of excretion. With regard to nutrition however, depending on the harmony and level of the spirit, the body no longer suffers the excesses and inconvenience of the waste matter of common excreta. (23)

Regarding discarnate nourishment we know that (...) since its physical experience, the individual has been feeding itself much more by respiration, taking in bulkier food simply as a complementary supply of energy, providing the physical mass with the necessary calories and distributing the energy to the various organic departments.

If the psychosoma is still deeply bound to earthly sensations, once the physical garment has been abandoned after discarnation the Spirit might still feel the unsettling need to continue linked to the physical world it is familiar with, when it cannot overcome it, through its own efforts to readjust itself. It then provokes the phenomenon of psychic symbiosis, which leads it to live, temporarily, under the vital halo of those incarnates, to whom it attunes itself, sometimes even triggering a process of overpowering obsession.

Most times the discarnate under such critical conditions are taken by agents of Divine Goodness to re-educational centers on the Spiritual Plane, where they can find food similar to that on Earth, but fluidic, receiving it in adequate portions until they are adapted to the

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sustenance of the Superior Sphere, where the more elevated the soul is, the smaller and lighter the provisions taken (...). (22)

The issue of discarnate nourishment is quite interesting. There is no doubt that they feed themselves, but the process does not occur in the way we do it here, on the physical plane, for it is known that the digestive system of the perispiritual body undergoes modifications and the food is fluidic.

Thus, nutrition in the spiritual world happens in the following way: (...) through absorption through the skin, the spiritual body, due to its extreme porosity, feeds on delicate products (chemo-electromagnetic synthesis) gathered from both Nature and the exchange of revitalizing and replenishing rays of love with which human beings sustain one another.

That spiritual nourishment, which occurs through the magnetic projections exchanged among those who love each other, is much more important than any worldly dietitian can imagine, because it is from this that the personality's organic and mental well-being springs. That is why every creature has the need to love and be loved so that they can maintain general balance of their being. (23)

Spirits can take nourishment from (...) inhaling vital principles extracted from the atmosphere, through the breath, plus water mixed with solar, electrical, and magnetic elements. (33)

Hunger (or the sensation of hunger) can be equally satiated by the perispiritual absorption of fluidic liquid elements extracted from plants, under the guise of tasty juices. (35)

As for the sexual function of discarnates, it does not disappear; however, for those beings more aware of the implications of immortality, it is expressed on more advanced planes by characteristics other than physically (...). (12)

There are, nevertheless, inferior spiritual regions where licentiousness reigns. They are places closely associated with brutalizing polygamy (...). (31)

On superior spheres the marriage of souls is united by pure love, a true union of a sanctifying character, which generates admirable works of progress and beauty for collective edification. (31)

The incarnate Spirits interact through their sense organs (hearing, taste, smell, touch and sight), which are confined to the physical body. The discarnate's ability to see (or hear) is not located in a specific organ or part of the perispirit.

The Spirit's sight is a property inherent to its nature and resides in all of its being, just as light resides in all parts of a luminous body. It is a kind of universal perception that stretches out to everything, that encompasses time, space, and things simultaneously. Perception for which there is neither darkness nor material obstacles. It is understandable why it should be so. In the individual, sight occurs through an organ that is impressed by light. Hence, when there is no light, the individual is left in the dark. With the Spirit, sight is independent of light, for it is its own attribute and does not depend on any exterior agent. (6)

The same happens with hearing. The discarnate Spirit (...) perceives even imperceptible sounds (...) (7), however, hearing is not located in any one specific perispiritual organ.

All perceptions are attributes of the Spirit and are inherent to its being. When dressed in a material body, they can only manifest through the organs. They are no longer localized though, once the Spirit is free. (7)

3.3 Spirits' Locomotion

(...) After the transformation of death of the physical body, the individual reappears with natural alterations on the muscular mass and on the digestive system. However without greater innovations on the general constitution, accumulating different attainments for the new dimension that it has been transported to. It now has the possibility of moving in a way never

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dreamed of before, since, under the new circumstances, continuous thought and attraction no longer meet the particular resistance to which the physical garment is subject. (26)

Except for the spirits who live on inferior spiritual planes and who are still strongly bound to the planetary crust, Spirits move via the volitation of its spiritual body. Volitation is the same as floating. It means moving above ground level, without the aid of any apparatus or vehicle. It is possible because the discarnate, not having a heavier physical body, can lift themselves up in the atmosphere. Evidently, the more materialized Spirits use their legs just the way the incarnates do on Earth. In some cities of the spiritual world, the inhabitants use vehicles that transport them from one place to another, even though they can volitate. The airbus is one such vehicle. It is a car, which moves through the air and lands similar to a helicopter, able to transport a larger number of Spirits at once. (34)

Fast volitation is characteristic of evolved Spirits. They can move with incredible speed and do it with the speed of a thought. (2)

3.4 Communication among the discarnates

The Spirits understand one another by means of the mental communication they share; however, they can also use the articulate language of the incarnate.

No doubt the language of the Spirit is first and foremost the self-image it projects. (...)

There are some spiritual circles of the highest sublimation where the discarnate, carrying the most elevated inner wealth of cultural and moral greatness, can shape with their own thoughts vivid images that clearly convey their messages or teachings. They can do that either in silence or with the slightest verbal effort, in free circuits of art and beauty, as much as many unhappy intelligences, trained in the science of reflection, can form afflictive obsessive and closed mental circuits over the minds they magnetically drain. (24)

Spirits of average evolution do not immediately free themselves from the linguistic constraints of the mother tongue of their last incarnation.

(...) One must observe that within the circles of the nations, articulate language still has fundamental importance in the regions where the ordinary individual will be transferred to after disincarnation. (25)

3.5 How discarnates dress

Usually (...) the Spirits show themselves dressed in tunics, wrapped in large pieces of cloth, or even with the clothes they used to wear when incarnate. The wrapping in cloth seems to be a general custom in the spirit-world. (8)

The garments of less evolved Spirits vary enormously. They are always related to their personal taste and to the memory they have of physical life. Spiritual entities are seen dressed in clothes ranging from the most simple to the most regal. The colors can be dark and sullen or clear and bright. They can be heavy or vaporous; common or simple clothing that is characteristically feminine or masculine. exotic or ordinary. A reminder of some places on the Planet or some religious traditions. There are some Spirits that show themselves wearing uniforms or specific professional garments. (9)

Accessories can include jewelry, glasses, canes, fans, etc. As we have seen, all is a mental creation of the Spirit. (9)

(...) The Spirits dress and change the way they dress according to their own will, with the exception of some criminals and lower beings, generally obsessors of the lesser sort, whose minds do not possess vibrations elevated enough to perform such admirable "plastic transformations." Therefore, their ghastly appearance is usually shocking to the seeing medium, either because of their miserable countenance, appearing covered in muddy rags, or dressed in long black robes,

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with cloaks covering their head and shoulders, and, sometimes, masked in a black bag with only two holes for the eyes. (...) They also wear long hats as well as boots. (...) (10)

The Superior Spirits, on the contrary, present themselves surrounded by a halo of white or sapphire light. Their attire is bright and vaporous. Such is the case of Matilde, who appears in the book *Libertação* (Liberation), by André Luiz, and of Bittencourt Sampaio, who is portrayed in *Voltei* (I Returned), by Brother Jacob. Both are depicted as luminous and radiant beings. (32), (36), (37), (38)

7. ERRANT SPIRITS

The word errant (from the French errant) means nomad, wanderer, and wild, i.e. someone who travels without a fixed direction, either because he hasn't acquired certain abilities, or knowledge, or even resources that allow him to settle down. In English, it can also mean deviating from the established or proper course, erroneously.

We know that the more evolved the Spirit is, the less it needs to reincarnate, to the point that such a need ceases to exist when it becomes a pure spirit. It is no longer an errant Spirit since it has achieved perfection - its definitive state. (4)

The interval between one reincarnation and another can range from a few hours to thousands of years. (3)

The Spirits who need intellectual and moral improvement return countless times to the reincarnatory experience. In the meantime between one reincarnation and the next they don't fix themselves in one particular location in the spirit-world due to what they still have to learn. When in such a situation, they are called errant Spirits.

Even when still belonging to the errant category, these Spirits have the opportunity to evolve. They can progress spiritually through studies, the good advice of superior Spirits, self-evaluation and the analysis of past experiences etc., (5)

Therefore, the expression errant Spirit refers to those Spirits who do not have a physical body and are awaiting a new incarnation to improve themselves. (4)

It is different for evolved Spirits, who according to their level of progress do not need to reincarnate anymore. They remain associated with certain colonies in the most elevated regions in the spirit-world, where they act as mentors aiding human progress on Earth.

Outside the physical realm, the spiritual societies (...) gather in cities and villages, of varied styles, the same way as on Earth, engaging in large undertakings of education and progress, either for their own benefit or the benefit of others.

They help in purgatory and even in hellish regions, whenever possible, doing extensive charitable work.

On the physical plane, the domestic group is according to blood ties, but in the extra-physical plane, family ties come from spiritual affinity, which is a spontaneous manifestation.

That is why we have, on the spheres near to humankind, the space of the nations, with their communities, languages, experiences and inclinations, even typical religious organizations, where missionaries of mental freedom work, operating with charity and detachment so that the new ideas are spread without dissention and shock.

With two-thirds of beings still bound one way or another to earthly centers, we do find one-third of relatively noble Spirits who become leaders on the upward march of mankind, with the safe guidance of the Superior Spheres. (30)



NOTES TO THE INSTRUCTOR

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At the end of the study, the participants should be able to speak about life in the spirit-world and the nature of errant Spirits.

GLOSSARY:

Histogenesis Series of organized, integrated processes by which cells of the primary germ layers of an embryo differentiate and assume the characteristics of the tissues into which they will develop. Although the final form of the cells that compose a tissue may not be evident until the organ itself is well along in development, distinctive biochemical reactions, which are the signatures of **histogenesis**, can be detected much earlier.

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PROGRAM I

Unit Nº 5

1st Part: Life in the Spiritual World

Class 3: The Suffering Regions on the Spirit Plane

Specific Objectives:

- To enumerate the main characteristics of the suffering communities, situated on the spiritual plane
- To get information regarding the spiritual condition of the inhabitants of these communities

1. DESTINATION OF THE HUMAN BEING AFTER THE DEATH OF THE PHYSICAL BODY

It is certain that we live, think, and act; it is not less certain that we shall die. But, on leaving Earth, whither shall we go? What will become of us? Shall we be better off, or shall we be worse off? Shall we continue to exist, or shall we cease to exist? "To be, or not to be," is the alternative presented to us; it will be for always, or not at all; it will be everything, or nothing; we shall live on eternally, or we shall cease to live, once and for all. The alternative is well worth considering.

Everyone feels a need to live, to love, and be happy. Announce, to one who believes himself to be on the point of death, that his life is to be prolonged, that the hour of death is delayed—announce to him, moreover, that he is going to be happier than he has ever been—and his heart will beat strongly with joy and hope. But to what end does the human heart thus instinctively aspire after happiness, if a breath suffices to scatter its aspirations?

Can anything be more agonizing than the idea that we are doomed to utter and absolute destruction,. That our dearest affections, our intelligence and our knowledge so laboriously acquired, are all to be dissolved, thrown away, and lost forever? Why should we strive to become wiser or better? Why should we apply restraints to our passions? Why should we exhaust ourselves with effort and study, if our exertions are to bear no fruit? If, before long, perhaps tomorrow, all that we have done is to be of no further use to us? Were that really our fate, the lot of mankind would be a thousand times worse than that of primitive beings; for primitive beings live thoroughly in the present, purely gratifying their bodily appetites, with no torturing anxiety, no tormenting aspiration, to impair their enjoyment of the passing hour. But a secret and invincible intuition tells us that such is not our destiny. (1)

For the materialistic teachings, particularly those often called nihilists, the possibility of life after the death of the physical body does not exist. Even for some spiritualist schools, the idea of the destination of the human being after death is presented in an incomplete and confused way.

In spite of the propagation of these concepts, (...) from ancient times human beings have been concerned about the future beyond the grave. It is a very natural preoccupation. We give a great deal of importance to our present life, but we cannot help considering how short and uncertain it really is, and how it can be cut off at any moment. (11)

In fact, (...) instinctively, we reject the idea of complete annihilation. Even if we have had no cares, we will ask ourselves, at the moment of our death, what is going to happen to us; and we involuntarily envision hope.

The expectation of a better life lies in the inner consciousness of all of us, and God would not have placed it there unless it had a purpose.

It makes no sense to believe in God without also believing in a future life and the preservation of our individuality after death. What good would it do, after all, to survive the body if our spiritual essence were to be lost in the ocean of infinity. This would be equivalent to total annihilation. (11)

In spite of the existence of spiritualist schools that teach that human beings do not maintain their individuality after death, the majority believe the opposite.

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Spiritism understands that (...) if we admit the existence of the soul and its individuality after death, we must necessarily also admit:

1st That it is of a nature different from that of the body, since, when separated from the body, it enters upon a phase of existence distinct from the destiny of the body;

2nd That the soul retains, after death, its individuality and self-consciousness, and the capacity of feeling happiness and unhappiness, as otherwise it would be an inert being, and its existence would be equivalent to non-existence. These points being admitted, it follows that the soul goes somewhere; but what becomes of it, and where does it go? (13)

The mediumship communications received in Spiritist Centers, not only certify the survival of the Spirits, but also disclose their state of happiness or misfortune, according to the good or bad use of their free-will when incarnated. These communications also enlighten us about life beyond the grave.

The destination of the human being after the death of the physical body can be understood according to the following Spiritist clarifications:

a) In space, Spirit beings form groups or families bound together by affection and sympathy towards each other, and by similar inclinations. Happy at being together, these Spirits seek each other out. (2)

b) The spiritual communities of the extra physical plane are formed by (...) Spirits of the same order that are drawn together by a sort of affinity and form groups or families of spirits united by a common aim – the good ones by the desire to do good, the bad by the desire to do wrong. They gather together because of the similarity of their activities and by the wish to be among spirits they resemble.

The spirit-world is like a great city where individuals of all categories and conditions see and meet each other but do not socialize. Just like in a city, circles are formed by similarities in taste, and good and bad spirits share the same space without having to interact. (8)

c) Among Spirits, hierarchy, levels of subordination and authority do exist; just as it occurs in an organized society. (7)

The result of the relationship between the Spirits establishes the existence of (...) different degrees or ranks depending on their level of purification. (3)

These orders disclose the qualities that the Spirits have already achieved and the imperfections against which they still have to fight to eliminate them. (4)

d) The authority of Spirits over one another is based on moral ascendancy (7). Among the Superior Spirits this ascendancy is natural, always beneficial, respecting everyone's free-will (6). Such is not the case in the relationship of inferior Spirits that use intelligence or force (power) to subordinate other Spirits, whether incarnate or not. (5), (9), (10)

e) The spirit world possesses different levels, or regions, characterized by shadow and pain; by happiness and joy, in accordance with the degree of evolution of its inhabitants. There is between the two extremities an extensive region that has sublevels or sub-planes of evolution, disclosing the degree of progress achieved by the Spirits that reside in them.

Even before the Codification of Spiritism, the Swedish clairvoyant Emmanuel Swedenborg stated that (...) the other world, to which we all go after death, consisted of a number of different spheres, representing various shades of luminosity and happiness; each of us going to that for which our spiritual condition has fitted us. (14)

f) In the spirit world there are small, medium and large cities, known as spiritual colonies. The Spirits gather in these colonies and establish regulations for life in society that are in accordance with their level of morality and their knowledge. Spread throughout vast spiritual regions there are small groups of human beings, usually connected to a spiritual colony. These colonies, like the spiritual cities, represent redoubts of peace, love, work or suffering and crime, depending on the nature of their inhabitants.

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g) In the spirit world the scenery and conditions of this world are closely reproduced, as well as the general framework of society. There are houses where families live, temples in which they worship, halls in which they assemble for social purposes, palaces in which rulers dwell (15). Parks, gardens, rivers, the sea, extensive gardens, mountains, plains etc. are also seen in the spirit world.

The Spiritist literature is very enlightening on this, revealing details of the spiritual communities and the characteristics of its inhabitants.

The series of books dictated by the Spirit Andre Luiz, channeled through Francisco Cândido Xavier, are worth mentioning, particularly due to the logical and coherent information they present regarding the Spiritist Codification. In addition, one should read the works of Manoel Philomeno de Miranda, received through the mediumship of Divaldo Pereira Franco, for instance the book *In the Torments of Obsession* (May of 2001). In this book, Mr. Miranda reports the daily events in a hospice, established and directed by Eurípedes Barsanulfo, that takes care of suffering discarnates, particularly Spiritists who failed to fulfill their spiritual tasks while on Earth.

2. CHARACTERISTICS OF THE COMMUNITIES INHABITED BY SUFFERING SPIRITS

These communities can be classified in two main categories, according to their location and to the degree of their suffering: the communities in abyssal zones and communities on the threshold or lower zones. The general characteristics that both categories appear to display are:

- A predominance of passions and negative actions. Evil, fighting, disharmony and generalized disturbance reigns in these regions.
- The idleness of its inhabitants. Many of these control the other inhabitants, subjugating them to slave labor or to the domination of their authoritarian and perturbing will (obsession).
- The inhabitants communicate using articulated words, just as they used when they were incarnate. The obsessing spirits subject those they subjugate to mental control, using hypnosis and emotional blackmail.
- Volitation is restricted and, when it does occur, there is not significant movement, as they remain close to the ground. Their most common means of transportation is by walking, using their legs.
- Travel to more elevated regions of the spirit world is temporarily forbidden to them.
- Nature does not offer any form of beauty. There is an environment of predominantly strong and shadowy colors. A type of mist overshadows the region. The trees and the animals are strange, ugly, without vitality.
- The cities are represented by bizarre constructions, painted in striking colors. The music is exotic and irritating.
- The landscape is arid and rough, without vegetation and nowhere that is quiet and calm. There are many valleys, surrounded by caves, abysses and swamps.
- These communities exert a direct influence over the incarnates.

In spite of their present desolation and imbalance, spirit benefactors who carry out missions of assistance there, constantly visit these communities. Many of these benefactors inhabit these abysses, which are places known as nuclei or centres of assistance. They are there on sacrificial missions.

3. EXAMPLES OF SPIRIT COMMUNITIES CHARACTERIZED BY PAIN AND SUFFERING

3.1 Suicide Valley

Source: This community is described in the book *Memoirs of a Suicidal*, channeled by the medium Yvonne Pereira.

- Types of inhabitants: Those who committed suicide.
- Characteristics of the area:

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- there is little sunlight, which is constantly filtered by a dense mist;
- the vegetation is sinister, dry, twisted; the trees contain little foliage; many exotic plants;
- one can hear groaning, supplications and cries. Desperation, deep pain, hurt and remorse are the prevailing feelings. The following is the bitter and painful account of a former-suicidal spirit of the place he inhabited for a length of time.

(...) 'I was taken by surprise with my imprisonment in a region of the Invisible World whose desolating panorama was composed of deep valleys, surrounded by shadows: sinuous abysses and sinister caves, within which one could hear the howling of an infuriated group of demons. Spirits who were once human beings, maddened by the intensity and weirdness, truly inconceivable, of the suffering they were experiencing.

In this distress stopping the tortured sight of the convict who could not even distinguish the sweet presence of the trees that were testifying to their hours of despair (...).

The ground was covered with blackish substances that stank, similar to soot; it was dirty, viscous, slippery, disgusting! The air was heavy, suffocating, frozen nights enveloped by a menacing thick-fog as if perpetual storms roared within it. Upon breathing the air, the Spirits imprisoned there, suffocated as if they had been sprayed by harmful substances. Ash and chalk, invaded their lungs, torturing them with inconceivable punishment to the human brain accustomed to the glorious luminosity of the Sun – a celestial gift that blesses the Earth daily - and blasts of the healthy winds that invigorate the physical organization of its inhabitants.

There, it would be impossible to find peace, or consolation, or hope: everything in its scope was marked by disaster, misery, fear, desperation and horror (...)

The valley of the lepers, a repulsive part of old Jerusalem (...) that on the terrestrial planet evokes the worst of the last degree of debasement and human suffering, would be a comforting rest place when compared with the place I am trying to describe. (16)

Here, one finds inconsolable pain, suffering that no-one could lighten, tragedy that no tranquil idea could raise up with hope! There is no sky, no light, no sun, no scent, it seems endless!

What is encountered here is the convulsive and inconsolable cry of the convict who never can be in harmony! The dreadful 'gnashing of teeth' of the former wise warning of Jesus! The spiteful blasphemy of the outcast blaming himself at each new reflection of a mind afflicted by painful memories! The madness of consciences beaten by the infamous whip of remorse! What is present is the poisoned anger of those who can no longer cry, because they find themselves exhausted due to excessive tears!

What exists is the disappointment, the terrifying surprise of those who still feel themselves to be alive in spite of having thrown themselves into death! It is the rebellion, the plague, the insults, and screams of the hearts that monstrous injury of atonement transformed into wild animals! What exists is the conscience on fire, the soul in pain due to wrongful acts committed previously, the mind transformed, the spirit overwhelmed by the darkness of its own self! (...)

Those who stay there, even temporarily, as in my case, are great representatives of the crime! They are the scum of the spirit world - phalanxes of those who committed suicide that periodically get drawn to this dreadful place' (...). (17)

3.2 A Strange City

- Source: This city is described in the book Liberation, channeled by Francisco Cândido Xavier, dictated by the Spirit André Luiz.
- Types of inhabitants: Imperfect Spirits associated with and still attached to evil.
- Characteristics of the place:

The city that André Luiz describes as strange was (or is) situated in a vast area of the shadows and can be described as follows:

Sunlight could not be seen.

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Grey smoke completely covered the sky.

Volitation became impossible.

The vegetation appeared sinister and anguished. The trees were not covered in full foliage and the twigs, almost dry, reminded us of arms raised in painful pleas.

Large ominous birds, a vulture-like sort of species, made a croaking sound, similar to small hidden winged monsters studying their prey. (19)

However, what was more distressing, was not the desolate nature of the place, in a way similar to other such places (...) but rather, the piercing appeals that came from that swamp-like place. All types of humanlike groans could be heard. (20)

Observing the characteristic atmosphere of that city, André Luiz makes the following inner inquiries:

Could those dried up, strange, yet still living trees, really be souls converted into quiet sentries of pain, similar to Lot's wife, transformed into the symbolic statue of salt? And what about those extraordinary different owls, whose eyes shone disagreeably in the shadows, could they be discarnate human beings suffering tremendous punishment in that form? Who were those crying out in the extensive valleys of mud? Could they be individuals who had lived on Earth that we knew/remembered, or someone unknown to us? (21)

Continuing his poignant story, André Luiz informs us that (...) "every now and then, hostile groups of unbalanced spiritual beings appeared and continued on ahead, indifferent and incapable of perceiving our presence. They spoke loudly, using foul language, that was intelligible to our ears, demonstrating deplorable ignorance through their outbursts of laughter.

They were dressed in bizarre clothing and were carrying weapons. (21)

At a certain point, the more we approached the city, the more the air seemed to become impregnated with viscous fluids, making us feel sick, feeling a suffocating oppression and gasping for breath (21)

The city was governed by a former priest, Gregorio, (...) an impious tyrant, who went by the pompous title of Great Judge. He was attended by religious and politics assessors, who were as cold and perverse as he was. (22).

There we could find a veritable aristocracy of implacable geniuses, controlling thousands of sluggish, delinquent and sick minds." (22)

André Luiz continues transmitting to us, in very expressive language, the panoramas of this threshold city:

"Exotic music could be heard in the near distance (...)

Within a few brief minutes, we entered a vast network of alleys, with declining and sordid habitations (...).

At first, horrible faces shiftily glanced at us, however, as we continued to penetrate the city, passers-by started to display aggressive attitudes" (...).

Mutilated by the hundreds, cripples of all kinds, entities viscerally unbalanced, offered us a creepy landscape. (23)

(...) They were dressed in clothes made of dirty material. Lombroso and Freud would find in them extensive material for their research. Countless types of people who would arouse great interest of criminologists and psychoanalysts, wandered about as if confused, and without direction. Innumerable groups of pygmies, whose nature I am still incapable of comprehending, crossed our path. Exotic and awkward plants proliferated there, and a large number of animals, some monstrous, moved about without direction (...). Dark alleys and precipices were also abundant there (...). (24)

(...) Thousand of creatures, employed in the heavier service of Nature, moved about in these subterranean landscapes (...). They could be placed between the fragmentary reasoning of the apes and the simple ideas of primitive people of the forest. They became captivated by incarnate personalities or blindly obeyed the despotic Spirits that dominate the regions similar to this one. They possess the naivety of the savage and the allegiance of a dog. (25)

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Gúbio, the person responsible for the group who came to help in this city, clarifies:

“Almost all human souls, situated in these furnaces, feed on the energies of the incarnates and live off them as if they were insatiable fish in an ocean of terrestrial oxygen. They long for their return to the physical body, because they have not, as yet, directed their mind to their spiritual ascension, and pursue the emotions of the physical plane with the franticness of those who are thirsty in the desert. Similar to advanced embryos absorbing the energies of the maternal breast, they consume high reserves of the forces of the incarnates who shelter them, and do not possess any superior knowledge. Hence, the desperation with which they defend the power in the world of inertia and the aversion they feel towards any spiritual progress or any advancement of the individual towards the mountain of purification.

In fact, these people are still attached to ordinary individuals, and because of that, they adamantly try to perpetuate the system of psychic theft, which is how they support themselves, by staying close to the communities of Earth”. (26)

These words from Gúbio deserve deep reflection on our part, because the death of the physical body does not lead to miracles and each one reaps, in the Afterlife, what they have sown. We must however believe in better days, because Goodness will reign on Earth when, among the Spirits that come to inhabit Earth, the good ones will predominate. Then, they will work for love and justice, the true sources of goodness and happiness will reign on this planet. As a result of moral progress and the practice of God’s laws, humanity will attract to Earth good Spirits and will move the bad ones away from it. This will only happen completely when pride and selfishness has been banished fully from Earth. (12)

The Strange City is situated in a vast region of the so-called lower zones. This region is cited in the book *Astral City, Nosso Lar, a Spiritual Home*, channeled by the medium Francisco Cândido Xavier, dictated by the Spirit Andre Luiz.

We are going to present, now, the general characteristics of the lower zones and its inhabitants.

The inhabitants of the lower zones can be classified in two main groups:

- Imperfect Spirits – attached to the passions and the sensations of material life.
- Good Spirits – that live in the so-called “houses of assistance”, selflessly carrying out work to help suffering Spirits.

The Lower Zone is an obscure zone that begins on Earth’s crust. a kind of purgatorial region, characterized by great disturbances caused by the presence of hordes of unaware and stubborn spirits of various degrees.

Let us now study the account that the Spirit Andre Luiz makes about this spiritual zone.

“The Lower Zone is a shadowy region, which harbors those who neglected spiritual reality – many of them indecisive people, or those who just chose to do wrong. (...) After physical death, the spirits that are still caught up in their earthly fixations stay in the spiritual region closest to the planet.” (27)

The Lower Zone is a place of purification where the individual slowly purges themselves of the residue of mental illusions that they accumulated throughout their life. (28)

The Lower Zone ought to interest everyone on Earth because everything that doesn’t agree with the purposes of heaven converges right there. In the Lower Zone there are hordes of ignorant and stubborn spirits that are not evil enough to be shuttled to colonies where expiation is harder, or noble enough to be taken to a higher spiritual plane. In a real way, they are still close to incarnate friends; and in fact, if certain vibratory laws weren’t in effect, the two wouldn’t be separated at all.

But you can see from this how so many serious disturbances in this region are possible; this shouldn’t be any surprise. There’s also another cause of disturbance: rebellious spirits of every kind group together. They gravitate towards each other based on their common tendencies and desires. (29)

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The Lower Zone is filled with frustrated, lazy, perverted individuals. It's a zone of tyranny and bondage, of users and the used. (30)

"...the Lower Zone is like the house where there is never any food, and no one has a clue as to what to do about it: everybody complains, nobody yields to reason. The traveler not paying attention to the schedule will miss their train, the farmer that planted the wrong kind of seed will not get a crop to harvest. (...) Even in the shadows and throughout all the trials of the Lower Zone, individuals are always under Divine protection, and each one stays there for exactly the time he or she needs to stay, no more and no less." (31)

The work of the spirit benefactors in the spiritual colonies situated above the Lower Zone demands courage and selflessness. (...) The volunteers of the Lower Zone have to withstand, on a regular basis, enormous surges of distressing energies sent out by thousands of minds engaged in wrong-doing, or enduring excruciating life experiences. (32)

It is important to analyze thoroughly all this information transmitted by the Spirit Andre Luiz, so that we may, in a balanced way, take advantage of the experiences of the physical life in order to enjoy moments of peace on the spiritual plane. What is crucial is to persevere in in doing as much good as we can, because a day will come when the suffering cities, on the spiritual and the material plane will only be mentioned in the historic archives of the planet. Earth will be a world of regeneration inhabited by more evolved Spirits; and at that time, the promise of Christ will be fulfilled: blessed are the meek and the peacemakers for they will inherit the Earth. (Mathews, 5:4).



NOTES TO THE INSTRUCTOR

At the conclusion of the study, the participants should be able to:

- **To enumerate the main characteristics of the suffering communities, situated on the spiritual plane**
- **To get information regarding the spiritual condition of the inhabitants of these communities**

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GLOSSARY:

- Abjection** a low or downcast state: DEGRADATION
- Nihilism** a viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless b: a teaching that denies any objective basis of truth and especially of moral truths. Relentless negativity or cynicism suggesting an absence of values or beliefs.
- Pygmies** A member of any various peoples, especially of equatorial Africa and parts of Southeast Asia, having an average height of less than 5 feet (1.5 meters). An individual of unusually small size. An individual considered to be of little or no importance (e.g. political pygmies).

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PROGRAM I

Unit Nº 5

1st Part: Life in the Spiritual World

Class 4: Spiritual Communities Devoted to the Greater Good

Specific Objectives:

- To give the main characteristics of the spiritual communities devoted to goodness.
- To highlight the benefactors' work to help those who suffer.

These guidelines, the last of Unit 5 of the Mediumship Course, aims at showing the work of the spiritual workers, who are changing little by little the spiritual atmosphere of moral inferiority that still reigns in our planet. Their selfless and devoted work represents the hope of deserving to live in a happier world in the future, where love, justice, and charity will be an integral part of each individual's ultimate behavior.

The Spirit Saint Louis, in question 1019 of The Spirits' Book, says: (...) 'the transformation of the human race has been predicted from the most ancient times, and you are now approaching the period when it is destined to take place. All those amongst you who are laboring to advance the progress of mankind are helping to hasten this transformation, which will be effected through the incarnation on your earth of spirits of higher degree, who will constitute a new population.' (1)

'The progress of the human race results from the practical application of the law of Justice, Love, and Charity. (...) It is from this law that all other laws are derived, for it comprises all the conditions of human happiness; it alone can cure the ills of society.' (2)

2. THE SPIRITUAL SPHERES

Many reporters of the spiritual life, from many countries, have stated that the most adjacent plane to the human race's residence is subdivided into several spheres. It is so not only from the perspective of space, but also from the standpoint of its conditions, it is the same as the material globe of denser matter, where humanity proudly walks. (20)

It is necessary, though, to expand on what the Spirit André Luiz said.

When the Spirits inform us that the spiritual world is formed of spheres, the idea that comes to mind is that the spirituality is made of vertical layers, that is, from the Earth's surface up to the higher atmosphere, as if the planes piled up upon each other.

However, explains André Luiz, those spheres do exist but on the same horizontal plane, or, at least, they may be found on the same level. The only thing that varies being the life conditions from one nucleus to another. Thus, we have the idea that those spiritual spheres are organized just like our own cities here on Earth - on the same plane and not upon one another. (3)

To elucidate his statements, the spiritual author makes a comparison to Earth. (...) The Earth's crust is mostly constituted of solid elements, but it still has, here and there, vast cavities filled with hot molten liquid, or magma.

The terrestrial globe has within it a huge core, which is generally considered to be made of a kind of natural nickel and which is covered with a thick layer of basalt, around two thousand kilometers deep. On top of it, here and there, there are some thin layers of granite while the rest of the basalt coat is covered with water. On that surface we usually find the ocean floor.

Thus, we see the world's continents as thick layers, floating on the basaltic crust just like enormous barges. (20)

Many are the activities found in the air, in the water, and on the continents.

Therefore, from the barysphere (the core) to the ionosphere (the crust), we find on the physical constitution of the planet multiple spheres of force and activity on the earth, as well as in the

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water and in the air, just as we find civilizations on the continents, and within them the spheres of classes, all of them occupying the same plane of space. (3)

As said before, the great Swedish seer Swedenborg informs us that (...) “the other world, where we go after death, is made up of several spheres, each one representing a different level of luminosity and happiness; each one of us will go where our spiritual condition fits best.” (4)

Arthur Conan Doyle believed that, on the other side of life, the Spirits would be placed on three different levels, according to their evolutionary stage. There are those who are confined to Earth and who have exchanged their physical body for an ethereal form but who are still kept on the surface of this world, or close to it, due to the crudeness of their nature or the intensity of their interest in worldly affairs. So dense is their earthly form that even those who do not have the gift of clairvoyance might recognize them. From that unfortunate class of errant spirits comes the explanation of all those ghosts, specters and apparitions, and of haunted mansions, which have attracted humanity’s attention for such a long time. (5)

Those Spirits do not realize that they are discarnate, due to their attachment to people, objects, and places on the physical plane. Consequently, they actively participate in the lives of the incarnates, disturbing their lives and causing different types of disruption, depending on their characteristics and level of evolution.

This situation, however, is not permanent. (...) The Spirits who have not made any effort to elevate themselves will stay there indefinitely though, while others who listen to the teachings of the spiritual benefactors (...) struggle to move up to more radiant spheres. (5)

The second level, or discarnate sphere of life, would be named by Doyle as the normal afterlife. (7)

Those are places where the air, the houses, the environment, the occupations, and the sky, would be a more sublime and ethereal representation of Earth and earthly life, in better and more elevated conditions. (...) Actually, in the normal afterlife there is a very complex society, where each one finds work, which best fits their abilities and which gives them more satisfaction. (7)

A Spirit, has described the third level, despite the fact that it is not clearly specified by the author, in a family meeting, as a plane where happiness, beauty and peace are among its main characteristics. Nobody is upset because everyone is very happy. (8)

In his reports, the Spirit André Luiz gives us precious details regarding the spiritual communities and their inhabitants.

He informs us that communities devoted to goodness are not necessarily situated on more elevated planes, or regions. Many of them are settled in shadowy areas of pain, representing true oases for the tired traveler, lost in those territories.

Those communities, generically called Helping Posts, are small groups of Spirits, usually linked to a colony situated on more elevated planes. It is from there that they receive instruction, guidance and care, receiving workers who volunteer in tasks of devotion, sacrifice and love of the neighbor.

One of those colonies is called “Astral City - Nosso Lar – A Spiritual Home.” It is of average evolution, as its inhabitants, even though they are devoted to doing good, still have imperfections. “Astral City - Nosso Lar” is situated on the upper limits of the Lower Zone, below the evolved regions. It is a transition colony.

3. COLONIES AND SPIRITUAL NUCLEI DEVOTED TO GOODNESS

2.1 Main Characteristics

a Of their organization:

- people are gathered into groups or families, connected to one another by mutual affinity or common interests;

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- there is a hierarchy of power, or levels of authority, established by intellectual and moral ascendancy;
 - it is a heterogeneous society in terms of knowledge and morality, where even on the lower levels the studies, the work, and the activities are committed to doing Good.
- b Of their inhabitants
- Do good in any activity;
 - work hard;
 - free transit to the lower spheres and to the colony's limits;
 - locomotion by levitation or by the use of legs and feet (motor locomotion). There are also other means of transportation such as vehicles, or machines;
 - there is mental communication, but the spoken word can be used still.
 - subtle influence over incarnates, with the preoccupation of respecting their free-will.
- c Of the environment
- nature is rich and beautiful, with colors and luminosities of its own;
 - there are rivers, lakes, oceans, waterfall, mountains, fields, plains;
 - trees, plants, flowers, and bushes reflect the mental balance of its inhabitants;
 - the buildings are utilitarian and yet reflect good taste;
 - there are schools, hospitals, ministries, centers of study and research, libraries, as well as towers, recovery or rehabilitation, centres (mainly in outreach posts), places of worship, leisure and recreation centres, etc.
 - animals keep company with humans, as they are valued by them, and participate in charitable tasks, for example, rescue work, standing guard, etc.

2.2 Examples of spiritual colonies

Astral City – Nosso Lar

Source: Book “Astral City - Nosso Lar – A Spiritual Home,” dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, AKES edition. There are direct and indirect references to the activities of that Spiritual Colony in other works of André Luiz.

Astral City - Nosso Lar is an example of a spiritual community, located above the Lower Zone and below the higher regions. It is, therefore, a transition colony.

Suffering can still be found there, but its inhabitants, who have evolved to an intermediary level, are more enlightened. That spiritual position impacts on nature, which is characterized by beauty and harmony that is nonexistent on the lower planes.

The colony has large avenues with tall trees, breathing both pure air and spiritual tranquility. There aren't, however, any signs of inactivity or idleness, for the streets are always filled with numerous spirits in constant activity, passing to and fro. (23)

(...) “Before us spread out a woodland scene of exquisite beauty. The trees were in full bloom, and the fresh air was filled with a gentle aroma with the scent of flowers growing on them, and growing everywhere. It was all a miracle of color and light. Immediately beyond us, a magnificent river wound its way leisurely between green banks that were sprinkled with delicate, blue flowers.

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Shimmering in the sun, the river's slow-moving waters reflected the varied hues of the sky like a well-polished mirror." (27)

Essentially devoted to work and self-realization, the colony is divided into six Ministries, each one headed by twelve ministers. The Ministries are: Regeneration, Assistance, Communication, Enlightenment, Elevation, and Divine Union. The first four are closer to the terrestrial spheres, and the latter two are linked to the Higher Plane, as the spiritual city is a transition zone. The most rudimentary tasks are the responsibility of the Ministry of Regeneration, and the most sublime of the Ministry of Divine Union. (23)

The Colony is directed by a Governor and seventy-two assistants, or Ministers (23), who are aided by a staff of three thousand individuals. (24)

Nutrition is rather different from what we are used to on Earth. We are told that at a certain point in Nosso Lar's history, (...) "at the Governor's request two hundred instructors came (...) from a very high sphere in order to propagate new theories about respiration and the absorption of life-giving elements from the atmosphere." (25)

The food satiates hunger, or rather its sensation, but its inhabitants feed themselves, basically, through the inhalation of vital principles existent in the atmosphere, via respiration and the ingestion of water mixed with solar, electrical, and magnetic elements. (26)

However, there is still the supply of food just like Earth's, destined for the great number of individuals in need who are being looked after by the Ministries of Regeneration and Assistance. (26)

Attached to each Ministry, there are buildings where the workers execute the tasks assigned to them and the residences where they live. There live the people who give or receive assistance; there are institutions and shelters, linked to the jurisdiction or the area of influence of each Ministry. (23)

At the Ministry of Assistance there are, for instance, buildings and houses that comprise the physical infrastructure necessary for the assistance of the sick; listening to and dealing with prayers; planning of reincarnations; the organization of rescue teams on behalf of those who are inhabitants of the lower zones or who are incarnated; the solution of all types of problems related to human suffering. (23)

Alvorada Nova (New Dawn)

Source: Book *Conversando sobre a mediunidade* (Talking about mediumship), dictated by the Spirit Cairbar Schutel, through the medium Abel Glaser.

This spiritual colony covers the geographic area equivalent to the cities of Santos, São Vicente, Praia Grande, and Cubatão, all on the coast of the state of São Paulo, Brazil, where, the Colony's coverage is bound to expand progressively as a direct consequence of the cleansing of the lower zones that surround it. (9)

It is a Colony devoted to the study of the Spiritist Teachings, according to Jesus' Gospel, as a result, it has centers of study and culture. The study of mediumship is of relevance, as it assists in the preparation of mediums for future work on Earth, assistance to incarnates, and the training of workers who will serve in the area of disobsession. (10)

The city of Castrel

Source: Book *Life Beyond the Veil*, dictated by several Spirits, through the mediumship of the English Reverend G. Vale Owen.

This spiritual Colony, whose existence was first heard through the book above (1920), has as its primary task to assist infants.

It receives Spirits who discarnate during childhood and prepares them for the new reality of life, reintegrating them back onto the spheres they are destined for once they are back to their adult form, or prepares the Spirits for reincarnation, accompanying them during their infancy.

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Despite the fact that the book's language is not very modern, it is still a work of pleasant and instructive reading.

The Colony, situated between mountains, has a golden dome on the center, surrounded by a terrace with columns. (12)

A long street crosses the city from one end to the other, making a boulevard where the residence of the governors is located.

There are many open areas, as well as spacious buildings dedicated to helping the children. (12)

Many workers live there dedicated to horticulture, and others whose task is to assist the children.

It is an illuminated and beautiful place; there are many water fountains and the atmosphere is harmonious. The desire to do good is the keynote. (13)

O Lar da Bênção (Home of the Blessing)

Source: Book *Entre a Terra e o Céu* (Between Heaven and Earth) dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

It is (...) an important Colony, a mix of a school for mothers and a domicile for the little ones who have returned from Earth. (18)

This Colony, located on the spiritual space corresponding to the Brazilian lands, has the objective of preparing mothers for responsible motherhood and to look after discarnating and reincarnating children. The children find there the necessary support for their spiritual readjustment.

Right after being freed from the physical body, they are blessed by the superior and friendly help of the Home's spiritual guides and by the unforgettable love of those who have been their progenitors who, even while still bound to physical restraints, are taken to the Home to help and accompany the readjustment of their children. (19)

Mansão Paz (Mansion of Peace)

Source: Book *Ação e reação* (Action and Reaction), dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

Mansion of Peace is a school for spiritual readjustment, under the jurisdiction of Astral City - Nosso Lar. The Spirit André Luiz describes it as:

The establishment, situated in the lower zones, was a kind of 'St. Bernard's Monastery', in a zone plagued by hostile nature, with the difference that the snow, almost constant around the famous monastery located on the hills between Switzerland and Italy, was replaced by a thick dark fog which (...) got even thicker, more agitated and terrible, around the institution, as if punished by relentless gales. (17)

It is a place destined (...) to receive unhappy or sick Spirits, [but] who are willing to work on their own regeneration, individuals who elevate themselves to move on to colonies of self-improvement on the Higher Realms, or who return to the sphere of humanity for reparative reincarnation. (17)

4. SATELLITE OUTREACH SERVICES

Satellite outreach services, are located in the lower zones of the spiritual region. They represent a kind of remote campus of a spiritual colony.

According to Conan Doyle, enlightened Spirits devoted to Goodness carry out, in those places, missionary work that involves great difficulties and dangers, just like those that surround the individual who tries to preach the Gospel to the most savage races on Earth. (6)

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The missionary Spirits struggle with the inhabitants of the dark regions, mainly with their leaders, true princes of evil, who are admired in their own realms. (...)

Those locations are the waiting room - hospitals for sick souls - where the experience of suffering is applied to bring the spirit back to health and happiness. (6)

The satellites are a great expression of the love of others. Some of those organizations are permanent; others are mobile, moving from one place to another, when necessary.

Some examples will illustrate, imperfectly though, the range of the work carried out by workers of the spiritual life.

Satellite of the Colony Field of Peace

Source: Book Os Mensageiros (The Messengers), dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, AKES edition.

Field of Peace, located right in the middle of the Lower Zones, has a mission to receive Spirits who are sick, more unbalanced than evil, due to the shock of physical death, and/or to the relative attachment they still have to people and things left behind on Earth. (21), (22)

In that satellite, the discarnates are received, treated, readjusted, and then sent on to other planes. Many of those Spirits arrive in the satellite completely demented, disconnected from the reality that surrounds them. (21) Many remain in a state of deep sleep. (22)

The Transitory House of Fabiano

Source: Book Obreiros da Vida Eterna (Workers of Eternal Life), dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

The Transitory House of Fabiano is a mobile clinic, which relocates whenever necessary, in the lower regions.

It is an important and devout institution, acting to help the most tormented newly-discarnate souls, close to the Earth's surface, which (...) was founded by Fabiano of Christ, a devoted servant of charity who lived in Rio de Janeiro, who discarnated many years ago. Set up by him, the House was periodically managed by other benefactors of an elevated nature, on tasks of spiritual assistance to newly-discarnate Spirits from the physical world. (29)

The ultimate aim of the Transitory House is to provide emergency aid and, because of its location, right in the middle of the dark regions, it suffers (...) a permanent siege of desperate and suffering Spirits, condemned by their own conscience to upheaval and pain. (30)

It is a mobile shelter that, in order to secure its magnetic defenses, requires a great number of workers and charitable friends to remain in their posts night and day, alongside those who are suffering.

(...) However, the work of that House is one of a most dignified and elevated character. To that place of Christian Goodness, numerous expeditions of good spirits converge, who visit the planetary surface or the dark spheres, where ignorant and tormented beings struggle in pain, in a prolonged transit in the darkest of regions. (31)

Correctional Colony of the Legion of the Servants of Mary

Source: Book Memórias de um suicida (Memories of a Suicide), dictated by the Spirit Camilo Cândido Botelho, through the medium Yvonne A. Pereira.

The Correctional Colony of the Legion of the Servants of Mary is a satellite of spiritual assistance that looks after those that die by suicide. Its leaders and helpers act on behalf of Our Lady, its mentor and guide.

The Colony is represented by a fortress, surrounded by a series of fortified walls, located on (...) "a very sad and desolate area clouded by mist, as if the whole landscape were covered by a veil of continuous snowstorms but where one can still at times see into the distance." (14)

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That fortress is a reminder of mediaeval castles, with their moats, towers, and drawbridges (15). Inside, there is a busy city situated right there in the dark zone, with many buildings and each with their respective service departments. Each one working incessantly to offer the wrongdoers the necessary support for their moral improvement. (15)

4. Outreach Work

Finally, it is important to note that the workers of the spiritual world count on the help of other outreach centres to assist both discarnates and incarnates. Those are the Spiritist Centres, located on the material plane and which can be linked directly to those Spiritual Help Centres, or to a Colony. It is also important to add that all groups devoted to doing good are outposts of Higher Spirituality here on Earth.

The Spirit Cairbar Schutel reports that the Colony *New Dawn*, directed by himself, has more or less 1,060 units spread around the globe, on the Earth's surface, two hundred of them in Brazil alone. (11) A lot of other spiritual colonies must also have numerous units on Earth.

Thus, bearing in mind the importance of a Spiritist Center for the education of souls, remember that (...) Spiritism started the invaluable work of asserting the continuation of life after death, a natural phenomenon, progressing the soul towards ascension. Multiple spheres of spiritual activity interpenetrate the many levels of existence. Death does not end the friendly cooperation, the mutual support, the comforting assistance, nor the evolving spirit of service. The Universe's vibratory dimensions are infinite, just as infinite as the worlds that fill the vastness of the Universe.

No one dies. Evolution continues everywhere.

Life renews itself; it purifies and elevates the groups of its workers, leading them, victoriously and ever growing in beauty to Supreme Union with the Divinity. (28)



NOTES TO THE INSTRUCTOR

At the end of this study, the students should be able to describe the work performed by the spiritual benefactors to aid those who suffer, having a clear idea of some of their activities on the Spiritual Plane.

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GLOSSARY:

Barysphere

(Geology) The Earth's core, formed of rocks.

Ionosphere

Layers of the earth's atmosphere located above the stratosphere from about thirty to two hundred and fifty miles above the earth's surface, and composed of rarefied gases that have been ionized by radiation of the sun. Ionized air: saturated with ions, or atoms that have gained or lost one or more electrons. Earth is surrounded by a mass of gases, which is called the atmosphere. Below the atmosphere, right above the so-called breathable layer is the stratosphere (a layer of the upper atmosphere that extends from about six to about thirty miles above the earth's surface and has a relatively constant temperature). The troposphere is the innermost layer of the atmosphere, up to six to twelve miles above the earth's surface, in which clouds and other weather conditions occur.

Basaltic Rock

(Geology) A dense, dark-colored igneous rock created by lava flow. Its decomposition forms fertile soils, such as found in the South of Brazil. A silversmith uses it to detect the purity of gold and silver nuggets.

Magma Rock

(Geology) Igneous rock created by the earth's magma. Magma: the hot, liquefied matter beneath the earth's surface that erupts from volcanoes and cools to produce igneous rock.

Granite Rock

(Geology) a grainy, hard stone of volcanic origin commonly used for building, sculpture, and the like.

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PROGRAM I

Unit Nº 5

2nd Part: Practice

Content: Ideal conditions for the manifestation of spirits

Specific Objectives:

- **To identify favorable conditions for the manifestation of Spirits.**
- **To intensify the accomplishment of the exercise of prayer, mental irradiation, psychic harmonization and perception.**

The practical part of this last Unit intends to stimulate its participants to carry out in a systematic and continuous way, the exercise of prayer, mental irradiation, psychic harmonization and perception. With this end in mind, we aim to evidence the importance of these practices in order to create favorable conditions for the manifestation of Spirits, or to perceive their presence, in view of the necessity to maintain a balanced relationship with the inhabitants of the spiritual dimension.

In this manner, we present some suggestions for the development of this practical part.

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APPENDIX

Program I — Unit Nº 5

2nd Part: Practice

Material for group or individual study

Class: The propitious conditions for the manifestation of Spirits

APPENDIX 1 – Suggested Prayer Exercises

1. To present either in a poster, an overhead projector, or in a multimedia presentation the gospel quotation, Matthew 6:5-8 that refers to the inner posture that we should have when we pray.
2. The exercise of prayer must follow the guidance given in the New Testament .
3. To distribute among the participants texts from the New Testament that highlight the importance of prayer. See: Mark, 11:24 (*So I tell you, when you pray for something, believe that you have already received it*). Matthew, 7:7,11 (*Ask, and it will be given to you. Seek, and you will find*).
4. The exercise must highlight the importance of faith.
5. To ask a participant to read the prayer of the publican and of the Pharisee, contained in Luke, 18:9-14. This prayer highlights the value of humility in our relationship with the Supreme Creator.
6. To distribute to participants well-known prayers (such as the one from St. Francis of Assisi), as well as others contained in the Spiritist literature, to serve as examples and for reflection. Ask the students to research the Spiritist literature, and to bring examples of prayers whose content will be analyzed later.

APPENDIX 2 – Exercises of Mental Irradiation

The exercises of mental irradiation are a simple, objective and efficient form of mental education that leads to the creation of positive ideas and images, necessary for our mental health.

The person who habitually projects positive ideas and images, has learned to educate their will and thoughts, and has adopted a worthy way of living. It is someone who knows how to see what is good and useful in people and in the events of life, i.e. not getting caught up in a negative perspective of life.

The participants should practice mental irradiation through prayer, and through the projection of a positive, balanced and edifying image, in order to help someone, an institution, or an event.

The medium Divaldo Pereira Franco contributes to us in this regard with a CD entitled Therapeutic Visualizations.

APPENDIX 3 - Psychic Harmonization

The second part of the Study Unit Nº 3 of this course contains more details on psychic harmonization.

The best and definitive way to reach a state of inner peace, in spite of the tests and atonements that we must undergo, is without a doubt, to think about what is good, to talk about what is good and, particularly, to do any good that we can.

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There are some exercises that have the power of calming down our Spirit. These exercises are conducive to inner reflection that can bring tranquility, even if only for a few brief moments.

These exercises have the advantage of making us create the habit of thinking or meditating in a peaceful way, about something we have done or not done,; that someone else did or did not do. They also can help us to think thoroughly about any subject or event that has happened and to learn from it.

In fact, the exercises of harmonization could be also called meditation or introspection.

As a rule, they can be accompanied by a prayer, an uplifting reading, listening to evolved and harmonious music and the visualization of images of an elevated nature.

It is important to highlight that during psychic harmonization, the person does not enter in a state of trance in the true sense of the word. There is, of course, a certain conscious freeing of the spirit, in the form of a brief detachment from the ordinary activities of daily life.

APPENDIX 4 - Psychic Perceptions

The psychic perceptions are varied and can occur at any time, depending on the degree of sensitivity (perception) of the individual.

There are people who believe they are endowed with little perception, while others have very refined psychic perception.

As with any psychic faculty, its development depends on how much it is practiced.

People who have trouble concentrating, or who see the events of life in a superficial way, tend to have some difficulty with extra-sensorial perception.

The harmonization and irradiation exercises are especially useful for those who have difficulty perceiving anything beyond their five senses. However, it will not always show immediate results, because disciplining one's will, thoughts and emotions takes time.

Psychic perception is closely related to one's ability to concentrate, because those who know how to concentrate, already have a certain amount of mental control.

We do not have, up until now, a rational explanation for the different types and degrees of perception. There are people who highly developed perceptions for smells, for sounds, sensations or images.

Perception is, truly, a subjective phenomenon, and it can be confused with intuition or inspiration, of a mediumistic or psychic (anemic) nature.

During the meetings of this Mediumship Course, it is always opportune to gently investigate the perceptions that the participants have during prayer, irradiation or psychic harmonization.

We suggest the reading of the complementary part of the Study Unit N^o 4, for a better understanding of the subject.



Mediumship Development Program

PROGRAM I

Unit Nº 5

3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

- To prepare an informative summary of the selected Spiritist books.
- To present the summary on a pre-established date and time.

When preparing the informative summary of the Spiritist book below, please follow the general considerations for the accomplishment of the complementary activities.

INFORMATIVE SUMMARY OF:

- *Heaven and Hell*, by Allan Kardec. SAB, 2004
 - ◇ First Part:
Chapter I: Future Life and Annihilation
Chapter II: Fear of Death.
 - ◇ Second Part:
Chapter I: The Passage.

- ◇ Voltei, (I Returned) by Francisco Cândido Xavier, by the Spirit Brother Jacob. FEB.

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THE MISTAKE

CASIMIRO CUNHA

Sometimes Science says
That belief is a deep mistake,
Waiting for another life
On other planes, on other worlds...

And the arrogant say to Faith

"Are you crazy! Death is
only the calm and eternal sleep
After the earthly struggle."

Then humble Faith answers:

"Later, my friend Science,
You will be like Faith,
You will walk next to me.
If it is just sleep, we will sleep,
But if it is not, because it is not,
Whose mistake will it be ?
Mine or yours?"



Poet from Vassouras, he was born in April 14, 1880 and died in 1914. Poor (...) he didn't have a big impact on the literary scene of his time, despite the gentleness of his poetry and his talent. In his earthly life, he endured a sad occurrence, when he lost the sight of one of his eyes when he was 14 years of age, by accident. Then he went blind when he lost sight in the other eye at the age of 16. Fatherless by the age of 7, he only attended primary school. He was young and strong despite this misfortune as he knew how to take advantage of life's hardships through dignified faith. If he had had more education, he would have reached the highest ranks of literary echelons.

XAVIER, Francisco Cândido. *Parnaso do Além-Túmulo*. By various Spirits. 16. ed. Rio de Janeiro: FEB, 1983, p. 233. (Translated by Fabiana dos Anjos)

Mediumship Development Program

PROGRAM I

Unit Nº 5

4th Part: Spiritist Behavior

Class: The medium and his/her moral transformation

Specific Objectives:

- **To recognize the importance of personal development and inner transformation for a balanced practice of mediumship.**
- **To develop a plan for moral improvement, aiming to overcome one's weaknesses and to develop good qualities.**

This class is the culminating point of the Mediumship Course, Program 1. As a result, a reflection is suggested with respect to the teachings presented so far and on the pressing necessity of preparing ourselves to overcome our existential crisis, irrespective of the life plan that we are in, so that we can gain some spiritual peace.

The idea of overcoming life's difficulties and to earn a little happiness necessarily depends on our willingness to transform ourselves morally, taking objective action to achieve this.

As a result, we insert three texts (attachment no. 2) so that starting with this reading to be reflected on, the student can develop a plan for fighting their imperfections and work on their own spiritual betterment (attachment no. 3 – "Development of a Plan for Moral Improvement" form). Attachment no. 1 contains a schedule of general guidance for the students.

Below are some suggestions for the application of this schedule:

- a) Ask the students to read the instructions. (Attachment no. 1)
- b) Request that the exercises be done after reading these instructions.
- c) Allow the student to decide if s/he wants to do the work in a group or individually, remembering that work in groups is always more enriching.
- d) Encourage the presentation of one or more action plans for moral improvement, developed by the students, respecting their wishes on whether to present or not.
- e) At the end, the instructor should present a suggested plan for moral improvement, using the subject matter and the texts transmitted during the class as an aid.

Note: This plan should be prepared ahead of time and could be presented on a white board, on photocopies, or using an overhead projector (attachment no. 3).

Mediumship Development Program

Program I — Unit Nº 5

4th Part: Spiritist Behavior

Material for group or individual study

Guidelines

Dear student:

We are presenting to you three texts for reflective reading, followed by a proposal for the development of a Plan for Moral Improvement, aiming to fight your weaknesses and to develop good qualities.

You can do this exercise in a group or individually. Remember that working in a group is always more enriching.

We present the following suggestions for developing the plan:

a) Read and reflect on the ideas in the texts for an appropriate understanding of them.
b) Highlight what is considered a weakness or a virtue. This can be done on the text itself or on a separate piece of paper.

c) Develop a Plan for Moral Improvement using the following as references:

The topics contained in the texts and those that were transmitted in previous classes that contain information about life on the spiritual plane;

The form in attachment no. 3.

TEXT Nº 1

Preparing for Death

Preoccupied with survival beyond the grave, you ask astounded, how a human can effectively train for the surprise of death.

The inquiry is curious and really makes one think.

For now, however, I believe that it is not easy technically to prepare a friend for the infallible pilgrimage.

Tourists that come from Asia or Europe prepare future travelers efficiently, since they do not lack the necessary analogous terms. But we, discarnates, run into insurmountable obstacles.

Strictly speaking, religion should guide the achievements of the Spirit just as in the same manner Science directs all topics pertinent to material life. However, religion remains attached to priestly superficiality, up to a certain point, without touching the depths of the soul.

It is important to also consider that your enquiry, instead of being taken to the great theologians on Earth, now living in the Spiritual World, was addressed simply to me, a simple newsman without the merit of being able to deal with such an enquiry.

Despite finding myself here once again, after nearly twenty years already, I still feel the amazement of an indigenous man, taken from the jungle of Mato Grosso (west of Brazil) to one of our Universities, with the obligation of unexpectedly affiliating myself, with the most elevated studies and the most complicated of disciplines.

Because of this, I cannot present anything other than my own point of view, with the same deficiencies of the native surprised when encountering Civilization.

Firstly, I admit the need to refer to our old bad habits. Here, the crystallization of these habits is a tyrannizing plague.

Begin by changing your customary daily meals. Gradually diminish the craving for eating the flesh of animals. A cemetery in the stomach is a torment after the great transition. Pork loin or veal,

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seasoned with salt and pepper, does not place us very far from our forefathers, the Indian tribes, who devoured one another.

The stimulants consumed in volumes constitute another dangerous obsession. I have seen many souls of an excellent origin, willing to exchange Heaven for an aristocratic whiskey or a Brazilian cachaça.

As much as possible, avoid the abuses of smoking. The anguish of discarnates who love nicotine is pitiful to see.

Do not yield to the temptation of narcotics. No matter how much suffering you go through during the different stages of a crisis in your body, strongly withstand the blows of this fight. The victims of cocaine, of morphine, or sedatives spend a long time in the darkness of the cell of thirst and inertia.

And sex? Take much care in maintaining your emotional balance. Here, there are many people carrying within them a hell that is disguised as "love."

If you have some money or some terrestrial possessions, do not postpone donations if you are really inclined to make them. Great men, who we admired in the world for their ability and power used to close important deals. Very often now, when close to us, they seem more like desperate children, since they no longer have their checkbooks.

With regard to the family, be careful with your will and testament. Illness and disease can happen suddenly, and if your paperwork is not in order, you will suffer many humiliations through the courts and lawyers.

Above all, do not excessively attach yourself to your blood ties. Love your wife, your kids, and your family in moderation, knowing that one day you will be parted from them. After your passing, they will nearly always act differently to how you want, even though they respect your memory. Do not forget that given the current state of earthly understanding, if some loved ones become aware of your presence in the spiritual world, they will surely push you away strongly, dreading the unwelcome visit.

If you already possess the treasure of a religious faith, live according to the precepts that you embrace. The moral responsibility of someone who already knows the way, but does not follow it, is terrible.

Do all the good that you can, without worrying about satisfying everyone. Convince yourself that if you do not experience good feelings towards certain individuals, there are many who make a huge effort to put up with you.

For this reason, in any circumstance, maintain a noble smile.

Always work, work incessantly.

Service is the best way to dissolve our suffering.

Help yourself by faithfully fulfilling your duties. With regards to any other questions that you may have, do not be excessively concerned, since sooner or later death will come your way, with everything that for now I cannot tell you.

XAVIER, Francisco Cândido. *Cartas e Crônicas*. Through the Spirit Brother X. 9. ed. Rio de Janeiro: FEB, 1996, p. 21-24.

TEXT Nº 2

Why not?

Generous Spiritists visited the large psychiatric colony in order to help..

It was a very cold morning.

One person distributed blankets.

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Others handed out coats.

Avelino Penedo, an old preacher of Kardecian principles, very attached to drink, enters a small pharmacy of the institute, gets a certain quantity of brandy and, as he rubs his fingers, he returns to the company of his companions.

'My friends!' he says, 'the house looks like ice cream' Who wants a sip?

All present say thanks and say no.

Realizing that he was alone, next to the glass that had been served, Avelino shyly approaches one of the patients and asks:

- Do you want some, my brother?

- Why not? – the patient responds.

And extending a bony hand in the direction of the glass, he stressed, while smiling, in a strange manner:

'Every madman drinks.'

XAVIER, Francisco Cândido e VIEIRA, Waldo. Almas em Desfila. Through the Spirit Hilario Silva 9. ed. Rio de Janeiro: FEB, 1998, p.141-142.

TEXT Nº 3

Brief Message

You are entirely right when you affirm that the world seems changed and that we need immense courage to live in it.

The past fifty years has seen a huge turnaround in the customs of Earth. The patriarchal home that we had inherited from the XIX century has been transformed into an apartment that hangs from skyscrapers; the steam train is practically a rare gem belonging to a museum when compared to the airplane that eliminates distance; the provincial newspaper has been substituted by newspapers made by the huge printing presses; and homely gatherings have all but disappeared due to the invasion of the radio, whose programs dominate the world.

Cars, transatlantic travel, cinema and television are other means of quickly spreading information, altering people's minds in all sorts of places.

And what about the safety net for citizens? In nearly all countries, there are laws to protect employees and employers, men and women, teenagers and children.

There is the right to strike, to sue and to paid holiday.

There are captains of industry and commerce, who accumulate riches magically, from one day to the next, as long as they do not defraud the tax authorities in relation to the monopolies that they run in unethical ways.

We have workers not being held to account for their wrongdoing, that has led to the destruction of the organisations where they incompetently work, as they are protected by the law.

There are youngsters spreading thoughtlessness and lies, unchecked by governmental authorities.

We are not being pessimistic.

We know that the world is governed by the divine and we are aware of the fact that any disturbance is fleeting, readjusting the very place where it happens.

With our observations, we simply suggest that human beings nowadays have more freedom than ever before.

In great periods of transition, such as the one in which we find ourselves, we are called on by Divine Wisdom to prove our inner maturity and our capacity for self-direction.

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Hence, apparent disorder results, where we are compelled to reveal our inner self.

In an organization, in a social group, in a team at work, or in the home, we can see that today's human being is obliged to show themselves as they are according to their own behaviour.

The dissention, the conflicts, fights and debates of all kinds give us the impression of chaos, provoking screaming from prophets of decadence, and for this reason, souls that have not armored themselves with faith and that do not sustain themselves, close to the simple roots of life, can suffer scary psychic disasters, which lead them to dark places of mental illness.

Madness is growing in all directions.

Psychiatric hospitals are the final frontier of the spiritually sick, who can be found in all walks of life, as consciences that are forced to examine themselves, attempt to avoid themselves, and become humiliated and overwhelmed.

Because of this, it is believed that the best way not to fall in the hands of psychiatrists is a real adjustment of our personality, to align with the Christian principles that we embrace, since our problems come from the soul and not the body.

We do not need to discuss this any further

The present time on Earth is evidently a time of suffering, but the storm of today will cease, just like the ones from yesterday.

Let us take refuge in Christ.

He is our fortress.

If we have enough courage to live Christianity in its purest form, as the solitary bearers of our own crosses, we will be able to valiantly face this crisis and say with a confident smile: - "let's see who can do the most."

XAVIER, Francisco Cândido. Cartas e Crônicas. Through the Spirit Brother X. 9. ed. Rio de Janeiro: FEB, 1996, p. 167-169.

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MORAL DEVELOPMENT PLAN						
WEAKNESSES/ IMPERFECTIONS TO OVERCOME	VIRTUES/ QUALITIES TO DEVELOP	DAILY PLAN OF ACTION		PLAN OF EXECUTION		EVALUATION OF RESULTS
(in order of priority)	(in order of priority)	Fight against weaknesses, imperfections	Develop ment of virtues / good qualities	Obstacles	Resources /Supports	

✧ GOSPEL AT HOME ✧

ORIENTATION FOR THE REALIZATION OF THE GOSPEL AT HOME



“For where two
or three come
together in my
name, there am
I with them.”

Matthew 18:20

◆The practice of the Gospel at home creates the beneficial habit of evangelical study within the home itself, the ultimate purpose of these gatherings being to awaken and strengthen sentiments of fellowship in the family and among our friends.

◆Through these moments of peace, which unite us more closely, we are offered a more tranquil existence.

◆By generating superior thoughts and sentiments among the family members, it offers the possibility of spiritually cleansing the home, thus permitting easy access for the influence of God’s messengers throughout the week.

◆After careful thoughts choose a day and time during the week when as many members of the family as possible can be present. This day and time is then kept **RIGOROUSLY** every week, so assuring constant spiritual assistance.

◆Begin with a short spontaneous prayer. Remember that sentiment and sincerity are essentials. Ask for protection for your study, for the presence of the Spiritual Benefactors and help to assimilate the study.

◆It is useful to place a jug water on the table during the study and then distributed this water amongst the participants after the closing prayer

◆Follow the opening prayer with a sequential or random reading from *The Gospel According To Spiritism*, by Allan Kardec. Participants should make brief commentaries about the reading, always seeking the essence of the teachings and applying them to daily life.

- ◆The meeting will close with a prayer, during which thanks should be offered for the teachings received. Our prayers should include thoughts for our planet, for the varying countries, for hospitals, for particular areas of need that week, any person in need of special help at the moment, world peace, fraternity amongst all men, etc.
- ◆The meeting should not be suspended because of unexpected visitors, for invitations which may be put off till some other time, or for any futile reason.
- ◆The meeting should not be less than fifteen minutes and not more than one hour.